



Of the incomparable treasure  
of the holy Scriptures, with a prayer  
for the true vse of the same.

Esa. 12. 3 & 49

10. reue. 21. 16.

and 22. 17.

Jerem. 3. 17.

psal. 119. 100.

reue. 2. 7 and

22. 1. psal. 119.

143. 144.

Iohn. 6. 35.

Luke. 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

1. Pet. 2. 22.

Matth. 6. 22.

Psal. 119. 27.

73.

Iude. 20.

Psal. 119. 11.

Ioshua. 1. 8.

psal. 1. 1, 2.

Psal. 94. 12, 13.

Here is the Spring where waters flow,  
to quench our heat of sinne:

Here is the Sea where truth doth grow,  
to leade our liues therein:

Here is the Iudge that stints the strife,  
when mens deuices faile:

Here is the Bread that feeds the life,  
that death can not assaile,

The tidings of Salvation deere,  
comes to our eares from hence:

The fortress of our Faith is heere,  
and shield of our defence.

Then be not like the hogge, that hath  
a pearle at his desire,

And takes more pleasure in the trough  
and wallowing in the mire.

Reade not this booke, in any case,  
but with a single eye:

Reade not, but first desire Gods grace,  
to vnderstand thereby.

Pray still in faith, with this respect,  
to fructifie therein,

That knowledge may bring this effect,  
to mortifie thy sinne.

Then happy thou, in all thy life,  
what to thee befallles:

Yea, double happy shalt thou be,  
when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich  
and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be  
written in our hearts to our euermlasting comfort, to reforme vs, to renew vs ac-  
cording to thine owne image, to build vs vp, and edifie vs into the perfect building  
of thy Christ, sanctifying and increasing in vs all heavenly vertues. Grant this, O  
heavenly Father, for Iesus Christes sake. Amen.



## ¶ To the Christian Reader.

**B**esides the manifold and continual benefits which Almighty God bestoweth upon vs, both corporall and spir-  
rituall, we are especially bounde (deare brethren) to giue him thanks without ceasing for his great grace and  
vnto this maruileous light of his Gospel, and mer-  
cifully to regard vs as to his backsliding & falling away from Christ to Antichrist, frō light to dark-  
nes, from the liuing God to diuells and dead Idoles, and that after so cruell murder of Gods Saints, as al-  
most hath bene among vs, we are not altogether cast off, as were the Iſraelites, & many others for the like, or not  
so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour.  
To the intent therefore that we may not bee vnderfull of these great mercies, but seeke by all meanes (according to  
our duty) to be thankfull for the same, it belongeth vs to walke in his feare and loue, that all the dayes of our life we  
may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising  
of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our  
shield and sword against Satan, the schoole of all wisdom, the glasse wherein we beholde Gods face, the testimonie of his  
faueur, and the onely soule and nourishment of our soules) we thought that we could bestowe our labours and studie in  
nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy  
Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeouored to achieve: yet con-  
sidering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light: which  
God hath now reuelled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to  
our selues alone the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two  
yeeres and more, day and night occupied herein) but being earnestly desired, and by diuine, whole learning and godlines we  
reuerence, exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any  
charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous,  
and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great op-  
portunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such  
diuersities of translations in diuers tongues: we undertooke this great & wonderful worke (with all reuerence, as in the pre-  
sence of God, as interpreting the word of God, whereunto we thinke our selues vsufficient) which now God, according to  
his diuine providence & mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we  
haue in every point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faith-  
fully rendred the text, and in all hard places most sincerely expounded the same. For God is our witness, that we haue by all  
meanes endeouored to set forth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren  
in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reueren-  
tly kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke  
tongue, rather constituted them to the liuely phrase of the Hebrews, then enterprised farre by mollifying their language to  
speake as the Gentiles did. And for this & other causes we haue in many places reuered the Hebrew phrases, notwithstanding  
that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases  
of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust exalta-  
tion, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edifica-  
tion, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of  
the holy Ghost, and proper for our language with this mark. ¶. Again, whereas the Hebrew speech seemed hardly to agree  
with ours, we haue noted it in the margin after this sort & vnder that which was more intelligible. And albeit that many of  
the Hebrew names be altered from the old text, and restored to the true writing & first original, wherof they haue their sig-  
nification, yet in the vsuall names little is changed for feare of troubling the simple readers. Moreover, whereas the necessitie  
of the sentence required any thing to be added (for such is the grace and proprietie of the Hebrew and Greeke tongues that  
it cannot but either by circūlocution, or by adding the verbe or some word, be vnderstood of them that are not well  
practised therein) we haue put it in the text with another kinde of letter, that it may easily be discerned from the common  
letter. As touching the division of the verses, we haue followed the Hebrew examples, which haue so euen from the beginning  
distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most  
easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused  
and set forth by this \*. Besides this, the principall matters are noted and distinguished by this mark ¶. Yea and the argu-  
ments both for the booke and for the chapters with the number of the verses are added, that by all meanes the reader might  
be holpen. For the which cause also we haue set ouer the head of every page some notable word or sentence which may  
greatly further serue for memorie, as for the chiefest point of the page. And considering how hard a thing it is to vnderstand  
the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are  
discouraged (as they prepaire) because they cannot attaine to the true and simple meaning of the same, we haue also in-  
cluded both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to-  
gether briefe annotations vpon all the hard places, as well for the vnderstanding of such words as are obscure, and for the de-  
claration of the text, as for the application of the same, as may most appertaine to Gods glory & the edification of his Church.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of  
Gods glory, there are adioyned two most profitable Tables, the one serving for the interpretation of the Hebrew names: and  
the other, concerning all the chiefest and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly  
desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this  
rich, ample and inestimable treasure may not be offered in vaine, but as lent from God to the people of God, for the increase  
of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this  
purpose, so you would willingly recite the worde of God, earnestly studie it, and in all your life practise it, that yet may now  
appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit: that  
God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

# How to take profit by reading of the holy Scriptures.

- 1 Earnestly and vially pray unto God that he will vouchsafe to
  - Teach the way of his statutes.
  - Give understanding.
  - Direct in the path of his commandments.
  - At the least, twice every day this exercise be kept.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
  - The time once appointed hereunto after a good sort be no otherwise employed.
  - Superstition be avoided.
  - At one other time that be done, which is left vndone at any time.
- 3 Vnderstand to what ende and purpose the Scriptures sene, which were written, so
  - Teache, that we may learne truth.
  - Improve, that we may be kept from error.
  - Correct, that we may be driuen from vice.
  - Instruct, that wee may be fed in the way of well doing.
  - Comfort, that in troubles we may be confirmed in patient hope.

Psalm. 119.  
Deut. 11. v. 19  
Luke. 9. v. 62.  
Eph. 5. v. 16.  
1 Tim. 3. ver. 16 & 17.

*Understand*

Who is a  
uer mind  
to take pro  
fit by read  
ing scrip  
tures, must

Remember that Scrip  
tures containe matter  
concerning

Religion and the  
right worshipping  
of God, as

Faith in  
one God {  
Father.  
Sonne.  
Holy Ghost.  
The state of mankind, by {  
1. Creation.  
2. fall and sinne.  
3. regeneration in Christ.  
Before Christ.  
The Church and the government {  
thereof. { Since Christ.  
Olde.  
The word of God written in the Testaments {  
Newe.  
Sacraments {  
Before Christ.  
Since Christ.  
The ende and generall iudgement of the {  
Good.  
Wicked.

Common weaknes and governments of people, by

Magistrates {  
Peace and warre.  
Prosperitie and plague.  
Quier.  
Subiects {  
Disordered.

Families and things  
that belong to house  
hold, in which are

Husbands.  
Wiuces.  
Parents.  
Children.  
Masters.  
Seruants.  
Godly blessed.  
Vngodly plagued.

The private life and doings of every man in

The common life of  
all men, as

Riches, powertie.  
Nobilitie.  
Fauour.  
Labour and idlenesse.  
Wisdom and follie.  
Loue and hatred.  
Sobernesse and incontinencie  
Mirth and sorrowe.  
Speech and silence.  
Pride and humilitie.  
Courtesie and libelalitie

Refuse all fault of Scripture con  
tary to the

Articles of Christian faith, contained in the common Credo.

First and second table of Gods commandments.

Make and consider the

1. Coherence of the text, how it hangeth together.
2. Course of times and ages, with such things as belong vnto them.
3. Manner of speech proper to the Scriptures.
4. Agreement that one place of Scripture hath with another, whereby that which seemeth dark in one is made easie in another.
5. Reade interpreters, if he be able.
6. Compare with such as can open the Scriptures. Acts. 8. v. 30, 31 & 2.
7. Heare preaching, and to prove by the Scriptures that which is taught. Acts. 17. v. 11.

Take opportunitie to

T. GRASHOP.

*T. Grashop*

# The first booke of Moses, called

## GENESIS.

### THE ARGUMENT.

**M**oses in effect declares three things, which are in this booke chiefly to be considered. First, that the world and all things therein were created by God, and the man being placed in the great Tabernacle of the world to behold Gods wonderful works, and to praise his Name. Next, that the infinite grace, wherewith he had endued him, fell away by free Will, by the temptation of the infernal serpent, wherewith he had deceived him, falling away from God through disobedience who yet for his wile merits sake restored him to life, and continued him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked, vniuersall of Gods most case them benefits remained still in their wickedness, and so falling most horribly from time to time, prouoked God (who by his preaching called them continually to repentance) a length to destroy the whole world. Thirdly, he alleth vs by the examples of Abraham, Isaac, Iacob, and the rest of the Patriarches that his mercies neuer faile them, whom he chaist to be his Church, and to praise his Name in earth, but in all their afflictions and persecutions he ever assisteth them, comforteth them, and delivereth them: And because the beginning, increase, perfection and success thereof might be easily attributed to God, Moses thereto by the examples of Cain, Shadd, Elix and others, which were able in mans judgement that this Church dependeth not on the situation and multitude of the world, and also by the fewness of them, which have at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God the more praised.

### CHAP. I.

1 God created the heaven and the earth. 2 The light and the darkness. 3 The firmament. 4 He separated the waters from the earth. 5 He created the Sunne, the Moone, and the Starres. 6 He created the fish, fowles, beastes. 7 He created man, and giueth him rule ouer all creatures. 8 And he presideeth ouer all.

**I**n the beginning God created the heauen and the earth. 2 And the earth was without forme and void, and darkness was upon the deep, and the Spirit of God moued

upon the waters. 3 And God said, Let there be light: and there was light. 4 And God saw the light that it was good, and God separated the light from the darkness.

5 And God called the light, Day, and the darkness, he called night. 6 So the evening and the morning were the first day.

7 And God said, Let there be a firmament in the midst of the waters, and let it separate the waters from the waters. 8 And God called the firmament, Heauen.

9 And God said, Let the waters under the firmament be gathered together into one place, and let the dry land appeare. And it was so.

10 And God called the dry land, Earth, and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

12 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

13 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

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15 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

16 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

17 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

18 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

19 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

20 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

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23 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

24 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

25 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

26 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

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28 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

29 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

30 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

31 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

32 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

33 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

34 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

35 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

36 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

37 And God said, Let the earth bring forth the beast of the field, and the cattell, and the creeping thing, and the beastes of the field, after their kind, and the beast of the field after his kind, and the cattell after their kind, and the creeping thing after his kind, and the beastes of the field after their kind.

a First of all, and before that any creature was, God made heauen and earth of nothing. Wild. 11. v. 1. Psal. 33. 6. and 236. Eccles. 18. 1. 2. 14. 15. and 27. 24. b As a rule, and with out any measure in it: for the waters covered all. 1 Or, wofle. c Darknesse covered the deepe waters: for yet the light was not created. 1 Ebr. fact of the deepes. d He maine. e not this confused masse by his fire. f Ebr. power. g Ebr. fact of the waters. h 11. v. 1. 1 The light was made before the ebbes. Sunne or Moone were created: therefore we must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God. 1 Ebr. before the light, and before the waters. 1 The first day. 1 Ebr. from the evening, to the morning. Psal. 33. 6. and 236. v. 1. 2. 14. 15. 1 Or, before the waters, and the air. 1 As the Sea and rivers from those waters that are in the clouds, which are obedient to Gods power: that they should cover with the world. 1 Ebr. 1. the region of the light, and that is above vs.



# The creation of man.

# Genesis.

# He is placed in the garden.

† The fourth day.

p As fish and worms which slide, swimme, or creepe.

† Ebr. the soule of life.

† Ebr. the face of the firmament.

g The fifth and sixteeth day.

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19 ¶ On the evening and the morning were the fourth day.

20 ¶ Afterward God said, Let the waters bring forth in abundance every creeping thing that hath life: and let the soule live upon the earth in the open firmament of the heaven.

21 ¶ Then God created the great whales, and every thing living and moving, which the waters brought forth in abundance, according to their kinde, and every feathered soule according to his kinde: and God saw that it was good.

22 ¶ Then God blessed them, saying, Bring forth fruit and multiply, and fill the waters in the sea, and let the soule multiply in the earth.

23 ¶ So the evening and the morning were the fifth day.

24 ¶ Wherefore God said, Let for earth bring forth the living thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 ¶ And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and every creeping thing of the earth according to his kind: and God saw that it was good.

26 ¶ Furthermore God said, Let us make man in our image according to our likeness, and let them rule over the fish of the sea, and over the fowle of the heaven, and over the beasts, and over all the earth, and over every thing that creepeth and moveth upon the earth.

27 ¶ Thus God created the man in his image: in the image of God created he him: he created them male and female.

28 ¶ And God blessed them, and God said to them, Bring forth fruit and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and over the fowle of the heaven, and over every beast that moveth upon the earth.

29 ¶ And God said, Behold, I have given unto you every herbe bearing seed, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing seed: he shall be to you for meat.

30 ¶ Likewise to every beast of the earth, and to every fowle of the heaven, and to every thing that moveth upon the earth, which hath life in it, I have given every herbe that beareth seed for meat. And it was so.

31 ¶ And God saw all that hee had made, and loe, it was very good. So the evening and the morning were the sixth day.

¶ That man was created after God in righteousness and true holiness, meaning by these two words all perfection, as wisdom, truth, innocencie, power, &c. *Ps. 81. 2. 3. eccle. 17. 1. Meth. 19. 4. u* The propagation of man is the blessing of God, *Ps. 128. Chap. 8. 17. and 9. 1. 2* Gods great liberallitie to man to take his way all excuse of his iniquitie. *Chap. 9. 3. Exod. 31. 17. eccle. 39. 16. 33. Marke 7. 37. † The sixth day.*

## CHAP. II.

2. God refresheth the seventh day, and sanctifieth it. 13 He fireth man in the garden. 22 Hee creeth the woman. 24 Marriage is ordained.

¶ On the seventh day, and the earth was finished, and all the host of heaven.

2 ¶ For in the seventh day God ended his work which he had made, and the seventh day he rested from all his work, which he had made.

3 ¶ And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God had made, and made.

4 ¶ These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.

5 ¶ And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not caused it to come upon the earth, neither was there a man to till the ground.

6 ¶ But a mist went from the earth, and watered all the earth.

7 ¶ The Lord God also made the man of the dust of the ground, & breathed in his face breath of life, & the man was a living soule.

8 ¶ And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made.

9 ¶ For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meat: the tree of life also in the midst of the garden, & the tree of knowledge of good and evil.

10 ¶ And out of Eden went a river to water the garden, and from thence it was divided, and became four heads.

11 ¶ The name of one is Euphrates: the thing compasseth the whole land of Chaldees, where is gold.

12 ¶ And the gods of that land is god: there is Belus, and the other name.

13 ¶ And the name of the second River is Gihon: the same compasseth the whole land of Cush.

14 ¶ The name also of the third river is Tigris: this goeth toward the East betwixt the Assyrians and the fourth river is Euphrates.

15 ¶ When the Lord God made the man, and put him into the garden of Eden, that he might dress it and keepe it.

16 ¶ And the Lord God commanded the man, saying, Thou shalt eat freely of every tree of the garden.

17 ¶ But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die the death.

18 ¶ Also the Lord God said, It is not good that the man should be alone: I will make him an helpmeet for him.

19 ¶ So the Lord God formed of the earth every beast of the field, and every fowle of

¶ That is, the innumerable abundance of every kind of beasts and birds.

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**8** So all the dayes of Seth were nine hundred and thirtie yeres: and he died.

**9** Also Enosh lived ninety yeres, and begate Sethin.

**10** And Enosh lived, after he begate Sethin, eight hundred and thirtie yeres, and begate sonnes and daughters.

**11** So all the dayes of Enosh were nine hundred and thirtie yeres: and he died.

**12** Likewise Kenan lived ninety yeres, and begate Methuselah.

**13** And Kenan lived after he begate Methuselah, eight hundred and thirtie yeres, and begate sonnes and daughters.

**14** So all the dayes of Kenan were nine hundred and thirtie yeres: and he died.

**15** Methuselah also lived eightie and five yeres, and begate Lamech.

**16** Also Methuselah lived after he begate Lamech, eight hundred and thirtie yeres, and begate sonnes and daughters.

**17** So all the dayes of Methuselah were eight hundred ninety and five yeres: and he died.

**18** And Lamech lived an hundred eightie and two yeres, and begate Henoch.

**19** Then Lamech lived, after he begate Henoch, eight hundred yeres, & begate sonnes and daughters.

**20** So all the dayes of Lamech were nine hundred eightie and two yeres: and he died.

**21** Also Henoch lived eightie and five yeres, and begate Methuselah.

**22** And Henoch walked with God, after he begate Methuselah; three hundred yeres, and begate sonnes and daughters.

**23** So all the dayes of Henoch were three hundred eightie and five yeres.

**24** And Henoch walked with God, and hee was no more scene: for God took him away.

**25** Methuselah also lived an hundred eightie and seven yeres, and begate Lamech.

**26** And Methuselah lived, after he begate Lamech, seven hundred eighty and two yeres, and begate sonnes and daughters.

**27** So all the dayes of Methuselah were nine hundred eightie and nine yeres: and he died.

**28** Then Lamech lived an hundred eightie and two yeres, and begate a sonne.

**29** And called his name Noah, saying, This same shall comfort us concerning our worke and sorowes of our hands, as touching the earth, which the Lord hath cursed.

**30** And Lamech lived after he begate Noah, five hundred ninety and five yeres, and begate sonnes and daughters.

**31** So all the dayes of Lamech were seven hundred ninety and five yeres: and he died.

**32** And Noah was five hundred yeres olde. And Noah begate Shem, Ham, and Japheth.

# CHAP. VI.

**1** God threateth to bring the flood. **2** Man is altogether corrupt. **3** God repenteth that hee made him. **4** Noah and his are preferred in the Arke, which he was commanded to make.

**5** When men began to be multiplied upon the earth, and there were daughters

born unto them.

**2** Then the sonnes of God sawe the daughters of men that they were faire, and they tooke them wives of all that they liked.

**3** Therefore the Lord said, For loe, they are not all flesh: and his dayes shall be an hundred and twentie yeres.

**4** There were giants in the earth in those dayes, and after that the sonnes of God came unto the daughters of men, and they had borne them children, these were mightie men, which in old time were men of renowne.

**5** When the Lord sawe that the wickedness of man was great in the earth, and all the imaginations of the thoughts of his heart were only evil & continually.

**6** Then it repented the Lord, that hee had made man in the earth, and he was sorry in his heart.

**7** Therefore the Lord said, I will destroy from the earth the man whom I have created, from man to beast, to the creeping thing, and to the foule of the heaven: for I repent that I have made them.

**8** But Noah found grace in the eyes of the Lord.

**9** These are the generations of Noah. Noah was a just and upright man in his time: and Noah walked with God.

**10** And Noah begate three sonnes, Shem, Ham, and Japheth.

**11** The earth also was corrupt before God: for the earth was filled with cruelty.

**12** When God looked upon the earth, and beheld, it was corrupt: for all flesh had corrupted his way upon the earth.

**13** And God said to Noah, An end of all flesh is come before mee: for the earth is filled with cruelty: through them: and behold, I will destroy them with the earth.

**14** Make thee an Arke of pine trees: thou shalt make a cabinet in the Arke, and shalt pitch it within and without with pitch.

**15** And thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it threety cubites.

**16** A window shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the low, second and third roome.

**17** And I, behold, I will bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life under the heaven: all that is in the earth shall perish.

**18** But with thee will I establish my Covenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wives with thee.

**19** And of every living thing, of all flesh two of every sort shalt thou cause to come

a The children of the godly, which began to degenerate.

b Those that come of wicked parents, as of Cain.

c Having more respect to their beauty, and to worldly considerations, then to their manners and godliness.

d Or, had chosen.

e Because man could not be wonne by Gods lenitie and long sufferance, whereby hee stroue to overcome him, he would no longer stay his vengeance.

f Which termed God gave man to repent before he would destroy the earth, 1. Pet. 3.20.

g Or, tyrants.

h Which usurped authoritie over others, and did degenerate from that simplicity wherein their fathers lived.

i Chap. 8.21.

j Math. 13.19.

k Ebr. Every day.

l God doeth never repent, but he speaketh after our capacity, because hee did destroy him, and in that as it were did disavow him to be his creature.

m God declareth how much he detesteth sinne, seeing the punishment thereof to be the bruite beasts.

n God was mercifull unto him.

o Or, before.

p Meaning, that all were given to the concept of God, & oppression of their neighbours, 1. Or, I will destroy mankind. 1. Or, oppression and wickedness. 2. Ebr. from the face of them. 3. Ebr. before.

q Ebr. upst. 1. Or, of this measure. 1. That is of three heights. 2. To the intent that in this great enterprise and mockings of the whole world thou mayest be confirmed, that thy faith faile not.



into the Arke, to keepe them aliuie with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattell after their kind: of euery creeping thing of the earth after his kind, two of euery sort shall come vnto thee, that thou mayest keepe them aliuie.

21 And take thou with thee of all meate that is eaten: & thou shalt gather it to thee, that it may be meate for thee and for them.

22 \* Noah therefore did according vnto all that God commanded him: euen so did hee.

#### CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

And the Loyde sayde vnto Noah, Enter thou and all thine house into the Arke: for thee haue I scene \* righteous before me in this age.

2 Of euery cleane beast thou shalt take to thee by sevens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe seede aliuie vpon the whole earth.

4 For seven dayes hence I will cause it raine vpon the earth fourtie dayes & fourtie nightes, and all the substance that I haue made, wil I destroy from off the earth.

5 \* Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was six hundred yeres olde, when the flood of waters was vpon the earth.

7 \* So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vncleane beasts, & of the foules, and of all that creepeth vpon the earth.

9 There came two & two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And after seven dayes the waters of the flood were vpon the earth.

11 \* In the six hundred yere of Noahs life in the 4 second moneth, the leuenteenth day of the moneth, in the same day were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth fourtie dayes and fourtie nightes.

13 In the selfe same day entred Noah with them, and Ham and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kind, and all cattell after their kind, & euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kind, euen euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded

him: and the Lord shut him in.

17 When the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was left vpon a boue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters prevailed so exceedingly vpon the earth, that all the hie mountaines, that are vnder the whole heauen, were couered.

20 Fiftene cubites byward did the waters preuaile, when the mountaines were couered.

21 \* Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, & euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrils was the spirit of life, died breathe, whatsoeuer they were in the dry land, they died.

23 \* So hee destroyed euery thing that was vpon the earth, from man to beast, & to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters prevailed vpon the earth an hundred and fiftie dayes.

#### CHAP. VIII.

13 The flood ceaseth. 26 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promisseth that all things shall continue in their first order.

Now God remembered Noah and euery beast, & all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from the heauen was restrained.

3 And the waters returned from aboue the earth, going and returning: and after the ende of the hundred and fiftieth day the waters abated.

4 And in the seventh moneth, in the seventeenth day of the moneth, the Arke rested vpon the mountaines of Ararat.

5 And the waters were going & decreasing vntill the 4 tenth mouer: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 \* So after fourtie dayes, Noah opened the window of the Arke, which hee had made.

7 And sent forth a rauen which went out going forth and returning, vntill the waters were dried vpon the earth.

8 Again he sent a dove from him that hee might see if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and hee put forth his hand and receiued her, and took her to him into the Arke.

10 And he abode yet other seven dayes, & again he sent forth the dove out of the Arke.

11 And

g So that Gods power defended him against the rage of the mightie waters.

For thus it is written: Ebrauxed verry mightie.

Wisd. 10. 4. eccles. 39. 27.

1 I Learne what is to obey God onely, and to forsake the multitude, 1. Per. 3. 20.

h That is, God.

1 I Learne what is to obey God onely, and to forsake the multitude, 1. Per. 3. 20.

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1 I Learne what is to obey God onely, and to forsake the multitude, 1. Per. 3. 20.

Hebr. 11. 7. n That is, he obeyed Gods commandement in all points, without adding or diminishing.

2 Per. 3. 5. a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.

h Or, generation. b Which might be offered in sacrifice, whereof fixe were for breede, and the seventh for sacrifice.

Math 24. 37. Luke 17. 26. 3. pet. 3. 20.

e God compelled them to present themselves to Noah, as they did before to Adam, when he gaue them names, Chap. 2.

19. d Which was about the beginning of May, when all things did most flourish. e Both the waters in the earth did ouerflow, and also the cloudes poured downe.

f Euery living thing that God would haue to be preserved on earth, came into the Arke to Noah.

**Or, hill.**

**f** Which was a signe that the waters were much dimini-  
sh ed for the olives grow not on the he mountains.  
**g** Called in E-  
b reu Abib, con-  
teining part of  
March and part  
of April.

**h** Noah declar-  
eth his obedi-  
ence, in that he  
would not depart  
out of the Arke  
without Gods  
expresse com-  
mandement, as he  
did not enter in  
without the same:  
the Arke being  
a figure of the  
Church, wherein  
nothing must be  
done without the  
word of God.

**Chap. 1. 22.**  
and **9. 1.**

**i** For sacrifices,  
which were as an  
exercise of their  
faith, whereby  
they vied to give  
thanks to God  
for his benefits.

**Or, a sweet fa-  
mour.**

**k** That is, there-  
by he sheweth  
himself appea-  
sed, and his an-  
ger to rest.

**Chap. 6. 5.**  
**mat. 15. 19.**

The order of nature destroyed by the flood, is re-  
stored by Gods promise.

**11** And the dove came to him in the eve-  
ning, and loe, in her mouth was a olive  
leafe that she had pluckt: whereby Noah  
knew that the waters were abated from off  
the earth.

**12** Shortly standing he waited yet other  
seven dayes, and sent forth the dove, which  
returned not againe unto him any more.

**13** And in the six hundredth & one peece,  
in the first day of the first moneth, the wa-  
ters were dried by from off the earth: and  
Noah remoued the covering of the Arke  
and looked, and behold, the upper part of the  
ground was drie.

**14** And in the second moneth, in the se-  
uen and twentieth day of the moneth, was  
the earth drie.

**15** When God spake to Noah, saying,  
**16** Go forth of the Arke, thou & thy wife  
& thy sonnes & thy sonnes wives with thee.

**17** Bring forth with thee every beast that  
is with thee, of all flesh, both soule & cattell,  
and every thing that creepeth and mooueth  
vpon the earth, that they may breede abun-  
dantly in the earth, & bring forth fruite  
and increase vpon the earth.

**18** So Noah came forth, & his sonnes, and  
his wife, and his sonnes wives with him.

**19** Every beast, every creeping thing, and  
every soule, all that moued vpon the earth  
after their kindes, went out of the Arke.

**20** When Noah built an altar to the  
Lord, and tooke of every cleane beast, and of  
every cleane soule, and offered burnt offer-  
ings vpon the altar.

**21** And the Lord smelled a pleasant sa-  
uour of rest, and the Lord said in his heart, I will  
henceforth curse the ground no more for  
mans sake: for the imagination of mans  
heart is euill, coen from his youth: neither  
will I smite any more all things liuing, as  
I haue done.

**22** Whereafter I seed time and harvest, and  
colde and heat, and summer, and winter, and  
day and night shall not cease, so long as the  
earth remaineth.

**4** But flesh with the life thereof, I mesoe,  
with the blood thereof, shall ye not eat.

**5** For surely I will require your blood,  
wherein your liues are: at the hand of every  
beast will I require it: and at the hands of  
man, euen at the hands of a mans brother  
will I require the life of man.

**6** Whoso is a shedder of mans blood, by  
man shall his blood be shed: for in the image  
of God hath he made man.

**7** But dying ye forth fruit and multiply:  
growe plentifully in the earth, and increate  
therein.

**8** God spake also to Noah and to his  
sonnes with him, saying,

**9** Behold, I, euen I establish my cove-  
nant with you, & with your seede after you.

**10** And with every liuing creature that  
is with you, with the soule, with the cattell  
and with every beast of the earth with you,  
from all that goe out of the Arke, vnto every  
beast of the earth.

**11** And my covenant will I establish  
with you, that from henceforth all flesh shall  
not be rooted out by the waters of the flood,  
neither shall there be a flood to destroy the  
earth any more.

**12** Then God saide, This is the token of  
the covenant which I make betwene mee  
and you, & betwene every liuing thing that  
is with you vnto perpetual generations.

**13** I haue set my bow in the cloud, and  
it shall bee for a signe of the covenant be-  
twene me and the earth.

**14** And when I shall couer the earth  
with a cloud, and the bow shall be seene in the  
cloud,

**15** When will I remember my covenant,  
which is betwene mee and you, and be-  
twene every liuing thing in all flesh, and  
there shall bee no more waters of a flood to  
destroy all flesh.

**16** Therefore the bowe shall bee in the  
cloud, that I may see it, and remember the  
euermouring covenant betwene God, and  
every liuing thing in all flesh that is vpon  
the earth.

**17** God sayd yet to Noah, This is the  
signe of the covenant, which I haue establi-  
shed betwene me and all flesh that is vpon  
the earth.

**18** Nowe the sonnes of Noah going  
forth of the Arke, were Shem and Ham  
and Iapheth. And Ham is the father of  
Canaan.

**19** These are the three sonnes of Noah,  
& of them was the whole earth ouerwhel-  
med.

**20** Noah also began to be an husband-  
man, and planted a vineyard.

**21** And he drinke of the wine, and was  
drunken, and was vncovered in the midst  
of his tent.

**22** And when Ham the father of Ca-  
naan saw the nakednesse of his father, he  
told his two brethren without.

**23** Thenooke Shem & Iapheth a gar-  
ment, and they went in, and covered the naked-  
nesse of their father.

**24** And the Lord said, How righteous  
was Shem and Iapheth, in that they covered  
the nakednesse of their father: but Ham was  
wicked, in that he shewed the nakednesse of  
his father.

**25** Therefore shall Ham be cursed  
above all the children of Noah, because he  
shewed the nakednesse of his father: and  
his name shall be cursed.

**26** And Noah, Shem, and Iapheth, they  
were righteous men, and they walked with  
God.

**Leuit. 17. 14.**

**d** That is, liuing  
creatures, & the  
flesh of beastes:  
these are stran-  
gled: and hereby  
all cruelty is for-  
bidden.

**c** That is, I will  
take vengeance  
for our blood.

**Or, neighbour.**  
**Mat. 26. 52.**

**reuel. 13. 10.**

**f** Not only by  
the Magistrate,  
but oft times  
God raiseth vp  
one murtherer  
to kill another.

**Chap. 1. 27.**

**g** Therefore to  
kill man is to de-  
face Gods image,  
and so iniurie is  
not onely done  
to man, but also  
to God.

**h** To assure you  
that the world  
shall be no more  
d destroyed by a  
flood.

**i** The children  
which are not yet  
borne, are com-  
prehended in  
Gods covenant  
made with their  
fathers.

**1/a. 54. 9.**

**k** Hereby wee see  
that signes or Sa-  
craments ought  
not to be sepa-  
rated from the  
word.

**Eccl. 43. 11, 12.**

**l** When men  
shall see my bow  
in the heauen,  
they shall know  
that I haue not  
forgotten my  
covenant with  
them.

**m** God doth  
repeat this the  
often to con-  
firm Noahs  
faith so much  
more.

**n** This declareth  
what was the  
verue of Gods  
blessing, when  
he said, Increase

**a** God increased  
them with fruit,  
& declared vnto  
them his coun-  
sel as touching  
the replenishing  
of the earth:

**Ch. 1. 28. 68. 17**

**b** By the verue  
of this coman-  
dement beastes  
repe not so much

against man as they would: yea, and maye serue to his vic thereby.

**c** By this permission man may with a good conscience use the crea-  
tures of God for his needfulle.

**Chap. 1. 29.**

**C H A P. I X.**  
**1** The confirmation of marriage. **2** Mans ambro-  
sitye ouer all creatures. **3** Permission of meates.  
**6** The power of the sword. **14** The rainebow is  
the signe of Gods promise. **21** Noah is drunken  
and mocked of his sonnes, whom he curseth. **29** The  
age and death of Noah.

**A**nd God blessed Noah and his sonnes,  
and said to them, Bring forth fruite,  
and multiply, and replenish the earth.

**2** Also the feare of you, & the dread of you  
shall be vpon every beast of the earth, & vpon  
every soule of the heauen, vpon all that moou-  
eth vpon the earth, and vpon all the fowles of  
the hea: into your hand are they deliuered.

**3** Every thing that moueth and liueth,  
shall be meate for you as the greene herbe,  
haue I giuen you all things:

and I haue said, Behold, I, euen I establish my cove-  
nant with you, & with your seede after you.

And with every liuing creature that is with you,  
with the soule, with the cattell, and with every  
beast of the earth with you, from all that goe out  
of the Arke, vnto every beast of the earth.

And my covenant will I establish with you, that  
from henceforth all flesh shall not be rooted out  
by the waters of the flood, neither shall there be  
a flood to destroy the earth any more.

f He pronounceth as a Prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie were accursed.

f That is, a most vile flave.

|| Or, *heir*.

|| *Or, enlarge, &c.*

|| *Or, enlarge, &c.*

|| *Or, enlarge, &c.*

|| *Or, enlarge, &c.*

|| *Or, enlarge, &c.*

|| *Or, enlarge, &c.*

|| *Or, enlarge, &c.*

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|| *Or, enlarge, &c.*

|| *Or, enlarge, &c.*

|| *Or, enlarge, &c.*

|| *Or, enlarge, &c.*

ment, and put it upon both their shoulders, and went backward, and covered the nakedness of their father in their faces backward: so they saw not their fathers nakedness.

24 Then Noah awoke from his wine, and knew what his younger sonne had done unto him.

25 And sayde, Cursed be Canaan: a servant of servants shall he be unto his brethren.

26 He said moreover, Blessed be the Lord God of Shem, let Canaan be his servant.

27 God || perfwade Japheth, that hee may dwell in the tents of Shem, and let Canaan be his servant.

28 ¶ And Noah lived after the flood three hundredth and fiftie yeeres.

29 So all the dayes of Noah were nine hundredth and fiftie yeeres, and he died.

# CHAP. X.

1 The increase of mankind by Noah and his sons  
2 The beginning of cities, countryes, and nations.

Now these are the generations of the sonnes of Noah, Shem, Ham, and Japheth: unto whom sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer, and Magog, and Madai, and Janan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Janan, Elthah, and Tarshish, Kittim, and Dodanum.

5 Of these were the Gentiles divided in their lands, every man after his tongue, and after their families in their nations.

6 ¶ Wherefore the sonnes of Ham were Cush, and Mizraim, and Put, & Canaan.

7 And the sonnes of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabrecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begat Nimrod, who began to be mightie in the earth.

9 He was a mightie hunter before the Lord: wherefore it is sayd, As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, & Calneh in the land of Shinar.

11 Out of that land came Ashur: he builded Nineveh, & the citie Rehoboth, and Calah: this is a great citie.

12 Rezin also betweene Nineveh, & Calah: this is a great citie.

13 And Mizraim begat Ludim, and Canaanim, and Chabim, and Phutim.

14 Pathrusim also, and Casluhim, out of whom came the Philistines, and Cappadocians.

15 ¶ Also Canaan begate Sidon his first borne, and Heth.

16 And Jebel, and Emor, & Girgash.

17 And Hiti, and Arki, and Sini.

18 And Arvad, and Zemar, and Hamar.

19 ¶ And the sonnes of Ham were Cush, and Mizraim, and Put, & Canaan.

20 ¶ And the sonnes of Cush were Seba, and Havilah, and Sabtah, and Raamah, and Sabrecha.

21 ¶ And the sonnes of Raamah were Sheba, and Dedan.

22 ¶ And the sonnes of Ham were Cush, and Mizraim, and Put, & Canaan.

23 ¶ And the sonnes of Cush were Seba, and Havilah, and Sabtah, and Raamah, and Sabrecha.

24 ¶ And the sonnes of Raamah were Sheba, and Dedan.

25 ¶ And the sonnes of Ham were Cush, and Mizraim, and Put, & Canaan.

26 ¶ And the sonnes of Cush were Seba, and Havilah, and Sabtah, and Raamah, and Sabrecha.

27 ¶ And the sonnes of Raamah were Sheba, and Dedan.

28 ¶ And the sonnes of Ham were Cush, and Mizraim, and Put, & Canaan.

29 ¶ And the sonnes of Cush were Seba, and Havilah, and Sabtah, and Raamah, and Sabrecha.

thi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Sidon, as thou comest to Gerar unto Azah, and as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countryes and in their nations.

21 ¶ Unto Shem also, the father of all the sonnes of Eber, and elder brother of Japheth were children borne.

22 ¶ The sonnes of Shem were Elam, and Ashur, and Arpachshad, & Lud, and Aram.

23 And the sonnes of Aram, Uz, & Hul, and Gether, and Bash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Unto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth divided: and his brothers name was Joktan.

26 Then Joktan begate Almodad, and Shaleph, and Hazarmaveth, and Jerah.

27 And Hadoam, and Uzal, & Diklah.

28 And Abimael, and Abimael, and Shela.

29 And Ophir, & Havilah, and Jobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Shephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countryes and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations divided in the earth after the flood.

# CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues.

10 The age and generation of Sem unto Abram.

32 The age and death of Terah.

¶ When the whole earth was of one language, and one speech.

2 And as they went from the East, they found a plain in the land of Shinar, and there they abode.

3 And they sayd one to another, Come, let vs make bricks, and burne it in the fire. So they had brick for stone, and flint had they in stead of mortar.

4 Also they sayde, Goe to, let vs build vs a citie and a tower, whose top may reach unto the heauen, that wee may get vs a name, leaue we be scattered vpon the whole earth.

5 But the Lord came down to see the citie and tower, which the sonnes of men builded.

6 And the Lord said, Behold, the people are one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

7 ¶ And the Lord said, I will come down, and confound their language, that they may not vnderstand one anothers speech.

8 ¶ So the Lord scattered them abroad in the earth from thence.

9 ¶ And the name of the citie was Babel, because the Lord did there.

10 ¶ And the beginning of Sem's generation was Abram, who was born in Ur of the Chaldees.

11 ¶ And the age of Abram when he was born was seventy and five yeeres.

12 ¶ And the age of Abram when he was born was seventy and five yeeres.

13 ¶ And the age of Abram when he was born was seventy and five yeeres.

14 ¶ And the age of Abram when he was born was seventy and five yeeres.

15 ¶ And the age of Abram when he was born was seventy and five yeeres.

16 ¶ And the age of Abram when he was born was seventy and five yeeres.

17 ¶ And the age of Abram when he was born was seventy and five yeeres.

18 ¶ And the age of Abram when he was born was seventy and five yeeres.

19 ¶ And the age of Abram when he was born was seventy and five yeeres.

20 ¶ And the age of Abram when he was born was seventy and five yeeres.

21 ¶ And the age of Abram when he was born was seventy and five yeeres.

22 ¶ And the age of Abram when he was born was seventy and five yeeres.

i In his stocke the Church was prefigured: therefore Moses leaue off speaking of Iapheth and Ham, and interteth of Shem more at large.

k Of whom came the Hebrews or Iewes.

l Chron. 1. 17.

m This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.

n Or, of the same nations.

o In the yeere an hundred and thirtie after the flood.

p To wit, Nimrod and his company.

q That is, from Aram, where the Arke stayed.

r Which was afterward called Calah.

s They were moued with pride & ambition, thinking to preferre their owne glory to Gods honour.

t Meaning that, he is delated by.

u God speaketh this in Gen. 11. because of their foolish presumption and enterprise.

v Come.

w Come.

x Come.

y Come.

z Come.

aa Come.

ab Come.

ac Come.

ad Come.

ae Come.

af Come.

ag Come.

ah Come.

ai Come.

aj Come.

ak Come.

al Come.

am Come.

an Come.

ao Come.

ap Come.

aq Come.

ar Come.

as Come.

at Come.

au Come.

av Come.

aw Come.

ax Come.







*Ebr. that my  
soul may live.*

n To be his wife,

o The Lord  
took the de-  
fence of this  
poore stranger a-  
gainst a mightie  
King: and as he  
is ever careful o-  
ver his, so did he  
preferre Sarai.  
p To the intent  
that none should  
hurt him either  
in his person or  
goods.

a His great riches  
gotten in Egypt  
bindered him not  
to follow his vo-  
cation.

b He calleth the  
place by that  
name which was  
after given unto  
it, Chap. 23. 19.  
(Cap. 23. 7.)

c This incom-  
modie came by  
their riches,  
which brake  
friendship, and as  
it were the bond  
of nature,  
Chap. 36. 7.  
d Who seeing  
their contention,  
might blaspheme  
God, and destroy  
them.

e He cutteth off  
the occasion of  
contention:  
therefore the  
enill ceaseth.  
f Abram refi-  
gish his owne  
right to buy  
peace.

g Which was in  
Eden, Chap. 3.  
10.

ster, that I may live with thy flock, and  
that my life may be preserved by thee.

14. ¶ How when Abram was come into  
Egypt, the Egyptians beheld the woman  
for she was very faire.

15. And the princes of Pharaoh saw her,  
and commended her unto Pharaoh: so the  
woman was taken into Pharaohs house.

16. And he increased Abram's wealth for her  
sake, and he had sheeps, and camels, and hee  
asses, and men servants and mayd servants,  
and hee asses, and camels.

17. But the Lord plagued Pharaoh and  
his house with great plagues, because of  
Sarai Abrams wife.

18. Then Pharaoh called Abram, and  
said, Why hast thou done this unto me?  
wherefore diddest thou not tell me, that she  
was thy wife?

19. Why saydest thou, She is my sister,  
that I should take her to be my wife: now  
therefore behold thy wife, take her and goe  
thy way.

20. And Pharaoh gave men a comman-  
dement concerning him: and they conveyed  
him forth, and his wife, and all that he had.

CHAP. XIII.

1. Abram departed out of Egypt. 2. He calleth  
upon the Name of the Lord. 3. Lot departeth  
from him. 4. The wickednes of the Sodomites. 5. The  
promise made to Abram is renewed. 6. Abram  
buildeth an altar to the Lord.

¶ Then Abram went up from Egypt, hee  
T and his wife, and all that hee had, and  
Lot with him toward the South.

2. And Abram was very rich in cattell,  
in silver, and in gold.

3. And hee went on his journey from the  
South toward Beth-el, to the place where  
his tent had bene at the beginning, between  
Beth-el, and Hai.

4. Unto the place of the altar, which he  
had made there at the first: & three Abram  
called on the Name of the Lord.

5. ¶ And Lot also, who went with A-  
bram, had sheeps, and cattell, and tents.

6. So that the lande could not beare  
them, that they might dwell together: for  
their substance was great, so that they  
could not dwell together.

7. Also there was debate betwene the  
herdmen of Abrams cattell, and the herd-  
men of Lots cattell: and the Canaanites  
and the Perizzites dwelled at that time in  
the land.

8. Then sayd Abram unto Lot, Let there  
be no strife I pray thee, betwene thee and  
me, neither betwene mine herdmen & thine  
herdmen: for we be brethren.

9. Is not the whole land before thee? de-  
part I pray thee from me: if thou wilt take  
the left hand, then will I goe to the right: or  
if thou go to the right hand, then I will take  
the left.

10. So when Lot lifted up his eyes, hee  
saw that all the plaine of Jordan was wa-  
tered every where: (for before the Lord de-  
stroyed Sodom and Gomorah, it was as the  
garden of the Lord, like the land of Egypt,  
as thou goest unto Soar.)

11. Then Lot chose unto him all the plains

of Jordan, & took his journey to the East:  
and they departed the one from the other.

12. Abram dwelled in the land of Cana-  
an, and Lot abode in the cities of the plaine,  
and pitched his tent even to Sodom.

13. Now the men of Sodom were wicked,  
and exceeding sinners against the Lord.

14. ¶ Then the Lord sayd unto Abram,  
(after that Lot was departed from him) Lift  
up thine eyes now, and looke from the place  
where thou art, Northward, and South-  
ward, and Eastward, and Westward.

15. For all the land, which thou seest, will  
I give unto thee, and to thy seed for ever.

16. And I will make thy seed, as the dust  
of the earth: so that if a man can number the  
dust of the earth, then shall thy seed be num-  
bered.

17. Arise, walke thow the land, in the  
length thereof, and breadth thereof: for I  
will give it unto thee.

18. Then Abram remoued his tent, and  
came and dwelled in the plaine of Manre,  
which is Hebron, and builded there an al-  
tar unto the Lord.

¶ Spiritually this is referred to the true children of Abram, borne ac-  
cording to the promise, & not according to the flesh, which are heirs  
of the true land of Canaan.

CHAP. XIII.

12. For the overthrow of Sodom Lot is taken pri-  
soner. 16. Abram delivereth him. 18. Melchir-  
edek cometh to meete him. 23. Abram would not  
be enriched by the king of Sodom.

¶ And in the dayes of Amraphel King of  
A-Sinar, Arioch king of Elasar, Chedor-  
loamer king of Elam, & Elial king of  
the Nations:

2. These men made warre with Bera king  
of Sodom, and with Birsha king of Gomo-  
rah, Shinar king of Admah, and Sheme-  
ber king of Jobim, and the king of Bela,  
which is Soar.

3. All these layned together in the vale  
of Siddim, which is the salt sea.

4. Twelue yeeres were they subject to  
Chedor-loamer, but in the thirteenth yeere  
they rebelled.

5. And in the fourteenth yeere came Che-  
dor-loamer, and the kings that were with  
him, and smote the Rephaims in Asteroch  
Karnaim, and the Suthims in Ham, and the  
Emims in Shinar.

6. And the princes in their mount Seir,  
unto the plaine of Paran, which is byrde  
wildernesse.

7. And they returned & came to En mis-  
par, which is Kadish, & ynote all the coun-  
treys of the Amalekites, and also the Am-  
arites that dwelled in Wazeran tamar.

8. Then went out the King of Sodom,  
and the King of Gomorah, and the King  
of Admah, and the King of Jobim, & the King  
of Bela, which is Soar, and they layned bat-  
tall with them in the vale of Siddim.

9. To wit, with Chedor-loamer king of  
Elam, and Elial king of nations, and Am-  
raphel king of Sinar, and Arioch king of  
Elasar: foure kings against five.

10. Nowe the vale of Siddim was full  
of brime pits, and the kings of Sodom and  
Gomorah.

b This was done  
by Gods promi-  
dence, that only  
Abram and his  
seed might dwell  
in the lande of  
Canaan.

i Lot thinking  
to get Paradoxe  
found hell.

k The Lord es-  
tablished him, lest  
he should have  
taken thought  
for the depa-  
ture of his nephew.

Meaning a long  
time, and till the  
comming of  
Christ, as Exod.  
12. 14. & 31. 6.  
deut. 15. 17. and

Meaning a long  
time, and till the  
comming of  
Christ, as Exod.  
12. 14. & 31. 6.  
deut. 15. 17. and

Meaning a long  
time, and till the  
comming of  
Christ, as Exod.  
12. 14. & 31. 6.  
deut. 15. 17. and

Meaning a long  
time, and till the  
comming of  
Christ, as Exod.  
12. 14. & 31. 6.  
deut. 15. 17. and

Meaning a long  
time, and till the  
comming of  
Christ, as Exod.  
12. 14. & 31. 6.  
deut. 15. 17. and

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time, and till the  
comming of  
Christ, as Exod.  
12. 14. & 31. 6.  
deut. 15. 17. and

Meaning a long  
time, and till the  
comming of  
Christ, as Exod.  
12. 14. & 31. 6.  
deut. 15. 17. and

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12. 14. & 31. 6.  
deut. 15. 17. and

Meaning a long  
time, and till the  
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12. 14. & 31. 6.  
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12. 14. & 31. 6.  
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time, and till the  
comming of  
Christ, as Exod.  
12. 14. & 31. 6.  
deut. 15. 17. and

Meaning a long  
time, and till the  
comming of  
Christ, as Exod.  
12. 14. & 31. 6.  
deut. 15. 17. and

10. were disc-

11. Then they

12. They took

13. When came

14. When Abraham

15. When he & his

16. And he recovered

17. After that hee

18. And Melchizedek

19. Therefore hee

20. And blessed bee

21. Then the king

22. And Adam said

23. That I will not

24. Save onely that

25. And the Hittites

26. And the Rephaims

27. The Amorites also

28. And the Gergashites

29. And the Jebusites

30. And the Hittites

31. And the Rephaims

32. The Amorites also

33. And the Gergashites

34. And the Jebusites

35. And the Hittites

36. And the Rephaims

37. The Amorites also

38. And the Gergashites

39. And the Jebusites

40. And the Hittites

41. And the Rephaims

42. The Amorites also

43. And the Gergashites

44. And the Jebusites

45. And the Hittites

46. And the Rephaims

47. The Amorites also

48. And the Gergashites

49. And the Jebusites

50. And the Hittites

10. were disc-

11. Then they

12. They took

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31. And the Rephaims

32. The Amorites also

33. And the Gergashites

34. And the Jebusites

35. And the Hittites

36. And the Rephaims

37. The Amorites also

38. And the Gergashites

39. And the Jebusites

40. And the Hittites

41. And the Rephaims

42. The Amorites also

43. And the Gergashites

44. And the Jebusites

45. And the Hittites

46. And the Rephaims

47. The Amorites also

48. And the Gergashites

49. And the Jebusites

50. And the Hittites

unto him, saying, Whom shall we be chine

10. were disc-

11. Then they

12. They took

13. When came

14. When Abraham

15. When he & his

16. And he recovered

17. After that hee

18. And Melchizedek

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26. And the Rephaims

27. The Amorites also

28. And the Gergashites

29. And the Jebusites

30. And the Hittites

31. And the Rephaims

32. The Amorites also

33. And the Gergashites

34. And the Jebusites

35. And the Hittites

36. And the Rephaims

37. The Amorites also

38. And the Gergashites

39. And the Jebusites

40. And the Hittites

41. And the Rephaims

42. The Amorites also

43. And the Gergashites

44. And the Jebusites

45. And the Hittites

46. And the Rephaims

47. The Amorites also

48. And the Gergashites

49. And the Jebusites

unto him, saying, Whom shall we be chine

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27. The Amorites also

28. And the Gergashites

29. And the Jebusites

30. And the Hittites

31. And the Rephaims

32. The Amorites also

33. And the Gergashites

34. And the Jebusites

35. And the Hittites

36. And the Rephaims

37. The Amorites also

38. And the Gergashites

39. And the Jebusites

40. And the Hittites

41. And the Rephaims

42. The Amorites also

43. And the Gergashites

44. And the Jebusites

45. And the Hittites

46. And the Rephaims

47. The Amorites also

48. And the Gergashites

49. And the Jebusites

unto him, saying, Whom shall we be chine

|| Or, peradventure.  
|| Ebr. be builded  
by her.

child bearing. I say, if she got in into me, make: it may be that she shall receive a child by her. And Abram obeyed the voice of Sarah.

3 Then Sarah Abrahams wife took Hagar her maid the Egyptian, after Abram had dwelled ten years in the land of Canaan; and gave her to her husband Abram for his wife.

4 And he went unto Hagar, and she conceived, & when she saw that she had conceived, her name was: despised in her eyes.

5 When Sarah saw that she had conceived a child unto Abram, she hated her maid whom she had despised, & she said unto Abram, I have given my maid to thee, & thou hast despised her, & thou hast despised my name: & the Lord hath despised me, & thou hast despised me.

6 Then Abram said to Sarah, Behold, thou makest me in thine eyes as thy maid, as it pleases thee. Then Sarah dealt roughly with her: wherefore she despised her.

7 But the Angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way of Shur.

8 And he said, Hagar Sarahs maid, whence comest thou? & whither wilt thou go? And she said, I flee from my mistress Sarah.

9 Then the Angel of the Lord said to her, Return to thy mistress, and humble thyself under her hands.

10 Again the Angel of the Lord said unto her, I will so greatly increase thy seed, that it shall not be numbered for multitude.

11 Also the Angel of the Lord said unto her, See, thou art with child, & shalt bear a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a wild man; his hand shall be against every man, and every mans hand against him; & he shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord that spake unto her, Thou God looked on me: for she said, I have not also here looked after him that seeth me.

14 Wherefore she was called Beer-lai-roi: for, & where were Rabbeth and Beer.

15 And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare him Ishmael.

CHAPTER XXII

5 Abrahams name is changed to confirm him in the promise. 6 The land of Canaan is the first time promised. 12 Circumcision is instituted. 13 Sarah is named Sarah. 18 Abraham prays for Ishmael. 19 Ishmael is promised. 23 Abrahams and his house are circumcised.

When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am God all sufficient: make thee become, and be thou upright.

2 And I will make my covenant between me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my covenant with thee, and thou shalt be a father of many nations.

15 And he said, Shall the name of mine house be called Abram, when thy name shall be called Sarai? for a father of many nations shalt thou be called.

16 Also I will make thee exceeding fruitful, & thou shalt have many sons, & thou shalt possess the gate of thy brethren.

17 Moreover, I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be God unto thee and to thy seed after thee.

18 And I will give thee, and thy seed after thee, the land, wherein thou art a stranger, even all the land of Canaan, for an everlasting possession, and I will be thy God.

19 Again God says unto Abraham, Thou shalt keep my covenant, thou, and thy seed after thee in their generations.

20 This is my covenant, which ye shall keep between me and you, and thy seed after thee: Let every man child among you be circumcised.

21 That is, ye shall circumcise the foreskin of your flesh, and it shall be a sign of the covenant between me and you.

22 And every man child of your house among you shall be circumcised in your generations, as well he that is borne in thine house, as he that is bought with money of a stranger, which is not of thy seed.

23 He that is borne in thine house, and he that is bought with thy money, shall needs be circumcised: for my covenant shall be in your flesh for an everlasting covenant.

24 But the uncircumcised, in whose flesh the foreskin is not circumcised, even that person shall be cut off from his people, because he hath broken my covenant.

25 Afterward God says unto Abraham, Sarai thy wife shall thou not call Sarai, but Sarah shall be her name.

26 And I will bless her, and will also give thee a sonne of her, yea, I will bless her, and she shall be the mother of nations; Kings also of people shall come of her.

27 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be borne unto him that is an hundred years old? And shall Sarah that is ninety years old, bear?

28 And Abraham said unto God, Oh that Ishmael might live in thy sight.

29 Then God said, Sarai thy wife shall bear thee a sonne indeed, and thou shalt call his name, Isaac: and I will establish my covenant with him for an everlasting covenant, and with thy seed after him.

30 And as concerning Ishmael, I have heard thee say, I have blessed him, and will make him fruitful, and will multiply him: exceedingly & he shall be a great nation of him.

31 But my covenant will I establish with thee, & with Isaac, saying, Thou shalt be called Isaac.

32 And he left off talking with him, and God went up from Abraham.

33 Then Abraham took Ishmael his sonne, and all that were borne in his house,

b The changing of his name is a seal to confirm Gods promise unto him.

Chap. 12, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33.

c Circumcision is called the covenant, because it signifieth the commandment, and the promise of grace joined to it: which phrase is common to all Sacraments.

Abraham was circumcised, to show that all that is begun of man is corrupt, and must be mortified.

Rom. 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33.

d That phrase partly circumcised, to show that all that is begun of man is corrupt, and must be mortified.

Rom. 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33.

e Abraham was circumcised, yet were they partakers of Gods promise for under the mankind all was consecrated, and here is declared that whoeuer cometheth the sign, deserveth all the promise.

Or, dame, or prince.

f Which proceeded of a hidden joy, and not of indelicie.

Chap. 18, 10, and 21, 3.

g The everlasting covenant is made with the children of the spirit: and with the children of the flesh made the temporal promise, as was promised to Ishmael.

Ishmael, greatly, Chap. 21, 12.

This punishment declares what they game that attempt any thing against the word of God.

|| Or, Mine iniurie is upon thee.

|| Or, power.

d Which was Christ, as appeareth verse 13.

e God reiecteth none estate of people in their miserie, but segeth them comfort.

|| Or, fierce & cruel: or, as a wild ass.

Chap. 25, 18.

f That is, the Ishmaelites (thabe peculiar people by themselves, and not a portion of another people.

g She rebuketh her own dulnesse, & acknowledgeth Gods grace, who was present with her every where.

Chap. 24, 62.

|| Or, the well of the living and facing me.

|| Or, Almighty, Chap. 5, 22.

|| Or, without hypocrisy.

a Not onely according to the flesh, but of a far greater multitude by faith, Rom. 4, 17.









12 *Thou keep alive.*  
 13 Thus God permitted him to fall most humbly in the solitary mountains, whom the wickedness of Sodom could not overcome.  
 14 Who as they were borne in and howled in cell, so woe they and their posterity vile and wicked.  
 15 That is, some of my people, signifying, that they rather rejoiced in their sin, then repented for the same.

CHAP. XX.

1 *Abraham dwelleth in a stranger in the land of Gerar.* 2 *Abimelech taketh away his wife.* 3 *God reproveh the king.* 4 *and the king Abimelech.* 5 *Sarah is restored with her gift.* 6 *Abraham prayeth, and the king and his are healed.*

A *fterward* Abimelech departed thence toward the South country, and dwelled between Gader and *Abur*, and sojourning in Gerar.

2 *And* Abimelech said of Sarah his wife, *Where is my sister.* Then Abimelech king of Gerar sent and took Sarah.

3 *But* God came to Abimelech in a dream a night, and said to him, *Behold,* thou art but dead, because of the woman which thou hast taken: for she is a man's wife.

4 *(Thou wilt stand upon the right hand of the man, yet come never here.)* And he said, Lord, will thou slay even the righteous nation?

5 *Said* not he unto me, *Where is my sister?* yea, and he has said, *She is my sister:* with an upright mind, and innocent hands have I done this.

6 *And* God said unto him in a dream, *I know that thou didst this: now tell an upright mind, and I will save thee also that thou shouldst not linge against men: therefore smite her:* I will not touch her.

7 *Now* then, deliver the man his wife again: for he is a *Prophet*, &c. shall pray for thee that thou mayest live: but if thou deliver her not again, be sure that thou shalt die the death, thou and all that thou hast.

8 *Then* Abimelech rising up early in the morning, called all his servants, and told all these things: and the men were sore afraid.

9 *A*fterward Abimelech called Abraham, and said unto him, *What hast thou done unto me? and where have I sinned thee, that thou hast brought on me and my kingdom this great sinne? thou hast done things unto me that ought not to be done.*

10 *So* Abimelech said unto Abraham, *What hast thou done that thou hast done this thing?*

11 *Then* Abraham answered, *Because I thought that thou wast the fear of God: I was not in this place, and thou wast thy wife unto me.*

12 *Then* Abimelech answered, *Because I thought that thou wast the fear of God: I was not in this place, and thou wast thy wife unto me.*

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For his promise  
made to A-  
braham, and not  
because the child  
had discretion to  
judgement to  
prayer.

h Except God  
open our eyes,  
we can neither  
see nor vie the  
means which  
are before vs.

i As touching  
outward things  
God caused him  
to prosper.  
|| Or, shut in the  
boy, and was as  
funer.

k So that it is  
a lawful thing to  
take an oath in  
matters of im-  
portance, for to  
justify the truth,  
and to assure o-  
thers of our sin-  
cerity.  
l Wicked ser-  
vants do many  
evils unknown  
to their masters.

m Or, well of the  
soul of such  
meaning: lambs.  
n Thus we see  
that the godly,  
as touching out-  
ward things, may  
make peace with  
the wicked that  
know not the  
true God.

o That is, hee  
worshipped God  
in all points of  
true religion.

14 And when the water of the bottle was spent, shee call'd the child under a kerchiefe tree.

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16 When her sons were with her, shee said, I will not see the death of the child: and shee laid her hand upon Isaac, and said, I will not see the death of the child.

17 Then God heard the voice of the child, and the angel of God called to Sarah from heaven, and said unto her, what aileth thee, Sarah? saith she, not: for God hath heard the voice of the child: where he is.

18 And shee said, I will make of him a great people.

19 And God opened her eyes, and shee saw a well of water: so shee went and filled the bottle with water, and gave the boy drink.

20 So God was with the child, and hee grew and dwelt in the wilderness, and was a herder.

21 And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt.

22 And at that time Abimelech and Phicol his chief captain spake unto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore swear unto me here by God, that thou wilt not have me nor my children, nor my children's children: thou shalt deal with me, and with the country where thou hast been, as a stranger, according unto the kindness that I have shewed thee.

24 And Abraham said, I will swear.

25 And Abraham rebuked Abimelech for a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I of this day.

27 Then Abraham took sheepe, and kine, and gave them unto Abimelech: and they two made a covenant.

28 And Abraham let seven lambs of the flock be for witnesses.

29 Then Abimelech said unto Abraham, Behold mine hand is clear from thee, for thou hast let be thy witnesses.

30 And he answered, Because thou hast received mine hand, these seven lambs, that it may be a witness unto me, that I have digged this well.

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31 Therefore the place is called Beer-sheba, because there they both swore.

32 Thus made they a covenant at Beer-sheba: afterward Abimelech and Phicol his chief captain rose up, and turned againe unto the land of the Philistines.

33 And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, who is the everlasting God.

34 And Isaac was a stranger in the Philistines land a long season.

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9 Then the servant put his hand under the thigh of Abraham his master, and swore to him by this matter.

10 So the servant took ten camels of the camels of his master, and departed: for he had all his masters goods in his hand; and so he went, and went to Aram Naharaim, unto the city of Haran.

11 And he made his camels to lie down without the city by a well of water, at evening about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, send me good speed this day, and shew me mercie unto my master Abraham.

13 For I stand by the well of water, while the mens daughters of this city come out to draw water.

14 Forasmuch therefore that the maide, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may be she that thou hast ordained for thy servant Ishaq: and thereby shall I know that thou hast shewed mercie on my master.

15 And now ver hee had left speaking, behold, Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Laban, Abrahams brother, and her pitcher upon her shoulder.

16 And the maide was verie faire to looke upon, a virgin and unknowne of man: and shee went downe to the well, and filled her pitcher, and came up.

17 Then the servant came to meete her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And shee said, Drinke I first and shee hastened, and let downe her pitcher upon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, shee said, I will draw water for thy camels also, until they be drunken enough.

20 And shee potyed out her pitcher into the trough speedily, and ranne againe unto the well to draw water, and shee drue for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinke, the man took a golden <sup>12</sup> shillem of halfe a shekel weight, and two bracelets for her handes, of tenn shekels weight of gold.

23 And hee said, Behold daughter art thou: tell me, I pray thee, Is there room in thy fathers house for vs to lodge in?

24 Then shee said to him, I am the daughter of Bethuel the sonne of Milcah whom shee bare unto Laban.

25 Whereupon shee said unto him, We haue litter also and prouender enough, and room to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And shee, Blessed be the Lord God of my master Abraham, which hath not deceived me: and his truth from my master: for when I was in the way, the

Lord brought mee to my mistresss daughters house.

28 And the maide ranne and told them of her mothers house according to these words.

29 So Rebekah had a brother called Laban, and Laban ranne unto the man to the well.

30 For when he had seene the earrings, and the bracelets in his sisters eares, and when he heard the words of Rebekah his sister, saying, Thus said the man unto mee, then he went to the man, and for: he stood by the camels at the well.

31 And hee said, Come in thou blessed of the Lord: wherefore standest thou without seeing I have prepared the house and camels for the camels.

32 Then the man came into the house, and he laden her camels, and brought litter and prouender for the camels, and water to wash his feet, and the mens feet that were with him.

33 Afterward the meate was set before him: but hee said, I will not eat, until I have said my message. And hee said, Speake on.

34 Then hee said, I am Abrahams servant. And the Lord hath blessed my matter wonderfully, that he is become great: for hee hath giuen him sheepe, and heeres, and silver, and golde, and men seruants, and many seruants, and camels, and asses.

35 And when my fathers wife hath borne a sonne unto me, when shee was old, vnto him hath he giuen all that hee had.

36 Now my master willeth me to say, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell.

37 But thou shalt goe vnto my fathers house, and to my kinred, and take a wife to my sonne.

38 Then I said vnto my master, what if the woman will not follow mee?

39 And hee answered me, The Lord, before whom I walke, will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred, and my fathers house.

40 Then thou shalt be discharged of mine oath, when thou comest to my kinred: and if they giue thee not one, thou shalt bee free from mine oath.

41 So I came this day to the well, and sayd, O Lord the God of my master Abraham, if thou now prosper my iourney which I goe.

42 Behold, I stand by the well of water, when a virgin cometh forth to draw water, and I say vnto her, Giue mee, I pray thee, a little water of thy pitcher to drinke.

43 And shee say to me, Drinke thou, and I will also draw for thy camels, let her see thee, while the Lord hath prepared for my masters house.

44 And before I had made an ende of speaking in mine eare, behold, Rebekah came forth and her pitcher on her shoulder, and shee went downe vnto the well, and drew water. Then I said vnto her, Giue mee drinke I pray thee.

45 And shee made haste, andooke downe

a For he waited on Gods hand, who had now heard his prayer.

o To wit, Laban.

p The gentle intreatment of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters business to their owne needfullie.

r To be significatiue here to inrich, or increase with substance, as the text in the same verse declareth.

s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

t Meaning among his kinnefolke, as verse 40.

u Which by mine authoritie I caused thee to make.

Or, way.

Verse 13.

Or, howe.

x Signifying, that this prayer was not spoken by the mouth, but onely mediare in his heart.

Or, Mesopotamia, or Syria, of the two floodes west of Tygra and Euphrates. That is, to Chanaan.

z Ebr. to bow their knees.

h Groundeth his prayer vpon Gods promise made to his master.

i Cause me to meete.

g The seruant moved by Gods spirit, desire d to be assured by a signe, whether God prospered his iourney or no.

h God giuech good success to all things that are vnderaken for the glorie of his Name and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requestes.

z Ebr. my Lord.

z Ebr. haue made an end of drinke.

Or, caring.

k God permitted many things both in apparell and other things, which are now forbid: especially when they appeare not for our mortification.

l The golden shekel is here meant, and not that of silver.

m He boasteth not his good fortune (as doe the wicked) but acknowledgech that God hath dealt mercially with his master in keeping promise.

her father from her shoulder, and sayde,  
Dinke, and I will give thee camels drink-  
ing. And he drinke, and she gave the camels  
drinking also. And when she saw that he  
drinke, she said, Thou art my brother's  
daughter art thou? And he answered, I  
am the daughter of Bethuel Nabors sonne,  
whom Dinah bare unto him. Then I put the  
betrothment upon her face, and the bracelets  
upon her hand.

48. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne, and I will be thy sister.  
And she said, I will be thy sister, and thou  
shalt be my brother's sonne.

49. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

50. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

51. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

52. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

53. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

54. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

55. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

56. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

57. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

58. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

59. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

60. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

61. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

62. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

63. And when she had said these words,  
she said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

to meet him, and the servant had said, It is  
my master. And he took a hable, and  
said, I am thy brother's sonne.

66. And the servant said, I am thy brother's  
sonne. And he took a hable, and said, I  
am thy brother's sonne.

67. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

68. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

69. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

70. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

71. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

72. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

73. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

74. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

75. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

76. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

77. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

78. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

79. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

80. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

81. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

82. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

83. And when he had said these words,  
he said, And thou shalt be my brother's  
sonne, and I will be thy sister. And she  
said, I will be thy sister, and thou shalt be  
my brother's sonne.

The custom  
was that I should  
be brought to  
her husband, her  
head being cou-  
red, in token of  
shamefastness  
and chastity.  
Or, had left  
mourning for  
his mother.

1. Chron. 31.  
was yet alive.

1. Chron. 31.  
For by the  
virtue of Gods  
word he had not  
only Ishak, but  
begat many more.

1. Chron. 31.  
To avoid the  
diffension that  
els might have  
come because of  
the heritage.

1. Chron. 31.  
Hereby the an-  
cients signified  
that man by  
death perished  
not wholly; but  
as the foules of  
the godly lived  
after in perpetu-  
ity, so the foules  
of the wicked in  
perpetuall paine.

1. Chron. 31.  
Chap. 23. 16.  
And 24. 62.

1. Chron. 31.  
1. Chron. 31. 29.  
1. Chron. 31. 29.

1. Chron. 31.  
Which dwelt  
among the Ara-  
bians, and were  
separate from the  
blessed seede.





10<sup>r</sup> ſatred.

11<sup>r</sup> ſorguſſe,  
romm

1 God afflueth  
Iſaak againſt all  
ſeare by rebeſſing  
made to Abrahā.  
k To ſignifie  
that hee would  
ſerue none other  
God, but the  
God of his father  
Abraham.

1 The Hebrewes  
in ſwearing be-  
gin commonly  
with If, & vnder-  
ſtand the reſt  
that is, that God  
ſhall puniſh him  
that breaketh the  
oath: here the  
wicked ſhew that  
they are afraid  
left that come  
to them which  
they would doe  
to other.

10<sup>r</sup> ſide.  
11<sup>r</sup> Or, the will of  
the othe.

Chap. 37. 46.  
10<sup>r</sup> diſobediens  
and rebellious.

1 Ebr. Loz, I.

1 Ebr. haue.

1 The ſmall af-  
fection, which he  
bare to his ſonne,  
made him forget  
that which God  
ſpoke to his wife.  
Chap. 35. 93.

name of it is Eſau.

22 Then he remoued thence, and digged  
another well, for the which they ſtroue not:  
therefore called hee the name of it Eſau:  
both, and ſaide, Becauſe the Lord hath  
now made vs ſtroue, we ſhall increaſe vpon  
the earth.

23 So he went vp thence to Beer ſheba.

24 And the Lord appeared vnto him the  
ſame night, and ſaide, I am the God of A-  
braham thy father: feare not, for I am with  
thee, and will bleſſe thee, and multiply thy  
ſeede by my ſervant Abrahams ſake.

25 Then he buildeth an altar there, and cal-  
led vpon the name of the Lord, and there  
ſpawd his tent: where alſo Iſaaks ſervants  
digged a well.

26 Then came Abimelech to him from  
Gerar, & ſurprized one of his ſervants, and  
ſpied the captaine of his army.

27 To whom Iſaak ſaide, Wherefore  
come ye to me, ſeeing ye hate mee, and haue  
put me away from you?

28 Abimelech answered, ſaying ſurely  
that the Lord was with thee, & we thought  
that, Let there be now an othe betwene vs,  
euen betwene we and thee, and let vs make  
a covenants with thee.

29 If thou haſt doe vs no hurt, as we  
haue not touched thee, and as we haue done  
vnto thee nothing but good, and ſent thee a-  
way in peace: thou now, the bleſſed of the  
Lord, doe this.

30 Then he made them a feaſt, and they  
dore eate and drinke.

31 And they roſe vp betimes in the mor-  
ning, and ſware one to another: then Iſaak  
let them goe, and they departed from him  
in peace.

32 And that ſame day Iſaaks ſervants  
came and tolde him of a well, which they  
had digged, and ſaide vnto him, Alas haue  
found water.

33 So he called it Eſhbach: therefore the  
name of the cittle is called Beer ſheba vnto  
this day.

34 And when Eſau was fouer-tye  
olde, he tooke to wiſe Judith the daughter  
of Beeri an Iſtitite, and Baſemath the  
daughter of Elon an Iſtitite alſo.

35 And they were a grieſe of minde to  
Iſaak, and to Rebekah.

CHAP. XXXIII.

1 Iſaak getteth the bleſſing fro Eſau by his  
mothers counſell. 2 Eſau by ſwearing ſetteth his  
father to pay him, & Eſau hateth Iſaak & ſur-  
prizeth his death. 3 Rebekah ſineth Iſaaks way.

40 When Iſaak was olde, and his eyes  
were dimme, (ſo that he coulde ſee) he  
called Eſau his eldeſt ſonne, and ſaid vnto  
him, My ſonne. And hee answered him,  
I am here.

Then he ſaid, Behold, I am now old,  
and know not the day of my death.

3 Therefore ſay, I pray thee, take thine  
ſervants, & thy quier, and thy bowe, & get  
thee to the field, that thou mayeſt & take me  
ſome veniſon.

40 Then make me ſomewhat to eate, ſuch as  
I loue, and bring it me, that I may eate, and  
that my ſoule may be well cheere before I die.

1 (Howe Rebekah heard, when Iſaak  
ſpoke to Eſau his ſonne) and Eſau went  
into the ſelds to hunt for veniſon, and was  
bring it.

2 Then Rebekah ſpoke vnto Iſaak  
her ſonne, ſaying, Beholde, I haue hearde  
thy father talking with Eſau thy brother,  
ſaying,

3 Bring mee veniſon, & make me ſomew-  
hat to eate, that I may eate and bleſſe thee  
before the Lord, afore my death.

4 Now therefore, my ſonne, heare my  
voyce in that which I command thee.

5 Get thee now to the ſlocke, & bring  
me thence two good kids of the goat, that  
I may make pleaſant meate of them for thy  
father, ſuch as he loueth.

6 Then thou haſt bring it to thy father,  
and he ſhall eate, to the intent that hee may  
bleſſe thee before hee death.

7 But Iſaak ſaide to Rebekah his mo-  
ther, Beholde, Eſau my brother is rough,  
and I am ſmoother.

8 My father may poſſibly ſee me, and  
I ſhall ſeeme to him to be another: ſo ſhall  
I bring a curſe vpon me, and not a bleſſing.

9 But his mother ſaid vnto him, & ſay  
on me be the curſe, my ſonne: once I heare my  
voyce, and doe as thou ſayeſt.

10 So he went and tooke them, and brought  
them to his mother: and his mother made  
pleaſant meate, ſuch as his father loued.

11 And Rebekah tooke ſauy clothes of her  
eldeſt ſonne Eſau, which were in her houſe,  
and clothed Iſaak her younger ſonne:

12 And the ſcarres of his hands, and the  
ſmoothe of his ſkin, which were of the kids of  
the goat.

13 Afterward hee brought the pleaſant meate  
and bread, which hee had prepared, in the  
hand of her ſonne Iſaak.

14 And when he came to his father, he  
ſaide, My father, Alas answered, I am  
here: who art thou, my ſonne?

15 And Iſaak ſaid to his father, I am  
Eſau thy eldeſt ſonne. I haue done as thou  
haſt ſaid me, and I pray thee let me eate  
of my veniſon, that thy ſoule may be well.

16 Then Iſaak ſaid vnto his ſonne, How  
haſt thou found it ſo quickly my ſonne? Eſau  
ſaide, Becauſe the Lord thy God brought it  
to mine hand.

17 Then ſaid Iſaak vnto Iſaak,  
Come hither now, my ſonne, & I will kiſſe  
thee: I ſuppoſe thou art my ſonne Eſau  
or not.

18 Then Iſaak came neere to Iſaak  
his father, and he kiſſed him, and ſaide, The  
voyce is Iſaaks voyce, but the hands are  
the hands of another.

19 He ſaid vnto him, Becauſe thy  
hands were ſmoother, as his brother Eſaus  
hands: wherefore hee called thee Iſaak.

20 Then ſaid hee vnto him, My ſonne, what  
thou that my ſonne Eſau? Alas answered, I doe.

21 Then ſaid hee vnto him, Bring it me  
hither, and I will eate of my ſonne's veniſon,  
that my ſoule may be well cheere. And hee brought it to  
him, and he ate: and hee was brought him wine,  
and hee drank.

22 Afterward hee ſaid to Iſaak ſaide  
vnto

b This ſubtiltie is  
blame worthy be-  
cauſe they ſhould  
haue taried till  
God had perfor-  
med his promiſe.

1 Ebr. before his  
eyes.

10<sup>r</sup> Or, as though I  
would deceiue  
him.

11 Or, I will take  
the danger on me.  
c The aſſurance  
of Gods decree  
made her bolde.

d Although Iſa-  
k was ſure of  
this bleſſing, &  
by tak: yet he  
did cuill to ſeek  
it by lies, and the  
more becauſe he  
abuleth Gods  
name therewith.

e This declareth  
what he ſuſpected  
ſome thing, yet  
God would not  
haue his decree  
altered.

4 Ebr. I am

Heb. 11. 20.

into him, Come nether now, and kiſſe me,

27 And he came nether, and kiſſed him. And he ſmelled the ſavour of his garments, and bleſſed him, and ſaid, Behold, the ſmell of my ſonne, as the ſmell of a field, which the Lord hath bleſſed.

28 \* God give thee therefore of the dewe of heauen, and the fatneſſe of the earth, and plenty of wheate and wine.

29 Let people be thy ſervants, and nations bowe vnto thee: let loue ouer thy brethren, and let thy mothers children honour thee, curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 And when Iaakob had made an end of bleſſing Iaakob, and Iaakob was ſcarce gone out from the preſence of Iaakob his father, then came Eſau his brother from his hunting.

31 And he alſo prepared ſauourie meate and brought it to his father, & ſaide vnto his father, Let my father ariſe, and eate of his ſonnes veniſon, that thy ſoule may bleſſe me.

32 But his father Iaakob ſaid vnto him, Wherefore thou? And he answered, I am thy ſonne, even thy ſirſt borne Eſau.

33 Then Iaakob was ſtricken with a marvellous great feare, and ſaid, Behold, I beſeech thee hunt veniſon, and brought it me, and I haue eate of all beſore thou cameſt: and I haue bleſſed him, therefore he ſhall be bleſſed.

34 When Eſau heard the wordes of his father, he cried out with a great crye a bitter, out of meature, and ſaid vnto his father, Bleſſe me, euen me alſo, my father.

35 And he answered, Thy brother came with ſubiſtance, and hath taken away thy bleſſing.

36 When he ſaid ſo, Eſau be not wroth called Iaakob: for hee hath deceiued mee theſe two times: heooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſaid, Haſt thou not reſerued a bleſſing for me?

37 Then Iaakob answered, and ſaid vnto Eſau, Behold, I haue made him my loue, and all his brethren haue I made his ſervants: alſo with wheate and wine haue I ſuſtained him, and vnto thee now what ſhall I doe, my ſonne?

38 Then Eſau ſaid vnto his father, Doſt thou but one bleſſing, my father? Bleſſing, I ſee me alſo my father, and Eſau ſworne by his voyce, and went.

39 Then Iaakob his father answered, and ſaid vnto him, Behold, the fatneſſe of earth ſhall be thy dwelling place, and thou ſhalt haue of the dewe of heauen from above.

40 And by thy ſword ſhalt thou liue, and ſhalt be thy brethren ſervants. But I will come to paſſe, when thou ſhalt be the multitude, that thou ſhalt beſeeke me, and ſhalt come from thence.

41 ¶ Then Eſau ſaid vnto Iaakob becauſe of the bleſſing, I ſperced to his father bleſſed him. And Eſau thought in his minde, I ſhall dayes of mourning for my father with come ſhortly, then I will ſlay my brother Iaakob.

42 And it was tolde to Rebekah of the

wordes of Eſau her elder ſonne, and he ſent and called Iaakob her younger ſonne, & ſaide vnto him, Behold, thy brother Eſau is comforted againſt thee, meaning to kill thee:

43 Nowe therefore my ſonne, heare my voyce, ariſe, and ſiet thou to Haran to my brother Laban.

44 And tarry with him a while untill thy brothers fierceneſſe be ſlacked.

45 And till thy brothers wrath turne away from thee, & he forget the things which thou haſt done to him: then will I ſend and take thee from thence: why ſhould I be deſtroyed of you both in one day?

46 Alſo Rebekah ſaid to Iaakob, I am wearie of my life, for I haue borne thee. If Iaakob take a wife of the daughters of Heth like thoſe of the daughters of the land, what ſhall I doe to thee?

## CHAP. XXVII.

1 Iaakob forbiddeh Iaakob to take a wife of the Canaanites. 9 Eſau taketh to wife the daughters of Iſhmael againſt his fathers will. 12 Iaakob in the way to Haran ſeeh a ladder reaching to heauen. 14 Chriſt is promiſed. 20 Iaakob ſtretcheth of God onely meate and cloathing.

¶ Then Iaakob called Iaakob, and ſaid, bleſſed thou art, and charged him, and ſaide vnto him, Take not a wife of the daughters of Canaan.

2 Ariſe, get thee to Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God ſhall ſufficiently bleſſe thee, and multiply thee, that thou mayeſt be a multitude of people.

4 And give thee the ſhepeling of Abhah, euen to thee, and to the ſheep with thee, that thou mayeſt inherit the land (wherein thou art a ſtranger,) which God gaue vnto Abraham.

¶ Thus Iaakob ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah Iaakobs and Eſaus mother.

¶ Eſauhen Eſau ſaid that Iaakob had bleſſed Iaakob, and ſent him to Padan Aram, to ſer him a wife thence, and giuen him a charge when he bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan.

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 ¶ Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Iſrah his father,

9 Then went Eſau to Iſhmael, a ſooke of the ſonnes, which he had, & ſolath the daughter of Iſhmael Abrahams ſonne, the ſiſter of Habbith, to be his wife.

10 ¶ Nowe Iaakob departed from Bethuel, and went to Haran.

11 And he came vnto a certain place, and taried there all night, becauſe the ſonne was downe, and tooke of the ſtones of the place, and laide vnder his head, and ſlept in the ſame place.

12 Then he dreamed, and he ſaw there ſtoode a ladder vpon the earth, and the

m. He hath good hope to recover his birthright by killing thee.

n For the wicked ſonne will kill the godly, and the plague of God will afterward light on the wicked ſonne.

Chap. 26. 35.

o Which were Eſaus wiues, p Hereby ſhee perſwaded Iſrah to agree to Iaakobs departure.

a This ſecond bleſſing was to confirme Iaakobs faith, leaſt he ſhould thinke that his father had giuen it without Gods motion.

Hof. 12. 5.

Chap. 22. 10.

¶ Or, almightie.

The godly ſiſters were put in mind continually, that they were but ſtrangers in this

world: to the intent they ſhould liſt vp their eyes to the heauen,

where they ſhould haue a ſure dwelling.

¶ Or, beſide his wiues.

c Thinking hereby to haue reconciled himſelfe to his father, but all in vaine: for he

keeth not away ſake of the cuill.

d Chriſt is his ladder, whereby God and man are

ioined together, & by whom the

Angels miniſter vnto vs: all graces by him are

giuen vnto vs, & we

by him aſcend into heauen.

top

f. In perceiving his error, by appointing his heir againſt Gods ſentence pronounced before.

¶ Or, ſufficiently.

g. In the Chapter he was ſo called

because he helde his brother by the heele, as though he would overthrow him: and therefore he is here called an

overthrower, or deceiver.

h. For Iaakob did this as he was the miniſter and prophet of God.

¶ Or, I am alſo (thy ſonne.)

Heb. 12. 17.

i. Because thine enemies ſhall be ſound about thee.

k. Which was fulfilled in the Iſraelites, who were tributaries for a time to Iſrahel,

and after came to libertie.

Obad. 1. 10.

l. Hypocrites onely abſtine from doing euill,

for ſcare of men.



Chap. 11. 1.  
and 48. 1.

He felt the  
force of this pro-  
mise only by  
faith: for all his  
life time he was  
but a stranger in  
this land.  
Drow. 12. 30.  
and 19. 14.  
Chap. 12. 3.  
and 18. 18.  
and 22. 18.  
and 26. 4.

He was touch-  
ed with a god-  
ly feare and re-  
uerence.

To be a re-  
membrance only  
of the vision  
shewed vnto  
him.  
Chap. 31. 12.  
Of howe of God  
he bindeeth  
not God vnder  
this condition,  
but acknow-  
ledgeth his in-  
firmities, and pro-  
misseth to be  
thankfull.

That is, he  
went forth on  
his journey.  
Ebr. to the land  
of the children of  
the East.  
b Thus he was  
directed by the  
only prouidence  
of God, who  
brought him also  
to Labans house.  
c It seemeth that  
in those dayes the  
custome was to  
call euen stran-  
gers brethren.  
d Or, he is in  
prouidence by  
which word the  
Brethren signifie  
all prosperitie.

top of it reached up to heauen: and lo, the  
Angels of God went up and down by it.  
13 And beholde, the Lord stood about  
it, and said, I am the Lord God of Abraham  
thy father, and the God of Isaac: the land  
vpon the which thou sleepest, I will I giue  
thee and thy seede.

14 And thy seed shall be as the dust of the  
earth, and thou shalt spread abroade: to the  
West, and to the East, and to the North, and  
to the South, and in thee shall all the  
families of the earth be blessed.

15 And lo, I am with thee, and will  
keepe thee whither soeuer thou goest, and  
will bring thee againe into this land: for I  
will not forsake thee, vntill I haue per-  
formed that, that I haue promised thee.

16 ¶ Then Iakob awoke out of his  
sleepe, and sayd, Surely the Lord is in this  
place, and I was not aware.

17 And hee was afraid, and sayd, How  
fearefull is this place: this is none other but  
the house of God, and this is the gate of hea-  
uen.

18 Then Iakob rose vp early in the  
morning, & tooke the stone that he had layd  
vnder his head, and sett it vp as a pillar, and  
poured oyle vpon the top of it.

19 And hee called the name of that place  
Beth-el: for he had said, the house of the  
city was as the first called Luz.

20 ¶ Then Iakob awoke a vow, saying,  
If God will be with me, and will keepe me  
in this journey which I goe, and will geue  
me bread to eat, and clothes to put on:

21 So that I come againe vnto my fa-  
thers house in safety, then shall the Lord be  
my God.

22 And this stone, which I haue set vp  
as a pillar, shall be Gods house: and of all  
that thou shalt giue me, will I giue the tenth  
vnto thee.

CHAP. XXIX.

13 Iakob cometh to Laban and serueth seven  
yeres for Rachel: 23 Leah brought to him bad in stead  
of Rachel: 29 He serueth seven yeres more for Ra-  
bel: 32 Leah conceiveth and beareth foure sonnes.

¶ Then Iakob lift vp his feet, and came  
into the East country.

2 And as he looked about, beholde, there  
was a well in the field, and lo, three flocks  
of sheepe lay thereby: (for at that well were  
the flocks watered) and there was a great  
stone vpon the wells mouth.

3 And thither were all the flocks gather-  
ed, and they rolled the stone from the wells  
mouth, & watered the sheepe, & put the stone  
again vpon the wells mouth in his place.

4 And Iakob sayd vnto them, My bre-  
thren, whence be ye? And they answered,  
We are of Haran.

¶ Then he layd vnto them, Know ye  
Laban the sonne of Nahor? Alfo sayd, We  
know him.

6 Again he sayd vnto them, Is he in  
good health? and they answered, He is in  
good health, and beholde, his daughter Rachel  
cometh with the sheepe.

7 ¶ Then he said, Lo, it is yet his day, nei-  
ther is it time that the cattell should be ga-  
thered together: wnder yet the sheepe and

goe seeke them.  
8 But they sayde, We may not vntill all  
the flocks be brought together, and all men  
roll the stone from the wells mouth, that  
we may water the sheepe.

9 ¶ While he talked with them, Rachel  
also came with her fathers sheepe, for she kept  
them.

10 And althow as Iakob saw Rachel the  
daughter of Laban his mothers daughter, and  
the sheepe of Laban his mothers brother,  
then came Iakob neere, & rolled the stone  
from the wells mouth, and watered the flocks  
of Laban his mothers brother.

11 And Iakob kissed Rachel and lift vp  
his hope, and wept.

12 ¶ For Iakob tolde Rachel, that hee  
was her father's daughter, and that hee was  
Rebekahs sonne: then the raine and cold  
her father.

13 And when Laban heard tell of Iakob  
his sisters sonne, he came to meete him,  
and embraced him, and kissed him, & brought  
him to his house: and he tolde Laban all  
these things.

14 ¶ To whom Laban sayd, Well, thou art  
my bone and my flesh, and her abode with  
him the space of a moneth.

15 ¶ For Laban sayde vnto Iakob,  
Though thou be my brother, shouldest thou  
therefore serue me for nought? Tell me what  
shalbe thy wages?

16 Now Laban had two daughters,  
the elder called Leah, and the younger called Ra-  
bel.

17 And Leah was tender eyed, but Ra-  
bel was beautiful and faire.

18 And Iakob loued Rachel, and sayd, I  
will serue thee seven yeeres for Rachel thy  
younger daughter.

19 Then Laban answered, It is better  
that I giue her thee, then that I should giue  
her to an other man: abide with me.

20 And Iakob serued seven yeeres for  
Rachel, & they seemed vnto him but a few  
dayes, because he loued her.

21 ¶ Then Iakob sayd to Laban, Giue  
me my wife that I may goe in to her: for my  
time is ended.

22 Wherefore Laban gathered together  
all the men of the place, and made a feast.

23 But when the evening was come,  
hee tooke Leah his daughter, and brought  
her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to  
his daughter Leah, to be her seruant.

25 But when the morning was come,  
beholde, it was Leah. ¶ Then said he to Laban,  
Wherefore hast thou done thus to me? Did  
not I serue thee for Rachel? wherefore then  
hast thou beguiled me?

26 And Laban answered, It is not the  
manner of this place, to giue the younger he-  
sore the elder.

27 Fulfill seven yeeres for her, and I will  
also giue thee this for the seruice, which thou  
shalt serue me yet seven yeeres more.

28 ¶ Then Iakob did so, and fulfilled her  
seven yeeres, to see gaue him Rachel his  
daughter to be his wife.

29 Laban also gaue to Rachel his daugh-

¶ Or, nephews.

c That is, the  
cause why he  
departed from  
his fathers house,  
and what he saw  
in the way.  
f That is, of my  
blood and kin-  
red.

¶ Or, blaine eyed

g Meaning, after  
that the yeeres  
were accompli-  
shed.

h Ebr. my dayes  
are full.

i The cause why  
Iakob was de-  
ceased, was, that  
in old time the  
wife was couered  
with a vail, when  
she was brought  
to her husband,  
in signe of cha-  
stite and shame-  
fastnesse.

j He esteemed  
more the promise  
that he had of  
Iakobs seruice,  
then either his  
promise or the  
number of the  
country though  
he alleged cus-  
tome for his  
excuse.

ter Bilhah his maid to her servant.

30 So entered he in to Rachel also, and loved also Rachel more then Leah, and served him yet seven yeeres more.

31 ¶ When the Lord saw that Leah was despised, he made her fruitfull: but Rachel was barren.

32 And Leah conceived and bare a sonne, and shee called his name Reuben: for shee sayde, Because the Lord hath looked upon my tribulation, now therefore mine husband will love me.

33 And she conceived againe, and bare a sonne, and sayde, Because the Lord heard that I was hated, her hath therefore given me this sonne also, and shee called his name Simeon.

34 And she conceived againe, and bare a sonne, and sayde, Now at this time will my husband keepe me company, because I have borne him three sonnes: therefore was his name called Leui.

35 Wherefore shee conceived againe, and bare a sonne, saying, Now will I please the Lord: therefore shee called his name Iudah, and left bearing.

#### CHAP. XXX.

4.9. Rachel and Leah being both barren give their maids unto their husband, and they bare him children. 15 Leah giueth Mandrakes to Rachel, that Yaakob might be with her. 27 Laban is enriched for Yaakob's sake. 43 Yaakob is made very rich.

¶ And when Rachel saw that shee bare Yaakob no children, Rachel envied her sister, and sayde unto Yaakob, Giue me children, or else I die.

2 Then Yaakobs anger was kindled against Rachel, and he sayd, Am I in Gods stead, which hath withhelden from thee the fruit of the wombe?

3 And she sayde, Beholde me, mayd Bilhah, goe into her, and shee shall beare upon my knees, and I shall haue children also by her.

4 Then she gaue him Bilhah, her mayd to wife, and Yaakob went in to her.

5 So Bilhah conceived, and bare Yaakob a sonne.

6 Then sayd Rachel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore shee called his name Dan.

7 And Bilhah Racheles maide conceived againe, and bare Yaakob the second sonne.

8 Then Rachel sayd, Alas! I wrestlings haue I wrestled with my sister, and haue gotten the upper hand, and shee called her name Naphtali.

9 And when Leah saw that shee had left bearing, sheeooke Zilpah her maide, and gaue her Yaakob to wife.

10 And Zilpah, Leahs mayde bare Yaakob a sonne.

11 Then sayd Leah, A company cometh: and shee called his name Gad.

12 Againe Zilpah Leahs maide bare Yaakob another sonne.

13 Then sayd Leah, As I blessed am I, for the daughters will bless me: and shee called his name Asher.

14 ¶ Now Reuben went in the dayes of

the tocher harvest: & found Mandrakes in the field, and brought them unto his master Leah. Then sayd Rachel to Leah, Giue me, I pray thee, of thy sonnes Mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes Mandrakes also? Then sayd Rachel, Therefore he shall sleepe with thee this night for thy sonnes Mandrakes.

16 And Yaakob came from the field in the evening, & Leah went out to meete him, & sayd, Come in to me, for I haue bought & payed for thee with my sonnes Mandrakes: and hee slept with her that night.

17 And God heard Leah, and shee conceived, and bare unto Yaakob the fifth sonne.

18 Then sayd Leah, God hath giuen me my reward, because I gaue my Mayde to my husband, and shee called his name Issachar.

19 After, Leah conceived againe, & bare Yaakob the sixth sonne.

20 Then Leah sayde, God hath induced me with a good dowrye: now will mine husband dwell with mee, because I haue borne him six sonnes: and shee called his name Zebulun.

21 After that, shee bare a daughter, and shee called her name Dinah.

22 ¶ And God remembered Rachel, and God heard her, and opened her wombe.

23 So she conceived, & bare a sonne, and sayd, God hath taken away my rebuke,

24 And shee called his name Joseph, saying, The Lord will giue mee yet another sonne.

25 ¶ And as soon as Rachel had borne Joseph, Yaakob said to Laban, Send me away that I may go to my place, & to my country.

26 Giue mee my wives and my children, for whom I haue serued thee, and let mee goe: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue founde fauour in thy sight, arise: I haue perceived that the Lord hath blessed me for thy sake.

28 Also shee sayde, Appoynt unto me thy wages, and I will giue it thee.

29 But hee sayd unto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell hath bene I vnder me.

30 For the liue, that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now when shall I travel for mine owne house also?

31 Then hee sayd, What shall I giue thee? And Yaakob answered, Thou shalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy sheepe.

32 I will passe through all the flocks this day, and I will separate from them all the sheepe with little spots and great spots, and all the blacke lambs among the sheepe, & the goats spotted, and little spotted among the goats: and it shall be my wages.

33 So shall my righteousness answer for me.

Which is a kinde of herbe whose roote hath a certaine likeness of the figure of a man.

¶ Ebr. saying, I haue bought.

f In stead of acknowledging her fault, she boasts, as if God had rewarded her therefore.

¶ Or, made her fruitful. g Because fruitfulness came of Gods blessing, who sayd, Increase & multiply: barren was counted as a curse.

¶ Or, tried by experience.

¶ Or, with me. ¶ Ebr. as my foot. b The order of nature requirith that euery one provide for his owne familie. ¶ Or, separate thou. ¶ Or, red. i That which shall hereafter be thus spotted. k God shal testify for my righteousness dealing by rewarding my labours.

¶ Ebr. opened her wombe.

k This declareth that oft times they which are despised of men, are fauoured of God.

l Hereby appeareth, that the had recourse to God in her affliction. m For children are a great cause of mutual loue between man and wife.

¶ Or, confesse. Math. 1.3. ¶ Ebr. Good from hearing.

a It is only God that maketh barren and fruitfull, and therefore I am not in fault. b I will receiue here children on my lap, as though they were mine owne. ¶ Ebr. I shall be doubled.

¶ Ebr. wrestlings of Gods. c The arrogancy of mans nature appeareth in that shee countmeth her sister, after shee had receiued this benefit of God to beare children.

d That is, God doth increase me with a multitude of children: for so Yaakob doth expound this name Gad, Chap. 49. 19.

me hereafter, when it shall come for my reward before thy face, & every one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be spotted with me.

34 Then Laban said, So to, would God it might be according to thy saying.

35 Therefore he took out the same day the hee goates, that were partly coloured and with great spots, and all the goates with little and great spots, and all that had whitt in them, & all the blacke among the sheepe, and put them in the keeping of his ionnes.

36 And hee set these dayes journey betwene himselfe and Isaakob. And Isaakob kept the rest of Labans sheepe.

37 ¶ Then Isaakob took rods of greene poplar, & of haled, and of the chestnut tree, and piled white strakes in them, and made the whiter appeare in the rods.

38 Then hee put the rods, which he had piled, in the gutters and watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heat when they came to drinke)

39 And the sheepe were in heat before the rods, and afterward brought forth young of partie colour, and with small and great spots.

40 And Isaakob parted these lambs, and turned the flocke towards these lams: partie coloured, & all manner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselves, and put them nor with Labans flocke.

41 And in every morning time of the stronger sheepe, Isaakob laid the rods before the eyes of the sheepe in the gutters, that they might conceale before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feeble were Labans, and the stronger Isaakobs.

43 So the man increased exceedingly, and had many flockes, and maiſterſervants, and men ſervants, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against Isaakob.

3 God commandeth him to returne to his country.

13 34 The care of God for Isaakob. 19 Rachel fleeth her fathers idoles. 23 Laban followeth Isaakob.

44 The covenant betwene Laban and Isaakob.

¶ Now hee heard the wordes of Labans ionnes, saying, Isaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Isaakob beseech the countenance of Laban, i that it was not towards him as in times past:

3 And the Lord had sayd unto Isaakob, Turne againe into the lande of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Isaakob sent and called Rachel and Leah to the field unto his flocke.

5 Then saith he unto them, I see your fathers countenance, that it is not toward me: as it was wont, and the God of my fathers hath bene with me.

6 And ye know that I have served your father with all my might.

7 But your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

8 If hee thus say, The spotted shall be thy wages, then all the sheepe bare spotted: and if hee sayd thus, The partie coloured shall be thy reward, then bare all the sheepe partie coloured.

9 Thus hath God taken away your fathers substance, and given it me.

10 ¶ For in counting time I lifted by mine eyes and saw in a dream, and beheld, the hee goates leaped upon the tree goates, that were partie coloured with little and great spots spotted.

11 And the Angel of God sayd to me in a dream, Isaakob. And I answered, Lo, I am here.

12 And hee sayde, Lift up now thine eyes, and see all thine hee goates leaping upon the tree goates that are partie coloured, spotted with little and great spots: for I have seen all that Laban doeth unto thee.

13 ¶ I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vow unto mee. Now rise, get thee out of this country, and returne unto the land where thou wast borne.

14 Then answered Rachel and Leah, and sayd unto him, Have we any more portion and inheritance in our fathers house?

15 Dooth not hee count vs as strangers? for he hath sold us, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: now then whatſoever God hath sayd unto thee, doe it.

17 ¶ Then Isaakob rose vp, and let his ionnes and his wives upon camels.

18 And hee carried away all his flockes, and all his substance which hee had gotten, to wa, his riches which hee had gotten in Padan Aram, to goe to Ishak his father unto the land of Canaan.

19 ¶ When Laban was gone to heare his sheepe, then Rachel stole her fathers idoles.

20 Thus Isaakob stole away the heart of Laban the Aramite: for hee tolde him not that hee fled.

21 So fled hee with all that hee had, and hee rose vp, and passed the river, and let his face toward mount Seilan.

22 And the third day after was it tolde Laban, that Isaakob fled.

23 Then heeooke his brethren with him, and followed after him seven dayes lonney, and overtook him at mount Seilan.

24 And God came to Laban the Aramite in a dream by night, and sayde unto him, Take heede that thou speake not to Isaakob: & ought thou good.

25 ¶ Then Laban overtook Isaakob, and Isaakob had pitched his tent in the mount: and Laban also with his brethren pitched upon mount Seilan.

26 ¶ Then Laban sayd to Isaakob, What hast thou done? for thou hast even stolen away mine heart, and carried away my daughters.

¶ Or, many times.

¶ This declareth that the thing which Isaakob did before, was by Gods commandement, and not through deſire.

¶ Or, shall.

¶ This Angel which was Christ which appeared to Isaakob in Beth-el: and hereby appeareth hee had taught his wives the feare of God: for hee talketh as though they knew this thing. Chap. 28. 18. ¶ For they were given to Isaakob in recompence of his service, which was a kinde of sale.

¶ For so the word here signifieth, because Laban calleth them Gods, verse 30. ¶ Or, went away privily from Laban. ¶ Or, Euphrates. ¶ Or, his fikes and friends. ¶ Or, signed with him.

¶ Ebr. from good to evil.

¶ Or, withheld thy selfe away privily.

¶ Or, counted sheepe.

¶ Or, Labans.

¶ Or, redder, or browner.

¶ Isaakob herein vifid no deceit, for it was Gods commandement, as hee declareth in the next chapter, verse 9, and 11.

¶ Or, continued.

¶ As they which tooke the ramme about September, & brought forth about March: so the feeble in March, & lambd in September,

¶ The children vetered in words that which the father dissembled in heart, for the covetous think that whatſoever they cannot finch, is pluckt to them.

¶ Ebr. and loe, not he with him, as yesterday.

¶ Ebr. as yesterday and before yesterday.

¶ The God whom my father worshipped.



daughters as though they had bene taken captives with the sword.

27 Therefore diddest thou flee to secretly and steale away from mee, and diddest not tell me, that I might have sent thee forth with mirth and with songs, with tambour and with harp.

28 But thou hast not suffered mee to kiss my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am able to doe you euill: but the God of your father shalke vnto mee yesternight, saying, Take heede that thou speake not to Isakob ought saue good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherewith hast thou stolen my gods?

31 Then Isakob answered, and sayde to Laban, Because I was afrayd, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, let him not lye. Search thou before our brethren what I haue of thine, and take it to thee, (but Isakob wist not that Rachel had stolen them.)

33 Then came Laban into Isakobs tent, and into Leahs tent, and into the two maydes tents, but found them not. So hee went out of Leahs tent, and entered into Rahels tent.

34 (Now Rachel had taken the stoles, and put them in the camels litter, and lace downe vpon them) and Laban searched all the tent, but found them not.

35 Then sayde shee to her father, & O my lord, bee not angry that I cannot rise vp before thee: for the custome of women is vpon mee: so hee searched, but found not the stoles.

36 ¶ Then Isakob was wroth, & chode with Laban: Isakob also answered & sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou founde of rhine household stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentieth yeere I haue bene with thee: thine ewes and thy goates haue not cast their young, and the rammes of thy flocks haue I not eaten.

39 Whatsoeuer was toyne of beastes, I brought it not vnto thee, but made it good my selfe: of mine hand didst thou require it, were it stolen by day or stolen by night.

40 I was in the day consumed with heate, and with frok in the night, and my sleep departed from mine eyes.

41 Thus haue I bene twentieth yeere in rhine house, and scised thee fourteene yeeres for thy two daughters, and six yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the feare of Isakob had bene with mee, surely thou haddest sent me away now empty: but God beheld my

tribulation, and the labour of mine handes, and rebuked thee yesternight.

43 Then Laban answered, and said vnto Isakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to these sonnes which they haue borne?

44 Now therefore come & let vs make a covenant, I and thou, which may be a witness betwene me and thee.

45 Then tooke Isakob a stone, and set it vp as a pillar.

46 And Isakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eat there vpon the heape.

47 And Laban called it Jegar-sabuditha, and Isakob called it Galeed.

48 For Laban sayd, This heape is witness betwene me and thee this day: therefore he called the name of it Galeed.

49 Also he called it Jegar-sabuditha, because hee sayde, The Lord looke betwene me and thee, when we shall bee departed one from another.

50 ¶ Then shall bee my daughters, as thou shalt take to wiuues beside my daughters: there is no man with vs, behold, God is witness betwene me and thee.

51 Moreover, Laban sayd to Isakob, Beholde this heape, and beholde the pillar, which I haue set betwene me and thee.

52 This heape shall be witness, and the pillar shall be witness, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of Isakob, and the God of their father be iudge betwene vs: but Isakob swore by the feare of his father Isakob.

54 Then Isakob did offer a sacrifice vpon the mount, and called his brethren to eat bread, and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforted Isakob by his Angels. 9. 10 He prayeth vnto God, confessing his unworthines.

13 Hee sendeth presents vnto Esau. 34. 38 He wrestled with the Angel who nameth him Israel.

Now Isakob went forth on his iourney, and the Angels of GOD met him.

2 And when Isakob saw them, he sayd, This is Gods host, and called the name of the same place Jabanatani.

3 Then Isakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom he gaue commandement, saying, Thus shall ye speake to my lord Esau: thy seruant Isakob sayeth thus, I haue bene a stranger with Laban, and tarried vnto this time.

5 I haue bene also a sheepe, and with

i His conscience reproved him of his misbehauing toward Isakob, and therefore moued him to seeke peace.

¶ Or, she heape of witness.

k The one nameth the place in the Syrian tongue, and the other in the Hebrew tongue.

¶ Or, watch tower.

l To punish the trespasser.

¶ Or, bid.

m Nature compelleth him to condemn the vice, whereunto through countenance hee forced Isakob.

n Behold, how the idolaters mingle the true God with their fained gods.

o Meaning, by the true God whom Isakob worshipped.

¶ Or, meat.

p We see that there is euer some seede of the knowledge of God in the hearts of the wicked.

¶ Or, meat.

¶ Or, meat.

¶ Or, meat.

¶ Or, meat.

¶ Or, meat.

¶ Or, meat.

¶ Or, meat.

¶ Or, meat.

¶ Or, meat.

¶ Or, meat.

¶ Or, meat.

¶ 26. power is in mine hand.

¶ He was an idolater, and therefore would not acknowledge the God of Isakob for his God.

¶ Or, let him die.

¶ Or, straw, or, fable.

¶ Ebr. let not anger be in the eyes of my lord.

¶ Or, bene barrow.

¶ Ebr. she torne, or taken by prayer. Exod. 12. 12.

¶ Or, I slept not.

h That is, the God whom Isakob did seare and requite.



e By carnal  
intemperate.

f He promised  
that which (as  
seemeth) his  
mind was not to  
performe.

g Or, gentes.  
h Or, Mesopotamia.  
i Or, Lemus, or  
money so marked.  
j He calleth the  
signe the thing,  
which it signifi-  
eth, in token that  
God had mighti-  
ly delivred him,

k This example  
teacheth that too  
much libertie is  
not to be given  
to youth.  
l Ebr. humbled  
her.

m Ebr. Take to the  
heart of the maid  
n This prooveth  
that the consent  
of parents is re-  
quisite in mar-  
riage, seeing the  
very infidels did  
all observe it as  
a thing necessary.  
o Or, folly.  
p Ebr. and it shal  
not be done.

brought thee: for God hath had mercie on me, and therefore I have all things: so hee compelled him, and he took it.

12 And he said, Let us take our journey and goe, and I will go before thee.

13 Then hee answered him, My lord knoweth that the children are tender, and the cows and kine with yong bukes mine hands: and if they should overtake them one day, all the flocks would die.

14 Let now my lord go before his servant, and I will drive softly, according to the pace of the cattell, which is before mee, and as the children be able to indure, untill I come to my lord unto Gier.

15 Then Elan saide, I will leave thee some of my folke with thee. And he answered, What needest thou: let me finde grace in the sight of my lord.

16 So Elan returned, & went his way that same day unto Gier.

17 And Jaakob went forward towarde Succoth, and built him an house, and made booths for his cattell: therefore hee called the name of the place Succoth.

18 Afterward, Jaakob came safe to Shechem a cite, which is in the land of El-man, when he came from Padan Aram, and pitched before the cite.

19 And there hee bought a parcell of ground, wher hee pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred pieces of money.

20 And hee set up there an altar, and called it, The mighty God of Israel.

CHAP. XXXIII.

1 Dinah is ravished, 3 Hamor asketh her in marriage for his sonne, 22 The Shechemites are circumcised at the request of Jaakob's sonnes, and the persuasion of Hamor. 25 The whore-dome is ravenged.

23 Jaakob reprooveth his sonnes.  
Then Dinah, daughter of Leah, which she bare unto Jaakob, went out to see the daughters of that countrey.

2 When shee came to Shechem the sonne of Hamor, the Hevite lord of that countrey, saw her, and took her, and lay with her, and hee defiled her.

3 So his heart came unto Dinah the daughter of Jaakob: and hee loved the maid, and hee spake kindly unto the maid.

4 Then said Shechem to his father Hamor, saying, Get me this maid to wife.

5 Now Jaakob heard that hee had defiled Dinah his daughter, and his sonnes were with his cattell in the feld: therefore Jaakob beseech his peace, untill they were come.)

6 Then Hamor the father of Shechem went out unto Jaakob to commune with him.

7 And when the sonnes of Jaakob were come out of the feld and heard it, it grieved them, and they were very angry, because hee had wrought villanie in Israel, in that hee had lien with Jaakobs daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: give her him to wife, I pray you.

9 So make affinity with us: give your daughters unto us, and take our daughters unto you.

10 And yett shall dwell with vs, and the land shall be before you: dwell, & be your business in it, & have your possessions therein.

11 Shechem also said unto her father and unto her brethren, I let me finde favour in your eyes, and I will give whatsoever yett shall appoint me.

12 After of the abundance of his dowrie, and gifts, and I will give as ye appoint me, so that ye give me the maid to wife.

13 Then the sonnes of Jaakob answered Shechem & Hamor his father, talking deceitfully, because hee had defiled Dinah their sister,

14 And they said unto them, After can not bee this thing, to give our sister to an uncircumcised man: for that were a reprooche unto vs.

15 But in this will we consent unto you, if ye will be as we are, that every manchild among you might be circumcised.

16 Then will we give our daughters to you, and ye will take your daughters to us, and shall dwell with you, and be one people.

17 But if ye will not hearken unto us to be circumcised, then will we take our daughters and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to doe the thing, because hee loved Jaakobs daughter: hee was also the most for of all his fathers house.

20 Then Hamor and Shechem his sonne went unto the gate of their cite, and communed with the men of their cite saying,

21 These men are peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath room enough for them) let vs take their daughters to wives, and give them out daughters.

22 Onely therein will the men consent unto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not their flocks and their substance and all their cattell be ours: onely let vs consent herin unto them, and they will dwell with us.

24 And unto Hamor, and Shechem his sonne hearkened all that went out of the gate of his cite: and all the men children were circumcised, even all that went out of the gate of his cite.

25 And on the third day (when they were gone) two of the sonnes of Jaakob, Simeon and Levi Dinahs brethren, came either of them his sword and went into the cite boldly, and slew every male.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, and took Dinah out of Shechems house, and went their way.

27 Again the other sonnes of Jaakob came upon the dead, and howled the city, because they had defiled their sister.

Or, marriage,

Or, grant my request.

Ebr. multiple greatly the dowry

c They made the holy ordinance of God, a meane to compasseth wicked purpose.

d As it is abomination for them that are baptised to ioyne with infidels.

e Their fault is the greater, in that they make religion a cloke for their craft.

f Or, most honorable.

g For the people vsel to assemble there, and justice also was ministered.

h Thus many pretend to speake for a publicke profite, when they onely speake for their owne private gaine and commoditie.

i Thus, they lacke no kinde of perswasion, which perswade their owne commodities before the common wealth.

j For they were the chiefe of the company.

k The people are punished with their wicked princes.

l Ebr. mouth of the sword.





land of Canaan.

6 So Esau took his wives & his sonnes and his daughters, and all the houses of his house, and his flocks, and all his cattell, and all his substance which he had gotten in the land of Canaan, and went into another country from his brother Jacob.

7 For their riches were so great that they could not dwell together, and the land, wherein they were strangers, could not receive them because of their flocks.

8 Therefore dwelt Esau in mount Seir: This Esau is Edom.

9 And these are the generations of Esau father of Edom in mount Seir.

10 These are the names of Esau's sonnes: Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath the wife of Esau.

11 And the sonnes of Eliphaz were Toman, Omar, Jephthah, and Gatam, and Kenaz.

12 And Tanna was concubine to Eliphaz Esau's sonne, and bare unto Eliphaz Amalek: these be the sonnes of Adah Esau's wife.

13 And these are the sonnes of Reuel Esau's sonne: Phahath, and Zerah, Shammah, and Ophir: these were the sonnes of Basemath Esau's wife.

14 And these were the sonnes of Abolam the daughter of Anah, daughter of Zibion Esau's wife: for she bare unto Esau Jeshu, and Jaalam, and Kozah.

15 These were the Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Toman, Duke Omar, Duke Jephthah, Duke Kenaz.

16 Duke Kozah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the sonnes of Adah.

17 And these are the sonnes of Reuel Esau's sonne: Duke Phahath, Duke Zerah, Duke Shammah, Duke Ophir: these are the Dukes that came of Reuel in the land of Edom: these are the sonnes of Basemath Esau's wife.

18 Likewise these were the sonnes of Abolam Esau's wife: Duke Jeshu, Duke Jaalam, Duke Kozah: these Dukes came of Abolam, the daughter of Anah Esau's wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 These are the sonnes of Seir the Dukes, which inhabited the land before, Lotan, and Shobal, and Zibion, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Dukes, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Heman, and Lotan's sister was Tanna.

23 And the sonnes of Shobal were these: Aluan, and Phanaah, and Obal, Shepho, and Onam.

24 And these are the sonnes of Zibion: both Anah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibion's asses.

25 And the children of Anah were these:

Dishon, and Abolam, the daughters of Anah.

26 All these are the sonnes of Dishon, Dendian, and Eshan, and Ishan, and Choran.

27 The sonnes of Ezer are these: Bilhan, Jaanan, and Akan.

28 The sonnes of Dishon, are these: Uz, and Aran.

29 These are the Dukes of the Dukes: Duke Lotan, Duke Shobal, Duke Zibion, Duke Anah.

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Dukes, after their Dukedomes in the land of Seir.

31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 Then Bela the sonne of Beor, reigned in Edom, and the name of his cite was Dinhabah.

33 And when Bela died, Jobab the sonne of Zerah of Bozrah reigned in his stead.

34 When Jobab also was dead, Iusham the sonne of Amiel reigned in his stead.

35 And after the death of Iusham, Hadad the sonne of Bedad, which slew Iusham in the field of Moab, reigned in his stead, and the name of his cite was Auzi.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor, reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his cite was Pau: and his wives name Shephelah the daughter of Batrah, the daughter of Beorabab.

40 Then these are the names of the Dukes of Esau according to their families, their places & by their names: Duke Toman, Duke Anah, Duke Jether.

41 Duke Abolam, Duke Elad, Duke Dishon.

42 Duke Kenaz, Duke Tanna, Duke Shizar.

43 Duke Shagiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance.

This Esau is the father of Edom.

CHAP. XXXVIII

1 Joseph accuseth his brethren. 2 He dreameth and is hated of his brethren. 3 They sell him to the Ishmaelites. 4 Jacob blesseth Joseph.

1 Jacob now dwelt in the land, wherein his father was a stranger; in the land of Canaan.

2 These are the generations of Jacob: when Joseph was fourteen years old, he kept sheep with his brethren: and the child was with the sonnes of Zabul, and with the sonnes of Silpah, his father's wives.

And Joseph brought unto their father their evil saying.

3 Nowe Israel loved Joseph more then all his sonnes, because he begate him in his old age, and hee made him a coat of many colours.

c Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Jacob might enjoy Canaan according to Gods promise.

Joseph. 24-6. Or, the Edomites. 1. Chron. 1. 35.

Or, nephews.

Or, niece.

Or, chief men. d If Gods promise be so sure towards them, which are not of his household, how much more will he performe the same to vs? Or, nephews.

Or, nephews.

1. Chron. 1. 38. e Before that Esau did there inhabit.

f Who not contented with those kinds of beasts which God had created, found out the monstrous generation of mules between the Ass and the Mare.

g The wicked rise up suddenly to honour, and perish as quickly but the inheritance of the children of God endureth ever. Psal. 102. 27.

h Which cite is by the river Euphrates.

Or, niece.

i Of Edom, the Edomites.

a That is, the storie of such things as came to him and his family, as Chap. 5. Or, slender. b He complained of the evil words, and injuries which they spake and did against him. Or, pieces.

4 So when his brethren saw that their father loved him more than all his brethren, when they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and told his brethren, who hated him so much the more.

6 For he said unto them, Heare, I pray you, this dream which I have dreamed.

7 Behold, I was once binding sheaves in the midst of the field: and loe, my sheaf arose, & also stood upright, and behold, your sheaves compassed round about, and did reverence to my sheaf.

8 Then his brethren said to him, Alas, what shalt thou reigne over vs, and rule us? or shalt thou have altogether dominion over vs? And they hated him so much the more for his dreams, and for his words.

9 And againe he dreamed another dream, and told it his brethren, and said, Behold, I have had one dream more, and behold, the sunne and the moone and eleven starres did reverence to me.

10 When he told it unto his father and to his brethren, and his father rebuked him, and said unto him, What is this dream, which thou hast dreamed? Shall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren envied him, but his father I noted the saying.

12 And when his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said unto Joseph, Doe not thy brethren keepe in Shechem? come, and I will send thee to them.

14 And hee answered him, I am feere. Then he said unto him, Doe now, see whether it bee well with thy brethren, and how the flocks prosper, and bring mee word againe: so hee sent him from the vale of Shechem, and he came to Shechem.

15 And when a man found him: for loe, he was wandring in the field, and the man asked him, saying, What seekest thou?

16 And hee answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe unto Dothan. Then went Joseph after his brethren, and found them in Dothan.

18 And when they saw him a far off even before hee came at them, they conspired against him, how to slay him.

19 For they said one to another, Behold, this I dreamed cometh.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath devoured him: then wee shall see, what will come of his dreams.

21 But when Reuben heard that, he delivered him out of their hands, and said, Let vs not kill him.

22 And Reuben said unto them, Shedd not blood, but cast him into this pit: that is in the wilderness, and lay no hand upon him. Thus hee said, that hee might deliver him out of their hand, and restore him to

his father againe.

23 And now when Joseph was come unto his brethren, they strait took him out of his coat, his particoloured coat that was upon him.

24 And they took him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they sate them down to eat bread: and they lift up their eyes, and looked, and behold, there came a companie of Ishmeelites from Gilead, and their camels laden with spicerie, and balm, and myrrhe, and were going to carie it downe into Egypt.

26 Then Judah said unto his brethren, What availed it, if wee slay our brother, though we keepe his blood secret?

27 Come and let us sell him to the Ishmeelites, and let not our hands be upon him: for hee is our brother and our flesh: and his brethren obeyed.

28 Then the Ishmeelites marchmen passed by, and they were found, and lift Joseph out of the pit, and sold Joseph unto the Ishmeelites for twentie pieces of silver: who brought Joseph into Egypt.

29 And afterwards Reuben returned to the pit, and beheld, Joseph was not in the pit: then he rent his clothes.

30 And returned to his brethren, and said, The child is not yonder, and I, whither shal I goe?

31 And they took Josephs coat, and killed a kid of the goats, and dyed the coat in the blood.

32 So they sent that particoloured coat, and they brought it unto their father, and said, This have we found: see now, whether it be thy sonnes coat, or no.

33 Then hee knewe it, and said, It is my sonnes coat: a wicked beast hath devoured him: Joseph is surely come in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loynes, and sorrowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose up to comfort him, but he would not be comforted, but said, I surely I will goe downe into the grave unto my sonne mourning: so his father wept for him.

36 And the Ishmeelites sold him into Egypt unto Potiphar an Eunuch of Pharaoh, and his I chiefe steward.

CHAP. XXXVIII.

1 The marriage of Judah. 7-9 The rescue of Er & Onan, and the vengeance of God that came thereupon. 18 Judah lieth with his daughter in law Tamar. 24 Tamar is judged to be burnt for whoredome. 29-30 The birth of Pharez and Zerah.

AND at that time Judah went downe from his brethren, and turned in to a man called Iurah an Adulterer.

2 And Judah saw there the daughter of a man called Shuah a Camanite: and he took her to wife, and went in unto her.

3 So shee conceived, and bare a sonne, and hee called his name Er.

4 And shee conceived againe, and bare a sonne, and shee called his name Onan.

5 And yet she bare yet a sonne, whome

h His hypocrisye appeareth in this, that they feared man more than God: and thought it was not murder, if they shed not his blood: or else had an excuse to cover their fault.

i Or, often, purgation, or triall.

W. 10. 13, 14, 15, 16, 17.

i Moses writing according to the opinion of them which took the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth, verse 26, & chap. 39. 1. or else hee was first offered to the Midianites, but sold to the Ishmeelites.

k To wit, the messengers which were sent.

l Chap. 44. 18.

m Or, I will mourn for him so long as I live.

n Which word doeth not always signifie him that is galled, but also him that is in some bie dignitie. Or, captain of the guard.

a Moses describeth the genealogie of Judah, because the Messias shal come of him.

1. Chron. 3. 1.

b Which affinity notwithstanding was condemned of God.

2. Sam. 26. 19.

God revealed to him by a dream, what should come to pass.

The more that God shewed him selfe favourable to him, the more doth the malice of the wicked rage against them.

Or, kept diligently. He knew that God was author of the dream, but he under stood not the meaning.

The holy Ghost covereth not mens faults, nor does vaine writers, which make vice vertue.

Or, master of dreams.

Chap. 42. 22.

He let us not sinne his life.

And hee said, that hee might deliver him out of their hand, and restore him to



she called **Shelah**: and **Judah** was at **Shebim** when she was born.

7 Then **Judah** took a wife for **Et** his first borne, whose name was **Tamar**.

8 For the first borne of **Judah** was wicked in the sight of the Lord: therefore the Lord smote him.

9 Then **Judah** said to **Dan**, **Spin** linen for thy brothers wife: and do the office of a kinsman unto her: and raise up seed unto thy brother.

10 And **Dan** knew that the seed should not be his: Therefore when he went in unto his brothers wife, hee killed it on the ground, lest her should give seed unto his brother.

11 And it was wicked in the eyes of the Lord, which he did: therefore hee slew him also.

12 Then later **Judah** to **Tamar** his daughter in law, Remaine a widow in thy fathers house: till **Shelah** my sonne grow up (for hee thought thus, Lest hee die as well as his brethren.) So **Tamar** went and dwelt in her fathers house.

13 And in process of time also the daughter of **Shimon** **Judahs** wife died. The **Judah**, when hee had left mourning, went up to his sheepe shepards to **Tinnah**, he, and his neighbour **Urah** the **Amulamite**.

14 And it was told **Tamar**, saying, Behold, thy father in law goeth up to **Urah**, to meet his sheepe.

15 Then she put her widowes garments off from her, & covered her with a baile, and wrapped her selfe in plate downe in a **Desolamite**, which is by the way of **Tinnah**, because the law that **Shelah** was grown, and she was not given unto him to wife.

16 Children **Judah** saw her, hee lodged her an whore: for she had covered her face.

17 And hee turned to the way towards her, and said, Come, I pray thee, let mee lie with thee, (for hee knew not that shee was his daughter in law.) And shee answered, What wilt thou give me for to lie with thee?

18 Then said he, I will send thee a kid of the goats from the flocke: and the said, Well, if thou wilt give me a pledge, till thou send it.

19 Then hee said, What is the pledge that I shall give thee? And shee answered, Thy lignes, and thy cloake, and thy staffe: that is in thine hand. So hee gave it her, and lay by her, and shee was with child by him.

20 Afterward **Judah** sent a kidde of the goates by the hand of his neighbour the **Amulamite**, for to receive his pledge from the womans hand: but hee found her not.

21 Then asked hee the men of that place, saying, Where is the whore, that was in **Ennaim** by the way here? And they answered, There was no whore here.

22 Hee came therefore to **Judah** againe, and sayd, I cannot finde her, and also the men of the place say, There was no whore there.

23 Then **Judah** said, Let her take it to her, lest we bee ashamed: behold, I sent this kid, and thou hast not found her.

24 And after this, when shee had travailed, shee brought forth twins: and shee called the first borne **Pharez**, because hee was **Pharez** through the whore, and shee called the second borne **Zerah**, because hee was **Zerah** through the whore.

25 And when shee was brought forth, shee sent for her father in law, saying, As the man, unto whom I have beene a whore, I have borne thee two children: and shee said, I pray thee, what wilt thou give me for the child, and the child, and the name?

26 Then **Judah** knew thee, and said, Shee is more righteous then I: for shee hath done it, because I gave her not to **Shelah** my son. So hee lay with her, no more.

27 And when the time was come, that shee should be delivered, shee brought forth twins in her wombe.

28 And when shee was in travail, shee one put out his hand: and the midwife took and bound a red thread about his hand, saying, This is come out first.

29 But when hee plucked his hand backe againe, for his brother came out, and the midwife said, How hast thou broken the oath upon thee: and his name was called **Zerah**.

30 And afterward came out his brother that had the red thread about his hand, and his name was called **Pharez**.

C H A P. XXXIX.

**Joseph** a **Hebrew**, a **God** professed him: **Joseph** with **Joseph** him, **Joseph** with **Joseph** him, **Joseph** with **Joseph** him, **Joseph** with **Joseph** him.

**Joseph** was brought downe into **Egypt**, and **Joseph** was a **Hebrew**, and his chief steward an **Egyptian** bought him at the hand of the **Amulamite**, which bought him first.

2 And the Lord was with **Joseph**, and he was a man that prospered, and was in the house of his master the **Egyptian**.

3 And his master saw that the Lord was with him, and that the Lord made all that hee did, to prosper in his hand.

4 So **Joseph** found favour in his sight, and served him: and hee made him ruler of his house, and put all that hee had, in his hand.

5 And from that time that hee had made him ruler over his house, and over all that hee had, the Lord blessed the **Egyptians** house for **Josephs** sake: and the blessing of the Lord was upon all that hee had in the house, and in the field.

6 Therefore hee left all that hee had in **Josephs** hand, and took account of nothing that was with him, save only of the bread, which hee did eat. And **Joseph** was a faire person, and well favoured.

7 And when therefore after these things, his masters wife cast her eyes upon **Joseph**, and said, Lie with me.

8 But hee refused, and said to his masters wife, Behold, my master knoweth what hee hath in the house with me, and hath committed all that hee hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

Num. 16. 19.

c This order was for the prelation of the flock, that the child begotten by the second brother, should have the name and inheritance of the first, which is in the new Testament abolished.

d For hee could not marrie in any other family to long in **Judah** would remaine her in his: **Ebr.** was comfited.

Or, in the doore of the fountain: or, where were two wayes.

e God had wonderfully blinded him, that hee could not know her by her talkes.

Or, five of thine head.

f That his wickednesse might not be knowne to others.

g Ebr. in conspur.

h He feareth man more then God,

Isaiah 1. 10.

h We see that the Law, which was written in mans heart, taught them, whose dome should be punished with death, albeit no Law yet was given. i That is, these ought rather to be punished, than I have. k For the sake of the four of the first condemned in. l Their better sinne, was, judged by this most stuporous birth. m Or, the separation between thee and thy brother.

1. Chron. 24. math. 1. 3.

a Reade Chap. 37. 36.

b The favour of God is the fruit of all piety.

c Because God prospered him, and so hee made religion to be his profit.

d The wicked are blessed by companie of godly.

e For hee was assured that all things should prosper well: therefore hee was drunk, and dranke, and dranke, and dranke.

f In this word the delectable summe whereunto all her fantasies did tend.

Or, where they were in his house, and hee was assured that all things should prosper well: therefore hee was drunk, and dranke, and dranke, and dranke.

God preferred him against her continual sensations.

From me, but when they because thou art his wife, then can I do thee no great wrong, and will be as a friend against thee.

13. Then on a certain day, when Joseph came into the house, to see his butler and his baker, who were in the house of the prison.

14. And he said unto them, saying, I have dreamed, saying, I see thee with me: but thou hast left thy garment in my hand, and thou hast got him out.

15. Then when they saw that he had left his garment in her hands, and was fled out, and told Joseph saying, Joseph, we had thought in an Egypt unto us, to make us to be come unto me, for we have been with me.

16. And when he heard that, he said unto them, saying, I have dreamed, saying, I see thee with me: but thou hast left thy garment in my hand, and thou hast got him out.

17. Then he told him, according to their manner, saying, The Egyptians dream, which thou hast thought unto us, came in upon us, to make us to be come unto me, for we have been with me.

18. But as soon as I left by my voice and cryed, he left his garment with me, and fled out.

19. Then when his master heard the words of his wife, which she told him, saying, After this manner did thy servant to me, his anger was kindled.

20. And Joseph's master took him and put him in the prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21. ¶ But the Lord was with Joseph, and he shewed him mercie, and got him favour in the sight of the master of the prison.

22. And the keeper of the prison committed to Joseph hand all the prisoners that were in the prison, and whatsoever they did there, that he did.

23. And the keeper of the prison looked unto nothing that was under his hand, seeing that the Lord was with him: for whatsoever he did, the Lord made it to prosper.

#### CHAP. XL.

¶ The interpretation of dreames is of God. 12. 29 Joseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the Butler.

¶ And after these things, the butler of the king of Egypt and his baker offendeth their lord the king of Egypt.

2 And Pharaoh was angry against his two officers, against the chief butler, and against the chief baker.

3 Therefore he put them in ward in his chief stewards house, in the prison and place where Joseph was bound.

4 And the chief steward gave Joseph charge over them, and he served them: and they continued a season in ward.

¶ And they both dreamed a dreame either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker

of the king of Egypt, which were bound in the prison.

¶ And when Joseph came in unto them in the morning, and looked upon them, behold, they were sad.

¶ And he said unto Pharaoh's officers that were in ward, saying, I have dreamed, saying, I see thee with me: but thou hast left thy garment in my hand, and thou hast got him out.

¶ And he said unto them, saying, I have dreamed, saying, I see thee with me: but thou hast left thy garment in my hand, and thou hast got him out.

¶ And he said unto them, saying, I have dreamed, saying, I see thee with me: but thou hast left thy garment in my hand, and thou hast got him out.

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¶ And he said unto them, saying, I have dreamed, saying, I see thee with me: but thou hast left thy garment in my hand, and thou hast got him out.

¶ Ebr. why are your faces cast?

¶ I cannot God raise up such as shall interpret such things?

¶ He was assured by the Spirit of God, that his interpretation was true.

¶ Ebr. place.

¶ He refused not the means, to be delivered, which he thought God had appointed.

¶ Or, in the pit.

¶ That is, made of whitetwigs, or as some trade, baskets full of holes.

¶ He sheweth that the ministers of God ought not to congregate that, which God reveleth unto them.

¶ Which was an occasion to appoint his officers, and so to examine them that were in prison.

Or, who were his and shame. This declarer that where in conscience is, thereunto is joyed extreme impudencie & craft. Or, after this manner.

¶ Ebr. in the prison house.

¶ His evil intreatment in the prison may be gathered of the Phil. 1. 13.

¶ Ebr. in the prison house.

¶ Or, lord.

¶ That is, nothing was done without his commandment.

¶ Or, much more the word signifies them that were in high office, or them that were glad.

¶ A God worketh many wonderful meemes to deliver us.

¶ That is, every dreame had his interpretation, as the thing afterward declared.

¶ Or, much more the word signifies them that were in high office, or them that were glad.

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¶ Or, much more the word signifies them that were in high office, or them that were glad.

† Ebr. at the end of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to provide for Gods church.  
|| Or, faire to behold.

|| Or, flaggie place  
b All these meanes God v-sel to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was enough to teach him, that this vision was sent of God.

d The wife of the world vnderstand not Gods secrets, but to his seruants his will is reuealed.

e He confesseth his fault against the King, before he speake of Ioseph.

\* Reade Chap. 40 5.

Psal. 105. 20.  
f The wicked seeke the Prophets of God in their necessitie, whome in their prosperitie they abhorre.

g As though he would say, if I interpret thy dreame, it cometh of God, and not of me.  
† Ebr. an swere peace.

† Ebr. sought.

and Ephraim. 14 The famine began to be sore in the world.

15 And the second yeere after, Pharaoh also dreamed, and beheld, his dream by himself.

16 And loe, there came one of the ruler of the country, knee and forehead, and bowed in a time of need.

17 And hee, when other kine came by after them out of the river, was fauoured with leane flesh, and stood by the same kine, which were the leane of the river.

18 And the eue fauoured and leane fleshed kine did eat of the leane which fauoured, and fat kine: so Pharaoh awoke.

19 Again he slept, and dreamed the second time: and beheld, seven eares of come grew upon one stalk, eares and good.

20 And loe, seven thin eares and blasted with the east wind, standing by them.

21 And the thin eares bowed down to the fat eares, and said, we are full eares, when Pharaoh awoke, and loe, it was a dreame.

22 Now when the morning came, his spirit was troubled: therefore he sent and called all the footmen of Egypt, and all the wise men thereof, and Pharaoh told them his dreame: but none could interpret it to him.

23 Then spake the chief butler vnto Pharaoh, saying, I call to minde my faultes this day.

24 Pharaoh being angry with his seruants, put min ward in the chiefe steward, whome both he and the chiefe baker.

25 Then were dreamed a dreame in one night, both I, and hee: we dreamed each man according to the interpretation of his dreame.

26 And there was with vs a young man, an Egiptian, seruant vnto the chiefe steward, whome when we tolde, hee declared our dreames to vs, to euery one he declared according to his dreame.

27 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

28 Then sent Pharaoh and called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

29 Then Pharaoh saide to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

30 And Ioseph answered Pharaoh, saying, without mee God shall say, and were for the wealth of Pharaoh.

31 And Pharaoh said vnto Ioseph, In my dreame, behold, I stood by the banke of the river:

32 And loe, there came by out of the river seven fat fleshed, and well fauoured kine, and they fed in the meadow.

33 And loe, seven other kine came by after them, poore and very fawell fauoured, and leane fleshed: I neuer saw the like in all the land of Egypt, for euill fauoured.

34 And the leane and euill fauoured kine did eat of the fat seven fat kine.

35 And when they had eaten them up, I would not haue knowne that they had eaten them, but they were full as full as before: and I awoke, and loe, my dream was fulfilled.

36 Wherefore I came in my dreame, and beheld, seven eares growing out of one stalk, and they were full, and they were good.

37 And the seven eares, which were full, and they were good, they were eaten up after them.

38 And the seven thin eares, which were blasted with the east wind, they were good eares. Now I haue told thee the things, and thou canst declare vnto me.

39 Then Ioseph answered Pharaoh, saying, Pharaohs dreames are one: God hath shewed Pharaoh, what hee is about to doe.

40 The seven good kine are seven yeeres, and the seven good eares are seven yeeres, that shall come.

41 By likewise the seven thin and euill fauoured kine, that came out after them, are seven yeeres: and the seven eares blasted with the east wind, are seven yeeres of famine.

42 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what hee is about to doe.

43 Behold, there come seven yeeres of great plentie in all the land of Egypt.

44 Again, there shall arise after them seven yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land.

45 Neither shall the plentie be knownen in the land by reason of this famine that shall come after: for it shall bee exceeding great.

46 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

47 Now therefore let Pharaoh provide for a man of vnderstanding, and wise, and let him ouer the land of Egypt.

48 Let Pharaoh make and appoint officers ouer the land, and take vp the fifth part of the land of Egypt in the seven plentious yeeres.

49 Also let them gather all the fowle of their good yeeres that come, and lay by corne vnder the hand of Pharaoh for fowle, in the cities, and let them heape it.

50 So the fowle shall bee for the provision of the land, against the seven yeeres of famine, which shall bee in the land of Egypt, that the land perished not by famine.

51 And the saying pleased Pharaoh, and all his seruants.

52 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the spirit of God?

53 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

54 Thou shalt be ouer mine house, and as thy word shall all my people bee armed, ouer in thy Kings throne wilt I bee about thee.

† Ebr. were gone into their inward parts.

h Both his dreames tend to one end.

|| Or, abundance and fatuities.

|| Or, they shall remember no more the plentie.

i The office of a true Prophet is not onely to shew the cause, but also the remedies for the same.

k None should be preferred to honour: that is not gifts of God, meere for sin.

† Ebr. mouth. l Some read, thy mouth: it is, shall obey in all things.



41. **B**erouert Pharaoh saying to Toph  
Schold, I haue let thee ouer all the land of  
Egypt

10. *his sign.* *and* *he* *took* *off* *his* *ring* *from* *his* *finger,* *and* *put* *it* *upon* *Joseph's* *hand;* *and* *arrayed* *him* *in* *garments* *of* *fine* *linen,* *and* *put* *a* *golden* *chain* *about* *his* *neck;* *and*

43. The first trumpet shall be blown, and they shall be killed, which have defiled the land of Egypt.

word some compound, tender father, or father of the king, or,

11 Or, the expounding of secrets,  
11 Or Priest.

46 **E** And Toleah was thirtie yeere olde when hee flood betwixt Pharaoh king of Egypt: and Toleah departing from the sit-

47 And in the seven plentiful years the earth brought forth store.

48 And he gathered up all the foods of the seven plentiful years which were in the land of Egypt, and layde up food in the cities: the food of the field, that was round

49. So Joseph gathered sheaves, like unto the ears of the corn in bundles out of measure, until he left numbering: then was

without number, and all the people of  
50. Now when Joseph were borne, and  
longer (before the years of famine came)  
with strength three daughters of Poti-phi-

51 And Joseph called the name of the first borne Benamissin: for God sayd he, hath made me forget all my labour, and all my fathers

53 Also he called the name of the second,  
Cypriam: for God, say he, hath made mee  
faithfull in the land of mine affliction.

53 ¶ So the seven years of the plenty that was in the land of Egypt were ended.

and the famine was in all lands: but in all the land of Egypt was bread.

56 Then the famine was upon all the

lande. Joseph opened all places, wherein the  
store was, and sold unto the Egyptians; for  
the famine waxed sore in the land of Egypt.  
57 And all countries came to Egypt to

buy corn of Joseph, because the famine was  
 sore in all lands.

**CHAPTER XLII.**

3. Joseph's brethren come into Egypt to buy corn.  
7. He knoweth them, and trieth them. 24. Simeon  
is put in prison. 26. The other return to their father  
to get Benjamin.

000000000

**T**hen in English, since that there was a Thistle  
 flower in the crown, and Jacob lay by the  
 to his longer day, gave us one upon ano-  
 that all things

**Mr. GUTHRIE** said: Behold, I have heard that there is food in Egypt; let you inquire higher, and buy us food thence, that we may not die.

3 But Benjamin takes another woman  
4 Or come  
b As men define  
of counsell.  
1679:12.

And the journey of Israel came to bury  
toe among them that came: for there was

2:16: **And** Joseph was Governour of the land, who solde to all the people of the land: then Josephs brethren came, & bowed their

7 And when Joseph saw his brethren, he knew them, and made himselfe strange toward them, and spake to them roughly,

and said unto them, Whence come ye? And he answered, Out of the land of Canaan to buy victuals.

9. And Joseph remembered the dreams, which he dreamed of them) and he said unto them, Ye are spies, and are come to see the

to buy vitayle the sermons are

12 But he said unto them, Nay, but ye are come to see the meekness of the land.

13. And they say, All thy servants are  
being brethren, the servants of one man in  
the land of Canaan: and behold, the you-  
rself is this day with our father, and one is [Or, is dead.

14. Again, Joseph sayd vnto them, This  
is it that I spake vnto you, saying, Per are  
vnto you.

15 Whereby ye shall be assured: & by the life of Pharaoh, ye shall not goe hence, except our youngest brother come hither.

father, and yet shall be kept in prison, that  
our wordes may be proued, whether there  
be truth in you: or els by the life of Pha-  
niah we are but liars.

17 So he put them in toward their dayes.  
18 Then Joseph said unto them the third  
ay, This doe, and live: for I feare God.  
19 If ye be true men, let one of your bre-

20 \* But bring your poorer brother into

21 ¶ And they said one to another, 'All  
have been slain against our brother. in

that we saw the anguish of his soule when he  
sought vs. and we would not heare him,  
therefore to this trouble come vpon vs.

**C 2** **DECLASSIFIED**

Chap. 42.

¶ God will take

vengeance upon

us, and measure

us without

measure.

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¶ Ebr. went out. i Because their conscience accused them of their sinne, they thought God would have brought them to trouble by this money.

¶ Or, cannot be found.

¶ Or, light upon me. k For they seemed not to be touched with any love toward their brethren, which increased his sorrow; and partly as appeareth, he suspected them for Joseph.

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*Ebr. role him-  
self upon vs.  
Ebr. call him-  
self upon vs.*

*Chap. 43. 3.*

we brought, that he may pick a quarrell against us, & lay some thing to our charge, and bring us in bondage and our allies.

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house.

20 And sayd, Oh sir, we came indeede downe hither at the first time to buy food,

21 And as we came to an Inne and opened our sackes, beholde, every mans money was in his sackes mouth, even our money in full weight, but wee have brought it againe in our hands.

22 All other money have we brought in our hands to buy food, but we cannot tell, who put our money in our sackes.

23 And he said, Feare be unto you, feare not: your God and the God of your father hath given you that treasure in your sackes, I had your money and he brought forth silver in returne to them.

24 So the men ledde them into Iosephs house, and gave them water to wash their feet, and gave their asses provender.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

27 And he asked them of their prosperitie, and sayd, Is your father the old man, of whom ye told me, in good health? is he yet alive?

28 They answered, Thy servant our father is in good health, he is yet alive: & they bowed downe, and made obeisance.

29 And he lifting up his eyes, beheld his brother Benjamin his mothers sonne, and said, Is this your younger brother, of whom ye told me? And he sayde, God be mercifull unto thee my sonne.

30 And Ioseph made haste, (for his affection was inflamed toward his brother, and sought where to weepe,) and entered into his chamber, and wept there.

31 Afterward he washed his face, & came out, and restrained himselfe, and said, Eet on & meate.

32 And they prepared for him by themselves, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because the Egyptians might not eate bread with the Chretians: for that was an abomination unto the Egyptians.

33 So they late before him: the eldest according unto his age, and the youngest according unto his youth, and the men marvelled among themselves.

34 And they took meattes from before him, and sent to them but Beniamins meate was five times so much as any of theirs: and they drinke, & had of the best drinke with him.

35 And he said, I have found that I have found in your sackes, a cup.

36 And he said, I have found in your sackes, a cup. And he said, I have found in your sackes, a cup.

37 And he said, I have found in your sackes, a cup. And he said, I have found in your sackes, a cup.

38 And he said, I have found in your sackes, a cup. And he said, I have found in your sackes, a cup.

39 And he said, I have found in your sackes, a cup. And he said, I have found in your sackes, a cup.

40 And he said, I have found in your sackes, a cup. And he said, I have found in your sackes, a cup.

41 And he said, I have found in your sackes, a cup. And he said, I have found in your sackes, a cup.

Afterward he commanded his steward, saying, Fill the mens sackes with food, as much as they can carry, and put every mans money in his sackes mouth.

2 And put my cup, I meane the silver cup, in the sackes mouth of the youngest, and his come money. And hee did according to the commaundement that Ioseph gave him.

3 And in the morning the men were sent away, they, and their asses.

4 And when they went out of the citie not farre off, Ioseph said to his steward, Thy fellow after the men: and when thou dost overtake them, say unto them, Wherefore have ye rewarded me ill for good?

5 Is that not the cup, wherein my lord drinketh? and in the which hee doth divine and prophesie: yet have done evill in so doing.

6 And when he overtook them, hee sayd those words unto them.

7 And they answered him, Wherefore sayth my lord such wordes? God forbid that thy servants should doe such a thing.

8 Beholde, the money which wee found in our sackes mouthes, we brought againe to thee out of the land of Canaan: how then should we steal out of thy lords house silver, or gold?

9 Which whomsoever of thy servants it be found, let him die, and we also will be my lords bondmen.

10 And he sayd, Now then let it be according unto your wordes: hee which whom it is found, shall be my servant, and ye shall be blamelesse.

11 Then at once every man took downe his sacke to the ground, and every one opened his sacke.

12 And he searched, and began at the eldest, and left at the youngest, and the cup was found in Beniamins sacke.

13 Then they rent their clothes, and laded every man his ass, and went againe into the citie.

14 So Judah and his brethren came to Ioseph house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph sayd unto them, What act is this, which ye have done? know ye not that such a man as I, can divine and prophesie?

16 Then sayd Judah, What shall wee say unto my lord? what shall wee speake? and how can wee justifye our selves? God hath founde out the wickednesse of thy servants: behold, wee are servants to my lord, both we, and yet, with whom the cuppe is found.

17 But he answered, God forbid, that I should doe so, for the man, with whom the cuppe is found, he shall be my servant, and goe ye in peace unto your father.

18 Then Judah drew neere unto him, and sayd, Oh my lord, let thy servant now speake a word in my lords eares, and let not thy wrath be kindled against thy servant: for thou art even as an Iddol.

19 My lord hath led his servants, saying, Have ye a father or a brother?

20 And

21 And

22 And

23 And

24 And

*We may not  
by this example  
vie any unlawfull  
practices, seeing  
God hath com-  
maunded vs to  
walke in simpli-  
citie.*

*Ebr. shee wor-  
ning shone.*

*b Because the  
people thought  
he could divine,  
he attributeth  
to himselfe that  
knowledge: for  
else hee fainteth  
that hee consuleth  
with sooth-  
sayes for it  
which simulation  
is worthy to be  
reproved.*

*Chap. 43. 3.*

*Ebr. sinners.*

*Ebr. sinners.*

*Ebr. sinners.*

*Ebr. sinners.*

*Ebr. sinners.*

*Ebr. sinners.*

*Ebr. sinners.*

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*Ebr. sinners.*

*Ebr. sinners.*

*Ebr. sinners.*

*Ebr. sinners.*



3 Ebr. child of his  
old age.

|| Or, that I may  
see him.

Chap. 43. 3.

3 Ebr. be with vs.

f. Rachel bare to  
Iacob Ioseph  
and Benjamin.  
Chap. 37. 33.

g Ye shall cause  
me to die for  
sorow.

3 Ebr. his soule is  
bowed to his soule

Chap. 43. 9.

h Meaning, he  
had rather re-  
maine there pri-  
soner then to re-  
turne and see his  
father in be-  
winnell.

a Nor that he  
was affamed of  
his kindred, but  
that he would  
couch his bre-  
thers fault.

27 And we answered my lord, We have  
a father that is olde, and a yong & childre,  
which he beget in his age: and his brother is  
dead, and he alone is left of his mother, and  
his father loueth him.

28 Now thou saydest vnto thy seruants,  
Bring him vnto mee, that I may see mine  
eye vpon him.

29 And we answered my lord, The child  
cannot depart from his father: for if he leaue  
his father, his father would die.

30 Then saydest thou vnto thy seruants,  
Except your yonger brother come downe  
with you, looke in my face no more.

31 So when wee came vnto thy seruant  
our father, and shewed him what my lord  
had said,

32 And our father said vnto vs, Doe a-  
gaine, buy vs a little foode,

33 Then we answered, Wee cannot goe  
downe: but if our yongest brother goe with  
vs, then will we goe downe: for we may not  
see the mans face, except our yongest brother  
be with vs.

34 Then thy seruant my father sayd vn-  
to vs, Ye know that my wife bare me two  
sonnes,

35 And the one went out from me, and I  
saw him no more: for he is gone in pieces, and  
I saw him no more.

36 Now ye take this also away from me:  
if death take him, then a yee shall bring my  
gray head in sorrow to the graue.

37 Now therefore, when I come to thy  
seruant my father, and the child be not with  
vs, (seeing that his life dependeth on the  
childs life)

38 Then when he shall see that the child  
is not come, he will die: so shall thy seruants  
bring the gray head of the seruant our father  
with sorrow to the graue.

39 Doubtlesse thy seruant became suretie  
for the child to my father, and sayd, If I  
bring him not vnto thee againe, then I will  
beare the blame vnto my father for ever.

40 Now therefore I pray thee, let me thy  
seruant bide for the child, as a seruant to my  
lord, and let the child goe with his bre-  
thers.

41 For how can I goe up to my father,  
if the child be not with me, vntill I would  
see the child that shall come on my father:

#### CHAP. XLV.

1 Ioseph maketh himselfe knowne to his bre-  
thers. 8 Hee sheweth that all was done by Gods  
providence. 18 Pharaoh commandeth him to feed  
for vs father. 24 Ioseph exhorteth his brethren  
to concord. 27 Iacob receiveth.

1 Then Ioseph could not restraime him-  
selfe before all that stood by him, but  
hee cryed, Waile softly euery man from  
mee. And there rayed not one with him,  
while Ioseph wretched himselfe vnto his bre-  
thers.

2 And hee wept and cryed, so that the  
Egyptians heard: the house of Pharaoh  
heard also.

3 Then Ioseph sayde to his brethren, I  
am Ioseph: doeth my father yet liue? But

his brethren could not answer him, for they  
were allanied at his presence.

4 Againe, Ioseph sayde to his brethren,  
Come neere. I pray you, to me. And they  
came neere. And hee sayde, I am Ioseph  
your brother, whom ye sold into Egypt.

5 Now therefore be not sadde, neither  
griued with your selues, that ye sold me hi-  
ther: for God did send mee before you for  
your preservation.

6 For now two yeres of famine have  
bene through the lande, and fure yeres are  
behinde, wherein neither shall be eating nor  
haruest.

7 Therefore God sent me before you to  
preserve your posteritie in this land, and to  
leave you alme by a great deliuerance.

8 Now then you sent not me before, but  
God, who hath made mee a father vnto  
Pharaoh, and lord of all his house, and ruler  
throughout all the land of Egypt.

9 Waste you and goe up to my father, and  
tell him, Thus saith thy sonne Ioseph, God  
hath made mee lord of all Egypt: come  
downe to me, tary not.

10 And thou shalt dwell in the lande of  
Goshen, and shalt bee neere mee, thou and  
thy children, and thy childrens children, and  
thy sheepe, and thy heastes, and all that thou  
hast.

11 Also I will nourish thee there: (for yet  
remaine fure yeres of famine) lest thou  
perish through povertie, thou and thy household,  
and all that thou hast.

12 And behold, your eyes doe see, and the  
eyes of my brother Benjamin, that my  
mouth speaketh to you.

13 Therefore tell my father of all mine  
honour in Egypt, and of all that ye haue  
seene, and make haste, and bring my father  
hither.

14 Then hee fell on his brother Bena-  
minis necke, and wept, and Benjamin wept  
on his necke.

15 Moreover, hee kissed all his brethren,  
and wept vpon them: and afterward his  
brethren talked with him.

16 And the tidings came vnto Pha-  
raohs house, so that they sayd, Iosephs bre-  
thers are come: and it pleased Pharaoh wel,  
and his seruants.

17 Then Pharaoh sayde vnto Ioseph,  
Say to thy brethren, This doe ye, lade your  
heastes, and depart, goe to the land of Ca-  
naan.

18 And take your father, and your house-  
holds, and come to mee, and I will giue you  
the best of the land of Egypt, and ye shall  
eate of the fat of the land.

19 And I command thee, Thus doe ye,  
take your charters out of the lande of Egypt  
for your children, and for your wives, and  
bring your father, and come.

20 Also regard not your stuffe: for the  
best of all the land of Egypt is yours.

21 And the children of Israel did so: and  
Ioseph gaue them charters according to the  
commandments of Pharaoh: he gaue them  
dittails also for the iourney.

22 He gaue them all, none except, change  
of payment: but vnto Benjamin hee gaue  
three

Asi 7. 13.

b This example  
teacheth, that  
we must by all  
meanes comfort  
them which are  
truly humbled  
and wounded  
for their finnes  
Chap. 50. 20.

c Albeit God  
dethen sinne, yet  
he turneth him  
wickednesse to  
serue to his  
glory.

d That is, that  
speake in your  
owne language,  
and haue none  
interpreter.

3 Ebr. voyces.

e The most plea-  
sant ground.

f The chiefest  
fruits and com-  
modities.

3 Ebr. let not your  
eye shew your  
vessels.

3 Ebr. let not your  
eye shew your  
vessels.

32 And the men are shepherdes, and  
because they are shepherdes, they haue  
brought

## CHAPTER XLVI.

12 ¶ Allo the sonnes of \*Judah: Er and

1. Chron. 6. 1.  
1. Chro. 2 3. & 4.  
21. chap. 38. 3.

He was not  
ashamed of his  
father, and kin-  
red, though the  
were of base  
condition,

4

brought their sheepe and their cattell, and all that they have.

33 And if Pharaoh call you, and aske you what is your trade?

f God suffereth the world to hate his, & they may forsake the filth of the world, and cleave to him.

34 Then yet shall say, Thy servants are men occupied about cattell, from our childhood even unto this time, both wee and our fathers: that yet may dwell in the lande of Goshen: for every sheepe keeper is an adomination unto the Egyptians.

CHAP. XLVII.

7 Jacob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is given him.

22 The idolatrous priests have living of the king.

28 Jacobs age, when he dieth. 30 Joseph sweareth to burie him with his fathers.

Then came Joseph and tolde Pharaoh, and sayd, Thy father, and my brethren, and their sheepe, and their cattell, and all that they have, are come out of the lande of Canaan, and behold, they are in the land of Goshen.

2 And Joseph took part of his brethren, even 5 five men, and presented them unto Pharaoh.

a That the king might be assured they were come, and see what manner of people they were.

3 Then Pharaoh said unto his brethren, What is your trade? And they answered Pharaoh, Thy servants are sheepeheads, both we and our fathers.

4 They sayd moreover unto Pharaoh, For to subsist in the land are we come: for thy servants have no pasture for their sheepe, for so is the famine in the land of Canaan. Now therefore, wee pray thee, let thy servants dwell in the land of Goshen.

5 Then spake Pharaoh to Joseph, saying, Thy father and thy brethren are come unto thee.

b Josephs great modestie appeareth in that he would enterprise nothing without the kings commandment.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the lande of Goshen: and if thou knowest that there be men of activity among them, make them rulers over my cattell.

7 Joseph also brought Iakob his father, and set him before Pharaoh: and Iakob saluted Pharaoh.

8 Then Pharaoh sayde unto Iakob, How old art thou?

c Ebr. How many dayes are theyeres of thy life? Ieb. 11. 9, 13.

9 And Iakob sayde unto Pharaoh, The whole time of my pilgrimage is an hundred and thirtie yeeres: fewe and euill haue the dayes of my life bene, and I haue not attained unto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iakob tooke leave of Pharaoh, and departed from the presence of Pharaoh.

d Ebr. blessed. e Which was a eirie in the countrey of Goshen, Exod. 1. 21.

11 And Joseph placed his father, and his brethren, and gave them possession in the land of Egypt, in the best of the lande, even in the land of Rameses, as Pharaoh had commanded.

f Some read, that he sed them as lide babies, because they could not provide for themselves against that famine.

12 And Joseph nourished his father, and his brethren, and all his fathers household with bread, 4 even to the yong children.

13 C Nowe there was no bread in all the

land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were 4 famished by reason of the famine.

g Ebr. brought an extraordinary at their wits.

14 And Joseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the coine which they bought, and 4 Joseph layd by the money in Pharaohs house.

h Wherein he both declared his fidelity towa the king, and his minde free from countnesse.

15 So when money failed in the lande of Egypt, and in the lande of Canaan, then all the Egyptians came unto Joseph, and said, Give vs bread: for why should we die before thee: for our money is spent.

16 Then sayd Joseph, Bring your cattell, and I will give you for your cattell, if your money be spent.

17 So they brought their cattell unto Joseph, and Joseph gave them bread for the oxen, and for the hockes of sheepe, and for the herds of cattell, and for the asses: so he fed them with bread for all their cattell that yere.

18 But when the yere was ended, they came unto him the next yere, and sayd vnto him, We will not hide from my lord, that since our money is spent, and we have sold the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

i For except the ground be tilled and sowed, it perissheth, and is as it were dead.

19 Why shall we perish in thy sight, both we, and our lande: buy vs and our lande for bread, and we and our land will be bond to Pharaoh: therefore give vs seede, that we may live and not die, and that the land not to waste.

20 So Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his ground, because the famine was sore upon them: so the land became Pharaohs.

21 And he removed the people unto the cities, from one side of Egypt even to the other.

j By this changing, they signified that they had nothing of their owne, but received all of the kings liberality. k Ebr. end of the border.

22 Onely the land of the Priests bought hee not: for the Priests had an ordinance of Pharaoh, and they did eate their ordinarie, which Pharaoh gave them: wherefore they sold not their ground.

23 Then Joseph sayde unto the people, Behold, I haue bought you this day, and your land for Pharaoh: loe, here is seede for you: sow therefore the ground.

24 And of the increase yet shall give the fifth part unto Pharaoh, and four parts shall be yours for the seeds of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saved our lives: let vs finde grace in the sight of my lord, and wee will be Pharaohs servants.

l Pharaoh is prouoking for idolatrous priests shall be a condemnation to all them which neglect the true min isters of Gods word.

26 Then Joseph made it a law over the land of Egypt unto this day, that Pharaoh should haue the fifth part, except the lande of the Priests onely, which was not Pharaohs.

27 And Israel dwelt in the lande of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 And pour,



28 Moreover, Iacob lived in the land of Egypt fourteen yeres, so that the whole age of Iacob was an hundred twenty and seven yeres.

29 Now when the time drew nere that Iacob must die, he called his sonne Ioseph, and sayd unto him, If I have founde grace in thy sight, put this hand now under my thigh, and deale mercifully and truly with mee: burie mee not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carie me out of Egypt, and bury mee in their burfall. And he answered, I will doe as thou hast sayd.

31 Then he sayd, Swaie unto me. And he swaie unto him. And Iacob bowed himself towards the bed's head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sick father. 2 Iacob rehearseth Gods promise. 3 He receiveth Iosephs sonnes as his. 19 He preferreth the younger. 21 Hee prophesieth their returne to Canaan.

AINe after this, one sayd to Ioseph, Alas, thy father is sick: then hee tooke with him his two sonnes, Manasse and Ephraim.

2 Also one tolde Iacob, and sayd, Behold, thy sonne Ioseph is come to thee, and Iacob tooke his strength unto him, and layd upon the bed.

3 Then Iacob sayd unto Ioseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

4 And he sayd unto me, Behold, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will give this land unto thy seede after thee for an everlasting possession.

5 And now thy two sonnes, Manasse and Ephraim, which are borne unto thee in the land of Egypt, before I came to thee into Egypt, shall bee mine, as Reuben and Simeon are mine.

6 But thy lineage which thou hast begotten after them, shall be thine: they shall bee called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rachel died upon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephraim: and I buried her there in the way to Ephraim: the same is Beth-lesem.

8 Then Iacob beseech Iosephs sonnes and sayd, I will die: but they answered him, and sayd, We will not leave thee.

9 And Ioseph sayd unto his father, They are my sonnes, which God hath given mee here. Then he sayd, I pray thee bring them to me, that I may blesse them:

10 For the eyes of Iacob were dimme for age, so that he could not well see: Then he caused them to come to him, and hee kissed them and embraced them.

11 And Iacob sayd unto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me all thy need.

12 And Ioseph tooke them away from his knees, and did reverence & downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand towards Iacobs left hand, and Manasse in his left hand towards Iacobs right hand, to be brought them unto him.

14 But Iacob stretched out his right hand, and layd it upon Ephraims head, which was the younger, and his left hand upon Manasses head (directing his hands of purpose) for Manasse was the elder.

15 And he blessed Ioseph, and sayd, The God before whom my fathers Abraham and Ishaak did walke, the God, which hath fed me all my life long unto this day, blesse thee.

16 The Angel which hath delivered me from all euill, blesse the children, and let my name be named upon them, and the name of my fathers Abraham and Ishaak, that they may growe as fish into a multitude in the mids of the earth.

17 But when Ioseph sawe that his father layd his right hande upon the head of Ephraim, it displeased him, and hee stayed his fathers hand to remove it from Ephraims head to Manasses head.

18 And Ioseph said unto his father, Not so, my father, for this is the eldest: put thy right hand upon his head.

19 But his father refused, and sayd, I knowe well, my sonne, I knowe well: hee shall be also a people, and hee shall be great likewise: but his younger brother shall bee greater then hee, and his seed shall be full of nations.

20 And he blessed them that day, and said, In thee Iacob shall blesse, and say, GOD make thee as Ephraim and as Manasse, and better Ephraim before Manasse.

21 Then Iacob sayd unto Ioseph, Behold, I die, and God shall be with you, and bring you againe unto the land of your fathers.

22 Moreover, I haue giuen unto thee one portion aboue thy brethren, which I gat out of the hand of the Amorite by my sword and by my bow.

CHAP. XLIX.

1 Iacob blesseth all his sonnes by name, and sheweth them what is to come. 20 He telleth them that Christ shall come of Iudah. 29 He will be buried with his fathers. 33 Hee dieth.

HEN Iacob called his sonnes, and sayd, Gather your selves together, that I may tell you what shall come to you in the last dayes.

2 Gather your selves together, and heare ye sonnes of Iacob, and hearken unto Iacob your father.

3 Reuben mine eldest sonne, thou art my might, & the beginning of my strength, the excellencie of dignity, and the excellencie of power:

4 Thou wast light as water: thou shalt not be excellent, because thou hast rest up to thy fathers bed: then dost thou desire my bed, thy dignity is gone.

5 Simeon and Levi, brethren in euill, the instruments of cruelty are in their habitations.

6 Into their secret let not my soule come: my

d Gods iudgement is oftentimes contrary to mans, and hee preferreth that which man despiseth. *Math. 12. 14.*

e This Angel must be vnderstood of Christ, as Chap. 31. 23. and 32. 1. f Let them be taken as my children. g Ioseph faileth in binding Gods grace to the order of nature.

h In whome Gods graces should manifestly appeare, i Which they had by faith in the promise, k By my children whom God framed for my sake. *Chap. 32. 35.*

a. What God shall bring you out of Egypt: and because hee speake of the Messias, he nameth it: b Begotten in my vouth, c If thou hadst not lost thy birthright by thine offence, *Chap. 35. 22.* *1 Chron. 5. 1.* *1 Chron. 5. 1.* *107. thy sword: were instruments of violence.*

Chap. 48.

i Herby he proceeded that he died in the faith of his fathers, teaching his children to hope for the promised land. k Herby Ioseph that Ioseph had promised him, & setting himselfe vp vpon his pillow, praised God, *Reade 1. Chron. 29. 13.*

a Ioseph more esteemed that his children should be receiued into Iacobs familie, which was the Church of God, then to enjoy al the treasures of Egypt. *10 Or, all sufficient. Chap. 28. 13.*

b Which is true in the carnall Israel vnto the coming of Christ, and in the spiritual for euer, *Chap. 41. 50.*

Chap 35. 19.

e The frishfull acknowledge all benefits to come of Gods free mercies,

f Ebr. his face to the ground.

d Or, tongue:  
meaning, that he  
neither consented  
to them in word  
nor thought,  
e The Shechem-  
ites, Chap. 34.  
26.  
f For Levi had  
no part, and Si-  
meon was vnder  
Judah. Iosh. 19. 1.  
till God gave  
them the place  
of the Amale-  
kites, 1. Chron.  
4. 43.  
g As was veri-  
fied in David and  
Christ.  
h His enemies  
shall feare him,  
i Or, kingdom  
j Which is Christ  
the giver of all pro-  
phecy: who shall  
call the Gentiles  
to saluation.  
k A country  
most abundant  
with vines and  
pastures is pro-  
mised him,  
l Eb, an asse of  
great bones.  
m His force shall  
be great, but he  
shall want cou-  
rage to resist his  
enemies,  
n Shall haue  
the honour of  
a tribe.  
o That is, full of  
fertility.  
p Seeing the mi-  
series that his  
posteritie should  
fall into, he tra-  
sfect out in pray-  
ers to God, to re-  
medie it.  
q He shal abound  
in corne and plea-  
sant fruits,  
r Overcoming  
not by faire  
wordes then by  
force.  
s Eb, a fowle of  
sweetnes.  
t Eb, daughters.  
u As his bre-  
thren, when they  
were his enemies,  
Posiphar and  
others.  
v That is, God,  
t In as much as hee  
was more neere to the accomplishment of the  
promise, and it had bene more often confirmed.

my 4 gloss, bee not thou toyed with their  
attempt: for in their wrath they cleme a  
man, & in their rage will they digged downe  
a wall.  
7 Cursed be their wrath, for it was fierce,  
and their rage, for it was cruell: I will  
divide them in Isakob, and scatter them in  
Israel.  
8 Thou Judah, thy brethren shal praise  
thee: thine hand shal be in the necke of thine  
enemies: thy fathers finnes shal be done  
downe vnto thee.  
9 Judah, as a horse whelpe shalt thou  
come vp from the spoyle, my sonne. He shall  
lie downe and couch as a Lion, and as a Li-  
oneesse. A liope shall stirre him vp.  
10 The sceptor shall not depart from  
Judah, nor a lawgiuer from betwene his  
feete, untill Shiloh come, and the people  
shall be gathered vnto him.  
11 Hee shall binde his asse foale vnto the  
vine, and his asse colt vnto the best vine:  
he shall wash his garment in wine, and his  
cloke in the blood of grapes.  
12 His eyes shall bee red with wine, and his  
teeth white with milke.  
13 A Zebulun shall dwell by the sea side,  
and he shall bee an haven for ships: and his  
border shall be vnto Sidon.  
14 A Reuben shall be a strong asse, cou-  
ching downe betwene two burdens.  
15 And he shall see that rest is good, and  
that the land is pleasant, and he shall bow  
his shoulder to beare, and shall be subiect vnto  
tribute.  
16 Dan shall iudge his people as one  
of the tribes of Israel.  
17 Dan shall be a serpent by the way,  
an adder by the path, biting the horse heels,  
so that his rider shall fall backward.  
18 A Soudier, I haue waited for thy sal-  
uation.  
19 Gad, an hoste of men shall ouercome  
him, but he shall ouercome at the last.  
20 Concerning Aser, his bread shall  
be fat, and he shall giue pleasures for a king.  
21 Naphtali shall be a hind let goe, gi-  
uing goodly words.  
22 Joseph shall be a fruitful bough,  
even a fruitful bough by the well side: the  
small boughs shall run vpon the wall.  
23 And the archers renewed him, and shot  
against him, and hated him.  
24 But his bowe abode strong, and the  
bandes of his armes were strengthened, by  
the hands of the mighty God of Isakob, of  
whom was the feeder appointed by the stone  
of Israel.  
25 Euen by the God of thy father, who  
shall helpe thee, and by the Almighty, who  
shall blesse thee with heavenly blessings from  
above, with blessings of the deepe, that lieth  
beneath, with blessings of the beasts, and of  
the wombe.  
26 The blessings of thy father shall bee  
stronger then the blessings of mine elders:  
vnto the ende of the hills of the world thy  
shall bee on the head of Joseph, and on the

top of the head of him that was separate  
from his brethren.  
27 Benjamin shall reuenge a sinnes  
in the morning bee shall denoue the pray,  
and at night he shall binde the spoyles.  
28 All these are the twelue tribes of  
Israel, and thus their father spake vnto  
them, and blessed them: every one of them  
blessed he with a seuerall blessing.  
29 And he charged them, and sayd vnto  
them, I am ready to bee gathered vnto my  
people: burie me with my fathers in the  
caue that is in the fildes of Ephron the Iu-  
ditee.  
30 In the caue that is in the fildes of  
Ephronelath belideth Hebron in the land of  
Canaan: which caue Abraham bought with  
the fildes of Ephron the Iuditee for a posses-  
sion to burie in.  
31 There they buried Abraham and Sa-  
rah his wife: there they buried Isak and  
Rebeckah his wife: and there I buried Leah.  
32 The purchase of the fildes, and the caue  
that is therein, was bought of the children of  
Heber.  
33 Thus Isakob made an end of giuing  
charge to his finnes, and plucked vp his  
feet into the bed, and gave vp the ghost, and  
was gathered to his people.

CHAP. L.

13 Isakob is buried. 19 Joseph forgiveth his  
brethren. 23 He seeth his childrens children. 25  
He dieth.

Then Joseph fell vpon his fathers face,  
and wept vpon him, and kissed him.  
2 And Joseph commanded his seruants  
the Physicians, to embalne his father, and the  
Physicians embalmed Isakob.  
3 So forty dayes were accomplished (for  
so long did the dayes of them that were em-  
balmed last) and the Egyptians bewailed  
him 70 dayes.  
4 And when the dayes of his mourning  
were past, Joseph spake to the house of Pha-  
raoh, saying, If I haue found fauour  
in your eyes, I pray you, in the eares  
of Pharaoh, and say,  
5 My father made mee sware, saying,  
Loe, I die, burie me in my graue, which I  
haue made me in the land of Canaan: now  
therefore let me goe, I pray thee, and burie  
my father, and I will come againe.  
6 Then Pharaoh sayd, Go vp and burie  
thy father: as he made thee to sweare.  
7 So Joseph went vp to burie his fa-  
ther, and with him went all the seruants of  
Pharaoh, both the Elders of his house, and  
all the Elders of the land of Egypt.  
8 Likewise all the house of Joseph, and  
his brethren and his fathers house: onely  
their children and their sheepe, and their  
cattell left they in the land of Goshen.  
9 And there went vp with him, both cha-  
res and harem: and they were an exceed-  
ing great company.  
10 And they came to Sozen Aed, which  
is beyond Iordan, and there they made a  
great and exceeding sore lamentation: and  
he mourned for his father seven dayes.

u Either in dig-  
nity, or when he  
was sold from  
his brethren.  
x Whereby is  
signified how  
quickly he died.

a He meaneth  
them that em-  
balmed the dead  
and buried them.  
b They were  
more excessive in  
lamenting then  
the faithfull.  
c The very infi-  
dels would haue  
other performed.

Chap. 47. 29.

Or, she corne  
store of Aed.

For the lamentation of the Egyptians.

Abi. 7. 16.

Chap. 33. 16.  
1 Or, 1 poss. / Ben.

d An evil conscience is never fully at rest.

a Meaning, that they which have one God, should be joined in most sure love.  
1 Or, she messenger.

11 And when the Canaanites the inhabitants of the land saw the mourning in Gosen Arab, they sayde, This is a great mourning unto the Egyptians: wherefore the name thereof was called J Abel Misraim, which is beyond Jordan.

12 So his sonnes did unto him, according as he had commanded them.

13 For his sonnes carryed him into the land of Canaan, and buried him in the cave of the field of Machpelah, which cave Abraham bought with the field, to be a place to burie in, of Ephron the Hittite belives Hamre.

14 Then Joseph returned into Egypt, hee and his brethren, and all that went up with him to burie his father, after that hee had buried his father.

15 And when Josephs brethren sawe that their father was dead, they sayd, 4 It may bee that Joseph will hate vs, and will pay vs againe all the euill, which we did unto him.

16 Therefore they sent unto Joseph, saying, Thy father commanded betwix his death, saying,

17 Thus shall ye say unto Joseph, Forgiuenow. I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now we pray thee, forgive the trespass of the seruantes of thy fathers God. And Joseph wept, when he they spake

unto him.

18 And his brethren came unto him, and fell downe before his face, and sayd, Behold, we be thy seruants.

19 To whom Joseph sayd, \* Feare not: for I am not J vnder God?

20 Whether see thoughte euill against me, God disposed it in good, that he might bring to passe, as it is this day, and saue much people alike.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake kindly vnto them.

22 And Joseph dwelt in Egypt, he, and his fathers house: and Joseph liued an hundred and ten yeere.

23 And Joseph sawe Egyptians children, euen vnto the third generation: also the sonnes of Joseph the sonne of Manasse were brought vp on Josephs knees.

24 And Joseph sayde vnto his brethren, \* I am ready to die, and God will surely visit you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Isaac, and vnto Iacob.

25 And Joseph tooke an othe of the children of Israel, saying, \* God will surely visit you, and ye shall carry my bones hence.

26 So Joseph died when hee was an hundred and tenne yeere olde: and they embalmed him and put him in a chest in Egypt.

Chap. 45. 5.  
1 Or, am I as Gods head meaning, to take vengeance?

f Who by the good successefulness to remit it, and therefore it ought not to be reuenged by me.

g Ebr, to this heart.

g Who notwithstanding he bare vnto Egypt about fourscore yeeres, yet was ioyned with the Church of God in faith and religion.

Num. 33. 35.  
Hab. 12. 27.

Exod. 2. 19.  
h He speaketh this by the spirit of prophesie, enuironing his brethren to haue full trust in Gods promise for their deliuerance.

## The second booke of Moses, called Exodus.

### THE ARGUMENT.

After that Iacob by Gods commendement, Gene. 46. 3, had brought his familie into Egypt, where they remained for the space of foure hundred yeeres, and of fouenteen persons grew to an infinite number, so that the king and the commoner grudged, and outdewoured both by tyrannie & cruel slavery to oppresse them: the Lord according to his promise, Gene. 15. 14, had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enured against his Church, the more did his heavy iudgements increase against them, till Pharaoh & his armie were drowned in the same Sea, which gave entrance and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderful benefices: and albeit he had giuen them the Passouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmuring and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meat to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharper rods and plagues, that by his corrections they might seek to him for remedy against his scourges, and earnestly repent them for their rebellions and wickedness. And because God touch them to the end, whom he hath once begunne to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefices laboured to overcome their malice: for hee still gouerned them, and gaue them his word and Law, both concerning the manner of seruing him, and also the forme of iudgements and ciuill police: to the intent that they should not serue God after their owne intentions, but according to that order which his heavenly wisdom had appointed.

### CHAP. I.

1 The children of Iacob that came into Egypt.  
2 The new Pharaoh oppresse them. 3 The promise of God toward them. 4 The kinges commandment to be cast into the river.  
5 Ebreues appointed to be cast into the river.

6 And these are the names of the children of Israel, which came into Egypt (every man and his household came thither with Iacob)

2. Reuben, Simeon, Leui,

and Iudah,

3. Issachar, Zabulon, and Benjamin,

4. Dan, and Naphtali, and Gad, and Aser.

5. So all the soules, that came out of the loynes of Iacob, were \* fenteente soules: Joseph was in Egypt already.

6. Now Joseph died and all his brethren, and that whole generation.

7. And the children of Israel brought forth fruit, and increased in abundance, and were multiplied, and were exceeding.

1 Or, persons.  
Gen. 46. 27.  
Gen. 10. 32.

Abi. 7. 17.  
1 Or, grow.

Gen. 46. 8.  
a Moses describeth the wonderful order that God obserueth in performing his promise to Abraham, Gen. 15. 14,



b He meant the country of Goshen.  
c He considered not how God had preserved Joseph for Joseph's sake.

d Into Canaan, and so we shall lose our commodity.  
Or, get up out of the land.  
Or, come and provision.  
e The more that God blest him, the more death the wicked envied them.

f Ebr. wherewith they served themselves of them by cruelties.  
g These seem to have bene the chiefs of the rest.  
Or, scates wherupon they sat in travail.

g Their disobedience herein was lawfull, but their dissembling euill.  
h That is, God increased the families of the Israelites by their means.  
i When tyrants cannot prevail by craft, they brail forth into open rage.

a This Leuie was called Amrâ, who married Iochebed Chap. 6. 20.  
Numb. 26. 59.  
1 Chron. 23. 13.  
Act. 7. 20. Ebr. 23. 13.

exceeding mighty, so that the land was full of them.

8 Then there rose up a new king in Egypt, who knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are greater and mightier than we.

10 Come, let us make wisely with them, lest they multiply, and it come to pass that if there be warre, they fight themselves also into our enemies, and fight against us, and let us get them out of the land.

11 Therefore did they set task-masters over them, to keep them under with burdens: and they built the cities Pithom and Raamses for the treasuries of Pharaoh.

12 But the more they were oppressed, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serve.

14 Thus they made them weary of their lives by long labour in clay and in bricks, and in all work in the field, with all manner of bondage, & which they layed upon them most cruelly.

15 And Pharaoh the king of Egypt commanded the midwives of the Hebrew women, (of which the one's name was Shiphrah, and the name of the other Puah)

16 And sayd, When ye doe the office of a midwife to the women of the Hebrews, and see them on their stools, if it be a sonne, then shall ye kill him: but if it be a daughter, then let her live.

17 Notwithstanding the midwives feared God, and did not as the king of Egypt commanded them, but preserved alive the men children.

18 Then the king of Egypt called for the midwives, and sayd unto them, Why have ye done thus, and have preserved alive the men children?

19 And the midwives answered Pharaoh, Because the Hebrew women are not as the women of Egypt: for they are lively, and are delivered ere the midwife come at them.

20 God therefore preserved the midwives, and the people multiplied and were very mighty.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man shall kill his sonne, and every man his brother, and every man his neighbour.

# CHAPTER II.

a Moses is borne & cast into the floud. b He is taken up of Pharaoh's daughter and kept. c He is called the Egyptian. d He fleeth & marryeth a wife. e The Israelites cry unto the Lord.

Then there went a man of the house of Letu, & took to wife a daughter of Letu.

2 And the woman conceived and bare a sonne: and when she saw that he was faire, she hid him three moneths.

3 But when she could no longer hide him, she took for him an ark made of reed,

and daubed it with slime and with pitch, and layed the child therein, and put it among the bulrushes by the rivers side.

4 Now his sister stood afar off, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the river: and her maidens walked by the rivers side: and when she saw the arke among the bulrushes, she sent her maid to fetch it.

6 Then she opened it, and saw it was a child: and behold, the babe wept: so she had compassion on it, and sayd, This is one of the Hebrews children.

7 Then sayde his sister unto Pharaoh's daughter, Shall I goe and call unto thee a nurse of the Hebrew women, to nurse thee the child?

8 And Pharaoh's daughter sayd to her, Doe. So the maide went and called the child's mother.

9 To whom Pharaoh's daughter sayd, Take this child away and nurse it for me, and I will reward thee. Then the woman took the child and nursed him.

10 Now the child grew, and she brought him unto Pharaoh's daughter, and he was as her sonne, and she called his name Moses, because, sayd she, I drew him out of the water.

11 And in those dayes, when Moses was a grownen, he went forth unto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked & round about, & when he saw no man, he slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and beholde, two Hebrews stood: and hee sayd unto him that did the wrong, Wherefore smitest thou thy fellowe?

14 And he answered, Altho maye thee a man of authority, and audge over us: I smitest thou to kill mee, as thou killedst the Egyptian? Then Moses feared and sayd, I certainly this thing is knowne.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he had a wife by a maid.

16 And when the flock of Midian had sent daughters, which came and drew water, and drew the troughs, to give water their fathers beasts.

17 Then the shepherds came and drew their away: but Moses rose up and defended them, and watered their flocks.

18 And when they came an Angel thereof, he sayd, Whom are ye come to loose to day?

19 And they sayd, A man of Egypt delivered us from the hands of the shepherds, and also drew us water troughs, and watered the flocks.

20 Then hee sayd unto his daughters, And where is hee? why have ye so long the man? call him that he maye eat bread.

21 And Moses agreed to dwell with the man: who gave unto Moses Zipporah his daughter.

b Committing him to the providence of God, whom he could not keepe from the rage of the tyrant.

c Many count can not hinder that which God hath determined shall come to passe.

d That is, now forty years old, Actes 7. 23.

e Being assured that God appointed him to deliver the Israelites. Act. 7. 25.

f Though by his feare hee shewd his infirmities, yet faith couered it. Hebr. 11. 27.

Or, prince.

g Ebr. saved them

Or, grandfather.

Thap. 18. 3.

22 And shee bare a sonne, whose name he called Gershom: for he sayd, I haue bene a stranger in a strange land.

23 Then in proceesse of time, the King of Egypt dyed: and the children of Israel sighed for the bondage and cried: and their cry for the bondage came vnto God.

24 Then God heard their moane, & God remembered his covenant with Abraham, Isaac, and Iacob.

25 So God looked vpon the children of Israel, and had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

**V**hen Moses kept the sheepe of Iethro his father in lawe, Dielct of Midian, and dwelt the flocke to the backeside of the desert, and came to the mountaine of God, wher.

2 Then the Angel of the Lord appeared vnto him in a flame of fire, out of the middes of a bush: and hee looked, and beholds, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses sayd, I will turne as the note, and see this great sight, why the bush burneth not.

4 And when the Lord saw that he turned aside to see, God called vnto him out of the middes of the bush, and sayde, Moses, Moses. And he answered, I am here.

5 Then he sayd, Come not hither: put thy shoes off thy feet: for the place whereon thou standest is holy ground.

6 Wherevnto hee sayd, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Iacob. When Moses hid his face: for hee was afraid to looke vpon God.

7 And when the Lord sayd, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their taskmasters: for I knowe their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that lande into a good land, and a large, into a land that floweth with milke and hony, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites and the Iebusites.

9 And now lo, the crye of the children of Israel is come vnto mee, and I haile also seene the oppression, wherewith the Egyptians oppress thee.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 But Moses said vnto God, Who am I, that I should goe vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, Certainly I will be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou

halt brought the people out of Egypt, yee shall serue God vpon this mountaine.

13 Then Moses sayd vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent mee vnto you: if they say vnto me, What is his name? what shall I say vnto them?

14 And God answered Moses, I AM THAT I AM. Also hee said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent mee vnto you: this is my name for euer, and this is my memoriall vnto all ages.

16 Soe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Isaac, and Iacob appeared vnto mee, and sayde, I haue surely remembered you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the lande of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Iebusites, vnto a land that floweth with milke and hony.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall go vnto the King of Egypt, and say vnto him, The Lord God of the Egyptians hath met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wilderness, that we may sacrifice vnto the Lord our God.

19 But I knowe, that the king of Egypt will not let you goe, but by strong hand.

20 Therefore wil I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be favoured of the Egyptians: so that when yee goe, yee shall not goe empty.

22 For every woman shall aske of her neighbour, and of her that lodgeth in her house, iewels of silver, and iewels of golde, and rayment, and yee shall put them on your lannes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

1 Moses rod is turned into a serpent. 6 His hand is leproous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are blessed.

**T**hen Moses answered, and sayde, But loe, they will not beleue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lord sayd vnto him, What is that in thine hand? And he answered, I rodde.

The God which haue ever bene, and shall be the God Almighty, by whom all things haue their being, and the God of mercie, and full of my promise, Reuel. 1. 4.

Ebrin visiting haue visited.

Or appeared vnto you.

Because Egypt was full of idolatry, God would appoint them a place where they should serue him purely.

This example may not be followed generally: though as Gods commendement they did it lustily, receiving some recompense of their labours.

Chap. i. 1. 2.

And 12. 35.

For, in which house hee dwelleth.

A God beareth with Moses standing, because he was not altogether without faith.

3 Then said hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again, the Layde sayd vnto Moses, Put forth thine hande, and take it by the taile. Then he put forth his hand and caught it, and it was turned into a rodde in his hand.

5 Doe this, that they may beleue, that the Layde God of their fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath appeared vnto thee.

6 And the Layde sayde furthermore vnto him, Thrust nowe thine hande into thy bosome. And hee thrust his hande into his bosome, and when heeooke it out againe, beholde, his hand was leproous as snow.

7 Whereupon he sayd, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his other flesh.

8 So shall it bee, if they will not beleue thee, neither obey I the voyce of the first signe, yet shall they beleue for the voyce of the second signe.

9 But if they will not yet beleue these two signes, neither obey vnto thy voyce, then shalt thou take of the water of the river, and putte it vpon the drye land: so the water which thou shalt take out of the river, shall bee turned to blood vpon the drye land.

10 But Moses said vnto the Layde, Oh my Lord, I am not eloquent, neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am a slowe of speech, and slow of tongue.

11 Then the Layde sayd vnto him, Altho hath giuen the mouth to man: or who hath made the dumbe, or the deafe, or him that seeth, or the blind: haue not I the Lord?

12 Therefore goe now, and I will bee with thy mouth, and will teach thee what thou shalt say.

13 But he sayd, Oh my Lord, send I pray thee, by the hande of him, whome thou shouldest send.

14 Then the Layde was very angry with Moses, and sayd, Doe not I knowe Aaron thy brother the Leuite, that he himselfe shall speake for thee, hee commeth also fourth to mee, and when he seeth thee, hee will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will bee with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee shall bee thy spokesman vnto the people: and hee shall be, when he shall bee as thy mouth, and thou shalt bee to him as God.

17 Whereupon thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 Therefore Moses went and returned to Iethro his father in law, and sayd vnto him, I pray thee, let mee goe, and returne to my brethren, which are in Egypt, and see whether they bee yet alive. Then Iethro

sayd to Moses, Doe in peace.

19 For the Layde had sayd vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which were about to kill thee.

20 Then Moses tooke his wife, and his sonnes, and put them on an asse, and returned towards the lande of Egypt, and Moses tooke the rodde of God in his hand.

21 And the Layde sayd vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and hee shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus sayeth the Lord, Israel is my sonne, even my first borne.

23 Therefore I say to thee, Let my sonne goe, that hee may serue me: if thou refuse to let him goe, behold, I will slay thy sonne, even thy first borne.

24 And as hee was by the way in the Inne, the Layde met him, and would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his fete, and sayd, Thou art in drede a bloody husband vnto me.

26 So he departed from him. Then the Layde, O bloody husband (because of the circumcision.)

27 Then the Layde said vnto Aaron, So meete Moses in the wilderness. And he went and met him in the mount of God, and kissed him.

28 Then Moses told Aaron all the words of the Layde, who had sent him, and all the signes wherewith he had charged him.

29 So went Moses and Aaron, and gathered all the elders of the children of Israel.

30 And Aaron told all the wordes, which the Layde had spoken vnto Moses, and hee did the miracles in the sight of the people.

31 And the people beleued, and when they heard that the Layde had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

## CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They crye out vpon Moses and Aaron therefore, and Moses complaينeth to God.

Then afterward Moses and Aaron went I and sayd to Pharaoh, Thus sayeth the Lord God of Israel, Let my people goe, that they may celebrate a feast vnto mee in the wilderness.

2 And Pharaoh sayd, Altho is the Layde, that I should heare his voyce, and let Israel goe? I knowe not the Layde, neither will I let Israel goe.

3 And they sayde, We worship the God of the Chereues: we pray thee, let vs goe where we haue vowed to sacrifice vnto the Layde our God, lest I bee lying vpon the peldence of thy word.

4 Then

b This power to wooke miracles was to confirme his doctrine, and to assure him of his vocation.

1 Or, white as snow.

1 Or, the words, confirmed by the first signe.

e Because these three signes should be sufficient witness to proue that Moses should deliuer Gods people. 1 Ebr. from yesterday and yesterday. 2 Ebr. beauty of mouth.

Math. 10. 19. and 12. 22.

1 Or, ymiferie. d That is, of the Medias: or some other, that is more meeke then I.

e Though we prouoke God iustly to anger, yet will he neuer reiect his. f Thou shalt instruct him what to say.

Chap. 7. 1. f Meaning, as a wife counsellor, and full of Gods Spirit.

1 Or, kinfolke and lineage.

1 Ebr. sought souls.

2 Ebr. caused to ride.

b Whereby he wrought these

sacles.

i By retaining my spirit, and luering him

Satan to increas his malice.

k Meaning, my deare vnto him.

l God punished him with sicknesses for neglecting his sacrament.

m This act extraordinary

for Moses was foretold, and

God euen then required it.

1 Or, the Angel.

1 Or, Horib.

n So that he had now experience of Gods promise, that he should haue good success.

a Faith ouercommeth fear, and maketh him bolde in his

vocation. b And offer sacrifice.

1 God hath met

2 Ebr. left be, not

on with persistence.



4. Then said the King of Egypt unto them, Shoshe and Aaron, why can't ye the people to cease from their workes; get you to your burthens.

5. Pharaoh said furthermore, Beholde, much people is now in the land, & ye: make them leaue their burthens.

6. Wherefore Pharaoh gaue commandement the same day vnto the task-masters of the people, and to their 4 officers, saying,

7. Ye shal giue the people no more straw, to make bricke (& as in time past) but let them goe and gather them straw themselves.

8. Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

9. Lay more worke vpon the men, and cause them to doe it, and let them not regard their words.

10. When went the task-masters of the people, and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11. Goe you leaue, get you straw to where ye can finde it, yet shal nothing of your labour be diminished.

12. Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

13. And the task-masters hailed them, saying, Finish your dayes worke & eury dayes talke, as ye did when ye had straw.

14. And the officers of the children of Israel, which Pharaohs task-masters had let ouer them, were beaten, and demanded, wherefore haue ye not fulfilled your talke in making bricke yesterday and to day, as in times past?

15. Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore beatest thou thus with thy seruants?

16. There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and thy people is blamed.

17. But hee said, I see are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18. Goe therefore now and worke: for there shal no straw be giuen you, yet shal ye deliuer the whole tale of bricke.

19. Then the officers of the children of Israel saw themselves in an euill case, because it was laid, Ye shal diminish nothing of your bricke, nor of eury dayes talke.

20. And they met Moses and Aaron, which went in their way as they came out from Pharaoh,

21. To whom they said, The Lord looke vpon you and iudge: for ye haue made our labour to be strike before Pharaoh and before his seruants, in that ye haue put a sword in their hand to slay vs.

22. Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? Wherefore hast thou thus sent me?

23. For since I came to Pharaoh to speak in thy name, he hath vexed this people, and yet thou hast not relieved this people.

#### CHAP. VI.

1. God remembreth his promise of the deliuerance of the Israelites. 9. Moses speaketh to the Israelites, but they beleene him not. 10. Moses and Aaron are sent againe to Pharaoh. 14. The genealogie of Reuben, Simeon, and Levi, of whom came Moses and Aaron.

Then the Lord said vnto Moses, What shal thou say, what I will do vnto Pharaoh: for by a strong hand shall hee let them goe, and I euen be constrained to digne them out of his land.

2. Whereouer God spake vnto Moses, and said vnto him, I am the Lord.

3. And I appeared vnto Abraham, to Isaac, and to Iacob by the name of I Almightie God: but by my name I Iehouah was I not known vnto them.

4. Furthermore as I made my covenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5. So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembered my covenant.

6. Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme and in great iudgements.

7. Also I will take you for my people, and will be your God: then ye shal know that I the Lord your God bring you out from the burdens of the Egyptians.

8. And I will bring you into the land which I sware that I would giue to Abraham, to Isaac, and to Iacob, and I will giue it vnto you for a possession: I am the Lord.

9. So Moses tolde the children of Israel thus: but they hearkened not vnto Moses, for anguish of spirit and for cruel bondage.

10. Then the Lord spake vnto Moses, saying,

11. So saith Pharaoh king of Egypt, that hee let the children of Israel goe out of his land.

12. But Moses spake before the Lord, saying, Beholde, the children of Israel hearken not vnto mee, how then shall Pharaoh heare mee, which am of a vntercircumised lippe?

13. Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14. These be the heads of their fathers houses: the names of Reuben the first borne of Israel are Hanoch and Pallu, Izehon and Garmi: these are the families of Reuben.

15. Also the sonnes of Simeon: Jemmel & Jamin,

& Ebr, in a strong hand,

|| Or, all sufficient, a whereby be signified that he will performe indeed, that which he promised to their fathers: for this Name declareth that he is constant, and will performe his promise.

|| Or, plagues, b He meaneth, as touching the outward vocation: the dignitie whereby they lost afterward by their rebellion: but as for election to life everlasting, it is immutable.

† Ebr. lift up mine hand, c So hard a thing it is to shew true obedience vnder the crosse.

d Or, barbarous & rude in speech: and by this word (vntercircumcised) is signified the whole corruption of mans nature. e This genealogie sheweth of whom Moses and Aaron came. Gen. 46. 9. & nom. 26. 3. 1. chro. 5. 3. 1. chro. 4. 24.

As though ye would rebell.

Which were of the Israelites, and had charge to see them doe their worke.

Ebr. yesterday & ever yesterday.

The more cruelly that tyrants rage, the neerer is Gods helpe, & Of Moses and Aaron.

Ebr. the work of a day in his day.

Or, why people the Egyptians are in the fault. Ebr. I do ye are idle.

Or, looked sad on them, which said.

Read Gen. 34. 30. e It is a grievous thing to the seruants of God, to be accused of euill, especially of their brethren, when they doe as their duty requireth.

Num. 3. 17.  
1. chron. 6. 1.  
and 23. 6.  
f For he was 42.  
yeere old, when  
he came into E-  
gypt, and there  
lived 94.  
Num. 26. 57.  
1. chron. 6. 1.  
and 23. 6.

Chap. 2. 3.  
num. 26. 59.  
g Which kinde  
of marriage was  
after in the law  
forbidden, Leuit.  
18. 12.  
h. Moses and he  
were brothers  
children, whose  
rebellion was  
punished, Num.  
16. 1.  
i Who was a  
prince of Iudah,  
Num. 3. 3.

Num. 25. 10.

k For their fami-  
lies were so great,  
that they might  
be compared to  
armies.

l The disobedience  
both of Mo-  
ses & of the peo-  
ple sheweth that  
their delinquency  
came onely of  
Gods free mercie.

|| Or, a God of  
Pharaoh.  
a I have given  
thee power and  
authoritie to  
speake in my  
name, and to exe-  
cute my iudge-  
ments upon him.  
|| Or, shall speake  
for thee (before  
Pharaoh.)

Janin, & Dhad, and Jachin, and Soar, and  
Sham the sonne of a Canaanitish woman:  
these are the families of Simeon.

16 ¶ These also are the names of the  
sonnes of Levi in their generations: Ger-  
shon and Kohath, & Merari (and the yeeres  
of the life of Levi were an hundred<sup>th</sup> thirtie  
and seven yeeer)

17 The sonnes of Gershon, were Libni  
and Shimi by their families.

18 ¶ And the sonnes of Kohath; Amram  
and Jzhar, and Uchyon, and Uzziel, (and  
Kohath lived an hundred<sup>th</sup> thirtie and thyece  
yeeer)

19 Also the sonnes of Merari were Ma-  
hail and Mushiheth: these are the families of Le-  
ui by their kindes.

20 And Amram tooke Jochebed his fa-  
thers sister to his wife, and she bare him  
Aaron and Moyses (and Amram lived an  
hundred<sup>th</sup> thirtie and seven yeeer)

21 ¶ Also the sonnes of Jzhar: Kohath,  
and Napheg, and Jichbi.

22 And the sonnes of Uzziel: Mishael,  
and Elzaphan, and Shithi.

23 And Aaron tooke Elisheba daughter  
of Aminadab, sister of Shadabon to his  
wife, which bare him Nadab and Abihu,  
Eleazar and Jthamar.

24 Also the sonnes of Kohath: Assir, and  
Elkanah, and Abialaph: these are the fami-  
lies of the Kohites.

25 And Eleazar Aarons sonne tooke him  
one of the daughters of Putiel to his wife,  
which bare him Phinehas: these are the  
principall fathers of the Leuites throughout  
their families.

26 These are Aaron and Moyses to whom  
the Lord said, Bring the children of Israel  
out of the land of Egypt, according to their  
armies.

27 These are that Moyses and Aaron,  
which spake to Pharaoh king of Egypt,  
that they might bring the children of Israel  
out of Egypt.

28 ¶ And at that time when the Lord  
spake unto Moyses in the land of Egypt,

29 ¶ When the Lord say, spake unto Mo-  
ses, saying, I am the Lord, spake thou unto  
Pharaoh the king of Egypt, all that I say  
unto thee.

30 ¶ Then Moyses said before the Lord, Be-  
hold, I am of uncircumcised lips, and how  
shall Pharaoh heare me?

#### C. H. A. P. VII.

3 God hardeneth Pharaohs heart, so Moyses  
and Aaron doe the myracles of the serpent, and  
the blood, and Pharaohs forcerers doe the like.

¶ When the Lord said to Moyses, Behold, I  
have made thee || Pharaohs God, and  
Aaron thy brother shall be thy Prophet.

2 Thou shalt speake all that I commaun-  
ded thee, and Aaron thy brother shall speake  
unto Pharaoh, that hee suffer the children of  
Israel to goe out of his land.

3 But I will harden Pharaohs heart,  
and multiply my miracles and my wonders  
in the land of Egypt.

4 And Pharaoh shall not hearken un-  
to you, that I may lay mine hand upon E-

gypt, and bring out mine armies, even my  
people: the children of Israel out of the land  
of Egypt, by great judgements.

¶ Then the Egyptians shall know that  
I am the Lord, when I stretch forth mine  
hand upon Egypt, and bring out the chil-  
dren of Israel from among them.

5 ¶ So Moyses and Aaron did as the Lord  
commanded them, even in this way.

¶ (Now Moyses was fourscore yee-  
old, and Aaron fourscore and thyece, when  
they spake unto Pharaoh)

¶ And the Lord had spoken unto Mo-  
yses and Aaron, saying,

¶ If Pharaoh speake unto you, saying,  
Shew me a myracle for you, then thou shalt  
say unto Aaron, Take thy rod, and cast it  
before Pharaoh, and it shall be turned into a  
serpent.

¶ Then went Moyses and Aaron unto  
Pharaoh, & did even as the Lord had com-  
manded: and Aaron cast forth his rod be-  
fore Pharaoh, and before his seruants, and  
it was turned into a serpent.

¶ Then Pharaoh called also for the wis-  
emen, and forcerers: and these charmers  
also of Egypt did in like manner with their  
enchantments.

12 For they cast downe every man his  
rod, and they were turned into serpents: but  
Aarons rod deuoured their rods.

13 ¶ So Pharaohs heart was hardened,  
and hee hearkened not to them, as the Lord  
had said.

¶ The Lord then said unto Moyses,  
Pharaohs heart is || obstinate, he refused to  
let the people goe.

¶ So went Pharaoh in the morning, (for  
he will come forth unto the water) and thou  
halt stand and meete him by the riuers  
brinke, and the rod, which was turned into  
a serpent, shalt thou take in thine hand,

¶ And thou shalt say unto him, The  
Lord God of the Hebrewes hath sent me un-  
to thee, saying, Let my people go, that they  
may serue me in the wilderness: and behold,  
hitherto thou wouldest not heare.

¶ Thus saith the Lord, In this thou shalt  
know that I am the Lord: behold, I will  
smite with the rod that is in mine hand, up-  
on the water that is in the riuier, and it shall  
be turned to blood.

¶ And the fish that is in the riuier, shall  
die, and the riuier shall stinke, and it shall  
griue the Egyptians to drinke of the wa-  
ter of the riuier.

¶ The Lord then spake to Moyses,  
Say unto Aaron, Take thy rod, and stretch  
out thine hand ouer the waters of Egypt,  
ouer their draimes, ouer their riuers, and  
ouer their ponds, and ouer all pootes of  
their waters, and they shall bee || blood, and  
there shall bee blood throughout all the land  
of Egypt, both in vessels of woode, and of  
stone.

¶ So Moyses and Aaron did even as the  
Lord commanded: & hee lift vp the rod,  
and smote the water that was in the riuier in  
the sight of Pharaoh, and in the sight of his  
seruants: and all the water that was in the  
riuier was turned into blood.

b To stretch  
Moses faith-  
promiseth  
to punish  
sharply the  
predic-  
Church.  
c Moyses  
affliction  
and  
yee before  
enjoyed his  
to deliuer  
people.

|| Or, dragon.

d It seemeth  
these were  
and lam-  
breas,  
reade 2. Tim.  
so euer the  
ked malicio-  
resist the  
of God.

|| Or, heauie  
dull.

e To wit, the  
uer Nilus.

|| Or, they shall  
waste, and  
horre to drinke

† The first  
plague.

Chap. 17. 5.

Psal. 78. 44.

21 And

f To signify that it was a true my-  
racle, and that  
God plagued  
them in that  
which was most  
necessary for the  
preservation of  
life.

W/L 17.9.  
g In outward  
appearance, and  
after that the floo-  
den days were  
ended.  
h He was made  
strong.  
i He is fit for  
his heart in all  
obedience.  
k Or, seven days  
were accom-  
plish.

12 And the Lord said unto Moses, **13** And the river Nile shall be turned into blood, and the Egyptians could not drink of the waters of the river: and there shall be blood throughout all the land of Egypt.

14 And the incantations of Egypt did become void before Moses: and the heart of Pharaoh was hardened: so that he did not hearken unto them, as the Lord had said.

15 Then Pharaoh returned, and went again into his house, & neither did they yet enter into his heart.

16 All the Egyptians then digged round about the river for waters to drink: for they could not drink of the water of the river.

17 And thus continued fully seven days after the Lord had smitten the river.

CHAP. VIII.

18 Frogs are sent. 19 Lice are sent, whereby the sorcerers acknowledge Gods power. 20 Egypt is plagued with noyome flies. 21 Moses prayeth against 22 The Pharaohs heart is hardened.

18 And the Lord said unto Moses, **19** And the river Nile shall be turned into blood, and the Egyptians could not drink of the waters of the river: and there shall be blood throughout all the land of Egypt.

20 And if thou wilt not let them go, behold, I will smite all the country with frogs.

21 And the river shall swell full of frogs, which shall go up, and come into thine house, & into thy chamber where thou sleepest, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs.

22 Then the frogs shall climb up upon thee, and on thy people, and upon all thy servants.

23 And the Lord said unto Moses, **24** Say unto Aaron, stretch out thine hand with thy rod upon the streams, upon the rivers, and upon the ponds, and smite frogs to come upon the land of Egypt.

25 Then Aaron stretched out his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt.

26 And the sorcerers did likewise with their sorceries, and brought frogs up upon the land of Egypt.

27 Then Pharaoh called for Moses and Aaron, and said, **28** Bring ye me into the land that hee may take away the frogs from me, and from my people, and I will let the people go, that they may do sacrifice unto the Lord.

29 And Moses said unto Pharaoh, **30** Concerning thee, and concerning thine house, and thy servants, and thy people, to deliver thee and thy house, and thy servants, and thy people from these frogs, that they may remaine in the river only.

31 And he said, **32** Move thee, and be smitten. Be it as thou hast said, that thou mayest know that there is none like unto the Lord our God.

The second  
plague.  
h God then  
three Gods peo-  
ple dwell, was  
scope.  
W/L 17.9.  
Not long, but  
are enough the  
my infidels to  
eke unto God.  
Ebr. have this  
which was said.  
Or, shall, please  
me and I, I  
will be smitten.  
Ebr. as thou  
shalt say.  
Ebr. as thou  
shalt say.

29 And the frogs shall depart from thee, and from thine houses, and from thy servants, and from thy people: only they shall remaine in the river.

30 Then Moses and Aaron went out from Pharaoh: and Moses cryed unto the Lord concerning the frogs, which he had sent unto Pharaoh.

31 And the Lord did according to the saying of Moses: and the frogs died in the houses, in the towns, and in the fields.

32 And they gathered them together by heaps, and the land stank of them.

33 But when Pharaoh saw that hee had not given him, he hardened his heart, & hearkened not unto them, as the Lord had said.

34 Against the Lord said unto Moses, **35** Say unto Aaron, stretch out the rod, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

36 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came upon man and upon beast: all the dust of the earth was lice throughout the land of Egypt.

37 Now the incantations whereby they made themselves invulnerable to being smitten, but they could not. And the lice were upon man and upon beast.

38 Then did the incantations unto Pharaoh, which he the finger of God. But Pharaohs heart remained obstinate, and he hearkened not unto them, as the Lord had said.

39 And the Lord said unto Moses, **40** Rise up early in the morning, and stand before Pharaoh (for he will come forth) by the water) and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

41 And if thou wilt not let my people go, behold, I will send a swarme of flies upon thee, and upon thy servants, and upon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarms of flies, and the ground also whereon they are.

42 And the land of Goshen, where my people are, shall I visit: so that no swarms of flies shall be there, that thou mayest know that I am the Lord in the midst of the Jews.

43 And I will make a difference of my people from thy people: to manifest that this myracle be.

44 And the Lord said to Moses, **45** Thy servant shall come in the morning, and shall stand before thee, and thou shalt say unto him, Thus saith the Lord, Let my people go, that they may serve me.

46 Then Pharaoh called for Moses and Aaron, and said, **47** God do thus unto me, and unto my servants, and unto my people, that I may see the face of the Lord: for I have seen that thou art righteous.

48 But Moses answered, **49** It is not mine honour to see the face of the Lord: for I have seen that thou art righteous. I will see the face of the Lord: for I have seen that thou art righteous. I will see the face of the Lord: for I have seen that thou art righteous.

50 Let us go that we may serve the Lord.

Or, said upon

In things of  
this life God oft  
times heareth the  
prayer of the  
just for the ven-  
geance.  
Or made his  
heart harder.

† The third  
plague.

e God confound  
and their wife-  
dome and maho-  
metism in a thing  
most vile.  
f They acknow-  
ledge that this  
was done by  
Gods power and  
not by sorcery,  
Luke 11.16.

Or, swarms  
of venomous  
beasts, in ser-  
pents, &c.

Or, I will sepa-  
rate.

Or, land of E-  
gypt.

W/L 16.9.  
† The fourth  
plague.

g For the Egyp-  
tians worshipped  
divers beasts, as  
the ox, the shee-  
p, and such like,  
which the Israe-  
lites offered in  
sacrifice: which  
thing the Egyp-  
tians abhorred to see.





# The fifth and sixth plague.

## Exodus.

# The seventh plague.

Chap. 3. 18.

h So the wicked  
prescribe vnto  
Gods messengers  
how farre they  
shall goe.

i He could not  
iudge his heart,  
but yet he charged  
him to doe  
this vnreasonably.

k Where God  
giueth not faith,  
no myracle can  
preuaile.

desert, and sacrifice vnto the Lord our God,  
as he hath commanded vs.

23 And Pharaoh said, I will let you goe,  
that yet may sacrifice vnto the Lord your  
God in the wilderness, but's good will farre  
away may he be.

24 And Moses said, Behold, I will goe  
out from thee, and play into the Lord, that  
the swannes of flies may depart from Pharaoh,  
from his seruants, and from his people  
to morrow: but let Pharaoh send henceforth  
decree no more, in not suffering the people  
to sacrifice vnto the Lord.

25 So Moses went out from Pharaoh,  
and played vnto the Lord.

26 And the Lord did according to the saying  
of Moses, & the swannes of flies departed  
from Pharaoh, from his seruants, and  
from his people, and there remained not one.

27 Yet Pharaoh's heart hardened his heart at  
this time also, and did not let the people goe.

### CHAP. IX.

1 The murraine of beasts. 10 The plague of  
bushes and trees. 23 The horrible baile, thunder,  
and the lightning. 26 The land of Goshen  
auer is excepted. 27 Pharaoh confesse his wickedness. 31 Moses prayeth for him, 33 Tet is  
he refused.

Then the Lord said vnto Moses, Goe to  
Pharaoh, and tell him, Thus saith the  
Lord God of the Egyptians, Let my people  
goe, that they may leaue me.

2 But when he refused to let them goe, and  
wilt yet hold them still,

3 Behold, the hand of the Lord is vpon  
thy flocke which is in the field: for vpon the  
horses, vpon the asses, vpon the camels, vpon  
the cattell, & vpon the sheepe shall be a mightie  
great murraine.

4 And the Lord shall doe a wonderfull  
thing betwene the beasts of Israel, and the  
beasts of Egypt: so that there shall nothing  
die of all that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying,  
To morrow the Lord shall smite the thing  
in this land.

6 So the Lord did this thing on the morrow:  
and all the cattell of Egypt died: but  
of the cattell of the children of Israel died  
not one.

7 Then Pharaoh sent, & behold, there  
was not one of the cattell of the Israelites  
dead: and the heart of Pharaoh was obdurate,  
and he did not let the people goe.

8 And the Lord said vnto Moses, and  
Aaron, Take your handfull of ashes of the  
furnace, and Moses shall sprinkle them toward  
the heauen in the sight of Pharaoh:

9 And they shall bee turned to dust in all  
the land of Egypt: and it shall bee as a hab  
smoking, out vnto the children of man, and  
vpon beast, throughout all the land of Egypt.

10 Then they took ashes of the furnace,  
and stood before Pharaoh: & Moses sprinkled  
them toward the heauen, and there came  
raines breaking out into dust vpon man,  
and vpon beast.

11 And the Egyptians could not stand be

fore Moses, because of the dust, for the dust  
was vpon the chariotters, and vpon all the  
Egyptians.

12 And the Lord hardened the heart of  
Pharaoh, and he hearkened not vnto them,  
as the Lord had said vnto Moses.

13 And the Lord said vnto Moses, Rise  
up early in the morning, and stand before  
Pharaoh, and tell him, Thus saith the Lord  
God of the Egyptians, Let my people goe, that  
they may leaue me.

14 For I will at this time send all my  
plagues vpon thy heart, and vpon thy ser  
uants, and vpon the people, that thou mayest  
know that there is none like mee in all the  
earth.

15 For now I will stretch out mine hand,  
that I may smite thee, and thy people with  
the pestilence: and thou shalt perish from the  
earth.

16 And inderde, for this cause haue I  
appointed thee, I to shewe my power in thee,  
and to declare my name throughout all the  
world.

17 Yet thou exaltest thy selfe against my  
people, and lettest them not goe.

18 Behold, to morrow this time I will  
cause to raine a mightie great haile, such as  
was not in Egypt since the foundation thereof  
was laid vnto this time.

19 Gather therefore now, and gather thy  
cattell, and all that thou hast in the field:  
for vpon all the men, and the beasts, which  
are found in the field, and not brought  
home, the haile shall fall vpon them, and they  
shall die.

20 Such then as feared the word of the  
Lord among the seruants of Pharaoh made  
his seruants, and his cattell to flee into the  
houses.

21 But such as regarded not the saying  
of the Lord, left his seruants, and his cattell  
in the field.

22 And the Lorde sayde to Moses,  
Stretch forth thine hand toward heauen,  
that there may be hail in all the land of Egypt,  
vpon man, and vpon beast, and vpon all  
the beasts of the field: in the land of Egypt.

23 Then Moses stretched out his rod toward  
heauen, and the Lord sent thunder and  
haile, and lightning vnto the ground: and  
the Lord caused hail to come vpon the land  
of Egypt.

24 So there was haile, and fire mingled  
with the haile, & greivous: as there was  
none throughout all the land of Egypt since  
it was a nation.

25 And the haile smote throughout all the  
land of Egypt all that was in the field, both  
man and beast: also the haile smote all the  
heards of the fildes, and made to peece all  
the trees of the field.

26 And in the land of Goshen (where  
the children of Israel were) was no haile.

27 Then Pharaoh rose and called for  
Moses and Aaron, and said vnto them, I  
beare now sinnes, for the Lord is righteous,  
but I and my people are wicked.

28 Heare ye now the voyce of the Lord (for he is enough)  
that there bee no more mighty thunders  
and

† The fifth plague.  
a He shall de  
clare his heauie  
iudgement a  
gainst his ene  
mies, and his fa  
uour toward his  
children.

b Into the land  
of Goshen,  
where the Isra  
elites dwelled.

¶ Or sinners.

† The sixth plague.

Chap. 9. 17.

Or, for thee  
Or, to show the  
d That is, that  
all the world  
may magnifie  
power in our  
comming thee.

Rom. 9. 17.

Or, for thee  
Or, to show the  
d That is, that  
all the world  
may magnifie  
power in our  
comming thee.

e Here we see  
though Gods  
wrath be kind  
led, yet there  
is a certaine  
mercy toward  
his enemies.

† Ebr. for such  
heart is: for  
f The word of  
the minister is  
called the word  
of God.

† The seventh  
plague.

¶ Or, for the  
sinners.

g The wicked  
confesse their  
sinnes to their  
condemnation,  
but they cannot  
believe to ob  
taine remission.  
† Ebr. voyce  
of God.

and haile, and I will let you goe, and ye shall  
fear no longer.

29 Then Moses said vnto him, Alas, as I am out of the city, I will spend mine hands vnto the Lord, and the thunder shall cease, neither shall there bee any more haile, that thou mayest know that the earth is the Lords.

30 As for thee and thy servants, I know  
above I pray, yee will feare before the face of  
the Lord God.

31 And the flax, and the barley were smitten: for the barley was eared, and the flax was bollen.

32 But the wheate and the rye were not  
smitten: for they were **||** hid in the ground.)

33 Then Boles went out of the city from  
Borason, and spread his hands to the Lord,  
and the founder and the hail ceased, neither  
rained it upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunder were ceased, he sinned again, and hardened his heart, both he, and his servants.

35. So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said by Moses.

## CHAPTER X

7 Pharaohs servants counsell him to let the Is-  
raelites depart. 13 Grasshoppers destroy the coun-  
trei. 16 Pharaoh confesse his sinne. 22 Darke-  
nesse is sent. 28 Pharaoh forbiddeth Moses to  
come any more in his presence.

**A** Gaine the Layde sayd unto Moyses, Go  
to Pharaoh: for I haue hardened his  
heart, and the heart of his seruants, that I  
might worke these my miracles in the mids  
of his realme.

2 And that thou mayest declare in the  
parts of the sonne, and of the sonnes sonne,  
what things I haue done in Egypt, and  
my miracles, which I haue done among  
them: that yee may knowe that I am the  
Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they sayde vnto him, Thus saith the Lord God of the Chyrenes, How long wilt thou refuse to humble thy selfe before me? Let my people goe, that they may serue me.

4 But if thou refuse to let my people go, behold, to morrow will I bring <sup>1</sup> grasshoppers into thy coasts.

5 And they shall cover the face of the  
earth, that a man can not see the earth: and  
they shall eat the residue which remaineth  
vnto you, and hath escaped from the hail: :  
and they shall eat all your trees that be  
in the field.

6 And they shall fill thine houses, and all thy servants, houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers' fathers have seen, since the time they were upon the earth unto this day. So hee returned, and went out from Pharaoh.

7. Then Pharaohs servants sayde vnto him, How long shall he be in an offence vnto vs: let the men go, that they may serue the Lord their God: wilt thou first knowe

that Egypt is destroyed?

8 So Moses and Aaron were brought again unto Pharaoh, and he said to them, *See, I serve the Lord your God, but who are they that shall go?*

9 And Boles answereth, Elies will goe  
with our yong and with our olde, with our  
longen and with our Daughters, with our  
sheepe and with our cattell will we goe: for  
we must celebrate a feast unto the Lord.

10 And her saye vnto them, Let the  
Lord be with you; as I will let you go  
and your children: beholde, for euill is be-  
fore your face.

II It shall not be so: neither goe yet that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12. **A**fter the Lorde sayde vnto Moses,  
Stretch out thine hande vpon the lande of  
Egypt for the grasshoppers; that they may  
come vpon the lande of Egypt, and eate all  
the herbes of the land, euen all that the haille  
hath left.

13 Then Moses stretched forth his rod  
upon the lande of Egypt: and the Loide  
brought an East winde upon the lande all  
that day, and all that night: and in the morn-  
ing the East winde brought the grasshoppers.

14. And the grasshoppers went up upon all the lands of Egypt, and I remained in all quarters of Egypt : so grievous grasshoppers, like to these were never before, neither after them shall be such.

19. For they covered all the face of the earth, so that the land was dark: and they did eat all the herbes of the land, and all the fruites of the trees, which the harte had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fieldes throughout all the land of Egypt.

16. Therefore Pharaoh called for Moses and Aaron in haste, and said, I have sinned against the Lord your God, and against you.

17 And nowe supplice me my sinne onely  
this once, and pray vnto the Lord your God,  
that he may take away from mee this death  
onely.

18 Moses then went out from Pharaoh, and prayed unto the Lord.

19 And the Lord turned a mighty strong  
West wind; and took away the grasshoppers,  
and violently cast them into the Red Sea,  
so that there remained not one grasshopper  
in all the coast of Egypt.

20 But the Lorde hardened Pharaohs heart, and he did not let the children of Israel go.

24 ¶ Again the Lord sayd vnto Moses,  
Stretch out thine hand toward heauen, that  
there may bee vpon the lande of Egypt  
darkenesse, euen darkenesse, that may bee  
felt.

22 Then Moses stretched forth his hand  
toward heauen, and there was a blacke  
darkenelle in all the lande of Egypt three  
dayes. The sunne was not seene, nor the  
moone, nor the starres, for three dayes.

23. No man sawe another, neither arose  
up from the place where hee was for thre  
Dayes:

d That is, I  
would the Lord  
were no more af-  
fectioned toward  
you, then I am  
mind'd to let  
you goe,  
e Punishment  
is prepared for  
you. Some read,  
Ye intend some  
mischiefe.

|| Or, he caused  
them to remain

of The wicked in  
their misery seek  
to Gods ministers  
for helpe, albeit  
they hate and  
detest them.

The water beneath red, because the sand or gravel is red: the Brewees call it the Sea of bulrushes,

Because it was  
so thicke.  
The ninth  
plague.  
Viz. 17.2.

D 2

27/2.18.6.

i The ministers of God ought not to yeeld one iote to the wicked, as touching their charge.  
k That is, with what beasts, or how many.  
l Though before he confessed Moses' fault, yet against his owne conscience he threateth to put him to death.

dayes: but all the children of Israel had light where they dwelt.

24 When Pharaoh called for Moses, and says, Get thee up: for the Lord: only your sheep and your cattell shall abide, and your children shall go with you.

25 And Moses says, Thou must give us also sacrifices, and burnt offerings, that we may do service unto the Lord our God.

26 Therefore our cattell also shall go with us: there shall not an hoof be left, for thereof must we take to serve the Lord our God: neither do wee knowe how we shall serve the Lord, untill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe)

28 And Pharaoh sayde unto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Pharaoh sayde, Thou hast sayd well: from henceforth will I see thy face no more.

CHAP. XL

1 God prometh their departure. 2 He willet them to borrow their neighbours iowels. 3 Moses was esteemed of all false Pharaoh. 4 He signifieth the death of the first borne.

IN the Lorde had sayde unto Moses, Per will I bring one plague more upon Pharaoh, and upon Egypt: after that, hee will let you goe hence: when hee letteth you goe, he shall at once chafe you hence.

2 Speake thou now to the people, that every man require of his neighbour, and every woman of her neighbour iowels of silver and iowels of gold.

3 And the Lord gave the people favour in the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people.

4 Also Moses said, Thus saith the Lord, About midnight will I goe out into the mids of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his chaine, unto the first borne of the mayde servant, that is at the mill, and all the first borne of beasts.

6 Then there shall be a great cry throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may knowe that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all these thy servants shall come downe unto mee, and fall before me, saying, Get thee out, and all the people that are at thy feet, and after this will I depart. So hee went out from Pharaoh very angry.

9 And the Lorde sayde unto Moses, Pharaoh shall not heare you, that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not

the children of Israel to goe out of his land.

1 The Lord instructeth the Passover. 2 The father must teach his children the mystery thereof. 3 The first borne are slain. 4 The Egyptians are driven out of the land. 5 The Egyptians are spoiled. 6 The number that departed out of Egypt. 7 How long they were in Egypt.

THEN the Lorde spake unto Moses and to Aaron in the land of Egypt, saying,

2 This moneth shall be unto you the beginning of moneths: it shall be to you the first moneth of the yeere.

3 Speake ye unto all the Congregation of Israel, saying, In the tenth of this moneth let every man take unto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household be too little for the lambe, he shall take his neighbour, which is next unto his house, according to the number of the persons: every one of you, according to his eating, shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: ye shall take it of the lambs, or of the kidnes.

6 And ye shall keepe it untill the fourteenth day of this moneth: then all the multitude of the Congregation of Israel shall kill it at euen.

7 After, they shall take of the blood, and strike it on the two postes, and on the upper doore post of the houses where they shall eat it.

8 And they shall eat the flesh the same night, rost with fire, and unleavened bread: with some herbes they shall eat it.

9 Eat not thereof raw, boyled nor sodden in water, but roste with fire, both his head, his feet, and his purtenance.

10 And ye shall reserve nothing of it unto the morning: but that, which remaineth of it unto the morning, shall ye burne with fire.

11 And thus shall ye eat it, Your loynes girded, your shoes on your feet, and your staves in your handes, and ye shall eat it in haste: for it is the Lorde Passover.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute judgement upon all the gods of Egypt: I am the Lord.

13 And the blood shall be a token for you upon the houses where ye are: so when I see the blood, I will passe over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt.

14 And this day shall be unto you a remembrance: and ye shall keepe it an holy feast unto the Lord, throughout your generations: ye shall keepe it holy by an ordinance for euer.

15 Seven dayes shall ye eat unleavened bread, and in any case ye shall put away leaven the first day out of your houses: for whatsoever eateth leavened bread

a Called Nisan, containing part of March, and part of April, b Astouching the oblation of feasts: as for other pollicies, they reckoned from September. c As the fathers of the household had great or had families. d He shall take so many as are sufficient to eat the lambe. e Every one in his house. f That is, all day may be eaten.

g The lambe is not the Passover, but signifies it: as sacramento are not the thing in selfe, which they do represent, but signify it.

h Of the boye received in your deliuerance.

i That is, with Christs communion: for this ceremonie is an end.

a Without any condition, but with haste and violence.  
b Or, borrow. Chap. 3. 22. and 12. 35. Eccles. 45. 1.

Chap. 12. 39. W. 18. 11.

b From the highest to the lowest.

c That is, under thy power and government.  
d God hardened the hearts of the reprobate, that his glory thereby might be the more set forth. Rom. 9. 17.



from the first day until the seventh day, that person shall be cut off from Israel.

Or calling together of the people to serve God.

16 And in the first day shall be an holy assembly: also in the seventh day shall be an holy assembly unto you; no work shall be done in them, save about that which every man must eat: that only may ye do.

17 Ye shall keep also the feast of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day throughout your posterity, by an ordinance for ever.

18 ¶ In the first month and the fourteenth day of the month at even ye shall eat unleavened bread unto the one and twentieth day of the month at even.

19 Seven days shall no leaven be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eat no leavened bread: but in all your habitation shall ye eat unleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said unto them, Observe and take you heed of every way of your households a lamb, and kill the Passover.

22 And take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel, and the two doors cheekes with the blood that is in the basin, and let none of you go out at the door of his house, until the morning.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood upon the lintel, and the two doors cheekes, the Lord will passe over the door, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing as an ordinance both for thee and thy sonnes for ever.

25 And when ye shall come into the land, which the Lord will give you, as he hath promised, then ye shall keep this service.

26 ¶ And when your children aske you, What service is this ye keep?

27 Then ye shall say, It is the sacrifice of the Lordes Passover, which passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, & preserved our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at midnight the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that lay on his chaine, unto the first borne of the captive that was in prison, and all the first borne of beasts.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead.

31 And he called to Moses and to Aaron

by night, and said, Rise up, get you out from among my people, both ye, and the children of Israel, and go serve the Lord as ye have said.

32 Take also your sheepe, and your cattell as ye have said, and depart, and be blessed me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, He die all.

34 Therefore the people took their dough before it was leavened, even their dough bound in clothes upon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the Lord gave the people favour in the sight of the Egyptians: and they granted their request: so they spoiled the Egyptians.

37 Then the children of Israel took their journey from Ramesses to Succoth about six hundred thousand men of foot, beside children.

38 And a great multitude of sundry sort of people went out with them, and sheepe, and bezels, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tarry, nor yet prepare themselves vituals.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was four hundredth and thirtiye yeeres.

41 And when the four hundredth and thirtiye yeeres were expired, even the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keep throughout their generations.

43 Also the Lord saith unto Moses and Aaron, This is the lane of the Passover: no stranger shall eat thereof.

44 But every servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or an hired servant shall not eat thereof.

46 ¶ In one house shall it be eaten: thou shalt carry none of the flesh out of the house: neither shall ye breake a bone thereof.

47 All the congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the Passover of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none uncircumcised person shall eat thereof.

49 One lawe shall be to him that is borne in the land, and to the stranger that dwelleth

Pray for me,

Chap. 1. 22 and 11. 2.

Or, I am, them.

Num. 33. 1. Josh. 24. 6.

q Which was a cite in Goshen,

Gen. 47. 11.

r Which were strangers, and no borne of the Israelites.

Gen. 15. 13. and 7. 6. Galat. 3. 17.

f From Abrahams departing from Vr in Chaldea unto the departing of the children of Israel from Egypt are 430. yeeres.

t Except he be circumcised and onely profess your religion.

Num. 9. 12.

Iohn. 19. 36.

u They that are of the household of God, must be alloyed in one faith & religion.

dwelleth among you.

Then all the children of Iſrael did as the Lord commanded Moſes and Aaron: ſo did they.

And the ſelfe ſame day did the Lord bring the children of Iſrael out of the lande of Egypt by their armies.

### CHAP. XIII.

1 The firſt borne are offered to God. 3 The memoriall of theſeſ deliuerance. 6 The inſtitution of the Paſſeouer. 8. 14 An exhortation to teach their children to remember their deliuerance. 17 Why they are led by the wilderneſſe. 19 The bones of Ieſeph. 21 The pillar of the cloud and of the fire.

And the Lord ſpake vnto Moſes, ſaying.

Sanctifie vnto me all the firſt borne, that is, every one that firſt openeth the wombe among the children of Iſrael as wel of man, as of beaſt: for it is mine.

Then Moſes ſaid vnto the people, Remember this day in the which ye came out of Egypt, out of the houſe of bondage: for by a mightie hand the Lord brought you out from thence: therefore no leauened bread ſhall be eaten.

This day came ye out in the month of Abib.

Now when the Lord hath brought thee into the lande of the Canaanites, and Hittites, and Amorites, and Hittites, and Jebuſites (which hee ſware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou ſhalt keepe this ſeruite in this month.

Seven daies ſhalt thou eate unleauened bread, and the ſeventh day ſhall bee the feaſt of the Lord.

Unleauened bread ſhall be eaten ſeven daies, and there ſhall no leauened bread bee ſcene with thee, nor yet leauen be ſcene with thee in all thy quarters.

And thou ſhalt ſhew thy ſonne in that day, ſaying, This is done, becauſe of that which the Lord did vnto me, when I came out of Egypt.

And it ſhall be a ſigne vnto thee upon thine hand, and for a remembrance betweene thine eyes, that the law of the Lord may bee in thy mouth: for by a ſtrong hand the Lord brought thee out of Egypt.

Keepe therefore this ordinance in thy ſeaſon appointed from yeere to yeere.

And when the Lord ſhall bring thee into the land of the Canaanites, as he ſware vnto thee and to thy fathers, and ſhall giue it thee,

Then ſhalt thou ſet apart vnto the Lord all that firſt openeth the wombe: alſo every thing that firſt doeth open the wombe, and cometh forth of thy beaſt: the males ſhall be the Lords.

But ruery firſt ſoule of an aſſe thou ſhalt redeeme with a launde: and if thou redeeme him nor, then thou ſhalt breake his necke: like wiſe all the firſt borne of man among thy ſonnes ſhalt thou buy out.

And when thy ſonne ſhall aſke thee

to morrow, ſaying, What is this? thou ſhalt then ſay vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the houſe of bondage.

For when Pharaoh had heard hee had heard againe, departing, the Lord then ſlew all the firſt borne in the land of Egypt from the firſt borne of man euen to the firſt borne of beaſt: therefore I ſanctifie vnto the Lord all the males that firſt open the wombe, but all the firſt borne of my bondes I redeeme.

And it ſhall be as a token vpon thine hand, and as ſtrong ſigns betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

Now when Pharaoh had let the people goe, God carried them not by the way of the Philiftines countrie, I ſeough it were better: (for God ſayde, Let the people repent when they ſee warre, and turne againe to Egypt.)

But God made the people to goe about by the way of the wilderneſſe of the red ſea: and the children of Iſrael went by armed out of the land of Egypt.

And Moſes tooke the bones of Ieſeph with him: for he had made the children of Iſrael ſwear, ſaying, God will ſurely viſite you, and ye ſhall take my bones away hence with you.

So they tooke their journey from Succoth, and camped in Etham in the edge of the wilderneſſe.

And the Lord went before them by day in pillar of a cloud, to lead them by the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

Ye tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

### CHAP. XIII.

4. 9 Pharaohs heart is hardened. 6. 10. 11 The Iſraelites ſtricken with ſear, murmure againſt Moſes. 13 Moſes doth encourage them. 21 He diuideth the Sea. 23 The Egyptians follow and are drowned.

Then the Lord ſpake vnto Moſes, ſaying.

Speake to the children of Iſrael, that they returne and campe before Pharaoh, betweene Migdol and the Sea, ouer againſt Baal zephon: about it ſhall ye campe by the Sea.

For Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wilderneſſe hath caught them in.

And I will harden Pharaohs heart, that he ſhall follow after you: ſo I will get mee honour vpon Pharaoh, and vpon all his hoſte: the Egyptians alſo ſhall knowe that I am the Lord: and they ſhall ſo.

Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſeruants was turned againſt the people, and they ſayde, Why haue we done this, and haue let Iſrael goe out of our ſeruite?

And he made readie his charretts, and took.

Or, hereafter, wards.

Or, ſignes of remembrance.

Or, becauſe.

Which the Philiftines would haue made againſt them by flopping them the paſſage. k That is, not priuilege, but open ly, and as the word doeth ſignifie, ſet in order by ſide and ſue.

Gen. 50. 25.

ſa. 44. 32.

Numb. 33. 6.

Numb. 14. 14.

deut. 1. 33.

psal. 78. 14.

1. cor. 30. 2.

1 To defend thee from the heate of the ſunne.

Nithem. 16. 15.

a From toward the countrie of the Philiftines.

b So the Sea was before them,

mountaines on either ſide, and the enemye at their backe: yet they obeyed God and were deliuered.

Numb. 33. 7.

c By puniſhing his obſtinacie rebellion,

1. cor. 10. 10.

1. cor. 10. 11.

1. cor. 10. 12.

1. cor. 10. 13.

1. cor. 10. 14.

Chap. 12. 29. and

34. 19. leuit. 27.

26. num. 3. 13. &

8. 16. luke. 2. 23.

Exod. 23. 13.

1 Ebr. houſe of ſeruants.

a Where they were in moſt cruelly ſlauey.

b To ſignifie that they had not leaſure to leauen.

c Conſeining part of March and part of April, when come began to ripe in that countrie.

d Both the ſeuenth and the firſt day were holy, as chap. 12. 6.

e When thou doeſt celebrate the feaſt of unleauened bread.

f Thou ſhalt haue continually remembrance thereof, as thou wouldeſt of a thing that is in thine hand or before thine eyes.

Chap. 22. 29. and

34. 19. & 44. 30.

2 Ebr. that firſt cometh forth.

3 This is alſo vnderſtood of the hoſtes and other beaſtes which were not offered in ſacrifice.

h By offering a cleane beaſt in ſacrifice, leuit.

22. 6.

took his people with him,

7 And took six hundred chosen chariots, and \* all the chariots of Egypt, and captains over every one of them.

8 For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an \* big hand.

9 And the Egyptians pursued after them, and all the horses and chariots of Pharaoh, and his horsemen, and his host overtook them camping by the Sea, beside Hibbathoth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore \* afraid: wherefore the children of Israel cryed unto the Lord.

11 And they say unto Moses, Hast thou brought us to this in the wilderness, because there were no graves in Egypt: wherefore hast thou served us thus, to carry us out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let us be in rest, that we may serve the Egyptians: for it had been better for us to serve the Egyptians, then that we should die in the wilderness.

13 Then Moses said to the people, Fear ye not, stand still, and behold: the salvation of the Lord which he will shew to you this day. For the Egyptians, whom ye have seen this day, ye shall never see them again.

14 The Lord shall fight for you: therefore hold you your peace.

15 ¶ And the Lord sayde unto Moses, Wherefore criest thou unto mee: speake unto the children of Israel that they go forward:

16 And lift thou up thy rod, and stretch out thine hand upon the Sea, and divide it, and let the children of Israel goe on dry ground thow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may followe them, and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 When the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the Angel of God, which went before the host of Israel, remooued, and went behind them: also the pillar of the cloud went from before them, and stood behind them,

20 And came betwene the campe of the Egyptians, and the campe of Israel: it was both a cloude and darkness, yet gaue it light by night, so that all the night long the one came not at the other.

21 And Moses stretched forth his hand upon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea dry land: for the waters were \* diuided.

22 When the \* children of Israel went thow the mids of the Sea upon the dry ground, and the waters were a wall unto

them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, even all Pharaohs hostes, his chariots, and his horsemen.

24 Now in the morning watch, when the Lord looked upon the hoste of the Egyptians out of the fierie and cloudy pillar, hee strooke the hoste of the Egyptians with feare.

25 For hee took off their chariet wheelies, and they dyane them: with much adoe: so that the Egyptians every one layde, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ When the Lord layde to Moses, Stretch thine hand upon the Sea, that the waters may returne upon the Egyptians, upon their chariots, and upon their horsemen.

27 Then Moses stretched forth his hand upon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord \* overthrew the Egyptians in the mids of the Sea.

28 So the water returned and covered the chariots and the horsemen, even all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked upon dry land thow the mids of the Sea, and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saue Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea bankes.

31 And Israel saw the mightie \* power, which the Lord shewed upon the Egyptians: so the people feared the Lord, and beleueed the Lord, and his \* seruant Moses.

## CHAP. XV.

1 Moses with the men and women sing praises unto God for their deliuerance. 2 The people murmure. 3 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

Then sang Moses \* and the children of Israel this song unto the Lord, and said in this manner, I will sing unto the Lord: for he hath triumphed gloriously: the horse and him that rode upon him hath he overthromen in the Sea.

2 The Lord is my strength and I praise, and he is become my saluation. hee is my God, and I will \* prepare him a Tabernacle: he is my fathers God, and I will extoll him.

3 The Lord is a \* man of warre, his name is Jehonah.

4 Pharaohs chariots and his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.

5 The depths haue couered them, they sank to the bottom as a stone.

6 Thy right hand, O Lord, is glorious in power;

1 Which was about the three last hours of the night,

1 Or heauily,

m So the Lord by the water faued his, and by the water drowned his enemies

1 Ebr. hand. n That is, the doctrine, which he taught them in the name of the Lord.

a Praying God for the overthrow of his enemies and their deliuerance. W/s/d. 10 20.

1 Or, the occasion of my song of praise.

c To worship him therein.

d Ever constant in his promise.

1 Or, power.

d Josephus writeth that besides these chariots there were 30000 horsemen, and 30000 footmen. e With great ioy and boldnesse. Ios. 24. 6. 1. mac. 4. 9.

f They which are in their deliuerance reioyced, being now in danger, are afraid, and murmure,

g Such is the impatience of the flesh, that it can not abide Gods appointed time. || Or deliuerance

h Only put your trust in God without grudging or doubting. i Thus in contentions faith fighteth against the flesh, and cryeth with inward groanings to the Lord.

k The cloude shewed light to the Israelites, but to the Egyptians it was darkness, so that their two hostes could not ioyne together. Ios. 4. 23 P/sal. 114. 3. Psal. 78. 13. 1. cor. 13. 1. hebr. 11. 29.



power: thy right hand, O Lord, hath smitten the enemy.

**7** And in thy great glory thou hast overcome them that rose against thee: thou hast sent forth thy wrath, which consumed them as the stubble.

**8** And by the blast of thy nostrils the waters were gathered, the floods stood still as an heap, the depths congealed together in the heart of the sea.

*Or, in the depth of the Sea.*

**9** The enemy said, I will pursue, I will overtake them, I will divide the spoyle, & my lust shall be satisfied upon them, I will draw my sword, mine hand shall destroy them.

*† Ebr. my soule shall be filled.*

**10** Thou blewest with thy winde, the sea covered them, they sank as lead in the mighty waters.

*f* For so often times the Scripture calleth the mighty men of the world.

**11** Who is like unto thee, O Lord, among the gods! who is like thee so glorious in holiness, & fearful in plagues, doing wonders!

*g* Which ought to be praised with all feare and reverence.  
*h* That is, into the land of Canaan: or into mount Zion.

**12** Thou stretchedst out thy right hand, the earth swallowed them.

**13** Thou wilt by thy mercy carry this people, which thou deliverest: thou wilt bring them in thy strength unto thine holy habitation.

**14** The people shall heare and be afraid: forsooke shall come upon the inhabitants of Palestina.

**15** Then the Dukes of Edom shall be amazed, and trembling shall come upon the great men of Moab: all the inhabitants of Canaan shall waite faint hearted.

*Deut. 2. 25.*

*30. 2. 9.*

*† Or, for thy great power.*

**16** \* Feare & dread shall fall upon them: because of the greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord, till thy people passe, which thou hast purchased.

*i* Which was mount Zion, where afterward the Temple was built.

**17** Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, even the Sanctuary, O Lord, which thine handes shall establish.

**18** The Lord shall reigne for ever & ever.

**19** For Pharaohs hostes went with his chariots and horsemen into the Sea, and the Lord brought the waters of the Sea upon them: but the children of Israel went on dry land in the midst of the Sea.

*k* Signifying their great joy: which custome the Jewes observed in certain solemnities, Iudg. 31. 14 & 31. 21. but it ought not to be a cloke to cover our unwanton dances.

**20** \* And Miriam the propheteesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrells and dances.

*l* By singing the like song of thanksgiving.

**21** And Miriam answered the men, Sing ye unto the Lord: for hee hath triumphed gloriously: the horse and his rider hath he overthrowen in the Sea.

*m* Which was called Etham, Num. 33. 8.

**22** Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

*n* Or, in the wilderness.

**23** And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

**24** Then the people murmured against Moses, saying, What shall we drinke?

**25** And hee cried unto the Lord, and the Lord shewed him a tree, which when hee had cast into the waters, the waters were sweete: there hee made them an ordinance and a law, and therein hee proved them.

*Eccles. 38. 5.*

*n* That is, God, or Moses in Gods name.

*o* Which is to do that only that God commandeth.

**26** And Moses, If thou wilt diligently hearken, O Israel, unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give care unto his commandements, and keepe all his ordinances, then will I put none of these diseases upon thee, which I brought upon the Egyptians: for I am the Lord that healeth thee.

**27** \* And they came to Elim, where were twelve fountaines of water, and severall palme trees, and they camped there by the waters.

*Numb. 33. 9.*

*† Or, Date trees.*

## CHAP. XVII.

*1* The Israelites come to the desert of Sin, and murmur against Moses & Aaron. *2* The Lord sendeth Quailles and Manna. *3* The Sabbath is fastified unto the Lords. *4* The seventh day Manna could not be found. *5* It is kept for a remembrance to the posteritie.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin (which is betwene Elim and Sinai) the fifteenth day of the second month after their departing out of the land of Egypt.

*a* This is the eight place when in they had camped: there is another place called Zin, which was the 33. place wherein they camped: and is also called Cadeth, Num. 33. 36.

**2** And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

*b* So hard a thing it is to the flesh not to murmur against God, when the belly is pinched.

**3** For the children of Israel said to them, Oh that wee had died by the hande of the Lord in the land of Egypt, when wee sate by the fishy poyes, when wee had bread our bellies full: for ye have brought vs out into the wilderness, to kill this whole company with famine.

*c* Ebr. the portion of a day in his day.

**4** \* Then sayd the Lord vnto Moses, Beholde, I will cause bread to raine from heaven to you, and the people shall goe out and gather: that that is sufficient for every day, that I may prouee them, whether they will walke in my Law or no.

*d* He gaue them not Manna because they murmured, but for his promise sake.

**5** But the first day they shal prepare that, which they shall bring home, and it shall be twice as much as they gather dayly.

*e* He that commeth Gods ministers, commeth Gods himselfe.

**6** Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shall know that the Lord hath brought you out of the land of Egypt:

*f* He gaue them not Manna because they murmured, but for his promise sake.

**7** And in the morning ye shall see the glory of the Lord: for hee hath heard your gruggings against the Lord: and what are we that ye haue murmured against vs?

*g* He that commeth Gods ministers, commeth Gods himselfe.

**8** Againe Moses sayd, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings: which ye murmure against him: for what are we? your murmurings are not against vs, but against the Lord.

*h* He gaue them not Manna because they murmured, but for his promise sake.

**9** \* And Moses sayd to Aaron, Say vnto all the Congregation of the children of Israel. Draw nether before the Lord: for

*i* He gaue them not Manna because they murmured, but for his promise sake.

*j* He that commeth Gods ministers, commeth Gods himselfe.

*k* He that commeth Gods ministers, commeth Gods himselfe.

*l* He that commeth Gods ministers, commeth Gods himselfe.

*m* He that commeth Gods ministers, commeth Gods himselfe.

he hath bread your murmuring.

10. **How** as Aaron spake unto the whole congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud.

11. **(For the Lord had spoken unto Moses, saying,**

12. **I have heard the murmurings of the children of Israel; tell them, therefore, and say, I At even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.)**

13. **And it at even the Quails came and covered the camps; and in the morning the dew lay round about the host.**

14. **And when the dew that was fallen, was strewed, behold, a small round thing was upon the face of the wilderness, small as the hoar frost on the earth.**

15. **And when the children of Israel saw it, they said one to another, It is Manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.**

16. **This is the thing which the Lord hath commanded: gather of it every man according to his eating, an Omer for a man according to the number of your persons: every man shall take for them which are in his tent.**

17. **And the children of Israel did so, and gathered some more, some less.**

18. **And when they did measure it with an Omer, he that had gathered much, had nothing over, & he that had gathered little, had no lack: so every man gathered according to his eating.**

19. **Moses then said unto them, Let no man reserve thereof till morning.**

20. **Notwithstanding, they obeyed not Moses: but some of them reserved of it till morning, and it was full of worms, and stank: therefore Moses was angry with them.**

21. **And they gathered it every morning, every man according to his eating: for when the heat of the Sunme came, it was melted.**

22. **And the sixth day they gathered twice so much bread, two Omers for one man: then all the rulers of the congregation came and told Moses.**

23. **And he answered them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that to day which ye will bake, and seethe that which ye will seethe, and all that remaineth, lay it up to be kept till the morning for you.**

24. **And they layd it up till the morning, as Moses bade, and it stank not, neither was there any worm therein.**

25. **Then Moses said, Eat that to day: for to day is the Sabbath unto the Lord: to day ye shall not find it in the field.**

26. **Seven days shall ye gather it, but in the seventh day is the Sabbath: in it there shall be none.**

27. **Notwithstanding, there went out some of the people in the seventh day to gather, and they found none.**

28. **And the Lord said unto Moses, How long shall ye keep my commandments and my statutes?**

29. **Behold, now the Lord hath given you the Sabbath: therefore he giveth you the day dead for two days, that ye may come out in your place: let no man go out of his place the seventh day.**

30. **So the people rested the seventh day.**

31. **And the house of Israel called a name of it Manna, and it was like to Coriander seed, but white: and the taste of it was like unto wafers made with honey.**

32. **And Moses said, This is that which the Lord hath commanded, Full an Omer of it, to keep it for your posterity: that they may see the bread wherewith I have fed you in wilderness, when I brought you out of the land of Egypt.**

33. **Moses also said to Aaron, Take a pot, and put an Omer full of Manna therein, & let it be before the Lord to be kept for your posterity.**

34. **As the Lord commanded Moses, so Aaron layd it by before the Testimonie to be kept.**

35. **And the children of Israel did eat Manna fourty yeeres, untill they came into a land inhabited: they did eat Manna untill they came to the borders of the land of Canaan.**

36. **The Omer is the tenth part of the Ephah.**

**CHAP. XVII.**

1. **The Israelites come into Rephidim, and grudge for water, & Water is given them out of the rock. 2. Moses holdeth up his hands, and they overcome the Amalekites. 3. Moses buildeth an altar to the Lord.**

4. **And all the congregation of the children of Israel departed from the wilderness of Sin, by their journeyes, at the commandment of the Lord, and camped in Rephidim, where was no water for the people to drinke.**

5. **Wherefore the people contended with Moses, and said, Give us water, that we may drinke. And Moses said unto them, Why contend ye with me? Wherefore do ye tempt the Lord?**

6. **So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought us out of Egypt to kill us and our children and our cattell with thirst?**

7. **And Moses cried to the Lord, saying, What shall I doe to this people? for they be almost ready to stone me.**

8. **And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go.**

9. **Beholde, I will stand there before thee, upon the rock in Horeb, and thou shalt smite the rock, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.**

10. **And he called the name of the place, Massah.**

In forme and figure, but not in colour, numb.

Of this vessell read Hei. 9. 4.

That is, the Arke of the covenant: to wit, after that the Arke was made. Josh. 3. 12. Heb. 9. 15.

Which measure contained about ten pottles.

At the mount. b. Moses here noteth not every place where they camped, as Num. 33. but only those places where some notable thing was done.

Num. 30. 4. b. Why distrust you God? why looke you on?

For succour of him without murmuring: gained vs.

c. How ready the people are for their own matters to slay true Prophets, & how slow they are to reuenge God.

cause against his enemies and false prophets.

Chap. 7. 20. Num. 20. 9. 11. 4. p. 178. 1. 105. 4. 1. 1. 104.

p. 13. 31.

1. 13. 4.

1. 11. 31.

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1 Or, temptation.

2 Or, strife.

d When in adversity we think God to be absent, then we neglect his promise and make him a liar, Deut. 32. 17.

3 Who came of Eliphaz, sonne of Esau, Gen. 36. 12. f That is, Horah, which is also called Sinai.

g So that we see how dangerous a thing it is to faint in prayer.

h In the booke of the Law.

i Ebr. put it in the eares of Iosaphat.

j Num. 24. 20.

k 1 Sam. 15. 3.

l That is, the Lord is my banner: as he declared by holding up his rod and his hands.

m Ebr. the hand of the Lord upon the thirde.

Chap. 2. 16.

a It may seeme that he sent her backe for a time to her father for her impatiency, lest she should be a let to his vocation, which was so dangerous, Chap. 4. 25.

Chap. 2. 22.

b Horah is called ymount of God, because God wrought many miracles there. So Peter calleth the mount where

Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2 Pet. 1. 18.

c That is, he sent messengers to say vnto him.

d Ebr. of pest.

15 And he said, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the Lord among us or no?

16 Then came Amalek and fought with Israel in Rephidim.

17 And Moses layd to Joshua, Choose us men, and go fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

18 So Joshua did as Moses bade him, and fought with Amalek: and Moses, Aaron, and all the children of Israel went up to the top of the hill.

19 And when Moses held up his hand, Israel prevailed: but when he let his hand down, Amalek prevailed.

20 Now Moses hands were heavy: therefore they took a stone, and put it under him, and he lay upon it: And Aaron and all the children of Israel stood by his hands, the one on the one side, and the other on the other side: so his hands were steady until the going downe of the sunne.

21 And Joshua discombed Amalek and his people with the edge of the sword.

22 And the Lord said to Moses, Write this for a remembrance: in the booke, and rehearse it to Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

23 (And Moses built an altar, and called the name of it Jehovah nissi.)

24 Also he said, The Lord hath sworn, that he will have warre with Amalek from generation to generation.

25 (And Moses built an altar, and called the name of it Jehovah nissi.)

26 Also he said, The Lord hath sworn, that he will have warre with Amalek from generation to generation.

CHAP. XVIII.

1 Jethro cometh to see Moses his sonne in law. 2 Moses telleth him of the wonders of Egypt. 3 Jethro rejoyceth, and offereth sacrifices to God. 4 What manner of men officers and Judges ought to be. 5 Moses obteyneth Jethros counsell in appointing officers.

6 Then Jethro the Priest of Midian Moses father in lawe heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt.

7 Then Jethro the father in lawe of Moses took Zipporah Moses wife, (after hee had sent her away)

8 And her two daughters, (whereof the one was called Gershom: for hee sayd, I have bene an affaunt in a strange land)

9 And the name of the other was Eliezer: for the God of my father, sayd he, was mine helpe, and delivered mee from the sword of Pharaoh)

10 And Jethro Moses father in lawe came with his two daughters and his wife vnto Moses into the wilderness, where he campt by the mount of God.

11 And he sayd to Moses, Thy father in lawe Jethro am come to thee, and thy wife and her two daughters with her.

12 And Moses went out to meete his father in lawe, and did obeysance, and kissed him, and each asked order of his welfare, and they came into the tent.

13 Then Moses tolde his father in lawe all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and

all the trouble that had come vnto them by the way, and how the Lord delivered them.

14 And Jethro rejoyced at all the goodnes which the Lord had shewed to Israel, and because he had delivered them out of the hand of the Egyptians.

15 Therefore Jethro sayd, Blessed bee the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also delivered the people from under the hand of the Egyptians.

16 Now I know that the Lord is greater then all the gods: for as they have dealt proudly with them, so are they recompensed.

17 Then Jethro Moses father in lawe took burnt offerings and sacrifices, and offered vnto God, And Aaron and all the Elders of Israel came to eat bread with Moses father in lawe.

18 And on the morrow, when Moses sat to iudge the people, the people stood about Moses from morning vnto euen.

19 And when Moses father in lawe sawe all that he did to the people, hee said, What is this that thou doest to the people? why sittest thou thy self alone, and all the people stand about thee from morning vnto euen?

20 And Moses sayd vnto his father in lawe, Because the people come vnto mee to seeke a God.

21 When they have a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

22 And Moses father in lawe sayde vnto him, The thing which thou doest, is not well.

23 Thou both wearyest thy self greatly, and the people that is with thee: for the thing is too heauie for thee: thou art not able to doe it thy self alone.

24 Heare now my voice, I will giue thee counsell, and God shall be with thee: Be thou for the people to Godward, and report thou the causes vnto God.

25 And admonish them of the ordinances, and of the lawes, and shew them the way wherein they must walke, and the worke that they must doe.

26 And let them iudge the people at all seasons: but every great matter let them bring vnto thee, and let them iudge all small causes: so shal it be easier for thee, when they shall beare the burden with thee.

27 If thou doe this thing, (and God so command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their places.

28 So Moses obeyed the voyce of his father in lawe, and did all that hee had sayd.

29 And Moses chose men of courage out

d Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

Chap. 1. 10. 11. 22. and 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e For they had drowned the children of Israel in the Red Sea, and shed their blood by water.

f They were at that place when the sacrifice was offered: first was burnt, and the rest eaten.

g That is, to know Gods will, and to have his will executed.

h Judge that in hard causes, which cannot be decided but by consulting with God.

i What manner of men ought to be chosen to be officers.

k Godly counsellors ought to be chosen to be officers, who are to be feared of God, and to be feared of the people.

l Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

m Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

n Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

o Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

p Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

q Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

r Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

s Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

t Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

u Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

v Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

w Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

x Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

y Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.

z Whereby it is euident that worshippers true God, and therefore his refused not to marrie his daughter.



of all Israel, and made their heads over the people, rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens.

16 And they lodged the people at all seasons, but they brought the earth nigh unto Moses: for they lodged all small watercraft themselves.

17 And Moses spake unto his father in law Jethro, and he went into his country.

C H A P. XX.

1 The Israelites come to Sinai. 2 Israel chosen from among all other nations. 3 The people promise to obey God. 4 The tabernacle built. 5 The cloud appears. 6 Moses upon the mount in thunder and lightning.

7 The third morning, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: when there Israel camped before the mount.

3 And Moses went up unto God; for the Lord had called out of the mount unto him, saying, Thus saith thou thy father of Jacob, and tell the children of Israel,

4 I have seen thee what I did to the Egyptians, how I carried you out as eagles wings, and have brought you unto me.

5 How therefore? if ye will heare my voice in deed, and keep my covenant, then ye shall be my choice treasure above all people, though all the earth be mine.

6 I will be unto me also a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 And Moses then came and called for the elders of the people, and proposed unto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, All that the Lord hath commanded we will doe. And Moses reported the words of the people unto the Lord.

9 And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may heare, whilst I talke with thee, and that they may also beleue thee for ever, (for Moses had tolde the wordes of the people unto the Lord)

10 Moreover the Lord said unto Moses, See to the people, and sanctifie them to day and to morrow, and let them wash their clothes.

11 And let them be ready on the thirde day: for the thirde day the Lord will come downe in the sight of all the people upon mount Sinai.

12 And thou shalt set marks vnto the people round about, saying, Take heede to your selves that ye goe not vp to the mount, nor touch the border of it: whosoever toucheth the mount, shall surely die.

13 And hand shall touch it, but he shall be hanged to death, or stricken through with darts: whether it be beast or man, hee shall not liue: when the thorne bloweth long,

they shall come by this the mountaine.

14 And Moses went downe from the mount unto the people, and sanctified the people, and they washed their clothes.

15 And he said unto the people, Be ready on the thirde day, & come and at your times.

16 And the third day, when it was morning, there was thunder and lightning, and a thick cloud upon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the campe, was affraid.

17 Then Moses brought the people out of the tents to meet with God, and they stood in the nether part of the mount.

18 And mount Sinai was all on fire, because the Lord came downe upon it in fire, and the smoke thereof ascended, as the smoke of a furnace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, Moses bowed & louder, Moses spake, and God answered him by voice.

20 For the Lord came downe upon mount Sinai on the top of the mount, and when the Lord called Moses up into the top of the mount, Moses went up.

21 Then the Lord said unto Moses, Goe downe, charge the people, that they breake not their bounds, to goe vp to the Lord to gaze, lest many of them perish.

22 And let the priests also wholy come to the Lord, be sanctified, lest the Lord destroy them.

23 And Moses said unto the Lord, The people cannot come up into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

24 And the Lord said unto him, Goe, get thee downe, and come up, thou, and Aaron with thee: but let not the priests and the people breake their bounds to come up unto the Lord, lest he destroy them.

25 So Moses went downe unto the people, and told them.

C H A P. XX.

2 The commandments of the first table. 13 The commandments of the second. 18 The people are comforted by Moses. 23 Gods of silver and gold are as asps forbidden. 24 Of what sort the altar ought to be.

1 Thou God, spake all these words, saying, 2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have none other gods: before me.

4 Thou shalt make thee no graven image, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth.

5 Thou shalt not bow downe to them, neither serue them: for I am the Lord thy God, a zealous God, visiting the iniquity of the fathers upon the children, upon the thirde generation, and upon the fourth, of them that hate me;

ward iure all kinde of service and worship to idols is forbidden. d And will be reuenged of the enemies of mine honour.

Or, forward,

f But give your selves to prayer, and abstinence, that you may at this time attend only upon the Lord, 1. Cor. 7. 5.

Deut. 4. 10.

g God veld these fearful signes, that his Law should be had in greater reverence, and his majesty the more feared, h He gave authority to Moses by plaine wordes, that the people might understand him. || Or, rulers, || Or, breaken upon them.

i Neither dignity nor multitude have authority to passe the boundes, that Gods word precribeth.

a When Moses and Aaron were gone vp, or had passed i boundes of the people; God spake thus out of the mount Horeb, that all the people heard, Deut. 5. 22. Psal. 81. 10.

Or, seruants. b To whole eyes all things are open. Deut. 26. 11. Psal. 97. 7.

c By this our idols is forbidden.

6. And.

Or, trumpet,

c So ready is he rather to show mercy then to punish.

Leuit. 19. 12. deu. 3. 12. mat. 5. 33.

f Either by swearing falsely, or rashly by his Name, or by condemning it.

g Which is by meditating the spiritual rest by hearing Gods word, & resting from worldly troubles.

Chap. 23. 12. eph. 30. 12.

h Or, cease.

Gen. 3. 2.

Deu. 5. 16.

mat. 15. 4.

ephe. 6. 2.

h By the parents also is meant all that have authority over vs.

Mat. 5. 31.

i But loue and preferre thy brothers life.

k But be pure in heart, word, and deede.

l But studie to saue his goods.

m But further his good name, & speake truth.

Rom 7. 7.

n Thou mayest not so much as with his hindrance in any thing.

o Or, heard.

p Ebr. firebrands.

Deut. 5. 24.

and 18. 16.

Deut. 2. 18.

o Whether you will obey his precepts as you promised, chap. 19. 8.

Chap. 19. 8.

and 18. 7.

Leuit. 3. 1.

Deut. 27. 5.

sol. 8. 31.

q Ebr. what is, the stone.

p Which might bee by his stouping, or flying abroad of his clothes.

6 And turning away into a thousand to them that loue me, and accept my commandments.

7 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse, that sweareth by his name in vaine.

8 Remember the Sabbath day to keepe it holy.

9 Six dayes shalt thou labour, and do all thy worke.

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy gates.

11 For in six dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 Honour thy father and thy mother, that thy dayes may be prolonged upon the land, which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steale.

16 Thou shalt not beare false witness against thy neighbour.

17 Thou shalt not reuenge thy neighbours wronge, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his mayde, nor his ore, nor his asse, neither any thing that is thy neighbours.

18 And all the people saw the thunders, and the lightnings, and the sound of the trumpet, and the mountaine smoking: and when the people saw it, they fled, and stood afarre off.

19 And sayd vnto Moyses, Talketh thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moyses sayd vnto the people, Feare not: for God is come to proue you, and that his feare may bee before you, that ye sinne not.

21 So the people stood a farre off, but Moyses drew neere vnto the darkenes where God was.

22 And the Lord sayde vnto Moyses, Thus shalt thou say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make therefore with mee gods of silver, nor gods of golde: you shall make you none.

24 An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheepe, and thy oxen: and in all places, where I shall put the remembrance of my name, I will come vnto thee, and blesse thee.

25 But if thou wilt make mee an altar of stone, thou shalt not build it of hewn stones: for if thou liff vpon the loole upon them, thou hast polluted it them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy filchynesse be not discovered thereon.

Temporal & ciuill inducences appointed by God, touching seruitude, marriage, & wrong: the obseruation whereof doth not suffice a man, but are giuen to bridle our corrupt nature, which els would break out into all manner of cruelty.

N Dine what are the lawes which thou shalt see before thee.

2 If thou buy an Hebrew seruant, hee shall serue thee seuen, and in the seventh he shall goe out free, for nothing.

3 If he came of himselfe alone, he shall goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife, the wife and her children shall bee her: matters but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free.

6 Then his master shall bring him vnto the Iudges, and set him to the doore, or to the post, and his master shall haue his eare throught with an ayre, and he shall serue him to the end.

7 Likewise if a man sell his daughter to be a seruant, she shall not goe out as the men seruants do.

8 If she please not her master, who hath betrothed her to himselfe, then shall hee cause to buy her: her shall haue no power to sell her to a strange people, seeing hee is despised.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If hee take him another wife, her shall not diminish her food, her raiment, and recompence of her virginity.

11 And if he do not these three vnto her, then shall she goe out free, paying no money.

12 If he that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to lay him with guile, thou shalt take him from mine altar, that he may die.

15 If also he that smiteth his father or his mother, shall die the death.

16 And hee that sleeth a man, or killeth him, if it be found with him, shall die the death.

17 And hee that curseth his father or his mother, shall die the death.

18 When men also stricke together, and one smite another with a stone, or with the fist, and he die not, but liff in bed,

19 If he rise againe, then shall hee that smote him pay for his healing, and shall pay for his healing.

20 And if a man smite his seruant, or his mayde, with a rod, and see the vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, he shall not be punished: for he is his money.

22 If also men stricke & hurt a woman

Leuit. 25. 39.

deut. 15. 12.

term. 34. 14.

a Paying for his

b Not having

c Till her

d Wherein

e Iudges be

f The lawe

g The lawe

h The lawe

i The lawe

j The lawe

k The lawe

l The lawe

m The lawe

n The lawe

o The lawe

p The lawe

q The lawe

r The lawe

s The lawe

t The lawe

u The lawe

v The lawe

w The lawe

x The lawe

y The lawe

z The lawe

aa The lawe

ab The lawe

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with child, or else her child depart from her, and a woman follow not, he shall be strictly punished according to the custom of his land, and appoint him, or her that shall pay as the Judges determine.

23 But if death follow, then thou shalt pay life for life.

24 Eye for eye, tooth for tooth, hand for hand, foot for foot.

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite his servant in the eye, or blow him in the eye, and have received it, he shall let him go free for his eye.

27 Also if he smite out his servants tooth, or his maids tooth, he shall let him go free for his tooth.

28 If any one smite a woman, so that she die, or smite her so that she be delivered, and his flesh be not bruised, but the owner of the ore shall go free.

29 If the ore were wont to put in times past, and it hath bene I told his master, and he hath not kept him, and after he smite a man or a woman, the ore shall be smitten, and his owner shall die also.

30 If there be set to him a summe of money, then he shall pay the ransom of his life, his labourer shall layd upon him.

31 Whether he hath given a summe, or vowed a daughter, he shall be judged after the same manner.

32 If the ore smite a servant of a man, he shall give unto their master thirtie shekels of silver, and the ore shall be smitten.

33 And when a man shall open a well, or when he shall digge a pit, and cover it not, and an ore or ass fall therein.

34 The owner of the pit shall make it good, and give money to the owners thereof, but the dead beast shall be his.

35 And if a man ore hurt his neighbours ore, or that he die, then they shall sell the live ore, and make the money thereof, and the dead ore also they shall buying.

36 And if it be knownen that the ore hath yeld to putt in times past, and his master hath not kept him, he shall pay ore for ore, but the dead shall be his owne.

CHAP. XXII.

1 Of theft, 2 damage, 3 lending, 4 borrowing, 5 causing of suicide, 6 witchcraft, 7 idolatry, 8 support of strangers, widows, and fatherless, 9 usury, 10 reverence to the Judges.

1 If a man steale an ore in a sheep, and kill it or sell it, hee shall restore five neen for the ore, and fourne sheepe for the sheepe.

2 If a theefe be found breaking up, and he be smitten that he die, no blood shall be shed for him.

3 But if he die in the day night, blood shall be shed for him: yet he ought make full restitution: if he had not, then hee should be sold for his theft.

4 If the theft be found with him alive, whether it be ore, ass, or sheepe, he shall restore the double.

5 If a man do hurt fields, or vineyards, and put in his beast to feed in another mans field, he shall recompense of best of his own field, and of the best of his owne vineyard.

6 If the borrower, and the lender be in the shew, and the borrower be come in the morning time, he shall be condemned, he that borrowed the best, shall make full restitution.

7 If a man deliver his neighbour money, or things to keep, and it be stolen out of his house, if the theefe be found: he shall pay the double.

8 If the theefe be not found, then the master of the house shall be brought unto the Judges, and he shall be bound by his hand unto his neighbours good, or no.

9 And if the theefe be found, whether it be ore, ass, or sheepe, for payment of any manner of best thing, which another challengeth to be his, the cause of both parties shall come before the Judges, and whome the Judges condemn, hee shall pay the double unto the owner.

10 If a man deliver unto his neighbour to keep, or to use, or to wepe, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it.

11 An othe of the Lord shall be betweene them, that the borrower put his hand unto his neighbours good, and the owner of it shall take the othe, and hee shall not make it good.

12 And if he be stolen from him, he shall make restitution to the owner thereof.

13 If it be come in pieces, hee shall buy it againe, and shall not make that good, which is demanded.

14 And if a man become owner of his neighbours, and the hurt or els the owner thereof was doing by, hee shall surely make it good.

15 If the owner thereof be by, hee shall not make it good: for if it be an hired thing, it came to his hire.

16 And if a man entice a maide that is not betrothed, and hee with her, hee shall indite her, and take her to his wife.

17 If her father refuse to give her to him, he shall pay money, according to the dowrie of virgins.

18 Thou shalt not suffer a witch to live.

19 Whosoever lieth with a beast, shall die the death.

20 Hee that offereth unto any gods, save unto the Lord onely, shall be slain.

21 Whosoever thou shalt not doe injurie to a stranger, neither oppress him: for ye were strangers in the land of Egypt.

22 Thou shalt not trouble any widow, nor fatherless child.

23 If thou hear of trouble, such as to be call and cry unto me, I will surely hear thy cry.

24 When shall my wrath be kindled, and I will kill you with the flame, and your women shall be ravished, and your children fatherless.

25 If thou lend money to my people, that is, to the poor, with charge, thou shalt not be as an usurer unto him: yet shall not oppress him with charge.

26 It shall take thy neighbours raiment to pledge: thou shalt restore it unto him before the sunne goe downe.

27 For that is his covering, and his skin, and this is his garment for his skin: wherefore shall

he be clothed?

For he shall cry, and I will surely hear his cry.

For he shall cry, and I will surely hear his cry.

For he shall cry, and I will surely hear his cry.

For he shall cry, and I will surely hear his cry.

For he shall cry, and I will surely hear his cry.

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For he shall cry, and I will surely hear his cry.

For he shall cry, and I will surely hear his cry.

For he shall cry, and I will surely hear his cry.





33 Neither shall they dwell in my land,  
lest they make their sin against me: for if  
thou serve their gods, surely it shall be thy

**Or, bina.**

1 The Lord ap-  
peareth like de-  
vouring fire to  
carnall men: but  
to them that he  
draweth with his  
spirit, he is like  
pleasant saphir.  
*Chap. 34. 38. done*  
9.9.

After this who  
all and iudiciall  
law, he giueth  
them the cere-  
moniall law, that  
nothing should  
be left to mans  
consideration.

chap. 35. 5. For the building and use of

Or, yellow.  
Which is  
thought to be a

Kind of cedar,  
which will not  
rot. Ordered for

Chap. 28.4.  
 Chap. 28.15.  
 A place both

to offer sacrifice,  
and to hear the  
law.

Or, a circle, and  
border.

The stone tables, the rod of Aaron and Manna, which were testimonie of Gods presence. *Or, ouering, or propitiatorie.* There God appeared mercifully vnto them; and this was a figure of Christ.





g To be put vpon the governing that was made of golden linnen.   
 h This was the skirting for the Tabernacle.

make a skirting of rammes skimpes dyed blue, and a governing of badgers skimpes dyed blue.

15 And thou shalt make boards for the Tabernacle of shittim wood to stand up.

16 Ten cubites shall bee the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons shall be in one board set in order as the feet of a ladder, one against another: thus shalt thou make for al the boards of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, even skettie boardes on the South side, even full South.

19 And thou shalt make fourtie sockets of silver under the twentie boardes, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 In like manner on the other side of the Tabernacle toward the Southside shall bee twentie boardes.

21 And their fourtie sockets of silver, two sockets under one board, and two sockets under another board.

22 And on the sides of the Tabernacle toward the West, shalt thou make six boardes.

23 And those boardes shalt thou make in the corners of the tabernacle in the two sides.

24 Also they shall be tyed beneath, and likewise they shall be tyed about to a ring: thus that it be for them two: they shall be for the two corners.

25 So they shall be eight boardes having sockets of silver, even sixteen sockets, that is, two sockets under one board, and two sockets under another board.

26 When shalt thou make five barres of shittim wood for the boards of one side of the Tabernacle.

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward the Westside.

28 And the middle barre that goeth through the mids of the boards, from end to end.

29 And thou shalt cover the boards with gold, and make their rings of golde, for places for the barres, and thou shalt cover the barres with gold.

30 So thou shalt make up the Tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 Moreover, thou shalt make a vail of blue linn, and purple, and scarlet, and fine twined linnen: thou shalt make it of double red woyle with Cherubims.

32 And thou shalt hang it upon foure pillars of shittim wood covered with golde, (whereof the hooke shall be of gold) standing upon foure sockets of silver.

33 Afterward thou shalt hang the vaile in the booke, that thou makest hanging in together, that is, (within the vaile) the Arke of the Testimonie: and the vaile that make you a separation betweene the holy place and the most holy place.

34 Also thou shalt put the golden table upon the Arke of the Testimonie in the most holy place.

35 And thou shalt set the table without the vail, and the golden table set against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Southside.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blue linn, and purple, and scarlet, and fine twined linnen, wrought with needle.

37 And thou shalt make for the hanging five pillars of shittim, and cover them with gold: their heads shall be of gold, and thou shalt cast five sockets of brasse for them.

# C H A P. XXVII.

1 The altar of the burnt offering. 2 The court of the Tabernacle. 30 The lamps continually burning

M D Moreover thou shalt make the altar of shittim wood, five cubits long and five cubites broad (the altar shall be square) and the height thereof three cubites.

2 And thou shalt make it houses in the four corners thereof: the houses shall be of it: setler and thou shalt cover it with brasse.

3 Also thou shalt make his steps for his altar, and his beams, and his palms, and his fleshhooks, and his centers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make unto it a grate like net woike of brasse also upon which thou shalt make four brassen rings upon the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the grate may be in the mids of the altar.

6 Also thou shalt make barres for the altar, barres of shittim wood, and shalt cover them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be upon the shoulders of the altar to beare it.

8 Thou shalt make the shew hollovs betweene the boards as God shewed thee in the mount: so they shall make it.

9 Also thou shalt make the court of the Tabernacle in the Southside, even full South: the court shall have curtains of fine twined linnen, of an hundred cubits long for one side,

10 And it shall have twentie pillars, with their twentie sockets of brasse: the heads of the pillars, and their fillets shall be silver.

11 Likewise on the Northside in length there shall be hangings of an hundred cubits long, and the twentie pillars thereof with their twentie sockets of brasse: the heads of the pillars, and the fillets shall be silver.

12 And the breadth of the court on the Westside shall be curtains of fine cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East shall have: five cubites.

14 Also hangings of silver cubits shall be on the one side, with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of silver cubits, with their three pillars

m Meaning, in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

a For the burnt offering.

b Of the same wood and matter not fastened vnto it.   
 Or, firepannes.

c Ebr. net.

c This was the first entrie into the Tabernacle, where the people abode.

d They were certaine hoops or circles for to beautifie the pillar.

e Meaning, curtains of silver cubits.

f Of the doore of the court.

Or, brass pieces, wherein were the mortises for the tenons.

The shew word signifieth twinned declaring that they should be so perfect and well joined as were possible.

Chap. xxviii.   
 Verse 1.

Some read, heads of the pillars.

Ebr. under the booke meaning that it should hang downward.   
 f. of the booke.   
 Wherein the Ark of the Testimonie was moved once a year.

pillars and their four lockets.

16 And in the gate of the court shall be a bair of flaxen canvas, of blew silke, and purple, and chariet, and fine twined linen wrought with needie, with the foure pillars thereof and their foure lockets.

17 All the pillars of the sonet shall haue fillets of siluer round about, with their heads of siluer, and their lockets of brasse.

18 The length of the court shall bee an hundred cubites, and the breadth filte: and the hangings of fine twined linen, and their lockets of brasse.

19 All the vessels of the Tabernacle for all maner seruise thereof, and al the pinnes thereof, and all the pinnes of the court shall be of siluer.

20 And thou shalt commaund the children of Israel, that they bring vnto thee pure oyle of olue beaten for the light, that the lampes may alway burne.

21 In the tabernacle of the Congregation without the vail, which is before the Testimonie, shall Aaron and his sonnes beset them from evening to morning before the Lord, for a statute for euer vnto their generations, to be observed by the children of Israel.

# CHAP. XXVIII.

The Lord calleth Aaron and his sonnes to the Priesthood, & their garments. 12, 29. Aaron en-  
treth into the Sanctuary in the name of the chil-  
dren of Israel. 30. Vm and Thummin. 38. Aa-  
ron beareth the iniquities of the Israelites offerings.

And canst thou thy brother Aaron to come vnto thee, and his sonnes with him from among the children of Israel, that hee may serue mee in the Priestis office: I meane Aaron, Phadai, and Abih, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, glorious and becutfull.

3 Therefore thou shalt speake vnto al the cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that hee may serue mee in the Priestis office.

4 Now these shall be the garments, which they shall make, a brest plate, and an Ephod, and a robe, and a breasted coat, a mitre, and a girdle: so these holy garments shall they make for Aaron thy brother, for his sonnes, that hee may serue mee in the Priestis office.

5 Therefore they shall take gold, and blew silke, and purple, and chariet, and fine linen.

6 And they shall make the Ephod of gold, blew silke, and purple, chariet and fine twined linen of breasted worke.

7 The two shoulders thereof shall they bound together by their two ringes: so shall it be closed.

8 And the breasted gird of the same Ephod, which shall be vpon him, shall bee of the leste same worke and stuffe, eue of gold, blew silke, and purple, and chariet, and fine twined linen.

9 And thou shalt take two onie stones, and graue vpon them the names of the chil-

open of Israel:

10 And thou shalt graue the names of the one stone, and the like names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signers, that worketh and grauieth in stone, and shall make them to be set and embosled in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 And thou shalt make bosses of golde, at the ends of twined worke shall thou make them: and shall fasten the twined chaines vpon the bosses.

14 Also thou shalt make the brest plate of engraving with breasted worke: like the worke of the Ephod shall thou make it: of gold, blew silke, and purple, and chariet, and fine twined linen shall thou make it.

15 Four square it shall bee and double, an hand breadth long, and an hand breadth broad.

16 Then thou shalt set it full of places for stones, euen foure rowes of stones: the upper shalbe this, a rubie, a topaze, and a carbuncle in the first rowe.

17 And in the second rowe thou shalt set an emerald, a saphire, and a diamond.

18 And in the third rowe a turkeie, an achate, and an hematite.

19 And in the fourth rowe a chrysolite, an onix, and a saphire: and they shall be set in gold in their emboslements.

20 And the stones shall be according to the names of the children of Israel, twine, according to their names, grauen as signers, euey one after his name, and they shall bee for the turkeie tribes.

21 And thou shalt make vpon the brest plate two chaines at the ends of twined worke of pure gold.

22 Thou shalt make also vpon the brest plate two ringes of golde, and put the two ringes on the two ends of the brest plate.

23 And thou shalt put the two breasted chaines of gold in the two ringes in the ends of the brest plate.

24 And the other two ends of the two breasted chaines, thou shalt fasten in the two emboslements, and shall put them vpon the shoulders of the Ephod on the outside of it.

25 Also thou shalt make two ringes of golde, which thou shalt put in the two other ends of the brest plate, vpon the border thereof, toward the inside of the Ephod.

26 And two other ringes of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of our against the coupling of it vpon the breasted

\* Ebr. sicut in  
fina.

g Or, stakes  
whereby the  
curtains were  
fastened to the  
ground

h Such as com-  
meth from the  
olive, when it is  
first pressed or  
beaten.

|| Or, ascend vpon

a Whereby his  
office may bee  
known to be  
glorious and  
excellent.

3 Ebr. wife in  
beare.

b Which is to  
separate him  
from the rest.

c A short and  
straite coat with-  
out sleeves put  
vponest vpon his  
garments, so  
keepe them close  
vnto him.

d Which went  
about his vponest  
coat.

e Arthey were  
in age, so that  
they be grauen  
in order.

f That Aaron  
might remem-  
ber the Israelites  
Godward.

g Of the brest  
plate.

h It was so  
called, because the  
hie Priest could  
not giue sentence  
in iudgement  
without that of  
his brest.

i The description  
on of the brest  
plate.

|| Or, Sardius.

|| Or, Emerald.

|| Or, Carbuncle.

|| Or, Jasper.

|| Ebr. Tarsus.

o Ho-  
perat  
Lord  
most  
nothing  
may  
fore h  
p The  
could  
perfect  
faul  
there  
finer  
Priest  
facili

k Which  
vponest toward  
the shoulder.

l Which  
beneath.

m The  
secrete  
thing  
things  
and the  
mit the  
office.

brother garbe of the Ephod.

28 ¶ When they shall bind the breast plate by his rings unto the rings of the Ephod, with a lace of blue silke, that it may be fast upon the breast garbe of the Ephod, and that the breast plate be not loosed from the Ephod.

in Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

in Vrim significeth light, and Thummin perfection; declaring that the stones of the breast plate were most clear, and of perfect beauty.

in Vrim also is meant knowledge, & Thummin holiness, shewing what vertues are required in the Priests.

Eccl. 45. 9.

29 ¶ And Aaron shall = beare the names of the children of Israel in the breast plate of iudgement upon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breast plate of iudgement the = Urim and the Thummin, which shall bee upon Aarons heart, when hee goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel upon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the midst of it, having an edge of wouen worke round about the collar of it: so it shall be as the collar of an habergeon that it rent not.

33 ¶ And beneath upon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and bells of gold betweene them round about:

34 That is, a golden bell, and a pomegranate, a golden bell and a pomegranate round about upon the skirts of the robe.

35 So it shall be upon Aaron, when hee ministereth, and his sounde shall be heard, when hee goeth into the holy place before the Lord, and when hee cometh out, and hee shall not die.

36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, = HOLINESSE TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be upon the miter: even upon the forefront of the miter shall it be.

38 So it shall be upon Aarons forehead, that Aaron may = beare the iniquities of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes upon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroder the fine linen coats, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them upon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fill their hands, and sanctifie them, that they may minister unto me in the Priests office.

42 Thou shalt also make them linen breeches to cover their privities: from the loines unto the thighs shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle of the Congregation, or when they come

unto the altar to minister in the holy place, that they = commit no iniquities, and so die. This shall be a signe for me, unto you and to their nakedness his name after him.

# CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continual sacrifice. 45 The Lord promise to dwell among the children of Israel.

¶ This thing also shall thou doe unto them when thou consecratest them to bee my Priests. Take a young bullock, and two rammes without blemish,

2 And unleavened bread, and cakes unleavened tempered with oyle, and wafers unleavened anointed with oyle: (of fine wheate flour shalt thou make them)

3 Then thou shalt put them in one basket, and present them in the basket with the calves and the two rammes,

4 And shalt bring Aaron and his sonnes unto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put upon Aaron the tunicle, and the robe of the Ephod, and the Ephod, and the breast plate, and shalt close them in him with the girdle of the Ephod.

6 Then thou shalt put the miter upon his head, and shalt put the holy = crowne upon the miter.

7 And thou shalt take the anointing oyle, and shalt poure upon his head, and anoint him.

8 And thou shalt bring his sonnes, and put coats upon them.

9 And thou shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonnets on them, and the Priests office shall be theirs for a perpetual = state: thou shalt also fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calves before the Tabernacle of the Congregation, and Aaron and his sonnes shall = put their hands upon the head of the calves.

11 So thou shalt kill the calves before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calves, and put it upon the hoines of the altar with thy finger, and shalt poure all the rest of the blood at the foot of the altar.

13 ¶ Also thou shalt take all the fatte that covereth the inward, and the kail that is on the liver, and the two kidneys, and the fatte that is upon them, and shalt burne them by on the altar.

14 But the flesh of the calves, & his kinne, and his dung shalt thou burne with fire without the holle: it is a = sinne offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands upon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ramme in pieces, and wash the inward of him and his legges, and shalt put them upon the pieces thereof, and upon his head.

18 So thou shalt burne the whole ramme

r In not hiding

Lewis. 9. 2.

a To offer them in sacrifice.

b Which was next vnder the Ephod.

Chap. 28. 36.

Chap. 30. 35.

Chap. 28. 41. Or, consecrate them.

Lewis. 1. 4.

c Signifying, that the sacrifice was also offered for them, and that they did approve it.

Lewis. 3. 30.

1 Elv sinne, 2 cor. 5. 11.

o Holiness appertaineth to the Lord: for he is most holy and nothing unholly may appeare before him.

¶ Their offerings could not be so perfect, but some fault would be therein: which sinne the high Priest haue, and pacified God.

¶ That is, consecrate them, by giving them things to offer, and thereby admit them to their office.

Or, of whorship.



d Or, a favour of  
rest, which cau-  
seth the wrath of  
God to cease.

e Meaning the  
soft and nether  
part of the ear,

f Wherewith the  
altar must bee  
sprinkled.

g Which is of-  
fered for the con-  
secration of the  
high Priest,

h This sacrifice  
the Priest did  
moue toward the  
East, West,  
North & South,  
i So called, be-  
cause it was not  
only shaken to  
and fro, but also  
lifted vp.

j Which were  
offerings of  
thanksgiving  
to God for his  
benefices.

Leuit. 8. 31.  
and 24. 9.  
Num. 13. 4.

upon the altar: for it is a burnt offering un-  
to the Lord: for a sweete savour: it is an of-  
fering made by fire unto the Lord.

19 ¶ And thou shalt take the other ram,  
and Aaron and his sonnes shall put their  
hands upon the head of the ramme.

20 ¶ Then shalt thou kill the ramme, and  
take of his blood, and put it upon the lay-  
er of Aarons eares, and upon the lappes of the  
right eare of his sonnes, and upon the  
thumbs of their right hand, and upon the  
great toe of their right foot, and shalt  
sprinkle the blood upon the altar rounde a-  
bout.

21 And thou shalt take of the blood that  
is upon the altar, and of the anoynting  
oyle, and shalt sprinkle it upon Aaron, and  
upon his garments, and upon his sonnes,  
and upon the garments of his sonnes with  
him: so he shall be hallowed, and his clothes,  
and his sonnes, and the garments of his  
sonnes with him.

22 Also thou shalt take of the Rammes  
the fat, and the rumpe, each the fat that co-  
uereth the inward, and the kalle of the liver,  
and the two kidneys, and the fat that is upon  
them, and the right shoulder, (for it is the  
ramme of consecration.)

23 And one loafe of bread, and one cake  
of bread tempered with oyle, and one wafer,  
out of the basket of the unleavened bread that  
is before the Lord.

24 And thou shalt put all this in the  
handes of Aaron, and in the hands of his  
sonnes, and shalt shake them to and fro be-  
fore the Lord.

25 Again, thou shalt receive them of  
their hands, and burne them upon the altar  
besides the burnt offering for a sweete sa-  
vour before the Lord: for this is an offering  
made by fire unto the Lord.

26 Likewise thou shalt take the breast of  
the ramme of the consecration, which is for  
Aaron, and shalt shake it to and fro before  
the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of  
the shaven offering, and the shoulder of the  
beaue offering, which was shaken to and  
fro, and which was beaue of the ramme  
of the consecration, which was for Aaron,  
and which was for his sonnes.

28 And Aaron and his sonnes shall haue  
it by a statute for ever, of the children of Is-  
rael: for it is an beaue offering, and it shall  
be an beaue offering of the children of Is-  
rael, of their peace offerings, even their beaue  
offering to the Lord.

29 ¶ And the holy garments, which ap-  
pertaine to Aaron, shall bee his sonnes after  
him, to be anoynted therein, and to be con-  
secrated therein.

30 That sonne that shall be Priest in his  
stead, shall put them on seven dayes, when  
hee commeth into the Tabernacle of the  
Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the  
consecration, and lyeke his flesh in the holy  
place.

32 ¶ And Aaron and his sonnes shall eat  
the flesh of the Ramme, and the bread that  
is in the basket, at the doore of the Taber-

nacle of the Congregation.

33 ¶ So they that eat these things, where-  
by their atonement was made, to conse-  
crate them, and to sanctifie them: but a  
stranger shall not eat thereof, because they  
are holy things.

34 ¶ Now it ought of the flesh of the con-  
secration, as of the bread remaine unto the  
morning, then thou shalt burne the rest with  
fire: it shall not be eaten, because it is an ho-  
ly thing.

35 ¶ Therefore shalt thou doe thus unto  
Aaron and unto his sonnes, according to all  
things, which I haue commanded thee:  
seven dayes shalt thou consecrate them,

36 And shalt offer every day a calfe for a  
sinne offering, for reconciliation: and thou  
shalt cleanse the altar, when thou shalt offered  
upon it for reconciliation, and shalt anoynt  
it to sanctifie it.

37 Seven dayes shalt thou cleanse the al-  
tar, and sanctifie it, so the altar shall be most  
holy: and whatsoever toucheth the altar, shall  
be holy.

38 ¶ Now this is that which thou shalt  
present upon the altar: even two lambs of  
one yeere olde, day by day continually.

39 The one lambe thou shalt present in  
the morning, and the other lambe thou shalt  
present at euen.

40 And with the one lambe, a tenth  
part of fine flour mingled with the fourth  
part of an eph of beaten oyle, and the  
fourth part of an Eph of wine, for a drinke  
offering.

41 And the other lambe thou shalt pre-  
sent at euen: thou shalt doe thereto ac-  
cording to the offering of the morning, ac-  
cording to the drinke offering thereof, to be a  
burnt offering for a sweete savour unto the  
Lord.

42 This shall be a continuall burnt offering  
in your generations at the doore of the Ta-  
bernacle of the Congregation before the  
Lorde, where I will make appointment  
with you, to speake there unto thee.

43 ¶ There I will appoint with the chil-  
dren of Israel, and the place shall be sanctified  
by my glory.

44 And I will sanctifie the Tabernacle  
of the Congregation and the altar: I will  
sanctifie also Aaron and his sonnes to be my  
Priests.

45 And I will dwell among the chil-  
dren of Israel, and will be their God.

46 ¶ Then shall they know that I am the  
Lorde their God, that brought them out of  
the land of Egypt, that I might dwell a-  
mong them: I am the Lorde their God.

CHAP. XXX.

1 The altar of incense. 2 The summe that the  
Israelites should pay to the Tabernacle. 18 The  
brazen laver. 23 The anoynting oyle. 34 The ma-  
king of the perfume.

¶ Furthermore, thou shalt make an Altar  
for sweete perfume, of Sittim wood  
thou shalt make it.

2 The length thereof a cubite, and the  
breadth thereof a cubite, (it shall be square  
square) and the height thereof two cu-  
bites:

1 That is, by the  
sacrifices.

1 Ebr. fill shew  
hands.  
m To appeale  
Gods wrath the  
sinne may be  
pardoned.

Num. 28. 3.

n That is, an  
omer, reade Chap  
16. 16.  
o Which is a-  
bout a pinta

|| Or, declare my  
selfe to you.

p Because of the  
glorious pre-  
sence,

Leuit. 26. 11.  
2. cor. 6. 16.

q It is I the  
Lord that am  
their God.

a Vpon the  
which the  
perfume was  
burnt, verie 34



# Cunning workmen. The Sabbath. Exodus. The molten calf. Mole's prayer.

to smelt thereto, then he shall cut off from his people.

## CHAP. XXXI.

1 God maketh Bezaleel and Aholiab masters for his work. 2 The Sabbath day is the sign of sanctification. 3 The Tables written by the finger of God.

a I have chosen and made meet, Chap. 35. 30.

b This sheweth that handy crafts are the gifts of God's Spirit, and therefore ought to be esteemed.

c I have instructed them, and increased their knowledge.

d So called, because of the cunning & art used therein, or because the whole was beaten out of one piece.

e Which only was to anoint the Priests and the Instruments of the Tabernacle, and not to true.

f Though I command these rites to be done, yet will I that you may Sab-

1 I have chosen and made meet, Chap. 35. 30.

2 So called, because of the cunning & art used therein, or because the whole was beaten out of one piece.

3 Which only was to anoint the Priests and the Instruments of the Tabernacle, and not to true.

4 Though I command these rites to be done, yet will I that you may Sab-

5 I have chosen and made meet, Chap. 35. 30.

6 So called, because of the cunning & art used therein, or because the whole was beaten out of one piece.

7 Which only was to anoint the Priests and the Instruments of the Tabernacle, and not to true.

8 Though I command these rites to be done, yet will I that you may Sab-

9 I have chosen and made meet, Chap. 35. 30.

10 So called, because of the cunning & art used therein, or because the whole was beaten out of one piece.

11 Which only was to anoint the Priests and the Instruments of the Tabernacle, and not to true.

12 Though I command these rites to be done, yet will I that you may Sab-

13 I have chosen and made meet, Chap. 35. 30.

14 So called, because of the cunning & art used therein, or because the whole was beaten out of one piece.

15 Which only was to anoint the Priests and the Instruments of the Tabernacle, and not to true.

16 Though I command these rites to be done, yet will I that you may Sab-

17 I have chosen and made meet, Chap. 35. 30.

18 So called, because of the cunning & art used therein, or because the whole was beaten out of one piece.

19 Which only was to anoint the Priests and the Instruments of the Tabernacle, and not to true.

20 Though I command these rites to be done, yet will I that you may Sab-

And the Lord spake unto Moses, saying, Behold, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah,

whom I have filled with the spirit of God, in wisdom, and in understanding, and in knowledge, in all manner of workmanship:

to find out curious works, to work in gold, and in silver, and in brass,

also in the art to set stones, to carve in timber, & to work in all manner of workmanship.

And behold, I have spoken with him: Aholiab the son of Ahisamach of the tribe of Dan, & in the hearts of all that are well hearted, have I put wisdom, to make all that I have commanded thee:

That is the Tabernacle of the Congregation, and the Ark of the Testimony, and the Mercy seat that shall be thereupon, with all instruments of the Tabernacle:

Also the Table, and the Instruments thereof, and the pure Candlestick, with all his Instruments, and the altar of perfume:

Like also the Altar of burnt offering, with all his Instruments, & the Laver with his foot:

Also the garments of the ministraton, and the holy garments for Aaron the Priest, and the garments of his sons, to minister in the Priests office:

And the anointing oyle, and sweet perfume for the Sanctuary, according to all that I have commanded thee, shall they do.

Afterward the Lord spake unto Moses, saying,

Speak thou also unto the children of Israel, and say, Standfastly keep ye my Sabbaths: for it is a sign between me and you in your generations, that ye may know that I the Lord do sanctify you.

Ye shall therefore keep the Sabbath: for it is holy unto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be cut off from among his people.

Six days shall men work, but in the seventh day is the Sabbath of the help rest to the Lord: whosoever doeth any work in the Sabbath day, shall die the death.

Wherefore the children of Israel shall keep the Sabbath, that they may observe the rest throughout their generations for an everlasting Covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made the heaven and the earth, and in the seventh day he ceased and rested.

Thus the Lord had made an end of commanding unto Moses upon mount Sinai, he gave him two Tables of the Testimony, even tables of stone, written with the finger of God.

## CHAP. XXXII.

1 The Israelites impute their delivrance unto calf. 2 God is appeased by Moses prayer. 3 Moses breaketh the Tables, as he thought the idolaters. 4 Moses asks for the people.

When the people saw, that Moses tarried long ere he came down from the mountaine, the people gathered themselves together against Aaron, and said unto him, Up, make us gods to goe before us: for of this Moses (the man that brought us out of the land of Egypt) we know not what is become of him.

And Aaron said unto them, Blot out the golden earrings, which are in the eares of your wives, of your sons, and of your daughters, and bring them unto me.

Then all the people plucked from them their golden earrings, which were in their eares, and they brought them unto Aaron.

Also received them at their hands, and fashioned it with the graving tool, and made of it a molten calf: then they sayd,

These bee thy gods, O Israel, which brought thee out of the land of Egypt.

When Aaron saw that, he made an altar before it: and Aaron proclaimed, saying, Tomorrow shall be the day of the Lord.

So they rose up by the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people late them down to eat and drink, and rose up to play.

Then the Lord sayd unto Moses, Get thee down: for the people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

They are frowne turned out of the way, which I commanded them: for they have made them a molten calf, and have worshipped it, and have offered thereon, saying, These bee thy gods, O Israel, which have brought thee out of the land of Egypt.

Against the Lord sayd unto Moses, I have seene this people, and behold, it is a stiff necked people.

Now therefore let me alone, that my wrath may waxe hot against them, for I will consume them: but I will make of thee a mighty people.

But Moses prayed unto the Lord his God, and sayd, O Lord, why doth thy wrath waxe hot against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

Wherefore shall the Egyptians say, and the heathen, because thou hast brought them out of the land of Egypt, and to consume them from the earth: turne from thy fierce wrath, and change thy minde from this evil toward thy people.

Remember, O Abraham, Isaac, and Israel thy servants, to whom thou sweardest by thine owne selfe, and saydest unto them, I will multiply your seed as the stars.

a The root of idolatry is, when men thinke that God is not a hand, except they see him: carnall b Thinking they would be their forgoers, lary, then to signify their mol precious worth.

c Such is the rage of idolatry, that they have no cost to satisfy their wicked desires.

d They smelt of their leaves of Egypt, where they law calves, oxen, & serpents worshipped.

e Jer. 12. 31. 1 Cor. 10. 7. Dim. 9. 12.

f Whereby we see what need we have to pray earnestly to God to keep us in his true obedience, and to follow good guides.

g King. 18. 28. Chap. 33. 3. dnt. 9. 13.

h God sheweth that the prayer of the godly for his punishment.

i Psal. 106. 25.

j Or, repent. k That is, thy promise made Abraham, Isaac, and Jacob.

l Gen. 22. 17. and 28. 14. and 35. 11.

m Or, I will multiply your seed as the stars.



stars of the heaven, and all this land, when I have spoken of, will I give unto your feet, and they shall be under it for ever.

14. When the Lord changed his mind from the evil, which he threatened to do unto his people.

15. So Moses returned and came down from the mountain with the two Tables of the Testament in his hand. The Tables were written on both sides, even on the one side and on the other were they written.

16. And these Tables were the works of God, and this writing was the writing of God written in the Tables.

17. And when Aaron heard the noise of the people, as they shouted, he said unto Moses, There is a noise of war in the hole.

18. And he answered, It is not the noise of them that have the victory, nor the noise of them that are overcome; but it doth heare the noise of singing.

19. Now, as soon as he came neerer unto the hole, he saw the calf, and the dancing: so Moses wrath was kindled, and he cast the Tables out of his hands, and brake them in pieces beneath the mountain.

20. And he brake the Calf, and crushed it under his feet, and burnt it with fire, and ground it into powder, and scattered upon the water, and made the children of Israel drink of it.

21. And Moses said unto Aaron, What did this people unto thee, that thou hast brought upon me a great sin upon thee?

22. Then Aaron answered, Let not the wrath of my Lord be kindled against this people, but they are come to me in foolishness.

23. And they said unto me, Give us a God, to go before us: for we have no part in him, because we have not chosen him: neither do we know what he shall do unto us, nor what we shall say: for we are afraid.

24. Then I said unto them, Whosoever hath gold, let him take it out, and let them make it unto a God, and let them wear it.

25. And Moses therefore knew that the people were naked, for Aaron had made them naked unto their shame among their enemies.

26. And Moses stood in the gate of the camp, and said, Who is for the Lord? let him come to me. And all the children of Israel came to him.

27. Then he said unto them, The Lord hath said, The Lord is with him that is true, and will give him his share, and will make him a great people: and every man that is false, will he destroy.

28. So the children of Israel came to him, and said, We have sinned against the Lord, and have taken a golden calf, and have made us an idol, and have worshipped it: and we have done as thou hast said.

29. And Moses said unto them, The Lord hath said, I will forgive this sin, and will not destroy you: but ye have made a calf, and have worshipped it: and ye have done as I have said.

30. And Moses said unto them, The Lord hath said, I will forgive this sin, and will not destroy you: but ye have made a calf, and have worshipped it: and ye have done as I have said.

31. And Moses said unto them, The Lord hath said, I will forgive this sin, and will not destroy you: but ye have made a calf, and have worshipped it: and ye have done as I have said.

32. And Moses said unto them, The Lord hath said, I will forgive this sin, and will not destroy you: but ye have made a calf, and have worshipped it: and ye have done as I have said.

33. And Moses said unto them, The Lord hath said, I will forgive this sin, and will not destroy you: but ye have made a calf, and have worshipped it: and ye have done as I have said.

34. And Moses said unto them, The Lord hath said, I will forgive this sin, and will not destroy you: but ye have made a calf, and have worshipped it: and ye have done as I have said.

to the Lord, if I may pacifie him for your sinne.

31. And when they went againe unto the Lord, and said, Oh, this people have sinned a great sinne, and have made them gods of gold.

32. Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, cut me out of thy booke, which thou hast written.

33. Then the Lord said to Moses, Whosoever hath sinned against me, I will put him out of my booke.

34. Therefore now, bring the people unto the place which I commanded thee: behold, mine Angel shall go before thee, but yet in the day of my visitation I will visit their sinne upon them.

35. And the Lord plagued the people, because they had sinned against him: and he said, I will visit their sinne upon them.

36. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

37. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

38. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

39. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

40. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

41. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

42. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

43. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

44. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

45. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

46. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

47. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

48. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

49. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

50. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

51. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

52. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

53. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

54. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

55. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

56. And the Lord said unto Moses, I will visit their sinne upon them, and I will visit their sinne upon them.

n So much he esteemed the glory of God, that he preferred it even to his owne salvation. o I will make it known that he was neuer predestinate in mine eternal counsell to life everlasting. p This declareth how rigorous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills, so they, that entered into it, must passe vpy the hills. Gen. 12. 7. Chap. 33. 27. Job. 34. 11. Gen. 7. 22. Chap. 33. 9. Gen. 9. 13.

c That is, the tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

b All these repetitions shew how excellent a thing they desired themselves of by their idolatry.

1 This he did to please God, that he returned the curse he had against him, to a blessing. Deut. 33. 29. 1. This he did to please God, that he returned the curse he had against him, to a blessing. Deut. 33. 29.

2 This he did to please God, that he returned the curse he had against him, to a blessing. Deut. 33. 29.

d Most plainly  
and familiarly of  
all others, Numbr  
13.7, 8, deut. 34.  
10.

e I care for thee,  
and will preserve  
thee in thine  
vocation.

f Signifying that  
the Israelites  
should excell  
through Gods  
favour all other  
people, verse 16.

g Thy face, thy  
substance, and  
thy majesty.  
h My mercy, and  
fatherly care.  
i Read Chap.  
44. verse 6. 7.  
Rom. 9.5.

k For finding  
nothing in man  
that can deserve  
mercy, he will  
freely save his.  
l For Moses saw  
not his face in  
full majesty, but  
as mans weakne-  
ss could beare,  
m In mount  
Horeb.  
n So much of  
his glory as in  
this mortal life  
was able to see.

Deut. 10. 1.

1 Ebr. said to  
me.

11. Show when all the people take the  
cloudy pillar stand at the Tabernacle, how  
all the people rise up, and worshipped every  
man in his tent door.

12. And the Lord spake unto Moses, face  
to face, as a man speaketh unto his friend.  
After, he turned againe into the hill, but his  
servant looked the son of Adam a young man,  
departed not out of the Tabernacle.

13. Then Moses saide unto the Lord,  
See, thou sayest unto me, Lead this people  
forth, and thou hast not showed mee whom  
thou wilt send with me: thou hast said more-  
over, I know thee by name, and thou hast  
also found grace in my sight.

14. I know thee by name, and thou hast  
also found grace in my sight.

15. And he answered, My presence shall  
go with thee, and I will give thee rest.

16. Then he said unto him, If thy pre-  
sence goe with me, how can I be knowne,  
that thou hast said, I know thee by name,  
and thou hast also found grace in my sight?

17. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

18. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

19. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

20. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

21. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

22. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

23. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

24. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

25. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

26. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

27. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

28. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

29. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

30. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

the name; neither for the sleeping curlew  
before the sun mount.

1. Then Moses spake two Tables  
of stone like unto the first, and sent up early  
in the morning, and went up unto the mount  
of Sinai, as the Lord had commanded  
him, and took in his hand two Tables of  
stone.

2. And the Lord descended in the cloud,  
and stood with him there; and proclaimed  
the name of the Lord.

3. So the Lord passed before his face, and  
cried, The Lord, the Lord, strong, mercif-  
ull, and gracious, slow to anger, and abun-  
dant in goodness and truth.

4. Remember mercy for thousands, forgiv-  
ing iniquities and transgression, and finne,  
and not forsaking the wicked innocent, visit-  
ing the iniquities of the fathers upon the  
children, and upon thousands children, unto  
the third and fourth generation.

5. Then Moses made tables, and wrote  
therein to the earth, and worshipped.

6. And said, O Lord, I pray thee, If I  
have found grace in thy sight, that the Lord  
would not go with me, as thou hast said, I  
will befriend thee, and thou shalt say, The  
Lord hath said, I know thee by name, and  
thou hast also found grace in my sight.

7. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

8. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

9. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

10. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

11. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

12. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

13. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

14. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

15. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

16. And he answered, I will befriend  
thee, and thou shalt say, The Lord hath  
said, I know thee by name, and thou hast  
also found grace in my sight.

1 Or, about.  
1 Or, gold, silver.

a This ought  
be referred to  
Lord, and not  
Moses procla-  
ming: as Chap.  
33. 19.  
b Ebr. not making  
innocent.  
Deut. 5. 9.  
Ire. 32. 18.

b Seeing the  
people are of  
nature, the  
hears have need  
to cal upon God  
that he would  
ways be good  
with his spirit.  
Deut. 5. 2.  
c Ebr. not making  
innocent.  
Deut. 5. 9.

Deut. 7. 2.

e If thou follow  
their wickedness,  
and pollute thy  
selfe with their  
idolatry.

d Which pla-  
ces they  
chose for their  
idols.  
Chap. 30. 7.  
Chap. 23. 38.  
deut. 7. 2.  
1. Cor. 10. 1.  
1. King. 11. 2.  
1. Chr. 28. 30.

e As gold, silver,  
brass, or any  
thing that is  
men: And here  
is condemned  
manner of idol  
whatsoever be  
made of.  
Chap. 33. 15.  
Chap. 12. 2.  
Chap. 12. 2.  
and 32. 2.

Chap. 33. 15.

Without offering anything.

Chap. 33. 15.

Chap. 33. 16.

Which was in September, when the sunne declineth, which in the count of political things they called the end of the yeere.

Deut. 16. 16.

Chap. 33. 14, 17.

God promitteth to defend them and theirs which obey his commandment.

Read Chap.

33. 14. 15. 16.

Chap. 34. 18.

Deut. 9. 9.

This miracle was to confirme the authority of the Law, and to shew no more to be followed then other miracles.

Deut. 4. 19.

Or, words.

1 Read 1. Cor. 37.

2 Cor. 3. 13.

Which was in the Tabernacle of the Congregation.

30. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

was with a lamb: and if thou recheem him not, then thou shalt break his necke: all the firstlings of the fowles shall thou redeem, and none shall appear before me empty.

21. ¶ Sixe dayes shalt thou worke, and in the seventh day thou shalt rest: both in eating time, and in the harvest thou shalt rest.

22. ¶ Thou shalt also observe the feast of weeks in the time of first fruits of wheat harvest, and the feast of gathering frutes in the end of the yeere.

23. ¶ Three times in a yeere shall all your men children appear before the Lord thy God of Israel.

24. For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall be able to stand against thee, when thou shalt come up to appear before the Lord thy God thrice in the yeere.

25. ¶ Thou shalt not offer the blood of my sacrifices with leaven, neither shall ought of the sacrifices of the feast of Passover be left unto the morning.

26. The first ripe fruits of thy land thou shalt bring unto the house of the Lord thy God: yet shalt thou not seeke a kid in his mothers milke.

27. And the Lord said unto Moses, Write thou these words: for after the remour of these things I have made a covenant with thee and with Israel.

28. So he was there with the Lord sixty dayes and sixty nightes, and did neither eat bread nor drinke water: and he wrote in the Tables the words of the covenant, even the ten Commandments.

29. ¶ So when Moses came down from mount Sinai, the two Tables of the testimony were in Moses hand, as he descended from the mount: Now Moses will not that the shine of his face shone bright, after that God had talked with him.

30. And Aaron and all the children of Israel looked upon Moses, and beholde, the skin of his face shone bright, and they were afraid to come neere him.

31. But Moses called them: and Aaron and all the chiefs of the Congregation returned unto him: and Moses talked with them.

32. And afterward all the children of Israel came neere, and he charged them with all that the Lord had sayd unto him in mount Sinai.

33. So Moses made an end of communing with them, and had put a covering upon his face.

34. But when Moses came before the Lord to speake with him, he took off the covering, until he came out: then he came out, and sheweth unto the children of Israel that which he was commanded.

35. And the children of Israel saw the face of Moses, when the Lord had said unto him, that which he was commanded: therefore Moses put the covering upon his face, until he went to speake with God.

# CHAP. XXXV.

¶ The Tabernacle, and the free gifts are required. 1. ¶ The presence of the people to offer. 2. ¶ The presence of the people to offer. 3. ¶ The presence of the people to offer. 4. ¶ The presence of the people to offer. 5. ¶ The presence of the people to offer. 6. ¶ The presence of the people to offer. 7. ¶ The presence of the people to offer. 8. ¶ The presence of the people to offer. 9. ¶ The presence of the people to offer. 10. ¶ The presence of the people to offer. 11. ¶ The presence of the people to offer. 12. ¶ The presence of the people to offer. 13. ¶ The presence of the people to offer. 14. ¶ The presence of the people to offer. 15. ¶ The presence of the people to offer. 16. ¶ The presence of the people to offer. 17. ¶ The presence of the people to offer. 18. ¶ The presence of the people to offer. 19. ¶ The presence of the people to offer. 20. ¶ The presence of the people to offer. 21. ¶ The presence of the people to offer. 22. ¶ The presence of the people to offer. 23. ¶ The presence of the people to offer. 24. ¶ The presence of the people to offer. 25. ¶ The presence of the people to offer. 26. ¶ The presence of the people to offer. 27. ¶ The presence of the people to offer. 28. ¶ The presence of the people to offer. 29. ¶ The presence of the people to offer. 30. ¶ The presence of the people to offer. 31. ¶ The presence of the people to offer. 32. ¶ The presence of the people to offer. 33. ¶ The presence of the people to offer. 34. ¶ The presence of the people to offer. 35. ¶ The presence of the people to offer. 36. ¶ The presence of the people to offer. 37. ¶ The presence of the people to offer. 38. ¶ The presence of the people to offer. 39. ¶ The presence of the people to offer. 40. ¶ The presence of the people to offer. 41. ¶ The presence of the people to offer. 42. ¶ The presence of the people to offer. 43. ¶ The presence of the people to offer. 44. ¶ The presence of the people to offer. 45. ¶ The presence of the people to offer. 46. ¶ The presence of the people to offer. 47. ¶ The presence of the people to offer. 48. ¶ The presence of the people to offer. 49. ¶ The presence of the people to offer. 50. ¶ The presence of the people to offer. 51. ¶ The presence of the people to offer. 52. ¶ The presence of the people to offer. 53. ¶ The presence of the people to offer. 54. ¶ The presence of the people to offer. 55. ¶ The presence of the people to offer. 56. ¶ The presence of the people to offer. 57. ¶ The presence of the people to offer. 58. ¶ The presence of the people to offer. 59. ¶ The presence of the people to offer. 60. ¶ The presence of the people to offer. 61. ¶ The presence of the people to offer. 62. ¶ The presence of the people to offer. 63. ¶ The presence of the people to offer. 64. ¶ The presence of the people to offer. 65. ¶ The presence of the people to offer. 66. ¶ The presence of the people to offer. 67. ¶ The presence of the people to offer. 68. ¶ The presence of the people to offer. 69. ¶ The presence of the people to offer. 70. ¶ The presence of the people to offer. 71. ¶ The presence of the people to offer. 72. ¶ The presence of the people to offer. 73. ¶ The presence of the people to offer. 74. ¶ The presence of the people to offer. 75. ¶ The presence of the people to offer. 76. ¶ The presence of the people to offer. 77. ¶ The presence of the people to offer. 78. ¶ The presence of the people to offer. 79. ¶ The presence of the people to offer. 80. ¶ The presence of the people to offer. 81. ¶ The presence of the people to offer. 82. ¶ The presence of the people to offer. 83. ¶ The presence of the people to offer. 84. ¶ The presence of the people to offer. 85. ¶ The presence of the people to offer. 86. ¶ The presence of the people to offer. 87. ¶ The presence of the people to offer. 88. ¶ The presence of the people to offer. 89. ¶ The presence of the people to offer. 90. ¶ The presence of the people to offer. 91. ¶ The presence of the people to offer. 92. ¶ The presence of the people to offer. 93. ¶ The presence of the people to offer. 94. ¶ The presence of the people to offer. 95. ¶ The presence of the people to offer. 96. ¶ The presence of the people to offer. 97. ¶ The presence of the people to offer. 98. ¶ The presence of the people to offer. 99. ¶ The presence of the people to offer. 100. ¶ The presence of the people to offer.

¶ When Moses assembled all the Congregation of the children of Israel, and sayd unto them, These are the wordes which the Lord hath commanded that ye should doe them:

1. ¶ Sixe dayes thou shalt worke, but the seventh day shalt be unto you the holy Sabbath of rest unto the Lord: whosoever doeth any worke therein, shall die.

2. ¶ Ye shall kindle no fire throughout all your habitations upon the Sabbath day.

3. ¶ Against Moses saide unto all the Congregation of the children of Israel, saying, This is the thing which the Lord hath commanded, saying,

4. ¶ Take from among you an offering unto the Lord: whosoever is of a willing heart, let him bring this offering to the Lord, namely, gold, and silver, and brasse:

5. ¶ Also blew like, and purple, and scarlet, and fine linnen, and goats hair,

6. ¶ And rams skines dyed red, and baggers skines with Schittim wood:

7. ¶ Also oyle for light, and spices for the annoying oyle, and for the sweet incense,

8. ¶ And our stones, and stones to be set in the Ephod, and in the breast plate.

9. ¶ And all the wise hearted among you shall come and make all that the Lord hath commanded:

10. ¶ That is, the Tabernacle, the pavilion thereof, and his covering, and his tables, and his boards, his barres, his pillars, and his sockets.

11. ¶ The Ark, and the barres thereof, the Mercie seat, and the vaille that covereth it.

12. ¶ The Table, and the barres of it, and all the instruments thereof, and the shew bread.

13. ¶ Also the candlestick of light, and his instruments, and his lamps with the oyle for the light.

14. ¶ Likewise the Altar of perfume, and his barres, and the annoying oyle, and the sweet incense, and the vaille of the doore at the entering in of the Tabernacle.

15. ¶ The Altar of burnt offering with his brasen grate, his barres, and all his instruments, the Laver, and his foot.

16. ¶ The hangings of the court, his pillars, and his sockets, and the vaille of the gate of the court.

17. ¶ The pins of the Tabernacle, and the pins of the court with their cords.

18. ¶ The ministering garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

19. ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

20. ¶ And every one whose heart was encouraged him, every one, whose spirit made him willing, came and brought an offering to the Lord, for the work of the Tabernacle of the Congregation, and for all his use, and for the holy garments.

21. ¶ Both men and women, as many as were free hearted, came and brought, namely, gold, and silver, and brasse, and purple, and scarlet, and fine linnen, and goats hair, and rams skines dyed red, and baggers skines, and Schittim wood, and oyle for light, and spices for the annoying oyle, and for the sweet incense, and stones to be set in the Ephod, and in the breast plate, and stones, and all the wise hearted among you shall come and make all that the Lord hath commanded.

Chap. 30. 9.

2. Wherein ye shall rest from bodily worke.

Chap. 35. 2.

b. Read Chap. 26. 3.

Chap. 26. 3.

c. Which hanged before the mercie seat, that it could not be seene.

Chap. 30. 2.

Chap. 27. 2.

d. Such as appeared before the service of the Tabernacle.

2. Ebr. lifted him up.

Or, book.



offred an offering of gold unto the Lord :

23 Euery man also, which had blew silke, and purple, and scarlet, and fine linnen, and goates haire, and rammes skins dyed red, and badgers skins, brought of them.

24 All that offered an oblation of siluer and of brass, brought the offering unto the Lord : and euery one that had oblation wood for any manner of worke of the ministration, brought it :

25 And all the women that were wise hearted, did spinne with their handes, and brought of the spun worke, even the blew silke, and the purple, the scarlet, and the fine linnen.

26 Likewise all the women, whose hearts were moued with knowledge, spun goates haire,

27 And the rulers brought onie stones, and stones to be set in the Ephod, and in the breast plate :

28 Also spicer, and oyle for light, and for the anointing oyle, and for the sweet perfume.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commanded them to make : by the hand of Moyses, brought a free offering to the Lord.

30 When Moyses said vnto the children of Israel, Behold, the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Iur, of the tribe of Iudah,

31 And hath filled him with an excellent spirit of wisdom, of understanding, and of knowledge, and in all manner worke.

32 To finde out curious worke, to worke in gold, and in siluer, and in brass,

33 And in graving stones to set them, and in carving of wood, euen to make any manner of fine worke.

34 And hee hath put in his heart that he may teach other : both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan :

35 Then hath he filled with wisdom of heart to worke all manner of cunning, and broyered, and nerbleworke : in blew silke, and in purple, in scarlet, and in fine linnen, and weaving, euen to do all manner of worke, and subtil inuention.

CHAP. XXXV.

5 The great readiness of the people, inasmuch that he commanded them to cast. 6 The curtaine made. 19 The coverings. 23 The board. 13 The barres. 35 And the vails

Then brought Bezaleel, and Aholiab, I and all cunning men to whom the Lord gaue wisdom and understanding to know howe to worke all manner worke for the seruice of the Sanctuary, according to all that the Lord had commanded.

2 For Moyses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And the rulers of Israel brought for the worke of the seruice of the

Sanctuary, to make it : also they brought still vnto him free gifts euery morning.

4 So all the wise men, that brought all the holy worke, came euery man from his worke which they wrought.

5 And Moyses to Moyses, saying, The people bring too much, and more then enough for the use of the worke which the Lord hath commanded to be made.

6 Then Moyses gaue a commandement, and they caused it to be proclaimed thorowout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the skint they had, was sufficient for all the worke to make it, and too much.

8 All the cunning men therefore among the workemen, made for the Tabernacle reume curtaines of fine twined linnen, and of blew silke, and purple, and scarlet : Cherubims of broyered worke made they vpon them.

9 The length of one curtaine was twenty and eight cubits, and the breadth of one curtaine foure cubites : and the curtaines were all of one cut,

10 And he coupled fine curtaines together, and other fine coupled he together.

11 And he made stringes of blew silke by the edge of one curtaine in the selledge of the coupling : likewise he made on the side of the other curtaine, in the selledge in the second coupling.

12 Little stringes made he in the one curtaine, and little stringes made he in the edge of the other curtaine, which was in the second coupling : the stringes were set one against another.

13 After, he made little raches of gold, and coupled the curtaines one to another with the raches : so was it one Tabernacle.

14 All hee made curtaines of goates haire for the couering vpon the Tabernacle : hee made them to the number of cleven curtaines.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites : the cleven curtaines were of one cut.

16 And he coupled fine curtaines by themselves, and sixe curtaines by themselves :

17 And hee made fifty stringes vpon the edge of one curtaine in the selledge in the coupling, and little stringes made he vpon the edge of the other curtaine in the second coupling.

18 He made also fifty raches of brass to couple the couering that it might be one.

19 And hee made a couering vpon the pavilion of rammes skins dyed red, and a couering of badgers skins above.

20 Likewise he made the board for the Tabernacle of sycamore wood to stand vp.

21 The length of a board was foure cubites, and the breadth of a board was a cubite and an halfe.

22 One board had two ternons, set in order as the feet of a ladder, one against another : thus made he for all the board of the Tabernacle.

4 Ebr. with whom was found.

e Which were wittie & expert.

f That is, which were good spinners.

Chap. 30. 23.

g Vnto Moyses as a minister thereof.

Chap. 31. 2.

h Or, with the spirit of God.

h Pertaining to graving, or carving, or such like. Chap. 26. 1.

4 Ebr. wife in heart.

a By the Sanctuary he meaneth here all the Tabernacle.

b Meaning of sacrifices.

c A rare and notable to see the people ready to serve God with their goods.

Chap. 26. 14.

d Which were little pictures with wings in the forme of children.

Chap. 26. 14.

h Or, Joab.

h Or, pauline.

Chap. 26. 14.

Chap. 26. 14.

Chap. 26. 14.

Chap. 26. 14.

Chap. 26. 14.

Chap. 26. 14.

Chap. 26. 14.

23 So he made sixty boards for the south side of the Tabernacle, euen full boards.

24 And two sockets of silver made he under the threety boards, two sockets under one board for his two corners, & two sockets under another board for his two corners.

25 Also for the other side of the Tabernacle toward the North, hee made threety boards.

26 And their sixty sockets of silver, two sockets under one board, and two sockets under another board.

27 Likewise toward the West side of the Tabernacle he made six boards.

28 And two boards made he in the corners of the Tabernacle, for either side.

29 And they were ioynted beneath, and likewise were made flue above with a ring: thus he did to both in both corners.

30 So there were eight boards, and their sixtens sockets of silver, under every board two sockets.

31 Also hee made barres of Shittim wood, one for the boards in the one side of the Tabernacle.

32 And five barres for the boards in the other side of the Tabernacle, and five barres for the boards of the Tabernacle on the side toward the West.

33 And hee made the midstest barre to shoot through the boards, from the one end to the other.

34 Hee overlaid also the boards with golde, and made their rings of golde for places for the bars, and couered the barres with golde.

35 Moreover he made a vaile of blew, lilke, and purple, and of scarlet, and of fine twined linnen: with Cherubims of wyppered worke made he it.

36 And made thereunto foure pillars of Shittim, and overlaid them with golde, whose footes were also of golde, and he cast for them foure sockets of silver.

37 And he made an hanging for the Tabernacle door of blew lilke, and purple, and scarlet, and fine twined linnen, and needle worke.

38 And the five pillars of it with their hookes, and overlaid their chapiters & their fillets with golde, but their fute sockets were of brasse.

# C H A P. XXXVII.

1 The Arke. 6 The Mercie seat. 10 The Table. 17 The Candlestick. 25 The Altar of incense.

After this Bezalel made the Arke of Shittim wood, two cubits and an halfe long, and a cubit and an halfe broad, and a cubit and an halfe hie:

2 And overlaid it with fine gold within and without, and made a crowne of golde to it round about.

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also hee made bars of Shittim wood, and couered them with gold.

5 And put the barres in the rings, by the sides of the Arke, to beare the Arke.

6 And he made the Mercie seat of pure gold: two cubits and an halfe was the length

thereof, and one cubit & an halfe the breadth thereof.

7 And he made two Cherubims of gold, upon the two ends of the Mercie seat: euen of worke beaten with the hammer made hee them.

8 One Cherub on the one end, and another Cherub on the other end: of the Mercie seat made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on high, and covered the Mercie seat with their wings, and their faces were one toward another: toward the Mercie seat were the faces of the Cherubims.

10 Also he made the Table of Shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and an halfe the height of it.

11 And hee overlaid it with fine golde, and made thereto a crowne of golde round about.

12 Also hee made thereto a border of an hand breadth round about, and made upon the border a crowne of gold round about.

13 And hee cast for it foure rings of golde, and put the rings in the foure corners that were in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with gold to beare the Table.

16 Also hee made the instruments for the Table of pure golde: dishes for it, and spoone cups for it, and goblets for it, and coverings for it, whereunto it should bee couered.

17 Likewise he made the Candlestick of pure golde: of worke beaten out with the hammer made he the Candlestick: and his shaft, and his branch, his bowles, his knops, and his flowers were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bowles made like almonds: a knop and a flower: and in another branch three bowles made like almonds, a knop and a flower: and so throughout the sixe branches that proceeded out of the Candlestick.

20 And upon the Candlestick were foure bowles after the fashion of Almonds, the knops thereof, and the flowers thereof.

21 That is, under euery two branches a knop made thereof, and a knop under the second branch thereof, and a knop under the thirde branch thereof, according to the sixe branches coming out of it.

22 These knops and their branches were of the same: it was all one beaten worke of pure gold.

23 And he made for it seven lampes with the limiters, and furnished them thereof of pure gold.

24 Of a talent of pure golde made he it with all the instruments thereof.

25 Furthermore he made the perfuming altar

b Of the selfe same matter that the Mercie seat was.

Or, sure fingers.

Chap. 35. 29.

Chap. 25. 31.

c Reade Chap. 25. 39. Chap. 30. 1. 2. 3. 4.

Or, toward the sea which was a Sea called infernum cum effluuio from midlem. Chap. 36. 24.

Chap. 36. 28. and 30. 4. 5.

Which was betweene the sanctuary & the oliuet of all.

Or, heads.

Which was betweene the Court and the Sanctuary.

Or, greater bow.

Chap. 35. 10.

Like battle-axe,

Chap. 25. 17.

# The altar of offerings, the Laver, the Court, Exodus. The summe of all that was offered.

altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit (it was square) and two cubits high, and the horns thereof were of the same.

26 And he covered it with pure gold, both the top & the sides thereof round about, and the horns also, and made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crown thereof, in the two corners of the two sides thereof, to put bars in it for to beare it therewith.

28 Also hee made the bars of Shittim wood, and overlaid them with gold.

29 And he made the holy anoynting oile, and the sweet pure incense after the Apocaries art.

## CHAP. XXVIII.

1 The altar of burnt offerings. 2 The brazen Laver. 3 The Court. 24 The summe of what the people offered.

Also he made the Altar of the burnt offering of Shittim wood: five cubits was the length thereof, & five cubits the breadth thereof: it was square, and three cubits high.

2 And hee made unto it horns in the four corners thereof: the horns thereof were of the same, and he overlaid it with brasse.

3 And he made of the instruments of the altar, the altarpans, and the basins, and the basins, the fleshhooks, and the censers: all the instruments thereof made he of brasse.

4 Whereover hee made a brazen grate wrought like a net to the Altar, under the compass of it beneath in the midst of it.

5 And cast four rings of brasse for the four ends of the grate to put bars in.

6 And he made the bars of Shittim wood, and covered them with brasse.

7 The which bars he put into shearings on the sides of the altar to beare it withall, and made it hollow within the boards.

8 Also he made the Laver of brasse, and the footstool of brasse of the glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 Finally hee made the court on the Southside full South: the hangings of the court were of fine twisted linnen, hanging an hundred cubits.

10 Their pillars were twenty, and their brazen sockets twenty: the hooks of the pillars, and their fillets were of silver.

11 And on the Southside the hangings were an hundred cubits: their pillars twenty, and their sockets of brasse twenty, the hooks of the pillars and their fillets of silver.

12 On the Northside also were hangings of fifty cubits, their ten pillars with their ten sockets: the hooks of the pillars and their fillets of silver.

13 And toward the East side, full East, were hangings of fifty cubits.

14 The hangings of the one side were fifteen cubits, their five pillars, & their five sockets.

15 And of the other side of the court gate on both sides were hangings of fifteen cubits, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twisted linnen.

17 But the sockets of the pillar were of brasse: the hooks of the pillars and their fillets of silver, and the covering of their chapters of silver: and all the pillars of the court hooded about with silver.

18 Hee made also the hanging of the gate of the court of needle woole, blew silk and purple, and tharles, and fine twisted linnen, even twenty cubits long, and five cubits in height and breadth, & like the hangings of the court.

19 And their pillars were four with their four sockets of brasse: their hooks of silver, and the covering of their chapters, & their fillets of silver.

20 But all the pillars of the Tabernacle and of the court round about were of brasse.

21 These are the parts of the Tabernacle, I mean, of the Tabernacle of the Testimony, which was appointed by the commandment of Moses for the office of the Levites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezalel the son of Uri the sonne of Hur of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahimach of the tribe of Dan, a cunning workman and an embroiderer, and a worker of needle-woole in blew silk, and in purple, and in scarlet, and in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twenty talents, and seven hundred and thirty shekels, according to the shekel of the Sanctuary.

25 But the silver of them that were numbered in the Congregation, was an hundred talents, & a thousand seven hundred seventy shekels, after the shekel of the Sanctuary.

26 A portion for a man, that is halfe a shekel after the shekel of the Sanctuary, for all them that were numbered from twenty yeere old and above, among six hundred thousand, and three thousand, and five hundred and fifty men.

27 Whereover, there were an hundred talents of silver, to cast the sockets of the Sanctuary, and the sockets of the vail, an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hooks for the pillars of a thousand seven hundred & twenty and five shekels, and overlaid their chapters, and made fillets about them.

29 Also the brasse of the offering was seventy talents, and two thousand, and four hundred shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brazen altar, and the brazen grate which was for it, with all the instruments of the altar.

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the Tabernacle, and all the pins of the court round about.

## CHAP.

Chap. 30. 23, 35.

Chap. 27. 1.

Chap. 27. 3.  
|| Of fire pans.

a So that the gridiron or grate was halfe so high as the Altar, and stood within it.

Chap. 27. 3.

b R. Kimbi saith, that the women brought their looking glasses which were of brasse, or fine metall, and offered them freely unto the use of the Tabernacle: which was a bright thing and of great maleficie.

Chap. 27. 1 & 4.

† Ebr. cover in gold.

Chap. 27. 26.

c That the wives might be in the charge of, and make in the same, did Eleazar Ithamar, the son of Aaron the Priest.  
3-4. d As a gun carpenter, Chap. 31. 4.

40r. halfe a shekel.

e Read the weight of silver, Chap. 39.

Chap. 27. 17.



CHAP. XXXIX.

The apparel of Aaron and his sons. 32. All that the Lord commanded was made and finished. 41. Moses built the people.

1. And they made garments of ministration to minister in the Sanctuary, of blue silk, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2. So he made the Ephod of gold, blue silk, and purple, and scarlet, and fine twined linen.

3. And they did beat the golde into thin plates, and cut it into wires, to worke it in the blue silk and in the purple, and in the scarlet, and in the fine linen, with broyered worke.

4. Of the which they made shoulders to couple together: for it was closed by the two edges thereof.

5. And the broyered gird of his Ephod that was upon him, was of the same stuffe, and of like worke: even of golde, of blue silk, and purple, and scarlet, and fine twined linen, as the Lord had commanded Moses.

6. And they brought two Onix stones closed in ouches of golde, and graven as signets are graven, with the names of the children of Israel.

7. And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8. Also he made the brestplate of broyered worke like the worke of the Ephod: to wit, of golde, blue silk, and purple, and scarlet, and fine twined linen.

9. They made the brestplate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.

10. And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first row:

11. And in the second row, an Emeraude, a Saphire, and a Diamond:

12. Also in the third row, a Turkeis, and Achate, and an Hyematite:

13. Likewise in the fourth row, a Chrysolite, an Onix, and a Jasper: closed and set in ouches of golde.

14. So the stones were according to the names of the children of Israel, even twelue: after their names, graven like signets, every one after his name according to the twelue tribes.

15. After, they made upon the brestplate chains at the ends, of weathen worke and pure golde.

16. They made also two bosses of golde, and two gold rings, and put the two rings in the two corners of the brestplate.

17. And they put two weathen chaines of golde in the two rings, in the corners of the brestplate.

18. Also the two other ends of the two weathen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, upon the forefront of it.

19. Likewise they made two rings of golde, and put them in the two other corners of

the brestplate upon the edge of it, which was on the inside of the Ephod.

20. They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the inside of it, & out against his coupling about the broyered gird of the Ephod.

21. Then they fastened the brestplate by his rings unto the rings of the Ephod, with a lace of blue silk, that it might be fast upon the broyered gird of the Ephod, and that the brestplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22. Moreover, he made the robe of the Ephod of women worke, altogether of blue silk.

23. And the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

24. And they made upon the skirts of the robe pomegranates, of blue silk, and purple, and scarlet, and fine linen twined.

25. They made also a belt of pure golde, and put the belles betweene the pomegranates upon the skirts of the robe round about betweene the pomegranates.

26. A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27. After, they made coats of fine linen, of women worke for Aaron and for his sonnes.

28. And the miter of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.

29. And the girdle of fine twined linen, and of blue silk, and purple, and scarlet, even of needle worke, as the Lord had commanded Moses.

30. Finally, they made the plate for the holy robe of fine golde, and wrote upon it a superscription like to the graving of a signet, HOLINESS TO THE LORD.

31. And they tied unto it a lace of blue silk to fasten it on his hypo the miter, as the Lord had commanded Moses.

32. Thus was all the worke of the Tabernacle, even of the Tabernacle of the Congregation finished: to all that the Lord had commanded Moses: so did they.

33. Afterward they brought the Tabernacle unto Moses, the Tabernacle, & all his instruments, his tables, his boards, his barres, and his pillars, and his lockers,

34. And the covering of Rams skins dyed red, and the covering of Badgers skins, and the covering of hyssop,

35. The Arke of the Testimonie, and the barres thereof, and the Mercyseat,

36. The Table, with all the instruments thereof, and the shewbread,

37. The pure candlesticks, the lamps thereof, even the lamps set in order, and all the instruments thereof, and the oyle for light,

38. Also the golden altar and the anoynting oyle, and the sweet incense, and the hanging

e Which was next vnder the Ephod, f Where he should put thero his head.

Chap. 28. 33.

Chap. 28. 42.

Chap. 28. 36.

Chap. 27. 28.

g So called, because it hanged before the Mercyseat, and covered it from sight, chap. 35. 12. h Or, which Aaron dressed and refreshed with oyle every morning, Chap. 30. 7.

the covering of the Arke, the Mercyseat, the Table, and such.

Chap. 28. 9. That is, of velvet and embroidery workman.

Or a figure, which some authors write that it meaneth of the head of Lyncx. That is, every one had his name written in a pe.

made the t of the Chap. 39.

39. 19.

hanging of the Tabernacle doors.

39 The brazen Altar with his grate of brass, his bars, and all his instruments, the Laver and his foot.

40 The curtains of the Court with his pillars, and his sockets, and the hanging to the court gate, and his cordes, and his pins, and all the instruments of the service of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serve in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to every point that the Lord commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and behold, they had done it as the Lord had commanded: so had they done: and Moses blessed them.

#### CHAP. XL

2 The Tabernacle with the appurtenances is reared up. 34 The glory of the Lord appeareth in the cloud covering the Tabernacle.

Then the Lord spake unto Moses, saying,

2 In the first day of the first moneth, in the very first of the first moneth shalt thou see by the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and cover the Arke with the baile.

4 Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the candlesticks, and light his lampes.

5 And thou shalt set the incense Altar of gold before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Laver betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the Court rounde about, and hang by the hanging at the Court gate.

9 After, thou shalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.

11 Also thou shalt anoynt the Laver, and his foot, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes into the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister unto me in the Priests office.

14 Thou shalt also bring his sonnes, and

clothe them with garments.

15 And shalt anoint them as thou diddest anoynt their father, that they may minister unto me in the Priests office: for their anoynting makes them: that the Priesthood shall be inheriting unto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 Thus was the Tabernacle reared up by the first day of the first moneth in the second year.

18 Then Moses reared by the Tabernacle and fastened his sockets, and let up the boards thereof, and put in the barres of it, and reared up his pillars.

19 And he spread the covering over the Tabernacle, and put the covering of that covering on the above it, as the Lord had commanded Moses.

20 And he took and put the Testimonie in the Arke, and put the barres in the rings of the Arke, and let the Testimonie on his upon the Arke.

21 And he brought also the Arke into the Tabernacle, and hanged by the covering baile, and covered the Arke of the Testimonie, as the Lord had commanded Moses.

22 Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the baile.

23 And he set the bread in order before the Lord, as the Lord had commanded Moses.

24 Also he put the Candlesticks in the Tabernacle of the Congregation, and set against the Table toward the Southside of the Tabernacle.

25 And he lighted the lampes before the Lord, as the Lord had commanded Moses.

26 Moreover, he set the golden altar in the Tabernacle of the Congregation before the baile.

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 Also he hanged by the baile at the doore of the Tabernacle.

29 After, he set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.

30 Likewise he set the Laver betweene the Tabernacle of the Congregation and the Altar, and put water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, he reared by the court rounde about the Tabernacle and the Altar, a hanging by the baile at the Court gate: so Moses finished the worke.

34 Then the cloude covered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle.

i Signifying, that in Gods matters man may neither add nor diminish.  
k Praised God for the peoples diligence, & praised for them.

a After that Moses had beene fourtie dayes and fourtie nights, that is, from the beginning of August to the tenth of September, he came downe and caused this worke to be done, which being finished, was set up in Abib, which moneth conteineth halfe March and halfe April.  
\* Reade Chap. 26. 35.

b That is, the altar, or perfume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuary and the Court.

f This is the Priesthood, the ceremony, which was Christs anoynting.  
Num. 1. 9. c After that came out of Egypt, Num.

f This is the Priesthood, the ceremony, which was Christs anoynting.  
chap. 31. 10. 34. 35.

Chap 35. 10.

|| Or, set up.

g Between the Sanctuary and the Court.

Num. 2. 1. King, 1. 10.

because of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

36. Thus when the cloud ascended by night, the Tabernacle, the children of Israel went forward in all their journeys.

## The third booke of Moses, called Leuiticus.

### THE ARGUMENT.

God daily by most singular benefices declared himselfe to be mindful of his Church: so he would not that they should have any occasion to trust either in themselves, or to depend upon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and religion. Therefore he ordained diuers kinds of oblations and sacrifices, to allure them of forgiveness of their offences (if they called them true faith and obedience.) Also he appointed their Priests and Leuites, their apparel, office, conuocation and portion: he shewed what feasts they should observe, and in what times. Moreover, he declared by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because they should giue no place to their owne iniquities (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beasts they should offer and eate: what diseases were contagious & to be avoided; what order they should take for all manner of filthines and pollution to purge it: whose companie they should flee: what marriages were lawfull and what pollicke lawes were profitable. Which things declared, he promised fauour and blessing to them that keepe his lawes, and threatened his curse to them that transgressed them.

### CHAP. I.

2. Of burnt offering for particular persons. 3. 4. and 14. The manner to offer burnt offerings, as well of bullockes, as of sheepe and birds.

**N**OW to the Lord called Moyses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2. Speak vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, yett shall offer your sacrifice of cattell, as of oxen, and of the sheepe,

3. If his sacrifice be a burnt offering of the heere, hee shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the Tabernacle of the Congregation before the Lord.

4. And hee shall put his hand vpon the head of the burnt offering, and it shall be accepted to the Lord, to be his atonement.

5. And hee shall kill the bullocke before the Lord, and the Priest's Arons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

6. Then shall hee lay the burnt offering, and cut it in pieces.

7. So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in vnder vpon the fire.

8. When the Priest's Arons sonnes shall lay the pieces in order, the head and the haire vpon the wood, that is in the fire which is vpon the altar.

9. But the inward thereof and the legs thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete savour vnto the Lord.

10. And if his sacrifice for the burnt offering be of the flocke, of the sheepe, or of the goates, he shall offer a male without blemish,

37. But if the cloud ascendeth not, then they journeyed, so not till the day that it ascendeth.

38. For the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

b Thus the presence of God preferred and guided them night and day till they came to the land promised.

11. And hee shall kill it on the North side of the altar, before the Lord, and the Priest's Arons sonnes shall sprinkle the blood there round about vpon the altar.

12. And he shall cut it in 3 pieces, separating his head and his haire, and the Priest shall lay them in order vpon the wood that is in the fire which is in the altar.

13. But he shall wash the inward parts, and the legges with water, and the Priest shall offer the whole, and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete savour vnto the Lord.

14. And if his sacrifice be a burnt offering to the Lord, of the turtles, then hee shall offer his sacrifice of the turtle doves, or of the young pigeons.

15. And the Priest shall bring it vnto the altar, and wring the neck of it alunder, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

16. And he shall plucke out his maw with his feathers, and cast them before the altar on the East part in the place of the ashes.

17. And he shall cleane it with his wings, but not diuided alunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete savour vnto the Lord.

### CHAP. II.

1. The manner offering a after three sorts: of fine flour, of wheat, and of bread baked, and of oyle in the ear.

2. And when any will offer a meate offering vnto the Lord, his offering shall be of fine flour, and he shall put oyle vpon it, and put incense thereon.

3. And shall bring it vnto Arons sonnes the Priest's, & he shall take thence his hand full of the flour, & of the oyle with all the incense, the Priest shall burne it for a memorial vpon the altar: for it is an offering made by fire for a sweete savour vnto the Lord.

3. \* But

g Reade verse 9. h Before the altar of the Lord.

i Ebr. into his pieces. || Or, fat.

i The Hebrew word signifies to pinch off with the nail.

|| Or, strained, or pressed.

k On the side of the court gate in the pannes, which Roode with ashes, Exo. 17. 3.

a Because the burnt offering could not be without the meate offering.

b The Priest.

c To signify that God remembereth him that offereth.



# Of the meate offering.

# Leuiticus.

# peace offerings, Offering

Eccles. 7. 31.

d Therefore none could eate of it but the Priests.

e Which is a gift offered to God to pacifie him.

Verse 2.  
Exod. 29. 18.

f That is, fruites which are sweete as honie, ye may offer.

g But reserved for the Priests.

Mar. 9. 49.  
h Which they were bound (as by a covenant) to vie in all sacrificies, Num. 18. 19.

z. Chron. 13. 5.  
i. Ezek. 43. 34. or, it meaneth a sure and pure covenant.

Chap. 23. 14.

|| Or, full cares: for the word significeth a fruitful field. Reade 2. Thro. 26. 10. in the note g.

a A sacrifice of thanksgiving, offered for peace and prosperitie, either generally or particularly.

b One part was burnt, another was to the priests, and the third to him that offered. Exod. 29. 22.

3 But the remnant of the meate offering shall be Aarons and his sonnes: for it is a most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the oven, it shall be an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anointed with oyle.

5 ¶ But if thy meate offering be an oblation of the frying panne, it shall be of fine flour unleavened, mingled with oyle.

6 And thou shalt part it in pieces, and poure oyle thereon: for it is a meate offering.

7 ¶ And if thy meate offering be an oblation made in the cauldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) unto the Lord, and shall present it unto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offering a memoriall of it, and shall burne it upon the altar: for it is an oblation made by fire for a sweete savour unto the Lord.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is a most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer unto the Lord, shall be made without leaven: for ye shall neither burne leaven nor bone in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruites ye shall offer them unto the Lord, but they shall not be burnt upon the altar for a sweete savour.

13 ¶ All the meate offerings also shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meate offering, but upon all thine oblations thou shalt offer salt.

14 ¶ If then thou offer a meate offering of the first fruites unto the Lord, thou shalt offer for thy meate offering of the first fruites, eares of come dried by the fire, and wheate beaten out of the sgreene eares.

15 After, thou shalt put oyle upon it, & lay incense thereon: for it is a meate offering.

16 And the Priest shall burne the memoriall of it, even of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering unto the Lord made by fire.

## CHAP. III.

1 The manner of peace offerings, and heafts for the same. 17 The sacrifices may neither eat for nor blood.

¶ If he will offer of the young, (whether it be male or female) hee shall offer such as is without blemish before the Lord.

2 And shall put his hand upon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood upon the altar round about.

3 So he shall offer part of the peace offerings as a sacrifice made by fire unto the Lord, even the fat that covereth the inward parts, and all the fat that is upon the inward parts.

4 Yet shall also take away the two kid-

neys, the fat that is on them, and upon the flanks, and the fat on the liver with the kidneys.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering which is upon the wood, that is upon the fire: this is a sacrifice made by fire for a sweete savour unto the Lord.

6 ¶ If his oblation be a peace offering, whether it be male or female, hee shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord.

8 And lay his hand upon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about upon the altar.

9 After, of the peace offerings he shall offer an offering made by fire unto the Lord: he shall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that covereth the inward parts, & all the fat that is upon the inward parts.

10 Also he shall take away the two kidneys, with the fat that is upon them, and upon the flanks, and the hall upon the liver with the kidneys.

11 Then the Priest shall burne it upon the altar, as the meate of an offering made by fire unto the Lord.

12 ¶ If his offering be a goat, then shall he offer it before the Lord.

13 And shall put his hand upon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aarons shall sprinkle the blood thereof upon the altar round about.

14 Then he shall offer thereof his offering, even an offering made by fire unto the Lord, the fat that covereth the inward parts, and all the fat that is upon the inward parts.

15 Also he shall take away the two kidneys, and the fat that is upon them, and upon the flanks, and the hall upon the liver with the kidneys.

16 So the Priest shall burne them upon the altar, as the meate of an offering made by fire for a sweete savour: all the fat is the Lords.

17 This shall be a perpetual ordinance for your generations, throughout all your dwellings, so that ye shall eat neither fat nor blood.

## CHAP. IIII.

1 The offering for sins done of ignorance, for the Priest, 13 The Congregation, 25 The rulers, 27 And the people in generall.

¶ When the Lord spake unto Moses,

2 ¶ Spake unto the children of Israel, saying, All ye shall sinne through ignorance, in any of the commandments of the Lords, (which I have not to be done) but shall doe contrary to any of them.

3 If the Priest that is anointed do sin (according to the sinne of the people) then shall he offer for his sinne which he hath sinned, a young bullocke without blemish unto the Lord for a sinne offering.

|| Or, the children are the sinners.

c In the offering it is different, either male or female, but burnt offerings only the male here can be offered as but in the offering the might: all was consumed with fire, as the peace offering but a part. d The burnt offering was consumed of the offering made by fire, by the inward parts, the flesh, the breast, and two chanes, the marrow, the Priest, the rest he offered.

Verse 4. e Meaning the Name of the offering, Chap. 13. Chap. 23. f By eating was meant carnall, and blood eating was signified cruelty.

Gen. 9. 4. 17. 14.

g For people not to be hands, it was that they should be able to do the will of God.

h For people not to be hands, it was that they should be able to do the will of God.

i For people not to be hands, it was that they should be able to do the will of God.

j For people not to be hands, it was that they should be able to do the will of God.

k For people not to be hands, it was that they should be able to do the will of God.

l For people not to be hands, it was that they should be able to do the will of God.

m For people not to be hands, it was that they should be able to do the will of God.

Hereby confessing that he deserved the same punishment, which the Lord suffered. Which was between the holiest of all, and the Sanctuary. Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the Court.

chap. 5. 9.

Exod. 29. 19.

Exod. 29. 19.

Exod. 29. 19.

Exod. 29. 19.

Heb. 13. 11.

The multitude executed not the same, but all have sinned, they must all be punished.

chap. 5. 3. 4.

For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did in the name of all the congregation.

Or the Priest.

Or, make a perfume with it.

4. And hee shall bring the bullocke unto the door of the Tabernacle of the Congregation before the Lord, and shall put his hand upon the bullockes head, and kill the bullocke before the Lord.

5. And the Priest that is anoynted, shall take of the bullockes blood, and bring it unto the Tabernacle of the Congregation.

6. Then the Priest shall dip his finger in the blood, and sprinkle all the blood seven times before the Lord, before the vail of the Sanctuary.

7. The Priest also shall put some of the blood before the Lord, upon the hornes of the Altar of Sweet incense, which is in the Tabernacle of the Congregation: then shall he pour at the rest of the blood of the bullocke at the foot of the altar of burnt offering, which is at the door of the Tabernacle of the Congregation.

8. And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that covered the inward, and all the fat that is about the inward.

9. Hee shall take away also the two kidneys, and the fat that is upon them, and upon the flaukes, and the kail upon the liver with the kidneys.

10. As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them upon the altar of burnt offering.

11. But the skin of the bullocke, and all his flesh, with his head, and his legges, and his inward, and his dung (shall) hee beare out.

12. So he shall carie the whole bullock out of the holte, unto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out shall he be burnt.

13. And if the whole Congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the commandments of the Lord which should not be done, and haue offended:

14. When the sinne which they haue committed shall be known, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15. And the Elders of the Congregation shall put their hands upon the head of the bullocke before the Lord, and he shall kill the bullocke before the Lord.

16. Then the Priest that is anoynted, shall bring of the bullockes blood into the tabernacle of the Congregation.

17. And the Priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, even before the vail.

18. Also he shall put some of the blood upon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall hee pour all the rest of the blood at the foot of the altar of burnt offering, which is at the door of the Tabernacle of the Congregation.

19. And he shall take all his fat from him, and burne it upon the altar.

20. And the Priest shall doe with this bullocke, as he did with the bullocke for his sin: so shall hee doe with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21. For he shall carie the bullocke without the holte, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22. And when a ruler shall sinne, and doe through ignorance against any of the commandments of the Lord his God, which should not be done, and shall offend,

23. If one shew unto him his sinne, which he hath committed, then shall hee bring for his offering, an he goat without blemish,

24. And shall lay his hand upon the head of the he goat, and kill it in the place where hee should kill the burnt offering before the Lord: for it is a sinne offering.

25. Then the Priest shall take of the blood of the sinne offering with his finger, and put it upon the hornes of the burnt offering altar, and shall pour the rest of his blood at the foot of the burnt offering Altar.

26. And shall burne all his fat upon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.

27. Likewise if any of the people of the land shall sinne through ignorance in doing against any of the commandments of the Lord, which should not be done, and shall offend,

28. If one shew him his sinne which hee hath committed, then shall hee bring for his offering a hee goat without blemish for his sinne which hee hath committed,

29. And hee shall lay his hand upon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30. Then the Priest shall take of the blood thereof with his finger, and put it upon the hornes of the burnt offering altar, and pour all the rest of the blood thereof at the foot of the altar.

31. And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it upon the altar for a sweet sauer unto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32. And if hee bring a lambe for his sinne offering, hee shall bring a female without blemish,

33. And shall lay his hand upon the head of the sinne offering, and he shall slay it for a sinne offering in the place where hee should kill the burnt offering.

34. Then the Priest shall take of the blood of the sinne offering with his finger, and put it upon the hornes of the burnt offering altar, and shall pour all the rest of the blood thereof at the foot of the altar.

35. And hee shall take away all the fatte thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it upon the altar: wity the oblations of the Lorde made by fire, and the Priest

Or, the male goat of the field. That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

i Wherein hee represented Iesus Christ. Or, private person.

Or, the female of the goats. k Reade verse 24.

Exod. 29. 18.

l Meaning, that the punishment of his sinne should be laide upon that beast, or that he had received althings of God, and offered this willingly. m Or, besides the burnt offerings, which were daily offered to the Lord.

# The offering for a rash vow,

# Leuiticus. and for finnes done of knowles,

**Priest that make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiven him.**

## CHAP. V.

**1** Of him that testifieth not the truth, if hee hear another swear falsely. **4** Of him that voweth rashly. **15** Of him that by ignorance withdraweth any thing dedicate to the Lord.

**1** Ebr. a soule.  
**1** Or, if the Judge hath taken an oath of any other.  
**a** Whereby it is commanded to beare witness to the truth, and disclose the iniquitie of the vngodly.

**A**ld if any haue sinned, that is, if he haue heard the voice of an oath, and he can be a witness, whether he hath seene or knowen of it, if he doe not utter it, hee shall beare his iniquitie :

**2** Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended :

**3** Either if he touch any vncleannesse of man (whatsoever vncleannesse it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned :

**4** Either if any sweare, and pronounce with his lips to do euill, or to do good (whatsoever it be that a man shall pronounce with an oath) and it be hidde from him, and after knoweth that hee hath offended in one of these points,

**5** When hee hath sinned in any of these things, then hee shall confesse that hee hath sinned therein.

**6** Therefore shall hee bring his trespass offering vnto the Lord for his sinne which he hath committed, euen a female from the flock be it a lambe, or a hee goate, for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

**7** But \* if hee bee not able to bring a sheepe, hee shall bring for his trespass which hee hath committed, two turtle doves, or two yong pigeons vnto the Lord, once for a sinne offering, and the other for a burnt offering.

**8** So hee shall bring them vnto the Priest, who shall offer the sinne offering first, and wiping the nocke of it asunder, but not pluck it cleane off.

**9** And hee shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall hee shew at the tooke of the altar : for it is a sinne offering.

**10** Also hee shall offer the second for a burnt offering, as the manner is : so shall the Priest make an atonement for him, (for his sinne which hee hath committed) and it shall be forgiven him.

**11** \* But if hee be not able to bring two turtle doves, or two yong pigeons, then hee shall bring for his offering the tenth part of an Ephah of fine flour for a sinne offering, hee shall put none oyle thereto, neither put any incense thereon : for it is a sinne offering.

**12** Then shall hee bring it to the Priest, and the Priest shall take his handfull of it, for the remembrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire : for it is a sinne offering.

**13** So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these points, and it shall be forgiven him and hee remaine shall be the Priest, as the meate offering.

**14** And the Lord spake vnto Moses, saying,

**15** If any person transgresseth and sinne through ignorance, by taking away things consecrated vnto the Lord, hee shall then bring for his trespass offering vnto the Lord a ram without blemish out of the flocke, worth two shekels of silver \* by thy estimation after the shekel of the Sanctuary for a trespass offering.

**16** So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the sixt part more thereto, and giue it vnto the Priest : to the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

**17** \* Also if any sinne and \* do against any of the Commandements of the Lord, which ought not to be done, and know not, and sinne, and beare his iniquitie,

**18** Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth \* two shekels for a trespass offering vnto the Priest : and the Priest shall make an atonement for him concerning his ignorance wherein hee erred, and was not ware : so it shall be forgiven him.

**19** This is the trespass offering for the trespass committed against the Lord.

## CHAP. VI.

**6** The offering for finnes which are done willingly. **9** The Law of the burnt offerings. **13** If hee fire must abide surmors upon the altar. **14** The Lawe of the meate offering. **20** The offering of Aaron, and his sonnes.

**A**ld the Lord spake vnto Moses, saying,

**2** If any sinne, and commit a trespass against the Lord, and cometh vnto his neighbour that which was taken him to keepe, or that which was put to him of trust, or doth by robbery, or by violence oppress his neighbour,

**3** Or hath found that which was lost, & denieth it, and sweareth falsely, \* for any of these things that a man doeth, wherein hee sinneth :

**4** When I say, he thus sinneth and trespasseth, hee shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the lost thing which hee found,

**5** Or if hee sweareth he hath sworne falsely, hee shall then restore it in the whole \* summe, and shall adde the sixt part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

**6** Also hee shall bring for his trespass vnto the Lord, a ramme without blemish out of the flocke in thy estimation worth two shekels for a trespass offering vnto the Priest.

**7** And the Priest shall make an atonement for him before the Lord, and it shall be forgiven

**g** Ascending the first fruit tithes due to the Priests and Leuites.  
**h** By the estimation of the priest.  
**Chap. 17. 12.**

**Chap. 1. 1.**  
**i** That sinners remembre that he hath sinned, when his conscience doth accuse him.  
**Exod. 30. 11.**  
**k** Els it bin against God come of malice he must die.  
**Num. 15. 30.**

**a** To bestow occupie forth vic of him the gaue it.  
**b** By any oile or unlawfull meanes.  
**Num. 5. 6.**  
**c** Wherein cannot but sin or, wherein man accuseth himself to himselfe perjurie or like thing.  
**Num. 5. 9.**

**Chap. 5. 15.**

**b** Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.  
**c** Which haue bene mentioned before in this Chapter.

**1** Ebr. if his hand cannot touch, meaning for his powerie.

**Chap. 1. 15.**

**1** Or, powered.

**1** Or, according to the Law.  
**d** Or declare him to be purged of that sinne.  
**Verse 7.**

**e** Which is a boure potell.  
**f** As in the meate offering.  
**Chap. 2. 1.**

**Chap. 2. 2.**

**Chap. 4. 35.**





cake for an house offering unto the Lord, and it shall be the Priest's that sprinkled the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leave nothing thereof until the morning.

16 But if the sacrifice of his offering be a woman, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth unto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, hee shall not be accepted that offereth it, neither shall it be reckoned unto him, but shall be an abomination: therefore the person that eateth of it, shall beare his iniquitie.

19 The flesh also that toucheth any unclean thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, having his uncleanesse upon him, even the same person shall be cut off from his people.

21 Moreover, when any toucheth any unclean thing, as the uncleanness of man, or of an unclean beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth unto the Lord, even that person shall be cut off from his people.

22 Again the Lord spake unto Moses, saying,

23 Speake unto the children of Israel, and say, Ye shall eate no fat of beevies, nor of sheepe, nor of goates:

24 Yet the fat of the dead beast, and the fat of that, which is tame with beastes, shall be occupied to any use, but yee shall not eate of it.

25 For whosoever eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, even the person that eateth, shall be cut off from his people.

26 Neither shall yee eate any blood, either of foule, or of beast in all your dwellings.

27 Every man that eateth any blood, even the same person shall be cut off from his people.

28 And the Lord talked with Moses, saying,

29 Speake unto the children of Israel, and say, He that offereth his peace offerings unto the Lord, shall bring his gift unto the Lord of his peace offerings:

30 His hands shall bring the offerings of the Lord made by fire: even the fat with the breast shall he bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burne the fat upon the altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee give unto the Priest for an house offering, of your

peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall have the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted up, have I taken of the children of Israel, even of their peace offerings, and have given them unto Aaron the Priest, and unto his sonnes by a statute for ever from among the children of Israel.

35 This is the anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when hee presented them to serve in the Priests office unto the Lord.

36 The which portions the Lord commanded to give them in the day that he anointed them from among the children of Israel, by a statute for ever in their generations.

37 This is also the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the peace offerings:

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts unto the Lord in the wilderness of Sinai.

## CHAP. VIII

13 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

Afterward the Lord spake unto Moses, saying,

2 Take Aaron and his sonnes with him, and the garments and the anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of unleavened bread.

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd unto the company, This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put upon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the bordered garbe of the Ephod, and bound it unto him therewith.

8 After, he put the breast plate thereon, and put in the breast plate the Urim and the Thummim.

9 Also hee put the miter upon his head, and put upon the miter on the forefront the golden plate, and the holy crowne, as the Lord had commanded Moses.

10 Nowe Moses had taken the anointing oyle, and anointed the Tabernacle, and all that was therein, and sanctified them,

n That is, his privilege, and portion.

o Which sacrifice was offered when the Priests were consecrated, Exodus 29.

Exod. 28. 1, 4  
Exod. 31. 2, 4

Exod. 29. 4

Exod. 28. 38.  
a So called, because this description, Holiness to the Lord, was graven in it.  
b That is, the Holiest of all, the Sanctuary, and the Court.

II And

d If he make a vow to offer for els the flesh of the peace offerings must be eaten the same day.

i The sin wherefore he offered, shall remaine, k After it be sacrificed.

l Of the peace offering, that is Chap. 15. 3.

Chap. 3. 17.

Gen. 9. 4. Chap. 37. 14.

m And should not send it by another. Exod. 29. 34.

11 And sprinkled thereof vpon the altar seven times, and anoynted the altar, and all his instruments, and the lauer, and his foot, to sanctifie them.

12 And he powred of the anoynting oyle vpon Aarons head, and anoynted him, to sanctifie him.

13 After, Moyses brought Aarons sonnes, and put coats vpon them, and girded them with girdles, & put bonnets vpon their heads, as the Lord had commanded Moyses.

14 Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moyses slew him, and tooke the blood, which hee put vpon the hornes of the altar round about with his finger, and purged the altar, and powred the rest of the blood at the foot of the altar: so he sanctified it, to make reconciliation vpon it.

16 Then he tooke all the fat that was vpon the inward, and the kail of the liuer, and the two kidneis with their fat, which Moyses burned vpon the altar.

17 But the bullocke and his hide, and his flesh, and his dung, hee burnt with fire without the holte, as the Lord had commanded Moyses.

18 Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moyses killed it, and sprinkled the blood vpon the altar round about.

20 And Moyses cut the ramme in peeces, and burnt the head with the peeces, and the fat,

21 And washed the inward, and the legs in water: so Moyses burnt the ramme every whit vpon the altar: for it was a burnt offering for a sweet sauour, which was made by fire vnto the Lord, as the Lord had commanded Moyses.

22 After, hee brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their hands vpon the head of the ramme.

23 Which Moyses slew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, & vpon the great toe of his right foot.

24 Then Moyses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right feet, and Moyses sprinkled chere of the blood vpon the altar round about.

25 And hee tooke the fat and the rumpe, and all the fat that was vpon the inward, and the kail of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also hee tooke of the baskett of the unleavened bread that was before the Lord, one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So hee put all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moyses tooke them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweet sauour which were made by fire vnto the Lord.

29 Likewise Moyses tooke the hest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moyses' portion, as the Lord had commanded Moyses.

30 Also Moyses tooke of the anoynting oyle, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him, so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 Afterward Moyses said vnto Aaron and his sonnes, Seeke the flesh at the doore of the Tabernacle of the Congregation, and there eat it with the bread that is in the baskett of consecrations, as I commanded, laying, Aaron and his sonnes shall eat it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations bee at an end: for seven dayes, said the Lord, shall hee consecrate you.

34 As he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seven dayes, and shall keepe the watch of the Lord, that yee die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moyses.

CHAP. IX.

8 The first offerings of Aaron, 23 Aaron blest the people. 23 The gloria of the Lord is shewed. 24 The fire cometh from the Lord.

And in the eighth day Moyses called Aaron and his sonnes, and the Elders of Israel:

2 Then hee said vnto Aaron, Take thee a yong calfe for a sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goat for a sinne offering, and a calfe, and a lambe, both of a yeece olde, without blemish, for a burnt offering.

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 Then they brought that which Moyses commanded before the Tabernacle of the Congregation, and all the assembly stood neere and stood before the Lord.

6 For Moyses had sayde, This is the thing which the Lord commanded that yee should

Exod. 29. 16.

g At the doore of the court, Exod. 29. 32. chap. 24. 9.

Exod. 29. 35. 1 Ebr. fill your hands. || Or, as I haue done.

h By commission giuen to Moyses.

a After: their consecration: for the seven dayes before, the Priests were consecrate. Exod. 29. 1. b Aaron entred into the possession of the Priesthood & offereth the foure principall sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meate offering.

c Before the Altar, where his glorie appeared.

Exod. 45. 15. of 133. 2.

Exod. 29. 1. chap. 2. 9.

e Of the burnt offering.

d To offer for the finnes of the people.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skin, Chap. 7. 8.

Exod. 29. 31.

f Moyses did this because that the Priests were not yet established in their office.

Exod. 29. 24.



CHAPTER X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

should doe, and the glorie of the Lord shal appeare vnto you)

7 Then Moses said vnto Aaron, Draw neere to the altar, and offer thy inne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dypt his finger in the blood, and put it vpon the hornes of the altar, and powdered the rest of the blood at the foote of the altar.

10 But the fat and the kidneys, and the kal of the liuer of the sinne offering, he burnt vpon the altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the holte.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwardes and the legs, & burnt them vpon the burnt offering on the altar.

15 ¶ Then he offered the peoples offering, and tooke a goat, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and beside the burnt sacrifice of the morning, hee burnt this vpon the altar.

18 He slew also the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which hee sprinkled vpon the altar round about.

19 Altho the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwardes and the kidneys, and the kal of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

21 But the breasts and the right shoulder Aaron tooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift up his hand toward the people, and blessed them, and came downe from offering of the inne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, and the glorie of the Lord appeared to all the people.

24 And there came a fire out from the Lord, & consumed vpon the altar the burnt offering and the fat: which when all the people saw, they gaue thanks, and fell on their faces.

But Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense thereupon, and offered strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Elziel, the vncle of Aaron, and said vnto them, Come neere, carrie your brethren from before the Sanctuarie out of the holte.

5 Then they went and carryed them in their coates out of the holte, as Moses had commanded.

6 After Moses said vnto Aaron, and vnto Eleazar and Itamar his sonnes, ¶ Couer not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel beholde the burning which the Lord hath kindled.

7 And doe not yett out from the doore of the Tabernacle of the Congregation, lest ye die: for the anoynting oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine neyther drinke, thou, nor thy sonnes with thee, when yett come into the Tabernacle of the Congregation, lest ye die: this is an ordinance for euer throughout your generations.

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane.

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the hand of Moses.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar & to Itamar his sonnes that were left, Take the meate offering that remaineth of the offerings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy.

13 And ye shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offerings of the Lord, made by fire: for so I am commanded.

14 Also the shaken breast and the heeme shoulder shall ye eate in a cleane place: thou and thy sonnes, and thy daughters with thee: for they are giuen as thy duetie and thy sonnes duetie of the peace offerings of the children of Israel.

15 The heeme shoulder, and the shaken breast shal they bring with the offerings made by fire of the fat, to shake it to and fro before

Numb. 3. 4. & 6. 1. 1. Chron. 23.

a Not taken of the altar, which was sent from heauen, and consumed till the captiuitie of Babylon.

b I will punish them that serue me otherwise then I haue commanded, inspiring the chiefe, that the people may feare and praye my iudgements.

c As though lamented for them, preferring your carnall affection to Gods iust iudgement.

d In destruction Nadab and Abihu the chiefe menacing the rest, except hee repent.

¶ Or, drinke me maketh dim

¶ Or, communicate Exod. 29. 24. ¶ Or, wherein is vncleane.

e For them and should be the peace offerings might be brought to the families, so that their daughters might eate of the offerings, as also of the offerings of first fruits, the first borne, the Easter lambe.

Reade Chap. 22. 13.

¶ Or, right before

d Reade for the vnderstanding of this place, Hebr. 5. 3. and 7. 27.

e That is, hee laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 23.

Exod. 29. 38.

g Of the bullock and the ramme. h Because the altar was neere the Sanctuarie which was the vpper end, therefore he is said to come neere wine.

i Or, prayed for the people.

1. Mar. 2. 8.

Gen. 4. 4.

1. king. 18. 38.

2. Chron. 7. 1.

2. Mar. 2. 10. 11.

¶ Or, gaue a shout for vs.

before the Lord, and it shall be thine and thy  
sonnes with thee by a lawe for euer, as the  
Lord hath commanded.

2. Mac. 2. 11.

f And not con-  
sumed, as Nadab  
and Abihu,

Chap. 6. 2. 6.

g That is, Nadab  
and Abihu.  
h Moses bare  
with his infirmi-  
tie, considering  
his great sorrow,  
but doth not  
leave an example  
to forgive them  
that maliciously  
transgresse the  
commandement  
of God.

16 ¶ And Moses brought the goat that  
was offered for sinne, and for, it was burnt:  
therefore hee was angry with Eleazar and  
Ithamar the sonnes of Aaron, which were  
left alive, saying,

17 Wherefore haue ye not eaten the sinne  
offering in the holy place, seeing it is most  
holy? and God hath giuen it you, to beare the  
iniquitie of the Congregation, to make an  
attonement for them before the Lord.

18 Behold, y blood of it was not brought  
within the holy place: ye should haue eaten it  
in the holy place, as I commanded.

19 And Aaron said vnto Moses, Behold,  
this day I haue offered their sinne offer-  
ing, & their burnt offering before the Lord,  
and such things as thou knowest are come vnto  
me: If I had eaten the sinne offering to  
day, should it haue bene accepted in the sight  
of the Lord?

20 So when Moses heard it, hee was  
content.

### CHAP. XI.

2 Of beasts, fishes, and birds, which be cleane &  
which be vncleane.

After, the Lord spake vnto Moses and  
Aaron, saying vnto them,

2 Speake vnto the children of Israel,  
and say, These are the beasts which ye  
shall eat, among all the beasts that are on  
the earth.

3 Whosoever parteth the hoofe, and is  
clouen footed, and cheweth the cud among  
the beasts, that shall ye eat:

4 But of them that chew the cud, or de-  
uide the hoofe onely, of them ye shall not  
eat: as the camell, because he cheweth the  
cud, and diuideth not the hoofe, hee shall be  
vncleane to you.

5 Likewise the cony, because he cheweth  
the cud and diuideth not the hoofe, hee shall be  
vncleane to you.

6 Also the hare, because hee cheweth the  
cud, and diuideth not the hoofe, hee shall be  
vncleane to you.

7 And the swine, because he parteth the  
hoofe and is clouen footed, but cheweth not  
the cud, hee shall be vncleane to you.

8 Of their flesh shall ye not eat, & their  
carkeis shall ye not touch: for they shall be  
vncleane to you.

9 ¶ These shall ye eat, of all that are in  
the waters: whatsoeuer hath finnes and  
scales in the waters, in the seas, or in the ri-  
uers, them shall ye eat.

10 But all that haue not finnes nor scales  
in the sea, or in the riuers, of all that mo-  
ueth in the waters, and of all liuing things  
that are in the waters, they shall be an abomi-  
nation vnto you.

11 They, I say, shall be an abomination  
to you: ye shall not eat of their flesh, but shall  
abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales  
in the waters, that shall be abomination vnto  
you.

13 ¶ These shall ye haue also in abomi-  
nation among the foules, they shall not be eaten:

for they are an abomination, the eagle, and  
the goshauke, and the osprey:

¶ Or, Gryphon, as  
is in the Greeke.

14 Also the vulture, and the kite after his  
kinde,

15 And all Ravens after their kind:

16 The ostrich also, and the night crowe,  
and the leamew, and the hauke after his  
kinde:

¶ Or, Cuckow.

17 The little owle also, and the cormorant,  
and the great owle.

18 Also the red hanker, and the pelican, and  
the swanne:

¶ Or, Porphyrie.

19 The stoike also, the heron after his  
kind, and the lapwing, and the bakke:

20 And euery foule that creepeth and go-  
eth vpon all foure, such shall be an abomi-  
nation vnto you.

21 Per these shall ye eat: of euery foule  
that creepeth & goeth vpon all foure, which  
I haue their feete and legs all of one to leape  
withall vpon the earth,

¶ Or, haue no bow-  
ings on their feete.

22 Of them ye shall eat these, the gra-  
hopper after his kind, and the heolean af-  
ter his kinde, the bargot after his kind, and  
the bagab after his kind.

f These were  
certaine kindes  
of grahoppers,  
which are not  
now properly  
knowne.

23 But all other foules, that creep and  
haue foure feete, they shall be abomination vnto  
you.

24 For by such ye shall be polluted: who-  
soeuer toucheth their carkeis, shall be vn-  
cleane vnto the eueniug.

25 Whosoever also beareth of their car-  
keis, shall wash his clothes, and be vncleane  
vntill euen.

g Out of the  
campe.

26 Euery beast that hath clawes di-  
uided, and is not clouen footed, nor cheweth  
the cud, such shall be vncleane vnto you:  
euery one that toucheth them, shall be vn-  
cleane.

¶ Or, hath not his  
foote clouen in  
two.

27 And whatsoeuer goeth vpon his  
pawes among all manner beastes that goeth  
on all foure, such shall be vncleane vnto you:  
whoso doth touch their carkeis, shall be vn-  
cleane vntill the euen.

28 And he that beareth their carkeis, shall  
wash his clothes, and be vncleane vntill the  
euen: for such shall be vncleane vnto you.

29 ¶ Also these shall be vncleane to you a-  
mong the things that creep and moue vpon  
the earth, the weasel, and the mouse, and the  
frog after his kinde:

h The greene  
frogge that sit-  
teth on the  
bushes.

30 Also the rat, and the lizard, and the  
chameleon, and the scellio, and the mofle.

¶ Or, Crocodile.

31 These shall be vncleane to you among  
all that creep: whosoever doth touch them  
when they be dead, shall be vncleane vntill the  
euen.

32 Also whatsoeuer any of the dead car-  
keis of them doth fall vpon, shall be vn-  
cleane, whether it be vessell of wood, or ray-  
ment of skin, or sacke: whatsoeuer vessell  
it bee that is occupied, it shall be put in the  
water as vncleane vntill the euen, and so bee  
purified.

i As a bottell  
or bagge.

33 But euery earthen vessell wherinto  
any of them falleth, whatsoeuer is therein  
shall be vncleane, and ye shall breake it.

Chap. 6. 2. 8.

34 All meate also that shall be eaten, if a-  
ny such water come vpon it, shall be vncleane:  
and all drinke that shall be drunke in all  
such

f 4

such vessels shall be vncleane.

35 And every thing that their carkeis fall vpon shall be vncleane: the fornace or the pot shall be broken: for they are vncleane, and haue vncleane vnto you.

36 Yet the fountaines and welles where there is plenty of water shall be cleane: but that which toucheth their carkeis shall be vncleane.

37 And if there fall of their dead carkeis vpon any seede, which beth to be sowne, it shall be vncleane.

38 But if any water be powred vpon the seed, and there fall of their dead carkeis thereon, it shall be cleane vnto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof shall be vncleane vntill the euen.

40 And her that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Every creeping thing therefore that creepeth vpon the earth shall be an abomination, and not be eaten.

42 What soeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepeth vpon the earth, yee shall not eate of them, for they shall be abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: yee shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be holy, for I am holy, & defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the lawe of the beastes and of foules, and of every liuing thing that moueth in the waters, and of every thing that creepeth vpon the earth:

47 That there may bee a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

#### CHAP. XII.

2 A lewe home women should be purged after their deliuerance.

And the Lord spake vnto Moses, saying, 2 Spake vnto the children of Israel, and say, When a woman hath brought forth seede, and borne a man child, she shall be vncleane seven dayes, like as shee is vncleane when shee is put apart for her discharge.

3 And in the eight day, the foreskinne of the childes flesh shall be circuncised.

4 And she shall continue in the blood of her purifying three and thirtie dayes: shee shall touch no hallowed thing, nor come into the Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maide child, then she

shall be vncleane two weekes, as when shee hath ber disease: and she shall continue in the blood of her purifying threeweke and fixe dayes.

6 Now when the dayes of her purifying are out, (whether it bee for a sonne or a daughter) shee shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so shee shall be purged of the issue of her blood. This is the lawe for her that hath borne a male or female.

8 But if shee bee not able to bring a lambe, shee shall bring two turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering, and the Priest shall make an atonement for her: so shee shall be cleane.

#### CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or scabbe, 47 and the leproie of the garment.

Reouer the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling of a scab, or a white spot, so that in the skinne of his flesh it bee like the plague of leprosie, then hee shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to bee lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and pronounce him vncleane.

4 But if the white spot bee in the skinne of his flesh, and seeme not to bee lower then the skin, nor the haire thereof be turned into white, then the Priest shall shut vp him that hath the plague, seven dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague leeme to him to abide still, and the plague growe not in the skinne, the Priest shall shut him vp yet seven dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague be darke, and the sore growe not in the skinne, then the Priest shall pronounce him cleane, for it is a scab: therefore hee shall wash his clothes, and be cleane.

7 But if the scab growe more in the skin, after that hee is seene of the Priest, for to be purged, hee shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab growe in the skin, then the Priest shall pronounce him vncleane: for it is leprosie.

9 When the plague of leprosie is in a man, hee shall be brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skinne, and haue made the haire white, and there bee raw flesh in the swelling,

Twice so long as if the bare man child,

f Where the burnt offerings were wont to be offered,

2 Ebr. if her hand finde not the worth of a lamb, Luke 2.24.

a That it may be suspected to be the leproie,

b That is, when the hair in the skin is lower than the rest of the skin, 2 Ebr. shall pronounce him.

2 Ebr. in his eye

c As having the skinne drawn together, or blackish. 2 Ebr. shall pronounce him.

10 Or, be spread abroad. d As touching his bodily disease for his disease was not imputed to him for his sake, therefore God, who it were the punishment of his

k So much of the water as toucheth it.

l He speaketh of feede, that is layd to sleepe before it be sowne.

m He sheweth why God did chuse them to be his people, 1. Pet. 1.15.

a So that her husband for that time could not resort to her, 10 Or, flowers. Chap. 15.19. Luke 2.21. b Besides the first seven dayes. c As sacrifice or such like. d That is, into the Court gate, till after fourtie dayes.



11 It is an olde leprosie in the skinned of his flesh; and the Priest shall pronounce him unclean, and shall not shut him up, for he is unclean.

12 Also if the leprosie breake out in the skinned, and the leprosie cover all the skinned of the plague, from his head, even to his feet, where so ever the Priest looketh.

13 Then the Priest shall consider: and if the leprosie cover all his flesh, hee shall pronounce the plague to be cleane, because it is all turned into whitenesse: so he shall be cleane.

14 But if there be raw flesh on him when he is seene, he shall be unclean.

15 For the Priest shall see the raw flesh, and declare him to be unclean: for the raw flesh is unclean, therefore it is the leprosie.

16 And if the raw flesh change and be turned into white, then hee shall come to the Priest.

17 And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinned there is a bile, and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appear lower then the skinned, and the haire thereof be changed into white, the Priest then shall pronounce him a unclean: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skinned, but bee darker, then the Priest shall shut him up seven dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him unclean, for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh in whose skin there is an sore burning, and the quicke flesh of the burning haue a white spot somewhat reddish or pale,

25 Then the Priest shall looke upon it: and if the haire in that spot be changed into white, and it appear lower then the skinned, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him unclean: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skinned, but bee darker, then the Priest shall shut him up seven dayes.

27 After, the Priest shall looke on him the seventh day: if it be grown abroad in the skinned, then the Priest shall pronounce him unclean: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinned, but is darker, it is a swelling of the burning: the Priest shall therefore declare him cleane, for it is the dying up of the burning.

29 ¶ If also a man or woman hath a sore

on the head, or in the beard,

30 Then the Priest shall see the sore: and if it appear lower then the skinned, and there be in it a small yellow haire, then the Priest shall pronounce him unclean: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinned, nor haue any blacke haire in it, then the Priest shall shut up him that hath the sore of the blacke spot, seven dayes.

32 After, in the seventh day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skinned,

33 Then hee shall be shaven, but the place of the blacke spot shall be not shaven: but the Priest shall shut up him, that hath the blacke spot, seven dayes more.

34 And the seventh day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinned, nor seeme lower then the other skinned, then the Priest shall cleane him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleaning,

36 Then the Priest shall looke on it: and if the blacke spot growe in the skinned, the Priest shall not seeke for the yellow haire: for he is unclean.

37 But if the blacke spot seeme to him to abide, and that blacke haire growe therein, the blacke spot is healed, hee is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinned of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinned of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinned; therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the haire on the forehead, and bee balde before, hee is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his bald forehead.

43 Therefore the Priest shall looke upon it, and if the rising of his sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinned of the flesh,

44 Hee is a leper and unclean: therefore the Priest shall pronounce him altogether unclean: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a covering upon his lips, and shall cry, I am unclean, I am unclean.

46 As long as the disease shall be upon him, he shall be polluted, for hee is unclean: hee shall

i Which was not wont to be there, or else smaller then in any other part of the body.

k He shall not care whether the yellow haire be there or no,

l By sicknesses, or any other inconvenience.

m In signe of sorrow and lamentation.  
n Either in tokening, or for feare of infecting others.

Pr. had.

For it is not at contagious as the leprosie that in the flesh, but a hole of the skin, which hath not the flesh raw as the leprosie. That is, declare that the skin is not found, it is in danger of leprosy.

Pr. impossible.

None were exempted, but if the Priest pronounced him cleane, he was set out from among the people as one that appeared by the Promesse, Num. 16. 14. and by the V. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

If hee haue a white spot in that place where the burning was, and as after healed,

Pr. swelling.

# Leprosie in the garment.

Numb. 5. 2.  
2. Kin. 15. 6.

o Whether it be garment, vessel, or instrument,

p But abide still in one place, as verse 37.

q But remaine as it did before,

r Or, whether it be in any bare place before, or behind,

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Math. 8. 2.  
marke 1. 40.  
Luke 5. 12.

a Of the ceremony which shall be used in his purgation.

shall dwell alone, \* without the campe shall his habitation be.

47 ¶ And the garment that the plague of leprosie is in, whether it be a woollen garment, or a linen garment,

48 Whether it be in the warpe, or in the woofe of linnen, or of woollen, either in a skin, or in any thing made of skin,

49 And if the oyle be Greene, or soinct what reddish in the garment, or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seven dayes,

51 And shall looke on the plague the seuenth day : if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen, or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague growe not in the garment, or in the woofe, or in the warpe, whether it be of skinne it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fret inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane, or vncleane.

## CHAP. XIII.

3 The cleansing of the leper, 34 and of the house that he is in.

¶ And the Lord spake vnto Moses, saying,

2 \* This is the lawe of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest.

3 And the Priest shall goe out of the

# Leuiticus.

campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for him that is cleansed, two sparrows aline and \* cleane, and cedar wood, and a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds ouer \* pure water in an earthen vessel.

6 After, hee shall take the liue sparrowe with the cedar wood, and his scarlet lace, and the hyssope, and shall dip them and the liuing sparrowe in the blood of the sparrowe slaine ouer the pure water,

7 And hee shall sprinkle vpon him that must bee cleansed of his leprosie, seven times, and cleanse him, and shall let goe the liue sparrowe into the broad field.

8 Then be that shall be cleansed, shall wash his clothes, and shall waite off all his haire, and wash himselfe in water, so hee shall be cleane: after that shall hee come into the holte, but shall tary without his tent seven dayes.

9 So in the seuenth day hee shall haue off all his haire, both his head and his beards, and his eye browes: euen all his haire shall hee shauie, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 Then in the eight day hee shall take two bee lambs without blemish, and an ewe lambe of a yeere olde without blemish, and thre tenth deales of fine flower for a meate offering mingled with oyle, and a pint of oyle.

11 And the Priest that maketh him cleane, shall lay the man which is to bee made cleane, and those things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pint of oyle, and \* shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lapp of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

15 The Priest shall also take of the pint of oyle, and powre it into the palme of his left hand.

16 And the Priest shall dippe his \* right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger, seven times before the Lord.

17 And of the rest of the oyle that is in his hande, shall the Priest put vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot, where the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the

|| Or, little birds  
b Of birds that  
were permitted  
to be eaten.  
c Running water,  
or of the  
fountain.

d Signifying  
he that was  
cleane, was  
liberty, in  
red to the com  
pany of others

e Which had  
no imperfection  
in any member  
f This measure  
in Ebrew was  
log, and com  
meth fixe eggs  
measure.

Exod. 29. 14.

Chap. 7. 7.

† Eb the finger  
his right hand

† Ebr. upon the  
blood of the  
trespass offering

the Priest's hand, hee shall put upon the head of him that is to bee cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his uncleanness: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meat offering upon the altar: and the Priest shall make an atonement for him: so he shall be cleane.

21 But if he be poore, and is not able, then he shall bring one Lambe for a trespass offering, and a tenth deale of fine flour mingled with oyle, for a meate offering, with a plate of oyle.

22 Also two turtle doves, or two young pigeons, as he is able, wherof the one shall be a sinne offering, and the other a burnt offering.

23 And hee shall bring them the right day for his cleansing unto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespass offering, and the Priest shall take the blood of the trespass offering, and put it upon the lappe of his right eare that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foote.

26 Also the Priest shall put of the oyle into the palle of his owne left hand.

27 So the Priest shall wash his right finger, & sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shall pur of the oyle that is in his hand, upon the lappe of the right eare of him that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foote: upon the place of the blood of the trespass offering.

29 But the rest of the oyle that is in the Priest's hand, hee shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doves, or of the young pigeons, as he is able:

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering: with the meat offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

32 This is the Lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 ¶ The Lord also spake unto Moses, and to Aaron, saying,

34 When ye be come unto the land of Canaan which I give you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then hee that sweeth the house, shall

come and tell the Priest, saying, We thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to empty the house before the Priest goe in to it to see the plague, that all that is in the house be not made unclean, and then shall the Priest goe in to see the house,

37 And hee shall marke the plague: and if the plague bee in the wall of the house, and that there bee deepe spots, greenish or reddish, which seeme to bee lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut up the house seven dayes.

39 So the Priest shall come againe the seventh day: and if he see that the plague be increased in the walls of the house,

40 Then the Priest shall command them to take away the stones wherem the plague is, and they shall cast them into a foule place without the cite.

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they haue yared off, without the cite in an unclean place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a fretting leprosie in the house: it is therefore unclean.

45 And he shall breake downe the house, with the stones of it, and the timber thereof, and all the matter of the house, and he shall carie them out of the cite into an unclean place.

46 Whomever he that goeth into the house all the while that it is shut up, he shall be unclean untill the even.

47 He also that sleepeth in the house, shall wash his clothes: hee likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see that the plague hath spread no further in the house after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparrows, and cedar wood, and scarlet lace, and hyssope.

50 And he shall kill one Sparrow ouer pure water in an earthen vessel.

51 And shall take the cedar wood, and the hyssope, and the scarlet lace with the live Sparrow, and dip them in the blood of the flaine Sparrow, and in the pure water, and sprinkle the house seven times:

52 So shall hee cleanse the house with the blood of the Sparrow, and with the pure water, and with the live Sparrow, and with the cedar wood, and with the hyssope, and with the scarlet lace.

53 Afterward he shall let goe the live Sparrow out of the towne into the broad field:

¶ Or, blacknesse, or hollow streakes.

¶ Or, polished.

m Where carions were cast, and other filth, that the people might not therewith be infected.

n That is, he shall command it to be pulled downe as verse 40.

¶ Or, dust.

o It seemed that this was a lace of string to binde the hyssope to the wood, and so was made a sprinkle, the Apollite to the Hebrewes calleth it scarlet wooll, Heb. 9. 19.

† Ebr. cite. ‡ Ebr on the face of the field.

Ebr. his hand must take it.

Which is an inner, reade Exo. 28. 36.

Or, shall offer as the offering that is to and fro.

Ebr. into the lobe of the right left hand.

Or, where the end of the vestment offering was as verse 17.

Whether of them he can.

Or, besides the offering.

This order is pointed for the one man. This declareth that no plague punishment cometh to man without Gods ordinance and sending.

Chap. 13. 30.

|| Or, rising.

† Ebr. in the day  
of the vncleane,  
and in the day  
of the cleane.

fields: so shall hee make atonement for the house, and it shall be cleane.

54 This is the law for every plague of leprosie and blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the scab, and of the white spot,

57 This is the law of the leprosie to teach \* when a thing is vncleane, and when it is cleane.

## CHAP. XV.

2. 19 The maner of purging the vncleane issue, both of men and women. 31. The children of Israel must be separate from all vncleane thing.

**M**oreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the chylde of Israel, and say vnto them, Whosoever hath an issue from his flesh, is vncleane, because of his issue.

3 And this shall be his vncleannesse in his issue: when his flesh annoyeth his issue, or if his flesh be stopped from his issue, this is his vncleannesse.

4 Every bed whereon he lieth that hath the issue, shall be vncleane, and every thing whereon he sitteth shall be vncleane.

5 Whosoever also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

6 And be that sitteth on any thing whereon hee late that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

8 If he also that hath the issue, spit vpon him that is cleane, he shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9 And what \* saddle soeuer hee rideth vpon, that hath the issue, shall be vncleane.

10 And whosoever toucheth any thing that was vnder him shall be vncleane vntill the euen: and he that beareth those things shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whosoever hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

12 \* And the vessell of earth that hee toucheth, which hath the issue, shall be broken: and every vessell of wood shall be rinsed in water.

13 But if he that hath an issue, be \* cleansed of his issue, then shall he count him seven dayes for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall hee be cleane.

14 Then the eight day he shall take vnto him two turtle doves, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one

of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his flesh in water, and be vncleane vntill the euen.

17 And every garment, and every skinne whereupon shall be issue of seed, shall be euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seed, doe lie with a woman, they shall both wash themselves with water, and be vncleane vntill the euen.

19 \* And when a woman shall haue an issue, and her issue in her flesh shall be blood, shee shall put apart seven dayes: and whosoever toucheth her, shall be vncleane vntill the euen.

20 And whatsoeuer he lieth vpon in her separation, shall be vncleane, and every thing that he sitteth vpon, shall be vncleane.

21 Whosoever also toucheth her bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

22 And whosoever toucheth any thing that shee lay vpon, shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

23 So that whether hee touch her bed, or any thing whereon shee hath lied, he shall be vncleane vnto the euen.

24 And if a man lie with her, & the flowers of her separation \* touch him, he shall be vncleane seven dayes: and all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time belides the time of her \* flowers, or when shee hath an issue longer then her flowers, all the dayes of the issue of her vncleannesse, she shall be vncleane, as in the time of her flowers.

26 Every bed whereon she lieth (as long as her issue lasteth) shall be to her as her \* bed of her separation: and whatsoeuer she lieth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoever toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall \* count her seven dayes, and after, she shall be cleane.

29 And in the eight day she shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall ye \* separate the chylde of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled:

f Memy  
his body.

|| Or, seven

g That is  
thee hath  
flowers, wh  
shee is sepa  
from her bed  
band, from  
Tabernacle  
from touchi  
of any holy

h If any of  
vncleannesse  
onely touch  
in the bed  
els the man  
companions  
such a wom  
should die  
20. 18.

† Ebr. separa  
i shall be v  
on the bed  
on the lay  
she had her  
rall discha

k After the  
that the issue  
uered.

l Seeing  
God requir  
of his, pur  
cleannesse  
cannot be  
except out  
and sinnes  
purged with  
blood of  
Christ, and  
learned to  
all sinne.

a Whose seed  
either in sleep  
or else of weak  
nesse of nature  
issueth at his se  
cret part,  
b Or, the thing  
wherefore hee sh  
be vncleane c.

c On whom the  
vncleane man  
did spit,  
d The word sig  
nifieth every  
thing whereon  
a man rideth.

Chap 6. 28.

e That is, be re  
stored to his old  
state, and be hea  
led thereof.



33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is uncleane.

CHAP. XVI.

1 The Priest might not at all times come into the most holy place. 2 The Scape goats. 3 The purging of the Sanctuary. 4 The cleansing of the Tabernacle. 5 The Priest cleanse the sinnes of the people. 6 The feast of cleansing sinnes.

Aftermore the Lord spake unto Moses, after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord said unto Moses, Speake unto Aaron thy brother, that he come not at all times into the holy place within the vail, before the Mercieseat, which is upon the Arke, that he die not: for I will appeare in the cloud vpon the Mercieseat.

3 After this for shall Aaron come into the holy place: even with a young bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall be girded with a linnen girdle, and shall couer his head with a linnen mitre: these are the holy garments: therefore shall hee wash his flesh in water, when he doeth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goats for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for this sinne offering, and make an atonement for himselfe, and for his house.

7 And he shall take the two hee goats, & present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goats: one lot for the Lord, and the other lot for the Scape goat.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goat, on which the lot shall fall to be the Scape goat, shall be presented aliuie before the Lord, to make reconciliation by him, and to let him go (as a Scape goat) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coales from off the altar before the Lord, and his hand full of sweet incense beaten small, and bring it within the vail,

13 And shall put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercieseat that is vpon the Testimony: so he shall not die.

14 And he shall take of the blood of the bullocke, and shall sprinkle it with his finger vpon the Mercieseat: Eastward: and before the Mercieseat shall hee sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat that is

the peoples sinne offering, & bring his blood within the vail, and do with that blood, as he did with the blood of the bullocke, and shall sprinkle it vpon the Mercieseat, and before the Mercieseat.

16 So shall he purge the holy place from the uncleannesse of the children of Israel, and from their trespasses of all their sinnes: so shall hee also for the Tabernacle of the Congregation: placed with them, in the midst of their uncleannesse.

17 And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the holy place, untill he come out, and haue made an attonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the altar round about:

19 So shall hee sprinkle of the blood vpon it with his finger seven times, and cleanse it, and shallow it from the uncleannesse of the children of Israel.

20 Likewise hee hath made an end of purging the holy place, and the Tabernacle of the Congregation, & the altar, then hee shall bring the linc goat:

21 And Aaron shall put both his hands vpon the head of the linc goat, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them vpon the head of the goat, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goat go into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which hee put on when he went into the holy place, and leaue them there.

24 He shall wash also his flesh with water in the holy place, and put on his owne rayment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 And the fat of the sinne offering shall hee burne vpon the altar.

26 And hee that carried forth the goat, called the Scape goat, shall wash his clothes, and wash his flesh in water, and after that shall come into the holie.

27 Also the bullocke for the burnt offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shall one carry out without the holie to be burnt in the fire, with their skinned, and with their flesh, and with their dung.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the holie.

29 So

e Placed among them which are vncleane. Luke 1. 10.

f Whereupon the sweet incense and perfume was offered

g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53. 4. † Ebr. the land of separation.

h In the Court where was the Lauer, Exod. 30. 18.

Chap. 6. 30. hebr. 13. 11.

## Idolatrie forbidden.

## Leuiticus.

## They may not eate blood.

j Which was  
Sari, and answer-  
eth to part of  
September and  
part of October.  
k Meaning, by  
abstinence and  
fasting, Numb.  
29.7.  
Chap. 23.7.

l Or, a rest which  
ye shall keepe  
most diligently.  
m Whom the  
Priest shall appoint  
by Gods com-  
mandement to  
succeed in his fa-  
thers roome.

Exod. 30 10.  
hebr. 9.7.

29 **And** this shall be an ordinance for ever unto you: the tenth day of the seventh month, ye shall humble your souls, and do no worke at all, whether it be one of the same country, or a stranger that sojourneth among you.

30 For that day shall the Priest make an atonement for you to cleanse you: ye shall be cleane from all your sins before the Lord.

31 This shall be a Sabbath of rest unto you, and ye shall humble your souls, by an ordinance for ever.

32 And the Priest whom hee shall appoint, and whom hee shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linen clothes and holy vestments.

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an everlasting ordinance unto you, to make an atonement for the children of Israel for all their sinnes once a yeere: and as the Lord commanded Moses, hee did.

### CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To devils may they not offer. 10 They may not eate blood.

**And** the Lord spake unto Moses, saying, 2 **Speak** unto Aaron, and to his sonnes, and to all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever he be of the house of Israel, that killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not unto the doore of the Tabernacle of the Congregation to offer an offering unto the Lord before the Tabernacle of the Lord, blood shall be imputed unto that man: hee hath shedde blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the feldes, and present them unto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings unto the Lord.

6 Then the Priest shall sprinkle the blood upon the altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweete savour unto the Lord.

7 And they shall no more offer their offerings unto devils, after whom they have gone: a whoring; this shall be an ordinance for ever unto them in their generations.

8 Also thou shalt say unto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering of sacrifice,

9 And bringeth it not unto the doore of

the Tabernacle of the Congregation to offer it unto the Lord, even that man shall be cut off from his people.

10 Likewise whosoever hee be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will even set my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I have given it unto you to offer upon the Altar, to make an atonement for your souls: for this blood shall make an atonement for the soule.

12 Therefore I say unto the children of Israel, None of you shall eate blood, neither the stranger that sojourneth among you, shall eate blood.

13 Whosoever, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting take any beast or foule that may be eaten, he shall pour out the blood thereof, and cover it with dust:

14 For the life of all flesh is his blood, it is joyed with his life: therefore I say unto the children of Israel, Per shall eate the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

15 And every person that eateth it, which dieth alone, or that which is come with beasts, whether it be one of the same country, or a stranger, he shall both wash his clothes, and wash himself in water, and be unclean unto the even: after hee shall be a cleane.

16 But if hee wash them not, nor wash his flesh, then shall hee beare his iniquity.

### CHAP. XVIII.

3 The Yfraelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawful.

**And** the Lord spake unto Moses, saying, 2 **Speak** unto the children of Israel, and say unto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwell, shall ye not do: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But do after my judgements, and keep mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my judgements, which if a man do, hee shall then live in them: I am the Lord.

6 None shall come neere to any of the kindred of his flesh, to uncover her shame: I am the Lord.

7 Thou shalt not uncover the shame of thy father, nor the shame of thy mother: for he is thy mother, thou shalt not discover her shame.

8 The shame of thy fathers wife shall thou not discover: for it is thy fathers shame.

9 Thou shalt not discover the shame of thy sister.

a Left they  
should praise  
that idolatrie,  
which they had  
learned among  
the Egyptians.

b To make a sa-  
crifice or offering  
thereof.

c I do as much  
abhorre it, as  
though he had  
killed a man, as  
Isa. 66.3.

d Wherefore  
they were moov-  
ed with foolish  
devotion to of-  
fer it.

Exod. 29. 18.  
chap. 4. 32.

e Meaning, what-  
soever is not the  
true God, 1. Cor.  
10. 20. Psal. 95. 5.  
f For idolatrie is  
spirituall whored-  
ome, because  
faith towards  
God is broken.

g I will de-  
stroy my wrath  
king vengeance  
on him, as  
20.3.

h Which  
law pertains  
to be eaten  
carnally  
Gen. 9. 4.  
i Or, un-  
lawful.

j Or, un-  
clean.  
k Or, un-  
lawful.  
l Or, un-  
lawful.

a Yehel-  
serue you  
from these  
minations  
the  
lowing, who  
the Egyptian  
and Canaan-  
vile.  
Ex. 4. 30.  
rom. 10. 9.  
galat. 1. 10.  
b And hee  
ye ought to  
me alone  
people.  
c That is  
with his  
it be vail-  
of man-  
Chap. 30.  
d Which  
Repeate



f By confenting to his death, or conspiring with the wicked.  
g Ebr. suffer not sine upon him.

Matt. 5. 43. rom. 13. 9. gal. 5. 14. rom. 2. 8.  
g As an horse to scape an asse, or a mule a mare.

h Ebr. a beating shall be: some reads, they shall be beaten.

h It shall be vncleane, as that thing, which is not circumcised.

|| Or, that God may multiply.

|| Whether it be strangled, or otherwise.

i To measure luckie or vnluckie dayes, Chap. 21. 5.  
k As did the Gentiles in signe of mourning.

|| Or, cut, or teare, Deut. 14. 1.  
l Ebr. soule, or person.

m As did the Cyprians and Locrines.

n In token of reuerence, 1. Sam. 28. 8.  
o For doe him wrong, Exod. 12. 11.

not stand against the blood of thy neighbour: I am the Lord.

17 Thou shalt not hate thy brother in thine heart, but thou shalt plainly reuoke thy neighbour, and suffer him not to stand.

18 Thou shalt not avenge, nor be mindfull of wrong against the children of thy people, but thou shalt love thy neighbour as thy selfe: I am the Lord.

19 ¶ Thou shalt keepe mine ordinances. Thou shalt not let the cattell gender with soother of diuers kinds. Thou shalt not sow thy field with mingled seede, neither shalt a garment of diuers things, as of linnen and woollen, come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bondmaide, affianced to an husband, and not redeemed, nor freedome giuen her, hee shall be scourged, but they shall not die, because she is not made free.

21 And hee shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord concerning his iniquity which he hath done, and pardon shall be giuen him for his iniquity which he hath committed.

23 ¶ Also when yee shall come into the land, and haue planted currie trees for meate, yee shall count the fruit thereof as vncircumcised: three yeeres shall it bee vncircumcised vnto you, it shall not be eaten.

24 But in the fourth yeere all the fruit thereof shall be holy to the praise of the Lord.

25 And in the fifth yeere shall ye eat of the fruit of it, that it may yeelde to you the increase thereof: I am the Lord your God.

26 ¶ Yee shall not eate the flesh with the blood, yee shall not die withcraft; nor observe times.

27 ¶ Yee shall not cut round the corners of your heads, neither shalt thou marre the tufts of thy beard.

28 ¶ Yee shall not cut your flesh for the dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to bee a whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Yee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirits, neither witchlayers: yee shall not seeke to them to be killed by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sowerne with thee in your land, yee shall not vex him.

34 ¶ But the stranger that dwelleth with you, shall be as one of your felowes, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Yee shall not doe vniustly in iudge-

ment, in a line, in weight, or in measure.

36 ¶ You shall haue iust balances, true weights, a true Ephah, and a true Bin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 ¶ Therefore shall ye observe all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

1 They that giue of their seede to Moloch, must die. 6 They that haue recourse to forcerers. 10 The man that committeth adulterie. 11 incest, or fornication with the kindred or affinity. 24 Israel a peculiar people to the Lord.

¶ The Lord spake vnto Moses, saying.

2 ¶ Thou shalt say also to the children of Israel, ¶ Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Moloch, he shall die the death, the people of the land shall stone him to death.

3 And I will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Moloch, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and wink at that man when hee giueth his children vnto Moloch, and kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that go a whooring after him to commit whoredome with Moloch, from among their people.

6 ¶ If any come after such as work with spirits, and after soothsayers, to go a whooring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, and be holy to I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them, I am the Lord which doeth sanctifie you.

9 ¶ If there be any that curse his father or his mother, he shall die the death: seeing he hath cursed his father & his mother, his blood shall be vpon him.

10 ¶ And the man that committeth adulterie with another mans wife, because hee hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because he hath vncovered his fathers shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughters in law, they both shall die the death, they haue brought an abomination, their blood shall be vpon them.

13 ¶ The man also that lieth with the male, as one lieth with the woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise hee that taketh a wife, and her mother, committeth wickednesse: they shall burne him and them with fire, that they

o As touching the punishment, see Pro. 17. 1. 11. and 12. p By their uncleannesse, see 1 Ebr. 16. 34. Exod. 34. 12. Chap. 18. 1. a By Moloch, he meant kinde of idolatry. Chap. 17. 10. b Reade Chap. 17. 10. c Though people be gent to do duty and Gods right he will not wickednesse go vnpunished. d To do forcerers iurers idolatry. Chap. 17. 1. 1. 2. 3. 4. Exod. 21. 17. 22. 17. 1. 2. 3. 4. Deut. 21. 17. 22. 17. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



there be no wickedness among you.

14 And the man that lieth with a beast, shall die the death, and ye shall slay the beast.

15 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shall be upon them.

17 And the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and his fathers shame, it is villany: therefore they shall be cut off in the sight of their people, because they have uncovered his sisters shame: he shall bear his iniquity.

18 The man also that lieth with a woman having her leprosy, and uncovereth her shame, and openeth her fountain, and he open the fountain of her blood, they shall be even both cut off from among their people.

19 Whosoever thou shalt not uncover the shame of thy mothers sister, nor of thy fathers sister: because her hath uncovered his shame, they shall bear their iniquity.

20 Likewise the man that lieth with his fathers wives wife, and uncovereth his uncles shame: they shall bear their iniquity, and shall die a childless.

21 So the man that taketh his brothers wife, committeth filchiness, because her hath uncovered his brothers shame: they shall be childless.

22 And he that keepeth these things, all ordinances and all judgments, and doe them, that the land, whither I bring you to dwell therein, shall not cut you out.

23 Therefore ye shall not make in the manner of this nation, which I said out before you: for they have committed all these things: therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, even a land that floweth with milke and honey: I am the Lord your God, which have separated you from other people.

25 Therefore shall ye put difference betweene cleane beasts and uncleane, and betweene cleane soules and cleane: neither shall ye defile yourselves with beasts and soules, nor with any creeping thing, that the ground bringeth forth, which I have separated from you as unclean.

26 Therefore shall ye be holy unto mee: for I the Lord am holy, and I have separated you from other people, that ye should be mine.

27 And if a man or woman have a spirit of divination, or soothsaying in them, they shall die the death, they shall hang them to death, their blood shall be upon them.

# CHAP. XXI.

28 For whom the Priests may Lament. 6 How pure the Priests ought to be, both in themselves, and in their Family.

And the Lord saide unto Moses, Speake unto the Elders the sonnes of Aaron, and say unto them, Let none be defiled by the dead among his people,

But by his kinsman that is next unto him: as by his mother, or by his father, or by his brother, or by his sisters, or by his brothers.

3 But by his sister a mayne, that is next unto him, which hath not had a husband: for her he may lament.

4 He shall not lament for the Prince among his people to pollute himselfe.

5 They shall not make bald partes upon their head, nor shave off the lockes of their beards, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife a widow, or one polluted, neither shall they marry a woman divorced from her husband: for such one is holy unto the Lord.

8 Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctifie you am holy.

9 If a daughters daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 And the he Priest among his brethren, (upon whose head the anoynting oyle was poured, and hath consecrated his hand to put on the garments) shall not uncover his head, nor rent his clothes.

11 Neither shall he goe to any dead body, nor make himselfe unclean by his father, or by his mother.

12 Neither shall he goe out of the Sanctuary, nor pollute the holy place of his God: for the crown of the anoynting oyle of his God is upon him: I am the Lord.

13 And he that taketh a maid unto his wife: 14 As a widow, or a divorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a mayd of his owne people to wife.

15 Neither shall he defile his seed among his people: for I am the Lord which sanctifie him.

16 And the Lord spake unto Moses, saying,

17 Speake unto Aaron, and say, Whosoever of thy seed in their generations hath any blemishes, shall not preale to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lame, or that hath a flat nose, or that hath any misshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or a crooked backe, or bleare eyes, or hath a blemish in his eye, or bee scurful, or scabbed, or hath his stones broken.

21 None of the seed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish: he shall not preale to offer the bread of his God.

22 The head of his God, even of the most holy, and of the holy shall he care:

b For being married she seemed to be cut off from his family.

c The Priest was permitted to mourne for his next kinned only.

d Which hath an euil name, or is defamed.

e The Priest was permitted to mourne for his next kinned only.

f The Shewbread.

g He shall not such ceremonies as the mourners obserued.

h Or, to the house of the dead.

i For by his anoynting, he was preferred to the other Priests, and therefore could not lament the dead, lest he should haue polluted his holy oynting.

k Not onely of his tribe, but of all Israel.

l By marrying any vnchaste or defamed woman.

m Which is deformed or blemished.

n As not of equal proportion, or having in number more or lesse.

o Or that hath a web, or pearly.

p As the Shewbread, and meat offerings.

q As of sacrifice for sinne.

r As of the tents and first fruits.



**AND** the Lord spake unto Moses, saying, **Speak** unto the children of Israel, and say unto them, The feasts of the Lord, which ye shall call the holy assemblies, these are my feasts:

1. **Seven** days ye shall worship before the Lord in the seventh day shall be the Sabbath of rest, an holy convocation: ye shall do no manner of work, it is the Sabbath of the Lord in all your dwellings.

2. **These** are the feasts of the Lord, and holy convocations, which ye shall proclaim in their seasons.

3. **In** the first month, and in the fourteenth day of the month at evening shall be the passover of the Lord.

4. **And** on the fifteenth day of this month shall be the feast of unleavened bread unto the Lord: seven days ye shall eat unleavened bread.

5. **In** the first day ye shall have an holy convocation: ye shall do no manner of work therein.

6. **And** ye shall offer sacrifices made by fire unto the Lord seven days, in the seventh day shall be an holy convocation: ye shall do no manner of work therein.

7. **And** the Lord spake unto Moses, saying, **Speak** unto the children of Israel, saying, Ye shall keep the feast of the first fruits of your harvest unto the Lord, that it may be acceptable unto you: the immolation of the feasts shall be the first fruits of your harvest unto the Lord.

8. **And** that day when ye make the harvest, shall ye prepare a heave offering of the first fruits of your harvest unto the Lord: and ye shall do no manner of work therein.

9. **And** the Lord spake unto Moses, saying, **Speak** unto the children of Israel, saying, Ye shall keep the feast of the first fruits of your harvest unto the Lord, that it may be acceptable unto you: the immolation of the feasts shall be the first fruits of your harvest unto the Lord.

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40. **And** that day when ye make the harvest, shall ye prepare a heave offering of the first fruits of your harvest unto the Lord: and ye shall do no manner of work therein.

i That is, offered to the Lord, and the rest should be for the Priest.

Chap. 19. 9. Levit. 24. 19.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that were in that month, and of the Jubile.

Chap. 16. 29, 30. Num. 29. 7.

n By fasting and prayer.

o Which continued a night and a day: yet they took it but for their natural day.

p Ebr. rest your Sabbath.

Levit. 23. 12. John 7. 37.

Exod. 29. 18. p Or, a day wherein the people are stayed from all works.





20 And thou shalt not sow thy seed, nor cut thy vintage.

21 That which groweth of it, ye shall eat of the harvest, thou shalt not reap, neither gather the grapes that thou hast left unplanted: for it shall be a year of rest unto the land.

22 And the rest of the land shall be meat for you, even for thee, and for thy servant, and for the maid, and for the hired servant, and for the stranger that sojourneth with thee.

23 And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat.

24 And thou shalt number seven Sabaths of years unto thee, even seven times seven years: and the space of the seven Sabaths of years shall be unto thee nine and four years.

25 Then thou shalt cause to blow the trumpet of the Jubile in the tenth day of the seventh month: in the day of the reconciliation shall ye make the trumpet blow, throughout all your land.

26 And ye shall hallow that year, even the seventh year, a jubile of liberty in the land unto all the inhabitants thereof: it shall be the Jubile unto you, and ye shall return every man unto his possession, and every man shall return unto his family.

27 The seventh year shall be a year of Jubile unto you: ye shall not sow, neither reap that which groweth of it, neither gather the grapes thereof, that are left unplanted.

28 For it is the Jubile, it shall be holy unto you: ye shall eat of the increase thereof out of the field.

29 In the year of this Jubile, ye shall return every man unto his possession.

30 And when thou shalt ought to thy neighbour, or direct at thy neighbour's hand, ye shall not oppress one another.

31 But according to the number of years after the Jubile thou shalt buy of thy neighbour: also according to the number of the years of the revenues, he shall sell unto thee.

32 According to the multitude of years, thou shalt increase the price thereof, and according to the fewness of years, thou shalt abate the price thereof: for the number of years doth he sell unto thee.

33 Oppress not ye: therefore any man his neighbour, but thou shalt fear thy God: for I am the Lord your God.

34 Wherefore ye shall hate every mine of dishonest gain: keep ye Levites, and do their laws, and ye shall dwell in the land I have given you.

35 And the land shall give her fruit, and ye shall eat your fill, and dwell therein in safety.

36 And if ye shall say, What shall we eat the seventh year, for we shall not sow nor gather in our increase?

37 I will send my blessing upon you in these years, and shall bring down plenty of fruit for you.

38 And ye shall have the eighth year, and eat of the old fruit until the ninth year:

until the fruit thereof come, ye shall eat the old.

39 All the land shall not be sold to be cut off from the family: for the land is mine, and ye be but strangers and sojourners with me.

40 Therefore in all the land of your possession ye shall grant a redemption for the land.

41 If thy brother be impoverished, and sell his possession, then his redeemer shall come, even his nearest kinsman, and buyout that which his brother sold.

42 And if he have no redeemer, but that gotten and found to buy it out,

43 Then shall he count the prices of his sale, and restore the overplus to the man, to whom he sold it: so shall he return to his possession.

44 But if he cannot get sufficient to restore to him, then that which is sold shall remain in the hand of him that hath bought it, until the year of the Jubile: and in the Jubile it shall come out, and he shall return unto his possession.

45 Likewise if a man sell a dwelling house in a walled city: he may buy it out againe within a whole year after it is sold: within a year may he buy it out.

46 But if it be not bought out within the space of a full year, then the house that is in the walled city, shall be established, & as cut off from the Jubile: to him that bought it, throughout his generations: it shall not go out in the Jubile.

47 But the houses of strangers, which have no houses round about them, shall be esteemed as the field of the country: they may be bought out againe, and shall go out in the Jubile.

48 Notwithstanding, the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at all seasons.

49 And if a man purchase of the Levites, the house that was sold, and the city of their possession shall go out in the Jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

50 But the field of the suburbs of their cities shall not be sold: for it is their perpetual possession.

51 Wherefore, if thy brother be impoverished, and fallen in decay with thee, thou shalt relieve him, and as a stranger and sojourner, so shall he live with thee.

52 Thou shalt take no usury of him, nor vengeance: but thou shalt fear thy God, that thy brother may live with thee.

53 Thou shalt not give him thy money to usury, nor lend him thy viaticum for increase.

54 I am the Lord your God, which have brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

55 If thy brother also that dwelleth by thee, be impoverished, and be sold unto thee, thou shalt not compel him to serve as a bond servant.

56 But as an hired servant, and as a so-

1 It could not be sold for ever, but must returne to the family in the Jubile.

m Ye shall sell it on condition that it may be redeemed.

1 Or, kineman. 2 Ebr. but hand hath gotten.

n Abating the money of the years past, and paying for the rest of the years to come.

o From his hands that bought it.

p That is, for ever, reade verse 23.

1 Or, returne.

2 Ebr. for ever.

q Where the Levites kept their cattle.

r In Hebrew it is, if his hand be stretched forth his hand for helpe as one in misery. Exod. 22. 25. dem. 23. 19. prov. 28. 8. ezech. 18. 8. and 22. 12.

Exod. 21. 2. dem. 15. 12. 1ere. 34. 14.

Journer he shall be with thee: hee shall serue thee vnto the yeere of Iubile.

41. When shall hee departe from thee, both he and his children with him, & shall returne vnto his family, and vnto the possession of his fathers shall hee returne.

42. For they are my seruants, whome I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43. Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44. Thy bond seruant also, and thy bond maide, which thou shalt haue, shall bee of the heathen that are round about you: of them shall ye buy seruants and maidens.

45. And moreover of the children of the strangers, that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begat in your land: these shall be your possession.

46. So ye shall take them as inheritance for your children after you, to possesse them by inheritance, yee shall be their labours for euer: but ouer your brethren the children of Israel ye shall not rule one ouer another with crueltye.

47. If a sojourner or a stranger dwelling by thee, & get riches, and the bocher by him bee unpouertised, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie.

48. After that hee is sold, hee may bee bought out: one of his brethren may buy him out.

49. Or his uncle, or his wifes sonne may buy him out, or any of the kindred of his flesh among his family, may redeeme him: either if he can, get so much, hee may buy himselfe out.

50. Then hee shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of yeeres: according to the time of any hired seruants shall hee be with him.

51. If there be many yeeres behind, according to them hee shall giue againe for his deliuerance, of the money that hee was bought for.

52. If there remaine but few yeeres vnto the yeere of Iubile, then hee shall count with him, and according to his yeeres giue againe for his redemption.

53. We shall be with him yeere by yeere as an hired seruant: hee shall not rule cruelly ouer him in thy sight.

54. And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, he and his children with him.

55. For vnto mee the children of Israel are seruants: they are my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

# CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the Commandments. 14 The curse to shew that breake them. 42 God promisseth to remember his Covenant.

Ye shall make you none idols nor graven image, neither reare you up any pillar, neither shall ye set any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and reverence my Sanctuaries: I am the Lord.

3 If ye walke in mine ordinances, and keepe my Commandments, and doe them,

4 I will then send you raine in due season, and the land shall bring forth her increase, and the trees of the field shall giue their fruite.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eat your bread in plenteousnesse, and dwell in your houses safely.

6 And I will send peace in the land, and ye shall sleepe and none shall make you afraid: also I will rid you of all beasts out of the land, and the sword shall not goe thorow your land.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 And thus of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increase, and multiply you, & establish my Covenant with you.

10 Ye shall eat also old store, and carie out olde because of the new.

11 And I will set my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and yee shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you goe free.

14 But if ye will not obey me, nor doe all these Commandments,

15 And if ye shall despise mine ordinances, either if your soules abhorre my lawes, so that ye will not doe all my Commandments, but breake my Covenant,

16 Then will I also doe this vnto you, I will appoint ouer you fearefulness, a consumption, and the burning ague to consume the eyes, and make the heart deafe, and you shall loue your seede in vaine: for your enemies shall eat it.

17 And I will set my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, and ye shall see when none pursueth you.

18 And if yee will not for these things obey mee, then will I punish you: seven times more according to your sinnes.

19 And I will breake the pride of your power, & I will make your heauen as yron, and your earth as brasse.

20 And your strength shall bee spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

21 And

f Vnto perpetual seruitude. Ephes. 6. 9. coloss. 4. 1.

e For they shall not be bought out at the Iubile.

g Ebr. his hand sooke hold,

u If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreat him rigorously, if thou know it,

Exod. 20. 17. Deut. 5. 14. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a By promise abundantly, earnestly this firsteth the to consider the rich treasure the spiritual sings.

Job. 11. 19. 1. Eb I will be the snail that creepeth. b Ye shall have no wars. Jos. 23. 14.

f Ebr. I will vnto you. c Performe which I haue promised. Ezk. 37. 26. 2. cor. 6. 16. d I will be present with you.

e I haue set as full liberty, whereas before ye were as slaves tied in bands. Deut. 2. 10. 1. laments. 1. malac. 2. 1.

f Which I will visit you with your sinnes, I will visit you with your sinnes. 1. Or, an host plague.

g Reade Ch. 17. 10. 1. Priu. 23. 1.

h That is, extremely.

i Ye shall be thorough with remembrance. 1. Or, I haue.

21 And if ye walke stubbornly against me, and will not obey mee, I will then bring seven times more plagues upon you, according to your sinnes.

22 I will also send wild beasts upon you, which shall spoile you, and destroy your cattell, and make you fewe in number: so your cities shall be desolate.

23 Yet if by these ye will not be reformed  
by me, but walke stobbornely against me,

24 Then will I also walke \* stubbornely  
against you, and I will limite you yet seven  
times for your sinnes:

25 And I will send a sword upon you, that  
shal avenge the quarrell of my covenant: and  
when yee are gathered in your cities, I will  
send the pestilence among you, and ye shalbe  
delivered into the hand of the enemye.

26 When I shall breake the staffe of  
your bread, then ten women shall bake your  
bread in one oven, and they shall deliver  
your bread againe by weight, & ye shall eate,  
but not be satisfied.

27. Yet if ye will not for this obey me, but walke against me stubbornely,

28 Then will I walk stubbornly in mine anger against you, and I will also chastise you seven times more according to your sinnes.

29 \* And ye shall eat the flesh of your  
sonnes, and the flesh of your daughters shall  
ye devour.

30 I will also destroy your high places, and  
cut away your images; and cast your car-  
nelles upon the bodies of your idols, and  
mine shall abhorre you.

32. And I will make your cities desolate  
and bring your sanctuary into nought, and  
I will not smell the savour of your sweet  
incense.

22. I will also bring the lande vnto a wildernesse, and your enemies, which dwell therein, shall be astonished thereat.

33 And I will leave you among the heathen, and I will draw out a sword after you, and your land shall be waste, and your cities shall be desolate.

34 Then shall the land enjoy her \* Sabbath, as long as it lieth void, and yet shall be in your enemies land : then shall the land rest, and enjoy her Sabbath.

35 All the dayes that it lieth void, it shall  
rest, because it did not rest in your Sabbath.

36 And upon them that are left of you, will send even a faintnesse into their hearts in the land of their enemies, and the sound

of a leafe shaken shall chaile them, and they  
shall flee as fleeing from a wind, and they  
shall fall, no man pursuing them.

as before, & weak, though some pursue them  
and yet shall not be able to stand before you  
entirely: & the strength of many of us is such,

40 Then they shall confesse their iniquitie, and the wickedness of their fathers for their trespass, which they have trespassed against mee, and also because they have walked subornely against me.

41 Therefore I will waite stubbornly against them, and bring them into the lande of their enemies: so then their uncircumcised hearts shall bee humbled, and then they shall willingly bear the punishment of their iniquitie.

42. Then I will remember my covenant with Isaac, and my covenant also with Jacob, and also my covenant with Abraham will I remember. I will remember the land.

43 "The land also in the meantime shall  
be left of them, and shall enjoy her Sabbaths  
while the lieth waste without them, but they  
shall willingly suffer the punishment of their  
iniquities; because they despised my lawes,  
and because their soule abhorred mine ad-  
monitions.

44 Yet notwithstanding this, when they shall be in the land of their enemies,\* I will not cast them away, neither will I abhorre them, to destroy them utterly, nor to break my covenant with them: for I am the Lord their God:

48 But I will remember for them the  
covenant of old when I brought them out  
of the land of Egypt in the sight of the hea-  
ven: then that I might be their God: I am the  
Lord.

46. These are the ordinances, and the judgments, and the laws, which the Lord made between him, & the children of Israel in mount Sinai, by the hand of Moses.

## CHAP. XXVII

3. *Of divers wives, and the redemption of the same.* 28 *A thing separate from the use of man cannot be sold, nor redeemed, but remaineth to the Lord.*

474  
M Discover the Loſe Spake unto Doſes  
Maying.

2 **S**peake vnto the children of Israel  
and say vnto them, If any man shall make  
a bowe of a person vnto the Lorde, by <sup>h</sup>is  
estimation.

3. Then thy estimation shall bee thus : male from twenty yeeer old unto sixtie year olde shall bee by thy estimation euen fiftie shekels of silver, after the shekel of the San

4. But if it be a female, then thy valuation  
shall be thine shekels.

5 And from five yeere old to twenty yeere  
olde, thy valuation shall bee for the male  
twentie shekels, and for the female ten  
shekels.

6. But from a monster old into fine  
 color, the voice of the male shall be first. O  
 bells of blue, and the pulse of the female  
 their bells of blue.

7 And from fiftie years old and above,  
he be a male, then the price shall bee fiftee  
shekels: and for the female tenne shekels.

8 But if hee be power: then thou ha  
esteemed him, thou shalt be wiser than  
before the Lord, and the Devil shall not  
him, according to the ability of him th

Or, pray for their  
sinne.

u Whiles they  
are captives, and  
without repen-  
tance.

Deut. 4. 31.  
Rom. 11. 26.

x Made to their  
forefathers.

y Fiftie dayes  
after they came  
out of Egypt.

a As for his sonne  
or his daughter,  
b Which art the  
Priest.

c Read the value  
of the Shekel,  
Exod. 30.13.

d He speaketh  
of those vows  
whereby the fa-  
thers dedicated  
their children to  
God, which were  
not of such force

ne but they might  
be redeemed  
from them.  
e If he be not  
able to pay after  
thy valuation.

64

## The redeeming of that which

## Leviticus. is dedicated to the Lord

f Which is  
cleane, Cha. 11. 2.

g That is, con-  
secrate to the  
Lord,

h Ebr. so shall it  
stand.

h Valuing the  
price thereof, ac-  
cording to the  
seed that is sown,  
or by the seed that  
it doth yeeld;  
i Homer is a  
measure contain-  
ing ten Ephahs:  
reade of Ephah,  
Exod. 16. 46.

k For their owne  
necessity or god-  
ly vice.

noted, so shall the Priest value him.

9 And if he be a beast whereof men bring  
an offering unto the Lord, all that one giveth  
of such unto the Lord shall be holy.

10 Hee shall not alter it nor change it, a  
good for a bad, nor a bad for a good: and if  
he change beast for beast, then both this and  
that, which was changed for it, shall bee  
a holy.

11 And if it be any unclean beast, of  
which men doe not offer a sacrifice unto the  
Lord, hee shall then present a beast before  
the Priest.

12 And the Priest shall value it, whether  
it bee good or bad: and as thou valuest it,  
which as the Priest, so shall it be.

13 But if hee will buy it againe, then he  
shall give the fifth part of it more, above thy  
valuation.

14 If also when a man shall dedicate his  
house to bee holy unto the Lord, then the  
Priest shall value it, whether it bee good or  
bad, and as the Priest shall price it, so shall  
the value be.

15 But if he be sanctified it, will redeem  
his house, then hee shall give thereto the fifth  
part of money more then thy estimation, and  
it shall be his.

16 If also a man dedicate to the Lord any  
ground of his inheritance, then shall thou  
estimate it according to the seed thereof: an  
 homer of barley seed shall be at fiftie shekels  
of silver.

17 If hee dedicate his felds immediately  
from the year of Jubilee, it shall be worth as  
thou dost estimate it.

18 But if he dedicate his felds after the  
Jubilee, then the Priest shall reckon him the  
money according to the years that remaine  
unto the year of Jubilee, and it shall be abated  
by thy estimation.

19 And if hee that dedicated it, will re-  
deeme the feld, then hee shall put the fifth part  
of the price, that thou esteemedst it at, there-  
unto, and it shall remaine his.

20 And if hee will not redeeme the feld,  
but the Priest sell the felds to another man,  
it shall be redeemed no more.

21 But the feld shall be holy to the Lord,  
when it goeth out in the Jubilee, as a feld

separate from common uses: the possession  
thereof shall be the Priest's.

22 If a man also dedicate unto the Lord  
a feld, which he hath bought, which is not  
of the ground of his inheritance,

23 Then the Priest shall set the price to  
him, as thou esteemedst it, unto the year of  
Jubilee, and he shall give the price the same  
day, as a thing holy unto the Lord.

24 But in the year of Jubilee, the feld  
shall returne unto him, of whom it was  
bought: to him, I say, whose inheritance the  
land was.

25 And all thy valuation shall be ac-  
cording to the shekel of the Sanctuary: a she-  
kel contained twenty geras.

26 If also withstanding the first borne  
of the beastes, because it is the Lords first  
borne, none shall dedicate such, be it bullocke  
or heepe: for it is the Lords.

27 But if it be an unclean beast, then he  
shall redeeme it by the valuation, and give  
the fifth part more thereto: and if it bee not  
redeemed, then it shall be sold, according to  
thy estimation.

28 If also withstanding, nothing separate  
from the common use, that a man hath sepa-  
rate unto the Lord of all that he hath (whether  
it be man or beast, or land of his in-  
heritance) may be sold nor redeemed: for every  
thing separate from the common use, is most  
holy unto the Lord.

29 Nothing separate from the common  
use, which shall be separate from man, shall be  
redeemed, but it is the Lords.

30 Also all the title of the land, both of  
the felds of the grounds, and of the fruit of the  
trees is the Lords: as holy to the Lord.

31 But if a man will redeeme any of his  
title, he shall add the fifth part thereto.

32 And every title of bullock, or of heepe,  
or of all that goeth under the yoke, the tenth  
shall be holy unto the Lord.

33 We shall not loose it if hee goeth to bad,  
neither shall he change it: els if he change it,  
both it, and that it was changed withall,  
shall be holy, and it shall not be redeemed.

34 These are the commandments which  
the Lord commanded by Moses unto the  
children of Israel in mount Sinai.

## The fourth booke of Moses called Numbers.

### THE ARGUMENT

Orasmuch as God hath appointed that his Church in this world shall be under the cross, both be-  
cause they should learne not to put their trust in worldly things, and also because they should see that  
other things be better, he did use straight way bring his people after their departure out of Egypt, and the  
land which he promised them, but led them to and fro for the space of forty years, and kept them in  
continual exercises, before they enjoyed it, to wise their faith, & to teach them to forget the world and  
to depend on him, which will do greatly profite to discipline the wicked and the hypocrites from the  
faithfull and true servants of God, who loved him with true heart, whereas the others preferring their  
carnall affections to Gods glory, and seeking religion to serve their purpose, murmured when they lac-  
ked to content their lusts, and desired them whom God had appointed rulers over them, by reason  
whereof they provoked Gods terrible judgments against them, and are for sooth as a most terrible  
example for all persons how they should love God, and preferre their owne lusts to his will, or  
despise his ministration, knowing that God is true in his promise, and governeth his Church by his holy  
Spirit,



Againe, when they fall not to such inconsiderations, or else, suppose him quickly by intercep-  
tions, and therefore he comforted his grace, and there, he brought them out of the wilderness  
and then made them fight against their enemies. And so the people all over the world, who  
he taken away the afflictions, by dividing among all the tribes, which the Lord which they had chosen,  
and which he had promised, as a reward best to his godly wisdom.

2 Moses and Aaron with the twelve princes of  
the tribes are appointed of the Lord to number  
them, that every tribe may be knowne. 49 These gates  
are exempted for the service of the Lord.

3 The Lord spake againe unto  
Moses in the wilderness of  
Sinai, in the Tabernacle  
of the Congregation, in the  
first day of the second win-  
ter, in the second yere after  
they were come out of the lande of Egypt  
saying,

4 Take ye the summe of all the Congregation  
of the children of Israel, after  
their families, and households of their fathers  
with the number of their names; to wit, all  
the males; a man by man.

5 From twenty yere old and above, all  
that are forth to the warre in Israel: thou  
and Aaron shall number them, throughout  
their armies.

6 And with you shall bee men of every  
tribe, such as are the heads of the house of  
their fathers.

7 And these are the names of the men  
that shall stand with you of the tribe of Reuben,  
Eleazar the sonne of Eleazar.

8 Of Simeon, Nemuel the sonne of  
Zurishaddai:

9 Of Iudah, Nahshon the sonne of Am-  
minadab.

10 Of Issachar, Nethaneel the sonne of  
Zuar.

11 Of Zabulon, Gad the sonne of Sisu-  
iam.

12 Of Benjamin, Gideon the sonne of  
Sua.

13 Of Dan, Amasai the sonne of Ammi-  
nahab.

14 Of Ephraim, Hushi the sonne of Nun.

15 Of Zebulun, Gadai the sonne of Sisu-  
iam.

16 Of Issachar, Nethaneel the sonne of  
Zuar.

17 Of Zabulon, Gadai the sonne of Sisu-  
iam.

18 Of Benjamin, Gideon the sonne of  
Sua.

19 Of Dan, Amasai the sonne of Ammi-  
nahab.

20 Of Ephraim, Hushi the sonne of Nun.

21 Of Zebulun, Gadai the sonne of Sisu-  
iam.

22 Of the sonnes of Simeon by their  
generations, by their families, and by the  
houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

23 The summe of the sonnes of the tribe  
of Simeon was nine and fifty thousand,  
and three hundred.

24 Of the sonnes of Iudah by their  
generations, by their families, and by the  
houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

25 The summe of the sonnes of the tribe  
of Iudah was three score and four thousand,  
and five hundred.

26 Of the sonnes of Iudah by their  
generations, by their families, and by the  
houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

27 The number of them, of the tribe  
of Iudah, was three score and four thousand,  
and five hundred.

28 Of the sonnes of Issachar by  
their generations, by their families, and by  
the houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

29 The number of them, of the tribe  
of Issachar, was four and fifty thousand,  
and four hundred.

30 Of the sonnes of Zabulon by  
their generations, by their families, and by  
the houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

31 The number of them, of the tribe  
of Zabulon, was seven and fifty thousand,  
and four hundred.

32 Of the sonnes of Ephraim by  
their generations, by their families, and by  
the houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

33 The number of them, of the tribe  
of Ephraim, was twenty thousand, and  
eight hundred.

34 Of the sonnes of Dan by their  
generations, by their families, and by the  
houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

35 The number of them, of the tribe  
of Dan, was nine thousand, and six hundred.

36 Of the sonnes of Zebulun by  
their generations, by their families, and by  
the houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

37 The number of them, of the tribe  
of Zebulun, was seven and fifty thousand,  
and four hundred.

38 Of the sonnes of Ephraim by  
their generations, by their families, and by  
the houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

39 The number of them, of the tribe  
of Ephraim, was twenty thousand, and  
eight hundred.

40 Of the sonnes of Dan by their  
generations, by their families, and by the  
houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

41 The number of them, of the tribe  
of Dan, was nine thousand, and six hundred.

42 Of the sonnes of Zebulun by  
their generations, by their families, and by  
the houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

43 The number of them, of the tribe  
of Zebulun, was seven and fifty thousand,  
and four hundred.

44 Of the sonnes of Ephraim by  
their generations, by their families, and by  
the houses of their fathers, according to the  
number of their names, every man, every  
male from twenty yere old and above, all  
that were forth to the warre.

Or, as were able  
to beate weapons.

Simeon.

Gad.

Iudah.

Issachar.

Zebulun.

Ephraim.

Zebulun.

In that place  
the wilderness  
was peere  
Sinai.  
Which con-  
tains part of A-  
and part of  
J.

That is, the  
chief map of  
my tribe.  
And allit you  
see by number  
people

In the day  
by man his  
de, and his an-  
then.

These are the  
names of the  
tribes, as  
of Reuben.

# The number of all that went to warre: Numbers. The order of the tents which

the number of their names, from twenty years old and above, all that went forth to warre: as the Lord had commanded Moses, saying, thou shalt see the number of the children of Israel, by their families, and by the houses of their fathers, according to the number of their names, from twenty years old and above, all that went forth to warre in Israel.

† Benjamin.

35 The number of them also of the tribe of Benjamin was two and thirtieth thousand and two hundred.

36 Of the houses of Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty years old and above, all that went forth to warre in Israel.

† Dan.

37 The number of them also of the tribe of Benjamin was five and thirty thousand and seven hundred.

38 Of the houses of Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty years old and above, all that went forth to warre in Israel.

† Asher.

39 The number of them also of the tribe of Dan was thirtieth and two thousand and seven hundred.

40 Of the houses of Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty years old and above, all that went forth to warre in Israel.

† Naphtali.

41 The number of them also of the tribe of Asher was one and forty thousand and five hundred.

42 Of the children of Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty years old and above, all that went forth to warre in Israel.

Or full count.

43 The number of them also of the tribe of Naphtali was thirty and fifty thousand and four hundred.

44 These are the numbers which Moses and Aaron numbered, and the princes of Israel, the heads of the fathers, according to the number of their names, from twenty years old and above, all that went forth to warre in Israel.

45 And all they were in number five hundred and thirty thousand, five hundred and fifty.

g Which were warriors, but were appointed to the use of the Tabernacle.

46 And all they were in number five hundred and thirty thousand, five hundred and fifty.

47 But the Levites, after the tribes of their fathers, were not numbered among them.

48 For the Lord had spoken unto Moses, saying, thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel.

† Ebr. campe.

49 Only thou shalt appoint the Levites over the Tabernacle of the Tent of witness, and over all the instruments thereof, and over all things that belong to it, they shall be the Levites, and all the instruments thereof, and shall minister in it, and shall stand round about the Tabernacle.

50 And when the Tabernacle shall be set, the Levites shall take it home, and when the Tabernacle shall be pitched, the Levites shall stand round about it.

h Whosoever is not of the tribe of Levi.

51 And when the children of Israel shall pitch their tents, every man in his campe, and every man under his standard, throughout their armies, the Levites shall pitch round about the Tabernacle of the Testimony.

52 And the Levites shall pitch round about the Tabernacle of the Testimony, lest vengeance come upon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimony.

53 And the children of Israel did according to all that the Lord had commanded Moses: so did they.

## CHAP. II.

1 The order of the Tents, and the names of the Captains of the Tribes.

2 And the Lord spake unto Moses, and to Aaron, saying,

3 Every man of the children of Israel shall campe by his standard, and under the ensigne of their fathers house: farre of about the Tabernacle of the Congregation shall they pitch.

4 On the East side toward the rising of the sunne, shall they of the standard of the hosts of Judah pitch according to their armies, & shall be the house of Ammishadab, captain of the house of Judah.

5 And his hoste, and the number of them were threentie and four thousand, and five hundred.

6 Next unto him shall they of the tribe of Issachar pitch, and shall be the house of Nethaneel, captain of the house of Issachar.

7 And his hoste, and the number thereof were threentie and five thousand, and four hundred.

8 Next unto him shall they of the tribe of Zebulun pitch, and shall be the house of Gadiel, captain over the house of Zebulun.

9 And his hoste, and the number thereof were threentie thousand, and four hundred.

10 The house number of the hosts of Judah were threentie thousand, and five hundred, and five hundred, according to their armies they shall stand set forth.

11 On the South side shall be the standard of the hosts of Reuben according to their armies, and the captain over the house of Reuben shall be Eleazar the sonne of Aaron.

12 And his hoste, and the number thereof were forty thousand, and five hundred.

13 Next unto him shall the tribe of Simeon pitch, and the captain over the house of Simeon shall be Shimon the sonne of Amihadab.

14 And his hoste, and the number of them, nine and fifty thousand, and three hundred.

15 Next unto the tribe of Simeon shall the tribe of Gad pitch, and the captain over the house of Gad shall be Gadiel the sonne of Simeon.

16 And his hoste, and the number of them, were threentie thousand, and five hundred, and five hundred, according to their armies, and they shall stand set forth in the front place toward the east.

17 All the number of the campe of Reuben were forty thousand, and five hundred, and five hundred, and five hundred, according to their armies, and they shall stand set forth in the front place toward the east.

18 And when the children of Israel shall pitch their tents, every man in his campe, and every man under his standard, throughout their armies, the Levites shall pitch round about the Tabernacle of the Testimony.

i By none due respect to the Tabernacle the Lord.

a In these tribes were principal leaders, so every tribe had their standard.

Or, prince.

b Tada, the char, and the lun the son of each tribe first stand.

c Of these were counted under them.

d Reuben, Simeon, the sonne of Aaron, and Gad, the sonne of Zebulun, her maid of the house of the sonne of the house.

Or, Reuben, Simeon, the sonne of Aaron, and Gad, the sonne of Zebulun, her maid of the house of the sonne of the house.

Or, Reuben, Simeon, the sonne of Aaron, and Gad, the sonne of Zebulun, her maid of the house of the sonne of the house.

Or, Reuben, Simeon, the sonne of Aaron, and Gad, the sonne of Zebulun, her maid of the house of the sonne of the house.

in the midst of the camp as they have pitched, so shall they go forth every man in his order according to their banners.

18 And the banner of the camp of Ephraim shall be toward the right according to their armies: and the captain over the house of Ephraim shall be Giliadai the son of Giamuthi.

19 And his host and the number of them were four thousand and five hundred.

20 And by him shall be the tribe of Dan as he, the captain over the house of Dan shall be Gamaliel the son of Pedaihur.

21 And his host and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captain over the house of Benjamin shall be Abisai the son of Ner.

23 And his host, and the number of them were five and thirtie thousand and five hundred.

24 All the number of the camp of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 And the banner of a host of Aser shall be toward the left according to their armies: and the captain over the house of Aser shall be Thaddei the son of Ananai.

26 And his host, and the number of them were two and threescore thousand and seven hundred.

27 And by him shall be the tribe of Issachar, and the captain over the house of Issachar shall be Jagi the son of Ozerai.

28 And his host and the number of them were one and fiftie thousand and five hundred.

29 And the tribe of Zebulun, and the captain over the children of Zebulun shall be Abihai the son of Omerai.

30 And his host and the number of them were three and thirtie thousand and four hundred.

31 All the number of the host of Dan was an hundred and seven and fiftie thousand and six hundred: they shall go forth in the fourth place.

32 And his host are the families of the children of Issachar by the houses of their fathers, all the number of the host according to their armies, five hundred and thirtie thousand, five hundred and fiftie.

33 But the Levites were not numbered among the children of Israel as the Lord had commanded Moses.

34 And the number of Issachar his according to that the Lord had commanded Moses: to they pitched according to their families, and in they journeyed every one with his families according to the house of their fathers.

35 And the number of the Levites according to the charge and office of the Lord, as the Lord had commanded Moses.

36 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

37 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

38 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

39 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

40 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

41 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

42 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

43 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

44 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

45 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

39 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

40 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

41 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

42 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

43 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

44 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

45 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

46 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

47 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

48 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

49 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

50 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

51 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

52 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

53 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

54 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

55 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

56 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

57 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

58 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

59 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

60 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

61 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

62 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

63 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

64 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

65 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

66 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

67 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

68 And the number of the Levites according to their families, and in they journeyed every one with his families according to the house of their fathers.

Exod. 28. 3. 4.

Levit. 10. 1. 2.

chap. 26. 6. 1.

1. Chron. 24. 3.

b Or, before the Altar.

Levit. 10. 1. 2.

c Whiles their father lived.

d Offer them unto Aaron for the vic of the Tabernacle.

e Which appertained to the executing of the high Priests commission.

f To doe the service of the Tabernacle.

g Any would minister, not being a Levite.

Exod. 23. 1. and 34. 19. leuit. 27. 26. chap. 1. 6.

h Luke 2. 23.

i Gen. 48. 11. exod. 6. 16. chap. 26. 57.

1. Chron. 6. 1. and 23. 4.

k 1. Chron. 24. 3.

l 1. Chron. 24. 3.

m 1. Chron. 24. 3.

n 1. Chron. 24. 3.

o 1. Chron. 24. 3.

p 1. Chron. 24. 3.

q 1. Chron. 24. 3.

r 1. Chron. 24. 3.

s 1. Chron. 24. 3.

t 1. Chron. 24. 3.

u 1. Chron. 24. 3.

v 1. Chron. 24. 3.

w 1. Chron. 24. 3.

x 1. Chron. 24. 3.

y 1. Chron. 24. 3.

z 1. Chron. 24. 3.

aa 1. Chron. 24. 3.

ab 1. Chron. 24. 3.

ac 1. Chron. 24. 3.

ad 1. Chron. 24. 3.

ae 1. Chron. 24. 3.

af 1. Chron. 24. 3.

ag 1. Chron. 24. 3.

ah 1. Chron. 24. 3.

ai 1. Chron. 24. 3.

aj 1. Chron. 24. 3.

ak 1. Chron. 24. 3.

al 1. Chron. 24. 3.

am 1. Chron. 24. 3.





and cover the \* candlestick of light with his lampes, and his censers, \* and his bosome dishes, and all the oyle vessels thereof, which they occupy about it.

10 And they shall put it, and all the instruments thereof in a covering of badgers skins, and put it upon the barres.

11 Also upon the golden altar they shall spread a cloth of blue like, and cover it with a covering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministry wherewith they minister in the Sanctuary, and put them in a cloth of blue like, and cover them with a covering of badgers skins, and put them on the barres.

13 Also they shall take away the ashes from the altar, and spread a purple cloth upon it.

14 And shall put upon it all the instruments thereof, which they occupy about it: the censers, the bosome dishes, and the bosome, and the bosome, even all the instruments of the altar: and they shall spread upon it a covering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes have made an ende of covering the \* Sanctuary, and all the instruments of the Sanctuary, at the removing of the host, afterward the sonnes of Kohath shall come to deare it, but they shall not touch any holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 And to the office of Eleazar & sonne of Aaron the High Priest pertained the oyle for the light, and the \* sweet incense, & the \* daily meate offering, and the \* anointing oyle, with the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 And the Lord spake unto Moses, and to Aaron saying,

18 Per shall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe unto them, that they may live and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint them, every one to his office, and to his charge.

20 But let them not go in, to see when the Sanctuary is golden by, least they die.

21 And the Lord spake unto Moses, saying,

22 Take also the summe of the sonnes of Gerſhon, every one by the houses of their fathers throughout their families:

23 From thirty yeere old and above, unto fiftie yeere olde shall thou number them, all that enter into the assembly for to doe service in the Tabernacle of the Congregation.

24 This shall be the service of the families of the Gerſhonites, to stand and to beare.

25 They shall beare the curtains of the Tabernacle, & the Tabernacle of the Congregation, his covering, and the covering of badgers skins: that is on his upon it, and the baile of the \* boord of the Tabernacle of the Congregation:

the of the Congregation:

26 The curtains also of the Court, and the baile of the railing in of the gate of the Court, which is neere the Tabernacle and neere the altar round about, with their cordes, and all the instruments for their service, and all that is made for them: so shall they serve.

27 At the commandment of Aaron and his sonnes, shall all the service of the sonnes of the Gerſhonites be done, in all their charges, and in all their service, and ye shall appoint them to keepe all their charges.

28 This is the service of the families of the sonnes of the Gerſhonites in the Tabernacle of the Congregation, and their watch shall be under the \* baule of Aſaphar the sonne of Aaron the High Priest.

29 And thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirty yeere olde and above, even unto fiftie yeere olde shall thou number them, all that enter into the assembly, to doe the service of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their service in the Tabernacle of the Congregation: the \* boords of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the Court, with their sockets, and their pinnes, and their cordes, with all their instruments, even for all their service: and by \* name ye shall reckon the instruments of their office and charge.

33 This is the service of the families of the sonnes of Merari, according to all their service in the Tabernacle of the Congregation under the hand of Aſaphar the sonne of Aaron the High Priest.

34 And then Moses and Aaron and the princes of the Congregation numbered the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and above, even unto fiftie yeere olde, all that enter into the assembly for the service of the Tabernacle of the Congregation.

36 So the \* numbers of them throughout their families were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serve in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Gerſhon throughout their families and houses of their fathers,

39 From thirty yeere olde and upwards, even unto fiftie yeere olde: all that enter into the assembly, for the service of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers were two thousand seven hundred and thirtie.

41 These are the numbers of the families

p Which Court compasseth both the Tabernacle of the Congregation and the Altar of burnt offering.

q Under the charge and oversight,

Exod. 26. 15.

r Ye shall make an inventory of all the things which ye commit to their charge.

† Ebr. the number of them.

† God appointing Moses to be the minister and executor thereof.

The Hebrew and significant instrument of two bars, which was to be used, made Exod. 1.

Of the burning.

This is in following of the things of the Tabernacle, as Arke, &c. before it be done.

Exod. 30. 34. 35. Which was used morning & evening.

Committing your charge to the things be well wrapped, and so they touching proof, perishing, knowing what every man will be.

Which were numbered the sons of them ministered in Tabernacle of the Congregation. Which vaile was between Sanctuary and Court.

2 Which were of competent age to serve therein, that is, between 30, and 50.

of thy sonnes of Gerson: of all that did service in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandment of the Lord.

42 ¶ The numbers also of the families of the sonnes of Simeon by their families, and by the houses of their fathers,

43 From thirty years old and upward, even unto fifty years old: all that enter into the assembly for the service of the Tabernacle of the Congregation.

44 So the numbers of them by their families, were three thousand and two hundred.

45 These are the summes of the families of the sonnes of Simeon, whom Moses and Aaron numbered according to the commandment of the Lord, by the hand of Moses.

46 So all the numbers of the Levites, which Moses, and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

47 From thirty years old and upward, even to fiftie years old, every one that came to doe his duty, office, service and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, five hundred and fourscore.

49 According to the commandment of the Lord by the hand of Moses did Aaron number them, every one according to his service, and according to his charge. Thus were they of that tribe numbered, as the Lord commanded Moses.

#### CHAP. V.

2 The leprous and the polluted shall be cast forth. 6 The purging of sinnes. 15 The trial of the suspected wife.

¶ And the Lord spake unto Moses, saying, 2 Command the children of Israel, that they put out of the hoste every leper, and every one that hath an issue, and whatsoever is defiled by the dead.

3 Both male and female shall ye put out: out of the hoste shall ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, even as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake unto Moses, saying,

6 Speake unto the children of Israel, When a man or woman shall commit any sinne that men commit, and transgresse against the Lord, when that person shall trespass,

7 Then they shall confesse their sinne which they have done, and shall restore the damage thereof with his principall, and put the fifth part of it more thereto, and shall give it unto him, against whom he hath trespassed.

8 But if the man have no kinsman, to whom he should restore the damage, the damage shall be restored to the Lord by the Priests use, besides the Rame of the atonement, whereby he shall make atonement for him.

9 And every offering of all holy things of the children of Israel, which they bring unto the Priest, shall be his.

10 And every mans beloved things shall be his: that is, whatsoever any man giueth the Priest, it shall be his.

11 ¶ And the Lord spake unto Moses, saying,

12 Speake unto the children of Israel, A dowry shall be for them, if any mans wife be defiled, and commit a trespass against him,

13 So that another man be taken her flesh, and it be hid from the eyes of her husband, and kept close, & yet she be defiled, and there be no witness against her, neither she taken with the manner,

14 If he be moved with a leuous spirit, so that he is leuous over his wife, which is defiled, or if he have a leuous minde, so that he is leuous over his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meal, but he shall not put oyle upon it, nor put incense thereon: for it is an offering of jealousy, an offering for a remembrance, calling the sinne to a mind.

16 And the Priest shall bring her, and let her be defiled the Lord.

17 Then the Priest shall take the holy water in an earthen vessel, and of the dust that is in the floore of the Tabernacle, even the Priest shall take it and put it into the water:

18 After, the Priest shall set the woman before the Lord, and uncover the womans head, and put the offering of the memoriall in her hands: it is the leuous offering, and the Priest shall haue bitter, and curdled water in his hand.

19 And the Priest shall charge her by an othe, and say unto the woman, If so man haue lien with thee, neither thou hast turned to uncleannesse from thine husband, be free from this bitter and curdled water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 ¶ Then the Priest shall charge the woman with an othe of cursing, and the Priest shall say unto the woman ¶ The Lord make thee to be accursed and despicable for the othe among the people, and the Lord cause thy thigh to rot, and thy belly to swell.

22 And that this curdled water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen, Amen.

23 After, the Priest shall mixe these curses in a vesse, and shall blot them out with the bitter water.

24 And shall cause the woman to drinke the bitter and curdled water, and the curdled water, mixed into bitterness, shall enter into her.

25 ¶ Then the Priest shall take the leuous offering out of the womans hand, and shall shake the offering before the Lord, and offer it upon the altar.

Or, if he be defiled by a leuous spirit, as first he is.

Leuit. 10. 11.

By breaking the band of marriage, and the husband.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

Lev. 18. 11.

a Whosoever of the Levites that had any manner of charge in the Tabernacle.

† Ebr. according to the mouth or word.

x So that Moses neither added nor diminished from that which the Lord commanded him.

Leuit. 13. 3.  
Leuit. 15. 2.  
Leuit. 21. 1.

¶ Or, in a place out of the hoste.

a There were three manner of tents: of the Lord, of the Levites, and of the Israelites.

Leuit. 6. 3.  
b Commit any fault willingly.

Leuit. 6. 5.

c If he be dead to whom the wrong is done, and also haue no kinsman,

26 And the Priest shall take an handful of the offering for a memorial thereof, & burne it upon the Altar, and afterward make the woman drinke the water.

27 When hee hath made her drinke the water, if she be defiled and haue repailed against her husband, then shall the curied water, turned into bitterneſſe, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accuſed among her people.

28 But if the woman be not defiled, but be cleane, ſhe ſhall be free, and ſhall conceive and beare.

29 This is the lawe of Ieſouſie, when a wife turneth from her husband, & is defiled,

30 ¶ When a man is moued with a iellous minde, being iellous ouer his wife, then ſhall hee bring the woman before the Lord, and the Priest ſhall doe to her according to all this lawe.

31 And the man ſhalbe free from ſinne, but this woman ſhall beare her iniquitie.

CHAP. VI.

The lawe of the conſecration of the Nazaries. 24 The manner to bleſſe the people.

And the Lord ſpake vnto Moſes, ſaying, 2 Speake vnto the children of Iſrael, and ſay vnto them, When a man or a woman doeth ſeparate themſelues to be a Nazarie, to ſeparate himſelfe vnto the Lord,

3 He ſhall abſtaine from wine and ſtrong drinke, & ſhall drinke no ſowre wine, nor ſowre drinke, nor ſhall drinke any liquor of grapes, neither ſhall eat ſweet grapes nor dried.

4 As long as his abſtinenſe endureth, ſhall hee eat nothing that is made of the wine of the vine, neither the kernels, nor the huſk.

5 While he is ſeparate by his vow, the razor ſhall not come vpon his head, vntill the dayes be out, in the which he ſeparateth himſelfe vnto the Lord, he ſhalbe holy, and ſhall let the locks of the haire of his head grow.

6 During the time that hee ſeparateth himſelfe vnto the Lord, hee ſhall come at no dead body.

7 He ſhall not make himſelfe vncleane at the death of his father, or mother, brother, or ſiſter: for the conſecration of his God is vpon his head.

8 All the dayes of his ſeparation he ſhall be holy to the Lord.

9 And if any die ſuddenly by him, or he beare, then the head of his conſecration ſhall be defiled, and he ſhall ſhane his head in the day of his cleauiſing: in the ſeventh day he ſhall ſhane it.

10 And in the eighth day he ſhall bring two turtles, or two young pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest ſhall prepare the one for a ſinne offering, and the other for a burnt offering, and ſhall make an atonement for him, becauſe hee ſinned by the head: ſo ſhall hee ſhall ſhane his head the ſame day.

12 And he ſhall conſecrate vnto the Lord the dayes of his ſeparation, and ſhall bring

a lambe of a yeere old for a treſpaſſe offering, and the ſix dayes ſhalbe ſcruy: for his conſecration was deſiled.

13 ¶ This then is the lawe of the Nazarie: when the time of his conſecration is out, he ſhall come to the doore of the Tabernacle of the Congregation.

14 And he ſhall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemiſh for a burnt offering, and a hee lambe of a yeere old without blemiſh for a ſinne offering, and a ramme without blemiſh for peace offerings.

15 And a baskett of unleaueued bread, of cakes of fine flour, mingled with oyle, and waſkers of unleaueued bread, anoynted with oyle with their meate offering, & their drinke offerings.

16 ¶ The which the Priest ſhall bring beſore the Lord, and make his ſinne offering and his burnt offering.

17 He ſhall prepare alſo the ramme for a peace offering vnto the Lord, with the baskett of unleaueued bread, & the Priest ſhall make his meate offering, and his drinke offering.

18 And the Nazarie ſhall ſhane the head of his conſecration at the doore of the Tabernacle of the Congregation, and ſhall take the haire of the head of his conſecration, and put it in the ſer, which is vnder the peace offering.

19 Then the Priest ſhall take the ſhoulder of the ram, and an unleaueued cake out of the baskett, and a waſker unleaueued, and put them vpon the hands of the Nazarie, after he hath ſhauen his conſecration.

20 And the Priest ſhall ſhake them to & fro beſore the Lord: this is an holy thing for the Priest, beſides the ſhaken bread, and beſides the beaue ſhoulder: ſo afterward the Nazarie may drinke wine.

21 This is the lawe of the Nazarie, which he hath vowed, and of his offering vnto the Lord for his conſecration, beſides that that he is able to bring: according to the vow which hee vowed, ſo ſhall hee do after the lawe of his conſecration.

22 ¶ And the Lord ſpake vnto Moſes, ſaying,

23 Speake vnto Aaron & to his ſonnes, ſaying, Thus ſhall ye bleſſe the children of Iſrael, and ſay vnto them,

24 ¶ The Lord bleſſe thee, and keepe thee,

25 ¶ The Lord make his face ſhine vpon thee, and be mercifull vnto thee,

26 ¶ The Lord lift up his countenance vpon thee, and giue thee peace.

27 So they ſhall put my Name vpon the children of Iſrael, and I will bleſſe them.

CHAP. VII.

The head or princes of Iſrael offer at the ſetting vp of the Tabernacle, 10 and at the dedication of the Altar. 89 God ſpeaketh to Moſes from the Merſis ſeat.

Now when Moſes had finiſhed the ſetting vp of the Tabernacle, and anoynted it, and ſanctified it, and all the inſtruments thereof, and the Altar with all the inſtruments thereof, and had anoynted them, and ſanctified them,

2 Then

So that he ſhall begin his vow anew.

Leuit. i. 15.

Leuit. i. 14. h In token that his vow is ended,

i For the haire which was conſecrate to the Lord, might not be caſt into any prophane place.

Exod. 29. 27.

¶ Or, with the bread.

k At the leaſt he ſhall do this, if he be able to offer no more.

l That is, pray for them, Eccleſ. 36. 17.

m They ſhall pray in my Name for them.

Exod. 49. 18.

¶ Or, veſſels.

# The severall offerings

# Numbers.

# of the Princes

1 Or, captains.

2 When the princes of Israel, heads of the houses of their fathers (they were the Princes of the tribes, who were over them that were numbered) offered.

3 And brought their offering before the Lord, six covered charrets, and twelve open: one charret for two princes, and for every one an ore, and they offered them before the Tabernacle.

4 And the Lord spake unto Moses, saying, 5 Take these of them, that they may be to do the service of the Tabernacle of the Congregation, and thou shalt give them unto the Levites, to every man according unto his office.

6 So Moses took the charrets and the oxen, and gave them unto the Levites:

7 Two charrets and four open bee gave to the sonnes of Gerson, according unto their office.

8 And four charrets and eight open bee gave to the sonnes of Merari, according unto their office, under the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath bee gave none, because the charge of the Sanctuary belonged to them, which they did beare upon their shoulders.

10 The princes also offered in the dedication for the Altar in the day that it was anointed: then the Princes offered their offering before the Altar.

11 And the Lord sayd unto Moses, One prince one day, and another prince another day shall offer their offering, for the dedication of the Altar.

12 So then on the first day did Nathson the sonne of Amminadab of the tribe of Judah offer his offering.

13 And his offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of twentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle for a meat offering.

14 An incense cup of golde of tenne shekels full of incense.

15 A young bullocke, a ramme, a lambe of a yere old for a burnt offering.

16 An bee goat for a sinne offering.

17 And for a peace offering, two bullocks, five rammes, five bee goats, and five lambs of a yere old: this was the offering of Nathson the sonne of Amminadab.

18 The second day Nathaneel the sonne of Zuar, prince of the tribe of Issachar did offer:

19 And he offered for his offering a silver charger of an hundred and thirtie shekels weight, a silver bowle of twentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

20 An incense cup of golde of tenne shekels, full of incense.

21 A young bullocke, a ramme, a lambe of a yere old for a burnt offering.

22 An bee goat for a sinne offering.

23 And for a peace offering, two bullocks, five rammes, five bee goats, five lambs of a yere old: this was the offering of Nathaneel.

neel the sonne of Zuar.

24 The third day Eliab the son of Ahiezer prince of the children of Zebulun offered.

25 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of twentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering.

26 A golden incense cup of ten shekels, full of incense.

27 A young bullocke, a ramme, a lambe of a yere old for a burnt offering.

28 An bee goat for a sinne offering.

29 And for a peace offering, two bullocks, five rammes, five bee goats, five lambs of a yere old: this was the offering of Eliab the sonne of Ahiezer.

30 The fourth day Elisur the sonne of Deuel prince of the children of Reuben offered.

31 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of twentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering.

32 A golden incense cup of ten shekels, full of incense.

33 A young bullocke, a ramme, a lambe of a yere old for a burnt offering.

34 An bee goat for a sinne offering.

35 And for a peace offering, two bullocks, five rammes, five bee goats, five lambs of a yere old: this was the offering of Elisur the sonne of Deuel.

36 The fifth day Shelumiel the sonne of Zurhaddai, prince of the children of Simeon offered.

37 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of twentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering.

38 A golden incense cup of ten shekels, full of incense.

39 A young bullocke, a ramme, a lambe of a yere old for a burnt offering.

40 An bee goat for a sinne offering.

41 And for a peace offering, two bullocks, five rammes, five bee goats, five lambs of a yere old: this was the offering of Shelumiel the sonne of Zurhaddai.

42 The sixth day Elialaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of twentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

44 A golden incense cup of ten shekels, full of incense.

45 A young bullocke, a ramme, a lambe of a yere old, for a burnt offering.

46 An bee goat for a sinne offering.

47 And for a peace offering, two bullocks, five rammes, five bee goats, five lambs of a yere old: this was the offering of Elialaph the sonne of Deuel.

48 The seventh day Ephraim the sonne of Amminadab prince of the children of Ephraim offered.

49 His offering was a silver charger of an hundred

† The offering of Eliab.

† The offering of Elisur.

† The offering of Shelumiel.

† The offering of Elialaph.

† The offering of Ephraim.

a Like horselets to keepe the things that were caried in them, from weather.

b That is, to carry things and stuffe in.

c For their vse to carry with.

d The holy things of the Sanctuary must be caried upon their shoulders, and not drawn with oxen, chap. 4. 15.

e That is, when the first sacrifice was offered thereupon by Aaron, Leuit. 9. 1.

† The offering of Nathson.

Leuit. 2. 1.

† The offering of Nathaneel.



hundred and thirtie shekels weight, a silver bowl of leuenie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle for a meat offering,

60 A golden incense cup of tenne shekels full of incense,

61 A yong bullocke, a ramme, a lambe of a yere old for a burnt offering,

62 An hee goat for a sinne offering,

63 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yere old: this was the offering of Elishama the sonne of Ammihud.

64 The eight day offered Gamiel the sonne of Debazur, prince of the children of Sapanach.

65 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowl of leuenie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle for a meat offering,

66 A golden incense cup of ten shekels, full of incense,

67 A yong bullocke, a ramme, a lambe of a yere old for a burnt offering,

68 An hee goat for a sinne offering,

69 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yere old: this was the offering of Gamiel the sonne of Debazur.

70 The ninth day Abdon the sonne of Sidon prince of the children of Benjamin offered.

71 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowl of leuenie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle for a meat offering,

72 A golden incense cup of ten shekels, full of incense,

73 A yong bullocke, a ramme, a lambe of a yere old for a burnt offering,

74 An hee goat for a sinne offering,

75 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yere old: this was the offering of Abdon the sonne of Sidon.

76 The tenth day Abizer the sonne of Amishadai prince of the children of Dan offered.

77 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowl of leuenie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle for a meat offering,

78 A golden incense cup of ten shekels, full of incense,

79 A yong bullocke, a ramme, a lambe of a yere old for a burnt offering,

80 An hee goat for a sinne offering,

81 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yere old: this was the offering of Abizer the sonne of Amishadai.

82 The eleventh day Bagiel the sonne of Ocran, prince of the children of Aser offered.

83 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowl of leuenie shekels, after the shekel of the Sanctuary, both full of fine flour min-

gled with oyle, for a meat offering.

84 A golden incense cup of ten shekels, full of incense,

85 A yong bullocke, a ramme, a lambe of a yere old for a burnt offering,

86 An hee goat for a sinne offering,

87 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yere old: this was the offering of Bagiel the sonne of Ocran.

88 The twelfth day Abira the sonne of Enan, prince of the children of Naphtali offered.

89 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowl of leuenie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle for a meat offering,

90 A golden incense cup of ten shekels, full of incense,

91 A yong bullocke, a ramme, a lambe of a yere old for a burnt offering,

92 An hee goat for a sinne offering,

93 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yere old: this was the offering of Abira the sonne of Enan.

94 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowls, twelve incense cups of gold,

95 Every charger containing an hundred and thirtie shekels of silver, and every bowl leuenie: all the silver vessel contained two thousand, and some hundred shekels, after the shekel of the Sanctuary.

96 Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the golde of the incense cups was an hundred and twentie shekels.

97 All the bullocks for the burnt offering were twelve bullocks, the rammes twelve, the lambes of a yere old twelve, with their meate offerings, and twelve hee goats for a sinne offering.

98 And all the bullocks for the peace offerings were four and twentie bullocks, the rammes thirtie, the hee goats thirtie, the lambes of a yere old thirtie: this was the dedication of the Altar, after that it was anointed.

99 And when Moses went into the Tabernacle of the Congregation, to speake with God, hee heard the voyce of one speaking vnto him from the Altar, that was vpon the Ark of the Testimonie: betweene the two Cherubims, and hee spake to him.

# CHAP. VIII.

1 The order of the lamps. 2 The purifying and offering of the Leuites. 3 The age of the Leuites, when they are receiued to service, and when they are dismissed.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and say vnto him, When thou lightest the lamps, the seven lamps shall give light toward the

† The offering of Abira.

† This was the offering of the princes, when Aaron did dedicate the Altar.

g By Aaron, h That is, the Sanctuary.

i According as he had promised, Exod. 13. 12.

The offering Gamiel

The offering Abidon.

The offering Abizer.

The offering Bagiel, or Bagiel.

# The purifying of the Leuites.

# Numbers.

# Of the Passouer.

a To that part, which is ouer against the Candlestick, Exod. 25.37.

**forefront of the Candlestick.**

3 And Aaron did so lighting the lampes thereof towards the forefront of the Candlestick, as the Lord had commaunded Moses.

4 And this was the worke of the Candlestick, even of golde beaten out with the hammer, both the shaft, and the floures thereof: was beaten out with the hammer: according to the pattern, which the Lord had shewed Moses, so made he the Candlestick.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, & let them shau all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meat offering of fine flour, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, & the children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shakte offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayst make an atonement for the Leuites.

13 And thou shalt let the Leuites before Aaron and before his sonnes, and offer them as a shakte offering to the Lord.

14 Thus shalt thou separate the Leuites from among the children of Israel, and the Leuites shall be mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shakte offering.

16 For they are freely given vnto mee from among the children of Israel, for such as open any wounde: for all the first borne of the children of Israel haue I taken them vnto mee.

17 For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue given the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there bee no plague among the children of Israel, when the children of Israel come nether vnto

the Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shakte offering before the Lord, and Aaron made an atonement for them to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commaunded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from sine and twentie yeere old & upward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the office, and shall serue no more:

26 But they shall minister with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

## CHAP. IX.

1 The Passouer is commaunded againe. 13 The punishment of him that keepeth not the Passouer.

15 The cloud conuaulteth the Israelites through the wilderness.

¶ And the Lord spake vnto Moses in the wilderness of Sinai, in the first month of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the Passouer at the time appointed therunto.

3 In the fourteenth day of this month at euen, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passouer.

5 And they kept the Passouer in the fourteenth day of the first month at euen, in the wilderness of Sinai: according to all that the Lord had commaunded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled by a dead man, that they might not keepe the Passouer the same day: and they came before Moses, and before Aaron the same day.

7 And those men sayd vnto him, We are defiled by a dead man: wherefore are we kept back that we may not offer an offering vnto the Lord in the time therunto appointed among the children of Israel?

8 Then Moses saide vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying, 10 Speake

h Because the Leuites were the Sanctuary, their name.

i In the presence, to see them,

k Such offence was painful to beare in and such like. l In singing Psalms, in singing, and keeping things in

Exod. 12.3. leuit. 23.5. chap. 16.2. Exod. 11.4. deut. 16.6. a Enen in all points, with Lord hath tured it,

b By touch a corpse, or by the burial.

c Or, celebrate the Passouer the fourteenth day of the first month.

Exod. 25.18. b And not let together of diuers pieces.

e In Hebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

d That thou mayest doe this in presence of them all.

e Meaning, certaine of them in the name of the whole.

Chap. 3.4.5.

Chap. 3.9.

f That is, they that are the first borne.

Exod. 12.2. like 2.23.

g Which seruice the Israelites should also doe.

10 **S**peak unto the children of Israel, and say, If any man among you, or of your posterity shall violate by the reason of a corpse, or be in a long journey, he shall keep the Passover unto the Lord.

11 **I**n the fourteenth day of the second month at even they shall keep it: with unleavened bread and soure herbes shall they eat it.

12 **T**hey shall leave none of it unto the morning, nor break any bone of it: according to all the ordinance of the Passover shall they keep it.

13 **B**ut the man that is cleane and is not in a journey, and is negligent to keep the Passover, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall bear his sinne.

14 **A**nd if a stranger dwell among you, and will keep the Passover unto the Lord, as the ordinance of the Passover, and as the manner thereof is, so shall he do: ye shall have one lawe both for the stranger, and for him that was borne in the same land.

15 **A**nd when the Tabernacle was reared up, a cloud covered the Tabernacle, namely, the Tabernacle of the Testimonie: and at even there was upon the Tabernacle, as the appearance of fire untill morning.

16 **S**o it was alway the cloud covered it by day, and the appearance of fire by night.

17 **A**nd when the cloude was taken up from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 **A**t the commandement of the Lord the children of Israel journeyed, and at the commandement of the Lord they pitched: as long as the cloud abode upon the Tabernacle, they lay still.

19 **A**nd when the cloud taried still upon the Tabernacle a long time, the children of Israel kept the march of the Lord, and journeyed not.

20 **S**o when the cloud abode a few dayes upon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they journeyed at the commandement of the Lord.

21 **A**nd though the cloud abode upon the Tabernacle from even unto the morning, yet if the cloude was taken up in the morning, then they journeyed: whether by day or by night the cloude was taken up, then they journeyed.

22 **I**f the cloud taried two dayes, or a moneth, or a peere upon the Tabernacle, abiding thereon, the children of Israel abode still, and journeyed not: but when it was taken up, they journeyed.

23 **A**t the commandement of the Lord they pitched, and at the commandement of the Lord they journeyed, keeping the watch of the Lord at the commandement of the Lord by the hand of Moses.

# CHAP. X.

1 The use of the silver trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the

host are numbered. 30 Hobab refuseth to go with Moses his sonne in law.

**A**ND the Lord spake unto Moses, say-

ing, 2 **M**ake thee two trumpets of silver: of an whole piece shalt thou make them, that thou mayest use them for the assembling of the Congregation, and for the departure of the campe.

3 **A**nd when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 **B**ut if they blowe with one, then the Princes, or heads over the thousands of Israel shall come unto thee.

5 **B**ut if ye blow an alarme, then the campe of them that pitch on the East part, shall goe forward.

6 **I**f ye blow an alarme the second time, then the host of them that lie on the South side shall march: for they shall blowe an alarme when they remove.

7 **B**ut in assembling the Congregation, ye shall blow without an alarme.

8 **A**nd the sonnes of Aaron the Priest shall blow the trumpets, and ye shall have them as a lawe for ever in your generations.

9 **A**nd when ye goe to warre in your land against the enemy that vexeth you, ye shall blowe an alarme with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies.

10 **A**lso in the day of your gladnesse, and in your feast dayes, and in the beginning of your moneths, ye shall also blow the trumpets: lower your burnt sacrifices, and offer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 **A**nd in the second yeere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken up from the Tabernacle of the Testimonie.

12 **A**nd the children of Israel departed on their journeyes out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 **S**o they first tooke their journey at the commandement of the Lord, by the hand of Moses.

14 **I**n the first place went the standard of the hoste of the children of Judah, according to their armies: and Nahshon the sonne of Amminadab was over his band.

15 **A**nd over the band of the tribe of the children of Issachar was Gershom the sonne of Manasse.

16 **A**nd over the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 **W**hen the Tabernacle was taken downe, then the sonnes of Gad, and the sonnes of Reuben went forward bearing the Tabernacle.

18 **A**fter, departed the standard of the hoste of Reuben according to their armies, and over his band was Elisur the sonne of Shethur.

a Or of worke beaten out with the hammer.

b That is, the hoste of Judah, and they that are under his ensigne.

c Meaning, the hoste of Reuben.

d So that onely the Priests must blow the trumpets, so long as the Priesthood lasted.

e When ye receive that God hath remooed any plague.

f Or, when ye offer burnt offerings.

g Or, in keeping the order in their journeyes.

f From Sinai to Paran, Chap. 33. 8.

Chap. 2. 3.

Chap. 1. 7.

g With all the apperainces thereof.

19 And over the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.

20 And over the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and bare the Sanctuaries, and the former did set up the Tabernacle against they came.

22 ¶ Then the standard of the hoste of the children of Ephraim went forward according to their armies, and over his band was Elishama the sonne of Ammihud.

23 And over the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedasur.

24 And over the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the standard of the hoste of the children of Dan marched, gathering al the hostes according to their armies: and over his band was Abiezzer the sonne of Ammishaddai.

26 And over the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And over the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 ¶ These were the remoouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said unto Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, Will thou goe into the place, of which the Lord saide, I will give it you: Come thou with vs, and wee will doe thee good: for the Lord hath promised good unto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.

31 Then hee said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will we shew vnto thee.

33 ¶ So they departed from the mount of the Lord, three dayes iourney, and the Arke of the couenant of the Lord went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloud of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it ceased, he said, Returne, O Lord, to the thousands of Israel.

#### CHAP. XI.

1 The people murmured, and is punished with fire. 4 The people lusteth after flesh. 6 They loathe Manna. 11 The weak faith of Moses. 16 The Lord denieth the burden of Moses to seruants of the Ancients. 31 The Lord sendeth Quails. 33 Their lust is punished.

VVhen the people became murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the host.

2 Then the people cried vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of people that was among them, fell a lusting, and turned away, and the children of Israel also wept, and said, Who shall give vs flesh to eat?

5 We remember the fish which wee did eate in Egypt for nought, the cucumbers, and the peasons, and the leekes, and the onions, and the garlickes.

6 But now our soules are dried away, we can fee nothing but this M.A.N.

7 ¶ The M.A.N. also was as Coxander seed, and his colour like the colour of Solum.

8 The people went about and gathered it, and ground it in millies, or beat it in mortars, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh ople.

9 And when the dew fell downe vpon the hoste in the night, the M.A.N. fell with it.)

10 ¶ Then Moses heard the people weepeth round about their families, euerie man in the doore of his tent: and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses said vnto the Lord, Therefore haue thou I bereed thy servant: and why haue I not found fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Wane I conceived all this people? or haue I begotten them, that thou shouldst say vnto me, Carie them in thy bosome (as a nurse beareth the sucking child) vnto the land, for the which thou I warrest vnto their fathers?

13 Where should I haue flesh to give vnto all this people? for they weep vnto mee, saying, Giue vs flesh, that wee may eate.

14 I am not able to beare all this people alone: for it is too heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy sight, kill mee, that I beholde not my misery.

16 ¶ Then the Lord said vnto Moses, Gather vnto me twentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, & let them stand with thee.

17 And I will come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon thee, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people,

h Vpon their shoulders.  
Chap. 4. 4.  
i The Merarites and Gersonites.

k Leaning none behind, nor any of the former that fainted in the way.

l This was the order of their host when they remooued.  
m Somethinke that Reuel, Iethro, Hobab, and Keni, were all one: Kimbi saith, that Reuel was Iethros father: so Hobab was Moses father in law, looke Exodus. 2. 18. and 3. 1. and 4. 18. and 18. 1. and Iudg. 4. 11.  
n Ebers eyes vnto vs.

a Mount Sinai, or Horeb,

Psal. 68. 1. 2.  
o Declare thy might & power.  
p Ebers: of the ten thousand and thousand.

q Ebers: in his complaints.  
r Ebers: at the end of the world.  
s The Lord.  
t Psal. 78. 24.

u Or, burning.

v Which was of the hoste: that came out of Egypt with them.  
w Exodus. 16. 13.  
x From God.  
y For a time price, or of escape.  
z For the lust of flesh.  
aa Exodus. 16. 13.  
ab Psal. 78. 24.  
ac John. 6. 31.  
ad Which are white pearls precious thus.

ae Or, still created.  
af Or, whom haue I displeased?  
ag Am I their father, that may haue the charge of them but I?  
ah Of Canaan promised by oath to our fathers.

ai I had rather then to see my griefe and thus daily increase by this rebellion.

aj I will dilate my spirit among them, as I have done to thee.



Prepare your  
mouth for the  
word of the Lord

Or, call him  
because ye  
shall meet  
him

Who leadeth  
you

Of whom I  
charge

Separated,  
verse 17.

From that day  
a spirit of pro-  
phesy did not  
leave them.

Or, a young  
man whom he  
chose from  
youth.

Such blinde  
was in the  
boles, Mar. 9.  
Luke 9.49.

2nd. 16. 17.  
1st. 7. 26. 27.

Of Homer,  
ad. 17. 16.  
To it signifieth  
a heape, as Exo.  
14. ind. 7. 16

people. Be circumspect against to tempt, and  
ye shall see them: for ye have kept in the  
cave of the Lord, saying, Canst thou give us  
fish to eat? for we were better to be  
slaves to the Lord, than to be slaves to  
these men.

19. Ye shall not eat one day, nor two days,  
nor three days, neither ten days, nor twenty  
days.

20. But a whole month, until it come  
out as your nostrils, and her labours into  
you, because ye have contemned the word  
of the Lord.

21. And Moses said, O Lord, pardon their  
iniquity, and forgive their sin, lest thou  
destroy this people.

22. And the Lord said, I will pardon their  
iniquity, and forgive their sin, as thou hast  
said.

23. And the Lord said unto Moses, Is  
the Lord's hand shortened? thou shalt see  
now whether my word shall come to pass  
unto thee or no.

24. So Moses went out, and told the  
people the words of the Lord, and gathered  
them round about the Tabernacle.

25. Then the Lord came down in a cloud,  
and spake unto him, and took of the Spirit  
that was upon him, and put it upon the  
seventy ancient men: and when the Spirit  
rested upon them, then they prophesied, and  
did not cease.

26. But there remained two of the men in  
the host: the name of the one was Eldad,  
and the name of the other Medad, and the  
Spirit rested upon them, (for they were of  
them that were written, and went not out  
unto the Tabernacle) and they prophesied  
in the host.

27. Then there ran a young man, and told  
Moses, and said, Eldad & Medad doe pro-  
phesie in the host.

28. And Joshua the sonne of Nun the ser-  
vant of Moses, one of his young men, an-  
swered, and says, My lord Moses, forbid  
them.

29. But Moses says unto him, Enuist  
thou for my sake? yea, would God that all  
the Lords people were Prophets, and that  
the Lord would put his Spirit upon them.

30. And Moses returned into the host, he  
and the Elders of Israel.

31. Then there went forth a wind from  
the Lord, and brought quail from the  
Sea, and let them fall upon the campe, a  
day's journey on this side, and a day's jour-  
ney on the other side, round about the host,  
and they were about two cubits above the  
earth.

32. Then the people arose, all that day,  
and all the night, and all the next day, and  
gathered the quail: hee that gathered the  
least, gathered ten homers, and they  
laid them abroad for their use round about  
the host.

33. And the third day the Lord sent a  
flock of quail, and covered the campe, and  
the people gathered it up, as they were  
used to do.

34. So the name of the place was called  
Bibroth-shaivah: for there they buried  
the people that fell a dying.

35. From Bibroth-shaivah the people  
sought their journey to Dathor, and about  
the wilderness of the south.

36. And the Lord said unto Moses, I  
will send a plague upon the people, because  
they have despised my word, and have not  
kept my commandments.

37. And the Lord said unto Moses, I  
will send a plague upon the people, because  
they have despised my word, and have not  
kept my commandments.

38. And the Lord said unto Moses, I  
will send a plague upon the people, because  
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will send a plague upon the people, because  
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kept my commandments.

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will send a plague upon the people, because  
they have despised my word, and have not  
kept my commandments.

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will send a plague upon the people, because  
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kept my commandments.

60. And the Lord said unto Moses, I  
will send a plague upon the people, because  
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kept my commandments.

61. And the Lord said unto Moses, I  
will send a plague upon the people, because  
they have despised my word, and have not  
kept my commandments.

62. And the Lord said unto Moses, I  
will send a plague upon the people, because  
they have despised my word, and have not  
kept my commandments.

Psal. 34. 7.

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# The spies are sent to Canaan

# Numbers. They cause the people to murmur

21 *Calch compassed the people against the dis-*  
*covering of the spies.*  
 Then answered the people, saying, We have sinned against the Lord, and stretched in the wilderness: and the Lord hath spoken unto Moses, saying,

2. And the Lord spake unto Moses, saying,  
 3. Send thou men out to search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, such as are at leaders among them.  
 4. Then Moses sent them out of the wilderness of Paran at the commandment of the Lord: all those men were heads of the children of Israel.

5. And their names are these: of the tribe of Ruben, Shammua the sonne of Zaccur:

6. Of the tribe of Simeon, Shaphat the sonne of Hori:

7. Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8. Of the tribe of Iudah, Igal the sonne of Joseph:

9. Of the tribe of Ephraim, Hoshea the sonne of Nun:

10. Of the tribe of Benjamin, Balthi the sonne of Rauphor:

11. Of the tribe of Zebulun, Gaddei the sonne of Sodi:

12. Of the tribe of Issachar, Iosaph the sonne of Achi:

13. Of the tribe of Dan, Amiel the sonne of Gemalli:

14. Of the tribe of Aser, Serhur the son of Michael:

15. Of the tribe of Naphtali, Nafthi the sonne of Asaph:

16. Of the tribe of Gad, Gadiel the sonne ofuchi:

17. These are the names of the men, which Moses sent to spy out the land: and Moses called the name of Iosaph the sonne of Aser, Iehoshua.

18. So Moses sent them to spy out the land of Canaan, and sayd unto them, Go by this way toward the South, and go up into the mountains.

19. And consider the land, what it is, and the people that dwell therein, whether they be strong or weak, either few or many.

20. Also what the land is that they dwell in, whether it be good or bad: and what cities they be that they dwell in, whether they dwell in tents, or in walled towns:

21. And what the land is, whether it be fat or lean, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes).

22. So they went up, and searched out the land, from the wilderness of Sin unto Rehob, to go to Hamath.

23. And they ascended toward the South, and came unto Hebron, where were Abimelech, and Shimon, and Calmai, the sonnes of Anak. And Hebron was built seven years before Zoan in Egypt.

24. Then they came to the river of Euphrates, and cut down thence a branch with one cluster of grapes: and they bare it upon a burre between two, and brought of the

pomgranates, and of the figs.

25. That place was called the river of Euphrates, because of the cluster of grapes, which the children of Israel cut downe thence.

26. Then after four dayes, they turned againe from searching of the land.

27. And they went & came to Moses and to Aaron, and unto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought forth, and to all the Congregation tidings, and showed them the fruit of the land.

28. And they tolde him, & sayd, We came unto the land, whither thou hast sent us, and surely it floweth with milke and hony: and here is the fruit of it.

29. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and exceeding great: and moreover we saw the sonnes of Anak there.

30. The Amalekites dwell in the South country, and the Kenites, & the Jebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the Sea, and by the coast of Iordan.

31. Then Caleb stilled the people, & sayd, I have been up at once, and possesse it: for undoubtedly we shall overcome it.

32. But the men that were up with him, sayd, We were not able to goe up against the people: for they are stronger then we.

33. And they brought up an evil report of the land which they had searched for the children of Israel, saying, The land which we have gone through to search it out, is a land that eateth the inhabitants thereof: for all the people that we saw in it, are men of great stature.

34. For there we saw giants, the sonnes of Anak, which come of the giants, so that we were in our sight like grasshoppers: and so we were in their sight.

## CHAP. XIII.

1. The people murmur against Moses, so they would have stoned Caleb and Ioshua. 2. Moses pacifieth God by his prayer. 3. The people that would enter into the land contrary to Gods will, are slain.

1. Then all the Congregation lifted up their voice, and cried: and the people wept that night.

2. And all the children of Israel murmured against Moses & Aaron: and the whole assembly sayd unto them, Would God we had died in the land of Egypt: or in this wilderness: would God we were dead.

3. Wherefore now hath the Lord brought us into this land to fall upon the sword? our wives & our children make a prey: were it not better for us to returne into Egypt?

4. And they layde one to another, Let us make a captivite, and returne into Egypt.

5. Then Moses and Aaron stood up before all the assembly of the Congregation of the children of Israel.

6. And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, two of them that searched the land, rent their clothes.

7. And they spake unto all the assembly of the children of Israel, saying, The land which we

a That is, in Rithma, which was in Paran, Chap. 33. 18.

b After the people had required it of Moses, as it is in Deut. 1. 22. then the Lord spake to Moses so to doe. *Or rulers.*

*Or, Ioshua.*

c Which number were twelve, according to the twelve tribes.

*Or, high country.*

d Plentifull or barren.

e Which was in the wilderness of Paran.  
 f Which were a kinde of giants.  
 g Declaring the a'quirie thereof: also Abraham, Sara, Izhak, and Iacob were buried there. *Deut. 33. 24.*

*Or, Amalekites.*  
*Or, Kenites.*  
*Or, Jebusites.*

h Called Kadesh.  
 i Thence.  
 Exod. 33. 2.

k Abimelech, Shimon, and Calmai, which were the sonnes of Anak. *Iosh. 11. 21.*

*Or, murmured against Moses.*

l The giants were so called, that they were another, that came from them.

a Such were afraid at the report of these spies.

b To do them mischief the Canaanites.

c Lamenting people, and praying for them. *Eccles. 4. 14.*

d For Iosua hearing this, was angry.

the walked up to the city, it is a very good land.

8. If the Lord love us, he will bring us into this land, and give it us, which is a land that floweth with milk and honey.

9. But rebel not yet against the Lord, neither fear ye the people of the land: for they are but bread for ye: their high is departed from them, and the Lord is with us, fear them not.

10. And all the multitude say, (Some them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.)

11. And the Lord said unto Moses, How long will this people provoke me, and how long will it be ere they believe in me, for all the signs which I have shewed among them?

12. I will smite them with the pestilence, and destroy them, and will make thee a great nation and mightier than they.

13. But Moses said unto the Lord, (When the Egyptians shall hear it, (for thou broughtest this people from among them.)

14. Whereby shall I say to the inhabitants of the land, (for they have heard thee, O Lord, art among this people, and that thou, O Lord, art mine: face to face, and that thy cloud standeth over them, and that thou goest before them day by day in a pillar of a cloud, and in a pillar of fire by night.)

15. What shall I say to the people among men: to the heathen which have heard the fame of thee, shall they say,

16. Because the Lord was not able to bring this people into the land, which he swore unto them, therefore hath he slain them in the wilderness.

17. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18. The Lord is slow to anger, of great mercie, and forgiving iniquity, and misdeeds: not making the wicked innocent: and visiting the wickedness of the fathers upon the children, in the third and fourth generation.

19. O merciful, I beseech thee, unto the iniquity of this people, according to thy greatness, and as thou hast forgiven this people from Egypt, even until now.

20. And the Lord hearkned unto Moses, according to the request.

21. Forwithstanding, as I live, all the earth shall be filled with the glory of the Lord.

22. For all those men which have sinned my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me this generation, and have not obeyed my voice,

23. Certainly they shall not see the land, whereof I swore unto their fathers: neither shall any that provoke me thence.

24. But my servant Caleb, because he hath followed me, and hath followed me full, even him will I bring into the land, where he went, and his seed shall inherit it.

25. And the Amalekites and the Canaan-

ites I will smite in the valley: whence thou shalt come, and get thee into the wilderness by the way of the sea.

26. And Moses, the Lord spake unto Moses, and to Aaron, saying,

27. How long shall I suffer this wicked multitude to murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28. Tell them, As I live (saith the Lord) I will surely be unto you, even as ye have spoken in mine ears.

29. Your carriages shall fall into this wilderness, and all you that were counted through all your numbers, from twenty years old and above, which have murmured against me.

30. Ye shall not come into the land, for the which I lifted up mine hand, to make you dwell therein, save Caleb the sonne of Iephunneh, and Joshua the sonne of Nun.

31. But your children, (which yet I have sould as a prey) them will I bring in, and they shall know the land, which ye have refused to enter.

32. And when your carriages shall fall in this wilderness, and

33. And your children shall wander in the wilderness forty years, and shall bear your iniquities, until your carriages be wasted in the wilderness.

34. After the number of the dayes, in the which ye sinned upon the land, shall ye wander forty years, one yeere for one day, for your iniquity, for forty yeeres, and ye shall know the land.

35. I will cast my lot of promise.

36. The Lord hath sayd, Certainly I will doe it to all this wicked company, who are gathered together against me: for in this wilderness they shall be consumed, and there they shall die.

37. And the men which Moses had sent to search the land, (which, when they came againe, made all the people to murmur against him, and brought up a slander upon the land)

38. When those men that did bring up that vile slander upon the land, shall die by a plague before the Lord.

39. But Joshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall live.

40. And when Moses said these sayings unto all the children of Israel, and the people forewent greatly.

41. And they arose up early in the morning, and gate them up into the top of the mountaine, saying, Loc. we be ready to go up to the place, which the Lord hath promised: for we have sinned.

42. But Moses stood before the Lord, saying, yet thus the commandments of the Lord: I will not to come well to passe.

43. Doe not yet (saith the Lord to Moses) I will not yet be overthundered by your enemies, for I have sinned.

44. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: for ye are so much as ye are turned away from the Lord, the Lord

I And lie in wait for you: For I will not defend you.

2/2. 106. 6.

Chap. 26. 85, and 32. 10.

Deut. 1. 35.

Gen. 14. 22.

1. Cor. 10. 10.

Deut. 3. 10, 17.

Deut. 1. 42.

Deut. 1. 42.

Deut. 1. 42.

Deut. 1. 42.

Deut. 1. 42.

Deut. 1. 42.

Deut. 1. 42.

Deut. 1. 42.

Deut. 1. 42.

**Presumption punished. Offerings.**

**Numbers.**

**The Sabbath.**

They could not be stayed by any means.

Deut. 1. 44.

Levit. 23. 10.  
a Into the land of Canaan.

Levit. 23. 27.  
Or, separate.  
Exod. 29. 18.  
Levit. 2. 1.

b Reade Exod. 29. 40.

c The liquor was foaled, because it was poured on the thing that was offered.

d Or, three owners.

d Every sacrifice of beasts must have their meat offering & drinke offering, according to this proportion.

also will not be with you, in judgment, when ye go up to the top of the mountain, but the Ark of the covenant of the Lord, and Wholes departed not out of the camp.

45 Then the Amalekites & the Canaanites, which dwelt in that mountain, came down, and smote them, and consumed them unto Dothan.

C. H. A. P. XV.  
The offerings which the Israelites should offer when they came into the land of Canaan. 30 The punishment of him that broke the Sabbath.

1 And the Lord spake unto Moses, saying, 2 And say unto the children of Israel, and say unto them, When ye be come up to the land of your habitation, which I gave unto you,

3 And will make an offering by fire unto the Lord, a burnt offering, or a sacrifice, to fulfill a vow, or a free offering, or in your feasts, to make a sweet savour unto the Lord of the herd, or of the flock.

4 When thou shalt offer a burnt offering unto the Lord, being a meate offering of a fourth part of fine flour, mingled with the fourth part of an hin of oyle.

5 And thou shalt prepare the fourth part of an hin of wine to be poured on a lamb, appointed for the burnt offering, or any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenths of fine flour, mingled with the third part of an hin of oyle.

7 And for a bullock offering, thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord.

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice to fulfill a vow, or a peace offering to the Lord,

9 When thou shalt offer with the bullock a meate offering of three tenths of fine flour, mingled with half an hin of oyle.

10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire of a sweet savour unto the Lord.

11 Thus shall it be done for a bullock, or for a ram, or for a lamb, or for a kid.

12 According to the number, that prepare to offer, so shall ye do to every one, according to their number.

13 All that are bove of the country, shall doe these things, that, to offer an offering made by fire of sweet savour unto the Lord.

14 And if a stranger sojourneth with you, or whosoever he among you in your generations, and will make an offering by fire of a sweet savour unto the Lord, as ye doe, so he shall doe.

15 One ordinance shall be both for you of the congregation, and also for the stranger that dwelleth with you, even an ordinance for ever in your generations, as ye are, so shall the stranger be before the Lord.

16 One Law, and one manner shall I make both for you, and for the stranger that sojourneth with you.

17 And the Lord spake unto Moses,

18 Saying, Unto the children of Israel, and say unto them, When ye be come into the land, to which I bring you,

19 And when ye have eat of the bread of the land, ye shall offer an heave offering unto the Lord.

20 Ye shall offer by a cake of the first of your dough for a heave offering: as the heave offering of the barn, so ye shall lift it up.

21 Of the first of your dough ye shall give unto the Lord an heave offering in your generations.

22 And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses,

23 Remember that the Lord hath commanded you be the hands of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that ought be committed ignorantly of the congregation, then all the congregation shall give a bullock for a burnt offering, for a sweet savour unto the Lord, with the meate offering and drinke offering thereof according to the manner, and an heave goat for a meate offering.

25 And the Priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them for it is ignorance: and they shall bring their offering by an offering made by fire unto the Lord, and their skins offering before the Lord for their guiltance.

26 Then it shall be forgiven all the congregation of the children of Israel, and the stranger that dwelleth among them, for all the people were in ignorance.

27 But if any one person sin through ignorance, then he shall bring a heave goat of a year old, as a burnt offering.

28 And the Priest shall make an atonement for his ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him; and it shall be forgiven him.

29 As for the Levites among the children of Israel, and the stranger that dwelleth among them, shall have both one Law, who so have done in ignorance.

30 For the person that hath sinned by presumption, whether he be born in the land, or a stranger, the same shall be smitten by the Lord: therefore that person shall be cut off from among his people.

31 Because he hath despised the word of the Lord, and hath broken his commandment, that precept shall be surely cut off: his iniquity shall be his sin.

32 And when the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto the congregation.

34 And when they had laid him down, they laid hands on him, and would have slain him.

35 And the Lord spake unto Moses, saying, The man that hath gathered sticks, shall be cut off from among his people.

36 And when the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

37 And the Lord spake unto Moses, saying, The man that hath gathered sticks, shall be cut off from among his people.

38 And when the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

c Whithersoever the offering ye gather, Levit. 23. 10.

f As by one sight or impression, Levit. 23. 10.

g Something from the congregation that is, which hid from the congregation, Levit. 23. 10.

Levit. 23. 10.

i Ebr. with hand: that is, with the hand, Levit. 23. 10.

h He shall have the same Law, Levit. 23. 10.

Levit. 23. 10.



thou shalt have with thee stones without the host.

36 And all the Congregation brought him without the host, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 And the Lord spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a ribband of blue like,

39 And yee shall have the fringes, that when ye looke upon them, ye may remember all the commandments of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go: in doing.

40 That yee may remember and doe all my commandments, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to bring you to this land: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram, 31 Korah and his company perish. 41 The people the next day murmure. 49 Fourteen thousand & seven hundred are slain for murmuring.

Now Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Bealech, the sonnes of Ruben.

2 And they rose up against Moses, with certain of the children of Israel, two hundred and thirtie captains of the assembly, famous in the Congregation, and men of renowne.

3 And he gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, heeding all the Congregation to you: every one of them, and the Lord is among them: wherefore then lift ye up your voices above the Congregation of the Lord?

4 But when Moses heard it, he fell upon his face.

5 And he spake to Korah and unto all his companie, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to hearken unto his voice, and whom he hath chosen, he will cause to come neere to him.

6 This doe therefore, Take your censers both Korah, and all his companie,

7 And put incense in them, before the Lord to morrow: and the man whom the Lord doth chuse, the same shall be holy: ye take too much upon you, ye sonnes of Levi.

8 Again Moses said unto Korah, Heare, I pray you, the sonnes of Levi.

9 Seemeth it a small thing unto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe to doe the service of the Tabernacle of the Lord, and to stand before the Congregation, and to minister unto them?

10 The Lord hath taken thee to him, and

al the brethren the sonnes of Levi with thee, and seeke ye the office of the high Priest also?

11 For which cause, thou, and all thy company are gathered together against: I Lord: and what is Aaron that ye murmur against him?

12 And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come up.

13 Is it a small thing? thou hast brought us out of a land that floweth with milke and hony, to kill us in the wilderness, except thou make thyselfe lord and ruler over us also?

14 Also thou hast not brought us unto a land that floweth with milke and hony, neither given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 Then Moses waxed very angry, and said unto the Lord, Looke not unto their offering: I have not taken so much as an asse from them, neither have I hurt any of them.

16 And Moses said unto Korah, Be thou and all thy company before the Lord: both thou, they, and Aaron to morrow:

17 And take every man his censer, and put incense in them, and bring ye every man his censer before the Lord, two hundred and thirtie censers: thou also and Aaron, every one his censer.

18 So they tooke every man his censer, and put fire in them, & layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them unto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared unto all the Congregation.

20 And the Lord spake unto Moses and to Aaron, saying,

21 Separate your selves from among this Congregation, that I may consume them at once.

22 And they fell upon their faces, & said, O God, the God of the spirits of all flesh, hath not one man only sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake unto Moses, saying,

24 Speake unto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose up, and went unto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake unto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, & touch nothing of theirs, lest ye perish, in all their finnes.

27 So they gate them away from the tabernacle of Korah, Dathan and Abiram on every side: and Dathan and Abiram came out and stood in the doore of their tents with their wives and their sonnes, and their little children.

28 And Moses sayde, Whereby yee shall know that the Lord hath sent me to doe all these works, for I have not done them of mine owne minde.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them, that searched the land, believe that they saw not that which they saw?

h At the doore of the Tabernacle.

i All that were of their faction.

|| Or, of every creature.

k With them that have committed so many finnes.

l I have not forgotten them of mine owne braine.

By leaving Gods commandments, and following your own fantasies.

chap. xvj. v. 1. Dr. took other words.

chap. xvj. v. 9.

Or, let it suffice, meaning no more, and then we long to see. All are worthy, therefore our ought to be preferred, as one of the best, and the wicked remain, as if God's commandments were to be preferred to the offer.

He layeth the sin to their charge fully, though they thoughtfully charged him.

To stand before the Congregation, as we do before,

m Or, shew a strange sight.

|| Or, hell, n Or, deepe, and darke places of the earth,

Chap. 37. 3. deus. 11. 6. 2<sup>d</sup> al. 106. 17.

o Which were the occasion of their owne death.

p Of Gods iudgements against rebels.

q Who presumed about his vocation.

|| Or, fled: to wit, Moses & Aaron

r For it was not lawfull to take any other fire, but of the altar of burnt offering, Leuit. 10. 1.

29 If these men die the common death of all men, as if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make a new thing, and the earth open her mouth, and swallow them up with all that they have, and they go downe quick into the pit, then ye shall understand that these men have provoked the Lord.

31 And alsoone as he had made an end of speaking all these words, even the ground claued asunder that was under them,

32 And the earth opened her mouth, and swallowed them up with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pit, and the earth covered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they said, Let vs flee, lest the earth swallow vs up.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 And the Lord spake unto Moses, saying,

37 Speake unto Eleazar the sonne of Aaron the Priest, that hee take up the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners that destroyed themselves: and let them make of them braid plates for a covering of the altar: for they offered them before the Lord, therefore they shall be holy, and they shall be for a signe unto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they that were burnt, had offered, and made braid plates of them for a covering of the Altar.

40 It is a remembrance unto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that hee bee not like Korah and his companie, as the Lord said to him by the hand of Moses.

41 But on the morrowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloude covered it, and the glorie of the Lord appeared.

43 Then Moses and Aaron were come before the tabernacle of the Congregation.

44 And the Lord spake unto Moses, saying,

45 Get you up from among this Congregation: for I will consume them quickly: then they fell upon their faces.

46 And Moses laid unto Aaron, Take thy censer, and put fire therein of the altar, and put therein incense, and goe quickly into the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the midst of the Congregation, and behold, the plague was begun among the people, and hee put in incense, and made an atonement for the people.

48 And when hee stood betwixt the dead, and them that were alive, the plague was stayed.

49 So they died of this plague fourteene thousand and seven hundred, beside them that died in the conspiracy of Korah.

50 And Aaron went againe unto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

# CHAP. XVII.

2 The twelve rods of the twelve princes of the tribes of Israel, & Aarons rod budded, & beareth blossomes, 10 for a testimony against the rebellious people.

And the Lord spake unto Moses, saying, 2 Speake unto the children of Israel, and take of every one of them a rod, after the house of their fathers, of all their princes according to the families of their fathers, even twelue rods: and thou shalt write euery mans name upon his rod.

3 And write Aarons name upon the rod of Leui: for every rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, where I will declare my selfe to you.

5 And the mans rod, whom I will choose, shall blossom: and I will make cease from me the murmurings of the children of Israel, which grudge against you.

6 Then Moses spake unto the children of Israel, & all their princes came him a way, one rodde for euery prince, according to the houses of their fathers, even twelue rods, and the rod of Aaron was among their rods.

7 And Moses laied the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morrowe went into the Tabernacle of the Testimony, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossomes and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked upon them, & tooke euery man his rod.

10 And the Lord sayde unto Moses, Bury Aarons rod againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we are dead, we perish, we are all lost.

13 Whosoever cometh neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

# CHAP. XVIII.

2 The office of Aaron and his sons, 3 with the Levites,

f God had gun to punish people.

t God had back his hand, and ceased to punish them.

a While he was in the doore of the Tabernacle.

Exod. 25. 10.

b To be the chiefest.

c Thoughtful.

d To declare that God had chooseth him.

e Of Leui in the Tabernacle.

f Heb. 9. 4.

g Grudge.

h Aaron should high Priest.

i The Chalde text desireth.

j Whosoever cometh neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

k The word.

l The word.

*Levites, & The Priests part of the offerings, 20 God is their portion, 26 The Levites have the tithes, and offer the tithes thereof to the Lord.*

And the Lord spake unto Aaron, Thou and thy sonnes and thy fathers house with thee, shall bear the iniquity of the Sanctuary: both thou and thy sonnes with thee shall bear the iniquity of your Priests office.

And being alid with thee thy brethren of the tribe of Levi, of the family of thy father, which shall be toynd with thee, and minister unto thee: but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimonie:

And they shall keepe thy charge, even the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you.

And they shall be toynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the service of the Tabernacle: and no stranger shall come neere unto you.

Wherefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath upon the children of Israel.

For loe, I have taken your brethren the Levites from among the children of Israel, which as a gift of yours, are given unto the Lord, to doe the service of the Tabernacle of the Congregation.

But thou, & thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vail: therefore shall ye strive: for I have made your Priests office an office of service: therefore the stranger that cometh neere shall die.

Again the Lord spake unto Aaron, Behold, I have given thee the keeping of mine offerings, of all the hallowed things of the children of Israel: unto thee I have given them for the anointings sake, and to thy sonnes for a perpetual ordinance.

This shall be thine of the most holy things, reserved from the fire: all their offering of all their meat offering, & of all their sinne offering, and of all their trespass offering, which they bring unto me, that shall be smelt holy unto thee, and to thy sonnes.

In the most holy place shalt thou eat it: every male shall eat of it: it is holy unto thee.

This also shall be thine: the heave offering of their gift, with all the heave offerings of the children of Israel: I have given unto thee, and to thy sonnes and to thy daughters with thee, to be a due offering: all the cleane in thine house shall eat of it.

All the fat of the oyle, and all the fat of the wine, and of the wheate, which they shall offer unto the Lord for their first fruits, I have given them unto thee.

And the first ripe of all that is in their land, which they shall bring unto the Lord, shall be thine: all the cleane in thine house shall eat of it.

Every thing separate from the com-

monds in Israel, shall be thine.

All that hath opened the matrix of any flesh, which they shall offer unto the Lord of man or beast, shall be thine: but the first borne of man shalt thou redeem, and the first borne of the unclean beast shalt thou redeem.

And those that are to be redeemed, shalt thou redeem from the age of a month, according to the estimation, for the money of five shekels, after the shekel of the Sanctuary, which is twenty gerahs.

But the first borne of a cowe, or the first borne of a sheepe, or the first borne of a goat shalt thou not redeem: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet savour unto the Lord.

And the flesh of them shall be thine, as the shaks beate, and as the right shoulder shall be thine.

All the heave offerings of the holy things which the children of Israel shall offer unto the Lord, have I given thee, & thy sonnes and thy daughters with thee, to be a due offering: ever it is a perpetual covenant of salt betwixt thee and thy sonnes with thee.

And the Lord sayde unto Aaron, Thou shalt have none inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

For behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve the Tabernacle of the Congregation.

Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they lustre mine, & die.

But the Levites shall doe the service in the Tabernacle of the congregation, & they shall bear their sinne: it is a law for ever in your generations, that among the children of Israel they possesse none inheritance.

For the tithes of the children of Israel, which they shall offer as an offering unto the Lord, I have given the Levites for an inheritance: therefore I have said unto them, Among the children of Israel ye shall possesse none inheritance.

And the Lord spake unto Moses, saying,

Speake also unto the Levites, and say unto them, When ye shall take of the children of Israel the tithes which I have given you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, even the tenth part of the tithes.

And your heave offering shall be reckoned unto you, as the come of the barn, or as the abundance of the winepress.

So ye shall also offer an heave offering unto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall give thereof the Lords heave offering to Aaron the Priest.

Ye shall offer of all your gifts all the Lords heave offerings: of all the fat of the same shall ye offer the holy things thereof.

Exod. 13. 2. and 22. 29. leuit. 27. 26. chap. 3. 13.

Exod. 30. 13. leuit. 27. 25. chap. 3. 47. 27. 45. 12. 1. Because they are appointed for sacrifice.

Exod. 29. 26. leuit. 7. 30.

That is, sure, stable, and incorruptible.

I Of Canaan, Deut. 10. 9. and 18. 2. 10. 13. 14. 33. 27. 44. 28.

To serve therein: for the Levites are put in their place. If they faile in their office, they shall be punished.

As acceptable as the fruit of your owne ground or vineyard.

Which ye have received of the children of Israel.

Read verse 23.

20 Therefore thou shalt lay unto them, When ye have offered the fat thereof, then it shall be counted unto the Levites, as the increase of the corn floor, as the increase of the wine press.

21 And ye shall eat it in all places, ye, and your households: for it is your wages for your service in the Tabernacle of the Congregation.

22 And ye shall have no shame by the reason of it when ye have offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

#### CHAP. XIX.

1 The sacrifice of the red cow. 2 The sprinkling water. 3 He that toucheth the dead. 4 The man that dieth in a tent.

5 And the Lord spake to Moses, and to Aaron, saying,

6 This is the ordinance of the Law, which the Lord hath commanded, saying, Speak unto the children of Israel that they bring thee a red cow without blemish, wherein is no spot, upon the which never came yoke.

7 And ye shall give her unto Eleazar the Priest, that he may bring her without the hothe, and cause her to be slain before his face.

8 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times.

9 And cause the cow to be burnt in his sight: with her skin, and her flesh, and her blood, and her dung, shall he burne her.

10 Then shall the Priest take Cedar wood, and hyssop, and scarlet lace, and cast them in the midst of the fire where the cow burneth.

11 When shall the Priest wash his clothes, and he that wash his flesh in water, and then come into the hothe, and the Priest shall be unclean unto the euen.

12 Also he that burneth her, shall wash his clothes in water, and wash his flesh in water, and be unclean untill euen.

13 And a man that is cleane, shall take up the ashes of the cow, and put them without the hothe in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a signe of cleansing.

14 Therefore he that gathereth the ashes of the cow, shall wash his clothes, and remaine unclean untill euen: and it shall be unto the children of Israel, and unto the stranger that dwelleth among them, a statute for euer.

15 He that toucheth the dead body of any man, shall be unclean euen seven dayes.

16 Wee shall purifie himselfe therewith the third day, and the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day he shall not be cleane.

17 Whosoever toucheth the corpse of any man that is dead, and purged not himselfe, defileth the Tabernacle of the Lord: & that person shall be cut off from Israel, because the sprinkling water was not sprinkled upon him: he shall be unclean, and his uncleanness shall remaine still upon him.

18 And to the him, when a man diech in a tent: all that come into the tent, & all that is in the tent, shall be unclean seven dayes.

19 And all the vessels that be open, which have no covering fastened upon them, shall be unclean.

20 Also whosoever toucheth one that is slain with a sword in the field, or a dead person, or a bone of a dead man, or a grave, shall be unclean seven dayes.

21 Therefore for an unclean person, they shall take of the burnt ashes of the signe of firing, and pure water shall be put thereto in a vessel.

22 And a cleane person that take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and on the persons that were therein, and upon him that touched the bone, or the statue, or the dead, or the grave.

23 And the cleane person shall sprinkle upon the unclean the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his clothes, and wash himselfe in water, and shall be cleane at euen.

24 But the man that is unclean, and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled upon him: therefore shall he be unclean.

25 And it shall be a perpetual Law unto them, that he that sprinkled the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be unclean untill euen.

26 And whosoever the unclean person toucheth, shall be unclean: and the person that toucheth him, shall be unclean untill the euen.

#### CHAP. XX.

1 Miriam dieth. 2 The people murmure. 3 They have water out of the rocke. 4 Edom deneth the Israels passage. 5 The death of Aaron in his room Eleazar succeedeth.

When the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Kadesh, where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished, when our brethren died before the Lord.

4 Why haue ye thus brought the Congregation of the Lord into this wilderness, that both we and our cattel should die there?

5 Wherefore now haue ye made us to come up from Egypt, to bring us into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the

r As in the 11. verse.

f Ye shall not be punished therefore.

t The offerings which the Israelites haue offered to God.

a According to this Law and ceremony, ye shall sacrifice the red cow.

Heb. 13. 12. b By another Priest.

Heb. 9. 13.

Exod. 29. 14. leuit. 4. 11. 12.

e Meaning, Eleazar.

d The inferior Priest, who killed her and burned her.

e Or, the water of separation, because that they that were separat from their uncleanness were sprinkled therewith, and made cleane, Chap. 8. 7. It is also called holy water, because it was ordained to an holy use, Chap. 5. 17.

f With the sprinkling water. g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

h Of the cow burnt.

i Water of purification.

k One of the Priests, who is cleane.

l Becaus hee among them that were unclean, had touched water.

m These cleane.

a This was yeeres after departure from Egypt.

b Moses Aaron's brother.

c Another phidim, in 17. and in Kadesh.

d Chap. 11. 34. Exod. 17. 1.

e 33-72



the assembly unto the doore of the Tabernacle of the Congregation, and fell upon their faces: and the glory of the Lord appeared unto them.

7 And the Lord spake unto Moses, saying,

8 Take the rod, and gather thou and thy brother Aaron the Congregation together, & spake thou unto the rock before their eyes, and it shall give forth his water, and thou shalt bring them water out of y<sup>e</sup> rocks: so thou shalt give the Congregation their beaulty drinks.

9 Then Moses took the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rock, and Moses layd unto them, heare now, ye rebels: shall we bring you water out of this rock?

11 Then Moses lift up his hand, & with his rod he smote the rock twice, and the water came out abundantly: so the Congregation, and their beaulty drank.

12 Again the Lord spake unto Moses, and to Aaron, Because ye have not sanctified mee in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I have given them.

13 This is the water of y<sup>e</sup> Meribah, because the children of Israel throve with the Lord, and he was sanctified in them.

14 Then Moses sent messengers from Kadesh unto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the travail that we have had,

15 Now our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled us euill, and our fathers.

16 But when we cryed unto the Lord, he heard our voyce, and sent an Angell, and hath brought vs out of Egypt, and behold, we are in the citie Kadesh, in thine utmost border.

17 I pray thee that we may passe through thy country: we will not goe through the fieldes nor the vineyards, neither will wee drinke of the water of the Welles: we will goe by the Kings way, and neither turne unto the right hand nor to the left, untill we be past thy borders.

18 And Edom answered him, I Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel said unto him, Wee will goe up by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe through on my feete.

20 He answered againe, Thou shalt not goe through. Then I Edom came out against him with much people, and with a mighty power.

21 Thus Edom denied to give Israel passage through his country: wherefore Israel turned away from him.

22 And when the children of Israel with all the Congregation departed from Kadesh, they came into the mount Hor.

23 And the Lord spake unto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall bee gathered unto his people: for he shall not enter into the land, which I have giuen unto the children of Israel, because ye disobeyed my commandment at the water of y<sup>e</sup> Meribah.

25 Take Aaron and Eleazar his sonne, and bring them up into the mount Hor,

26 And cause Aaron to put off his garments, & put them upon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went up into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them upon Eleazar his sonne: so Aaron died there in the top of the mount: and Moses and Eleazar came downe from all the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vniuersally king Arad. 6 The serpsents are sent for the rebellion of the people. 24. 33 Sabon and Og are overcome in battell.

When King Arad the Canaanite, which dwelt toward y<sup>e</sup> South, heard tell that Israel came by the way of the spies, then fought hee against Israel, and tooke of them prisoners.

2 So Israel bowed a bow unto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then I will utterly destroy their citie.

3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they utterly destroyed them and their citie, and called the name of the place y<sup>e</sup> Boznab.

4 After, they departed from the mount Hor by the way of the red Sea, to compass the land of Edom: and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue ye brought vs out of Egypt, to die in the wilderness? for here is neither bread nor water, and our soule lotheth this light bread.

6 Wherefore the Lord sent fierie serpsents among the people, which sting the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and saide, Wee haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpsents from vs: and Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fierie serpent, and set it up: for a signe, that as many as are bitten, may looke vpon it, and liue.

9 So Moses made a serpent of brass, and set it up for a signe: and when a serpent had bitten a man, then he looked to the serpent of brass, and liued.

1 Reade Gen. 25. 8.

Or, rebelled. 1 Or, strife. Chap 33. 38. deut. 32. 50.

Deut. 10. 6. and 32. 50.

Or, mourned.

Chap. 33. 40.

A by that way which their spies that searched the dangers, found to be most safe.

Or, destruction. Iudg. 1. 17. b For they were forbidden to destroy it, Deut. 2. 5.

Chap. 17. 6. c Meaning, Manna, which they thought did not nourish.

Wisd. 16. 1. 5. 1 cor. 10. 9. d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

Or, upon a pole.

2 King. 18. 4. iohn 3. 14.

Or, recovered.

IO \* And

# The campe remouueth. Sihon and

# Numbers. Og are overcome. Balak. Balak.

Chap. 33. 43.

|| Or, in the heapes of Abaram, or, hys.

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

|| Or, (how God destroyed) Vahab (the citie) with a whirlwinde, and the valleys of Arnon.

|| Or, Springs. f Ye that receive the commoditie thereof, giue prayse for it.

g Moses and Aaron heads of the people, only smote the rocke with the rod or staffe, which gave water as a Well that were deepe digged. Deut. 2. 26. iudg. 11. 19. Deut. 29. 7.

Iosb. 13. 2. p/al. 135. 11. amoi. 2. 9.

h The ruler.

i For the people were tall and strong like giants, Deut. 2. 30.

k For if it had bene the Moabites, the Israelites might not have possessed it, Deut. 2. 9.

l Meaning, warre, m Chemosh was the idole of the Moabites, 1. Kin. 11. 33. who was not able to defend his worshippers, which tooke the idole for their father.

10 And the children of Israel departed thence, and pitched in Obod.

11 And they departed from Obod, and pitched in the wilderness, in the wilderness, which is before Moab on the East side.

12 And they remoued thence, and pitched vpon the river Iared.

13 And thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and cometh out of the coastes of the Amoyites: (for Arnon is the border of Moab, betweene the Moabites and the Amoyites)

14 Wherefore it shall bee spoken in the booke of the battels of the Lord: what thing he did in the red sea, and in the riuers of Arnon.

15 And the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 And from thence they turned to Beer: the same is the Well where the Lord smote vnto Moab: Assemble the people, and I will giue them water.

17 And then Israel sang this song: I Rise vp well, sing ye vnto it.

18 The Princes digged this Well, the captaynes of the people digged it, euen the Languiers, with their stauers. And from the wilderness they came to Mattanah.

19 And from Mattanah to Babaliel, and from Babaliel to Bamoth.

20 And from Bamoth in the balley, that is in the plaine of Moab, to the top of Peilah that looketh toward Ieshimon.

21 And then Israel sent messengers vnto Sihon king of the Amoyites, saying,

22 Let me goe thorow the land: we will not turne aside vnto the fieldes, nor into the vineyards, neither drinke of the waters of the Well: we will goe by the kings way, vntill we be past thy country.

23 But Sihon gaue Israel no licence to passe thorow his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Iabor, and fought against Israel.

24 But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto Iabor, euen vnto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amoyites in Ieshimon, and in all the villages thereof.

26 For Ieshimon was the citie of Sihon the king of the Amoyites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore they that spake in proverbs, say, Come to Ieshimon, let the citie of Sihon be built, and repaired:

28 For a fire is gone out of Ieshimon, and a flame from the citie of Sihon, & hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 And he to thee, Moab: O people of Chemosh, thou art undone: he hath suffered his sonnes to be purged, and his daughters to be in chastitie to Sihon the king of

the Amoyites.

30 Their empire also is lost from Heshbon vnto Dibon, and were hane destroyed them vnto Heshbah, which reacheth vnto Ieshimon.

31 And thus Israel dwelt in the land of the Amoyites.

32 And Israel sent to search out Hazer, and they tooke the towines belonging thereto, and rooted out the Amoyites that were there.

33 And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people to fight at Endor.

34 Then the Lord sayde vnto Moses, Feare him not: for I haue deliuered him into thine hand: & all his people, and his land: and thou shalt doe to him, as thou didst vnto Sihon the King of the Amoyites, which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, until there was none left him: so they conquered his land.

## CHAP. XXXI.

1 King Balak sendeth for Balaam curse the Israelites: 12 The Lord forbiddeth Balaam goe. 23 The Angell of the Lord meeteth him, and hee fleeth backe. 38 Balaam proueth that he will speake nothing, but that which the Lord putteth in his mouth.

After, the children of Israel departed And pitched in the plaine of Moab on the other side of Iordan from Iericho.

2 And now Balak the sonne of Zippor saw all that Israel had done to the Amoyites.

3 And the Moabites were also afraid of the people, because they were many: & Moab fled against the children of Israel.

4 Therefore Moab said vnto the Elders of Midian, Now shall this multitude lick by all that are round about vs, as an ore licketh vp the grasse of the field: and Balak the sonne of Zippor was king of the Moabites at that time.

5 And hee sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the river of the land of the children of his tolke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth: & lie ouer against me.

6 Come now therefore, I pray thee, and curse me this people: (for they are stronger then I) so it may be that I shall be able to smite them, & to drine them out of the land: for I know that he whom thou blest, is blessed, and he, whom thou cursest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed saying, The reward of the footplaye in their hand, and they came vnto Balaam, and told him the words of Balak.

8 And he answered them, Carry here this night, and I will giue you an answer, as the Lord shall lay vnto me. So the Elders of Moab abode with Balaam.

9 Then Balaam came vnto Balaam, and said, Behold, now am I with thee.

10 And

10 And Balaam saide vnto God, Balak the sonne of Zippor, King of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt, and covered the face of the earth: come now, curse them for my sake: so it may be that I shall be able to overcome them in battle, and I will curse them.

12 And God said vnto Balaam, I will not hearken vnto thee: for thou hast stood upon the degree, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leave to go with you.

14 And the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 And Balak yet sent againe more princes and more honourable then they.

16 And he came to Balaam, and saide to him, Thus saith Balak the sonne of Zippor, Be not thus stayed, I pray thee, from coming vnto me.

17 For I will promote thee vnto great honour, and will doe whatsoeuer thou shalt vnto me: come therefore, I pray thee, curse this people.

18 And Balaam answered, and saide vnto the seruants of Balak, If Balak would giue me his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tarry here this night, that I may wit, what the Lord will say vnto me more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 And Balaam rose vp early, and sated his asse, & went with the princes of Moab.

22 And the watch of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his asse, and his two seruants were with him.

23 And when the asse sawe the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way and went into the field, but Balaam smote the asse, to turne her into the way.

24 Againe the Angel of the Lord stood in a path of the vineyardes, hauing a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, shee thrust her sette into the wall, and baste Balaams foot against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrowe place, where was no way to turne, either to the right hand or to the left.

27 And when the asse sawe the Angel of the Lord, shee lay downe vnder Balaam: then the Balaam was very wroth, & smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, and shee sayde vnto Balaam, What haue I done vnto thee, that thou hast

smitten me now three times?

29 And Balaam sayd vnto the asse, Because thou hast mocked mee: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon since the first time vnto this day? haue I died at any time to doe thus vnto thee? to morrow, I die.

31 And the Lord opened the eyes of Balaam, & hee sawe the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord saide vnto him, Wherefore hast thou now smitten thine asse three times? Beholde, I came out to withstand thee, because thy way is not straight before me.

33 But the asse sawe mee, and turned from mee now three times: for if, if he had not turned from me, surely I had euen now slaine thee, and saved her alive.

34 Then Balaam sayd vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way against mee: now therefore if it displease thee, I will turne home againe.

35 But the Angel saide vnto Balaam, Go with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the border of Arnon, euen in the utmost coast.

37 Then Balak said vnto Balaam, Did I not send for thee to call thee? & therefore camest thou not vnto mee? am I not able in deed to promote thee vnto honour?

38 And Balaam made answer vnto Balak, I oe, I am come vnto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came vnto the citie of Moab.

40 Then Balak offered bullockes, and sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him vp into the high places of Baal, that thence he might see the utmost part of the people.

CHAP. XXIII.

1 Balaam canseth seven altars to be built, 3 God teacheth him what to answer. 1 In stead of cursing he blesteth Israel. 19 God is not like man.

AND Balaam sayd vnto Balak, Builde mee here seven altars, and prepare mee here seven bullockes, and seven rammes.

2 And Balak did as Balaam said, and a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by the burnt offering, and I will goe, if so be that the Lord will come and meete mee: and whatsoever hee sheweth mee, I will tell thee.

n Since thou hast bene my master.  
o For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

p Both thy heart is corrupt, and thine enterprise wicked.

|| Of before me, on to meete me.  
4 Ebr. I will returne to me.  
q Because his heart was evil, his charge was renewed, that he should not pretend ignorance.  
r Where the place where the Israelites camped.

f Of my selfe I can speake nothing, only what God reueileth, that will I utter, seeme it good or bad.

|| Of streets, or a populous citie.  
t Where the idle Baal was worshipped,

the wicked  
by all  
to fur  
theirough  
merprises,  
gh they  
in that God  
saint them.  
9.34.13.

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on.  
soured ra  
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ness, then  
bey God,  
et. 3.16.

the second

came her  
to speake.

# Balaam bleſſeth the

# Numbers.

# Iractites, and proph

Or, went up  
higher.  
b Appeared vn-  
to him.

c Taught him  
what to ſay.

Or, prophetic.

Or, Syria.

d Cauſe that all  
men may hate  
and deſect them.

e But ſhall haue  
Religion and  
lawes apart.  
f The infinite  
multitude, as the  
duſt of the earth.  
g The feare of  
Gods iudge-  
ments cauſed him  
to wiſh to be  
ioyned to the  
houſhold of A-  
braham: thus the  
wicked haue  
their conſciences  
wounded when  
they conſider  
Gods iudgements.  
h Or, into the field  
of them that  
ſtried: to wit, leaſt  
the enemy ſhould  
approch.

Chap. 22, 35.

i Gods enemies  
are compelled to  
confeſſe that his  
gouernment is  
juſt, conſtant and  
without change  
or repentance.

j They triumph  
as victorious  
Kings ouer their  
enemies.

thee: ſo beſetwent with about.

4 And God mer Balaam, and Balaam  
ſaid vnto him, I haue prepared ſeuen altars,  
and haue offered vpon every altar a bullocke  
and a ramme.

5 And the Lord put an anſwer in Ba-  
laams mouth, and ſaid, Go againe to Ba-  
lah, and ſay on this wiſe.

6 So when he returned vnto him, ſo he  
ſtood by his burnt offering, he, and all the  
princes of Moab.

7 Then he uttered his parable, and ſaid,  
Balak the king of Moab hath brought me  
from I Aram out of the mountains of the  
Eaſt, ſaying, Come, curſe Iacob for my  
ſake: come, and deſect Iſrael.

8 Woe ſhall I curſe, where God hath not  
curſed: or how ſhall I deſect, where the Lord  
hath not deſected?

9 For from the top of the rockes I did  
ſee him, and from the billes I did beholde  
him: loe, the people ſhall dwell by them-  
ſelues, and ſhall not be reckoned among the  
nations.

10 Who can tell the duſt of Iacob, and  
the number of the fourth part of Iſrael: Let  
me die the death of the righteous, and let  
my laſt end be like his.

11 Then Balak ſaid vnto Balaam, What  
haſt thou done vnto me? I took thee to curſe  
mine enemies, and behold, thou haſt bleſſed  
them altogether.

12 And hee answered, and ſaid, Woe  
I not take heed to ſpeake that which the Lord  
hath put in my mouth?

13 And Balak ſayd vnto him, Come, I  
pray thee, with mee vnto another place,  
whence thou maieſt ſee them, and thou ſhalt  
ſee but the third part of them, and ſhalt not  
ſee them all: therefore curſe them out of that  
place for my ſake.

14 And he brought him into the ſpe-  
cophim to the top of Pilgab, and built ſeuen  
altars, and offered a bullocke, and a ramme  
on every altar.

15 After, he ſaid vnto Balak, Stand here  
by thy burnt offering, and I will meete the  
Lord yonder.

16 And the Lord mer Balaam, and put  
an anſwer in his mouth, & ſaid, Goe againe  
vnto Balak, and ſay thus.

17 And when he came to him, behold, he  
ſtood by his burnt offering, and the princes  
of Moab with him: ſo Balak ſaid vnto him,  
What hath the Lord ſaid?

18 And he uttered his parable, and ſayd,  
Riſe vp, Balak, and heare: hearken vnto me,  
thou ſonne of Zippor.

19 God is not as man, that he ſhould lie,  
neither as the ſonne of man that he ſhould  
repent: hath he ſaid, and ſhall he not do it:  
and hath he ſpoken, and ſhall he not accom-  
pliſh it?

20 Behold, I haue receiued commande-  
ment to bleſſe: for he hath bleſſed, and I can-  
not alter it.

21 He ſeeth none iniquitie in Iacob, nor  
ſeeth no transgression in Iſrael: the Lord  
his God is with him, and the ioyfull ſpout  
of a King is among them.

22 God brought them out of Egypt: the

ſtrength is as an ſcorpion.

23 For there is no ſtrength in Iacob, nor  
displaying in Iſrael: according to this  
time it ſhall be ſaid of Iacob and of Iſrael,  
What hath God wrought?

24 Behold, the people ſhall riſe vp as a  
Lion, and liſt himſelfe as a young Lion: he  
ſhall not lie downe, till he eate of the ſkull,  
and ſhall be like the lion of the ſonne.

25 Then Balak ſaid vnto Balaam,  
Neither curſe, nor bleſſe them at all.

26 But Balaam and werred, and ſayd vn-  
to Balak, Loſt not I thee ſaying, All that  
the Lord ſpeaketh, that muſt I doe?

27 And againe Balak ſayd vnto Balaam,  
Come, I pray thee, I will bring thee vnto  
another place, it is he will ſpeak vnto thee:  
thou maieſt therefore curſe them for my ſake.

28 So Balak brought Balaam vnto the  
top of Peor, that looketh toward Jeruſalem.

29 Then Balaam ſayd vnto Balak,  
Make me here ſeuen altars, and prepare me  
here ſeuen bullockes, and ſeuen rammes.

30 And Balak did as Balaam had ſayd,  
and offered a bullocke and a ramme, on eu-  
ery altar.

## CHAP. XXIII.

5 Balaam propheticall of the great proſperitie  
that ſhould come vnto Iſrael: 17 Alſo of the com-  
ming of Chriſt. 20 The deſtruction of the Amale-  
kites, and of the Kenites.

W Hen Balaam ſaw that it pleaſed the  
Lord to bleſſe Iſrael, then hee went  
not, as certaine times before, to ſee diuina-  
tions, but ſet his face toward the wilder-  
neſſe.

2 And Balaam liſt vp his eyes, and loo-  
ked vpon Iſrael, which dwelt according to  
their tribes, and the Spirit of God came vpon  
him.

3 And he uttered his parable, and ſaid,  
Balaam the ſon of Beor hath ſaid, and the  
man, whole eyes were ſhut vp, hath ſayd,

4 He hath ſaid, which heard the wordes  
of God, and ſaw the viſion of the Almighty,  
and ſitting in a crumme, had his eyes  
opened:

5 How goodly are the tents of Iac-  
ob, and thine habitations, O Iſrael!

6 As the halleyes, are they ſtreched  
ſooth, as gardens by the riuers ſide, as the  
Aloe trees, which the Lord hath planted,  
as the Cedars beſide the waters.

7 The water ſpouteth out of his bur-  
het, and his ſeed ſhalbe in many waters: and  
his King ſhalbe higher then Agag, and his  
kingdome ſhalbe exalted.

8 God brought him out of Egypt: his  
ſtrength ſhalbe as an ſcorpion: he ſhall ear  
the nations his enemies, and buſie their  
bones, and ſhoot them thorow with his ar-  
rowes.

9 He coucheth & lieth downe as a young  
Lion, and as a Lion: who ſhall ſtirre him  
vp, bleſſed is he that bleſſeth thee, and cur-  
ſed is he that curſeth thee.

10 Then Balak was very angry with  
Balaam, and ſmote his handes together:  
ſo Balak ſaid vnto Balaam, I ſent for thee



to curse mine enemies, and behold thou hast blessed them more than I thought.

11 Therefore now flee unto thy place: I thought the high places would honour thee, but the Lord hath rejected thee back to confusion.

12 Then Balaam answered Balak, **SAY** I will also thy challenges, which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and golde, I cannot passe the commandment of the Lord, to do either good or bad of mine owne minde: what the Lord shall command, that same I will speake.

14 And now beholde, I goe vnto my people: come, I will & advertise thee what this people shall doe to thy folk in the latter dayes.

15 And he uttered his parable, and sayd, Balaam the sonne of Beor hath layde, and the min shall erre from their path, sayn:

16 He hath sayd that heate the words of God, and hath the knowledge of the most high, and know the tuition of the Almighty, and falling in a trance had his eyes opened:

17 I shall see him, but not nether: I shall behold him, but not nere: there shall come a flower of thistles, with a thistle shall rise of Israel, and shall smite the corners of Moab, and destroy all the corners of Moab.

18 And Edom shall be possession, and their shall be a possession to their enemies: but Iacob shall bee victorious.

19 He said that shall have dominion, shall be of Moab, and shall destroy the remnant of the city.

20 And when he looked on Amalek, he uttered his parable, and sayd, Amalek was the first of the nations: but his latter end shall come to destruction.

21 And he looked on the Kenites, and uttered his parable, and sayd, Strong is thy dwelling place, and put thy nest in the rocks.

22 Nevertheless, the Kenites shall be spoiled, until Ashtar carry thee away captive.

23 Again he uttered his parable, and sayd, Alas, who shall line when God doeth this?

24 The hippes also shall come from the coastes of Chetim, and subdue Assur, and shall subdue Eber, and he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

1 The people commeth fornication with the daughters of Moab. 2 Phinehas killeth Zimri & Cozbi. 3 God maketh his covenant with Phinehas. 4 God's command to kill the Midianites.

**NOW** whilste Israel abode in Midian, the people began to commit whoredome with the daughters of Moab:

2 Which called the people unto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel.

4 And the Lord said vnto Moses, Take all the heads of the people, and hang them vp before the Lord: against the Sunne, that the imagination of the Lords wrath may be turned from Israel.

5 Then Moses laid vnto the Iunges of Israel, Every one day his men that were turned vnto Baal Peor.

6 And beholde, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the lap of clothes, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

7 And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the midst of the Congregation, and tooke a spear in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow with the man of Israel, and the woman, who were bellying: to the plague ceased from the children of Israel.

9 And there died in that plague four and twentieth thousand.

10 Then the Lord spake vnto Moses, saying,

11 Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, because hee was zealous for my sake among them: therefore I haue not consumed the children of Israel in my zealousie.

12 And Moses sayd vnto him, Behold, I give vnto him my Covenant of peace,

13 And he shall haue it, and his seed after him, when the Covenant of the Priestries office for ever, because he was zealous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Altarite thus flaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, yonger of the familie of the Gimeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 And againe the Lord spake vnto Moses, saying,

17 Here the Midianites, I smite them:

18 For they trouble you with their wiles wherewith they haue beguiled you, as concerning Moab, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

1 The Lord commandeth to number the children of Israel in the plaine of Moab, for a twenty yere old and above. 2 The Levites and their families. 3 None of them that were numbered in Sinai, go into Canaan, save Caleb and Ioshua.

**A**ND so after the plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel, from twenty yere old and above throughout their fathers houses, all that are able to warre in Israel.

Deut. 4. 3. 108. 23. 17. Or 20 the Lord. 60 Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God, Psal. 106. 30. 1. mac. 2. 54.

Or iacobin.

Or in her tent, Chalde and Greeke, in her secrets. 1. Corin. 10. 2.

Psal. 106. 30.

f He was zealous to maintain my glory. Eccles. 45. 24. 1. mac. 2. 54.

g He hath pacified Gods wrath.

2 Ebr. of the house of the father.

Chap. 31. 2. h Causing you to commit both corporall and spiritual fornication by Balams counsell. Chap. 31. 16. 2. Ebr. 3. 14

a Which came for their whoredome and idolatrie. Chap. 1. 3.

That the wicked laden God, then they can be compassed with wicked counsells.

Ebr. 2. 22. He gave also wicked counsell to cause the licentious to sinne, for thereby God might forsake them, Chap. 31. 2.

Meaning Christ. That is, the sinners. He shall forsake all that resist of Moab, of the Noah, and Noah all the world.

Of the Edomites. The Amalecites first made warre against Israel, Chap. 14. 2.

Or, Midianites. Make thy selfe strong as thou wilt.

Or, Chub. Kain. Some reade, he, who shall not smite vnto the same, thus a, which shall smite himselfe vp on God?

The Grecians, and Romans. Meaning, Eber, the Jewes, rebelling against God.

Num. 33. 40.

With the women. Worshipped the idols of the Moabitesses, which was in the hill Peor.

# The Tribes numbered, Numbers,

according to their

b Where the river is aceret to Jericho.  
Chap. 1. 1.

Gen. 46. 8.  
Exod. 6. 14.  
1 Chron. 5. 1.  
† Reuben.

Chap. 16. 3.  
a In that rebellion whereof Korah was head.

d That is, for an example that other should not murmur and rebell against Gods ministers,  
† Simon.

† Gad,

† Judah,

e Before Iakob went into Egypt,  
Gen. 38. 1, 7, 10, and 46. 13.

Gen. 46. 12.

† Issachar.

3 So Moses & Aaron the High Priests went them in the plains of Moab, by Jordan toward Jericho, saying,

4 From this time forth shall number the people, as the Lord hath commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ Reuben the first borne of Israel the children of † Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Pallutites.

6 Of Issachar: the family of the Issacharites: of Carmi, the family of the Carmutites.

7 These are the families of the Reubenites: and they were in number three and forty thousand, seven hundred and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and stood against Moses, and against Aaron in the assembly of Korah, when they stood against the Lord.

10 And the earth opened her mouth, and swallowed them up with Korah, when the Congregation died: whar time the fire consumed two hundred and little men, toby more for a signe.

11 And when he standing, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Jamin the family of the Jaminites: of Jacin, the family of the Jacinites:

13 Of Zerach, the family of the Zerachites, of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundred.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Zui, the family of the Zuites: of Uri, the family of the Uriites:

17 Of Arod, the family of the Arodites: of Aziel, the family of the Azielites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and five hundred.

19 ¶ The sonnes of † Judah, Er, and Onan: but Er and Onan died in the land of Canaan.

20 So were the sonnes of Judah after their families: of Shelah came the family of the Shelanites, of Pharez, the family of the Pharezites, of Zerah, the family of the Zerahites.

21 And the sonnes of † Pharez were: of Hebron, the family of the Hebronites: of Hamul, the family of the Hamulites.

22 These are the families of Judah, after their numbers, seventy and five thousand and five hundred.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the family of the Tolaites: of Pua, the family of the Puites:

24 Of Ashub, the family of the Ashubites: of Shimmon, the family of the Shimmonites:

25 These are the families of Issachar after their numbers, the male and four thousand and three hundred.

26 ¶ The sonnes of Zabulon after their families were: Gerd, the family of the Gerdites: of Elon, the family of the Elonites: of Ishbiel, the family of the Ishbielites.

27 These are the families of the Zabulonites after their numbers, thirtie thousand, and five hundred.

28 ¶ The sonnes of Joseph, after their families were: Manasseh and Ephraim.

29 The sonnes of Manasse were: of Gachin, the family of the Gachinites, and Gachin begate Gilad: of Gilad came the family of the Giladites.

30 These are the sonnes of Gilad of Zekeri, the family of the Zekerites: of Zekeri, the family of the Zekerites.

31 Of Aser, the family of the Aserites: of Ascher, the family of the Ascherites.

32 Of Schemida, the family of the Schemidites: of Schemida, the family of the Schemidites.

33 ¶ And † Zolophchad the sonne of Heber had no sonnes, but daughters: and the names of the daughters of Zolophchad were: Phalah, and Phalah, Phalah, and Phalah.

34 These are the families of Schemida, and the number of them, two and little thousand and seven hundred.

35 ¶ These are the sonnes of Ephraim after their families: of Shumrah came the family of the Shumrahites: of Heber, the family of the Heberites: of Zaban, the family of the Zabanites.

36 And these are the sonnes of Shumrah: of Er, the family of the Ermites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and five hundred: these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of Benjamin after their families: of Bela came the family of the Belaites: of Ashbel, the family of the Ashbelites: of Abiram, the family of the Abiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites:

40 And the sonnes of Bela were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the family of the Naamites.

41 These are the sonnes of Benjamin after their families and their numbers, five and fourtie thousand and five hundred.

42 ¶ These are the sonnes of Dan after their families: of Shupham came the family of the Shuphamites: of Shupham, the family of the Shuphamites: of Shupham, the family of the Shuphamites.

43 All the families of the Shuphamites were after their numbers, therscore and four thousand and four hundred.

44 ¶ The sonnes of Asher after their families were: of Imnah, the family of the Imnahites: of Imnah, the family of the Imnahites:

† Zebulon

† Manasse, 1 Chron. 1. 1.

† Ephraim

† Benjamin

† Dan,

† Asher.



f And so appoint him gouernour.

g Commend him to the people, as meeke for the office, and appointed by God. *Exod. 28. 30.* h According to his office signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God. i How he should gouerne himselfe in his office.

and leads them out and in that the Congregation of the Lord be not as sheep, which have not a shepherde.

18 And the Lord say vnto Moses, Take thee Iofhua the sonne of Nūn, in whom is the spirit, and put thine hands vpon him.

19 And let him before cleare the Church, and before all the Congregation, and giue him a charge in their sight.

20 And giue him of the spirit, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before cleare the Church, who shall aske counsell for him by the iudgement of Israel before the Lord: at his word they shall goe out, and at his word they shall come in, both he, and all the children of Israel with him and all the Congregation.

22 And Moses did as the Lord had commanded him, and hee took Iofhua, and let him before cleare the Church, and before all the Congregation.

23 Then hee put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

3 The daily sacrifice. 9 The sacrifice of new sheepe. 11 Of the Month, 16 Of the Passouer. 26 Of the first fruits.

A And the Lord spake vnto Moses, saying, 2 Command the children of Israel, and say vnto them, Ye shall observe to offer vnto mee in their due season mine offering, and a new heere, for my sacrifices made by fire for a sweet savour vnto mee.

3 And thou shalt say vnto them, This is the offering made by fire, which ye shall offer vnto the Lord, two lambes of a yeere old without spot, daily, for a continual burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 And the tenth part of an Ephah of fine flour for a meate offering mingled with the fourth part of an hin of beaten oyle.

6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweet saviour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof, the fourth part of an hin for one lambe: in the holy place shalt thou poyne the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare the same for an offering made by fire of sweet saviour vnto the Lord.

9 But on the Sabbath day, thou shalt offer two lambes of a yeere old, without spot, and two tenth deales of fine flour for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offering of every Sabbath, beside the continual burnt offering, and drinke offering thereof.

11 And in the beginning of your moeths, ye shall offer a burnt offering vnto the Lord, two young bullocks, and a ram, and

seven lambes of a yeere old without spot. 12 And three tenth deales of fine flour for a meate offering mingled with oyle for one bullocke: and two tenth deales of fine flour for a meate offering mingled with oyle for one lambe.

13 And a tenth deale of the flour mingled with oyle for a meate offering vnto one lambe, for a burnt offering of sweet saviour: it is an offering made by fire vnto the Lord.

14 And their drinke offerings shall be, half an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of every moeth, throughout the moeths of the yeere.

15 And on her goats for a burnt offering vnto the Lord shall be prepared, besides the continual burnt offering, and his drinke offering.

16 All the fourteenth day of the first moeth in the Passouer of the Lord.

17 And in the fifteenth day of the same moeth in the feast: seven dayes shall bullocks be offered vnto the Lord.

18 In the first day shall be an holy communion, ye shall haue sabbath rest therein.

19 But ye shall offer a sacrifice made by assembly, fire shall be burnt offering vnto the Lord, two young bullocks, one ram, and seven lambes of a yeere old: for that they be without blemish.

20 And their meate offering shall be of fine flour mingled with oyle: three tenth deales for one bullocke, and two tenth deales for one lambe.

21 One tenth deale shalt thou prepare for every lambe, even for the seven lambes.

22 And on her goats for a burnt offering, to make an atonement for you.

23 Ye shall prepare this beside the burnt offering in the morning, which is a continual burnt offering.

24 After they haue so shall ye prepare throughout all the seven dayes for the maintenance of the offering made by fire for a sweet saviour vnto the Lord: it shall be none beside the continual burnt offering and drinke offering thereof.

25 And in the seventh day ye shall haue an holy communion, wherein ye shall doe meate and drinke.

26 All on the day of your first fruits, when ye bring a new meate offering vnto the Lord, according to your manner ye shall haue an holy communion, and ye shall haue seven bullocks, seven lambs, and seven kids from the Passouer.

27 But ye shall offer a burnt offering for her to Whose a sacrifice is made vnto the Lord, two young bullocks, a ram, and seven lambes of a yeere old.

28 And their meate offering of fine flour mingled with oyle, three tenth deales vnto one bullocke, two tenth deales to a ram.

29 And one tenth deale vnto every kid, throughout the seven dayes.

30 And on her goats to make an atonement for you.

31 (Ye shall do this beside the continual burnt offering, and his meate offering: ) the

c This is the wine that shall be powdered vpon the sacrifice.

*Exod. 12. 18. and 23. 16. Levit. 23. 35.*

*Leuit. 23. 35.*

*Ebr. And.*

a By bread, he meaneth all manner of sacrifice. *Exod. 29. 38.*

*Exod. 16. 16. Leuit. 2. 1. Exod. 29. 40.*

b The meate offering and drinke offering of the evening sacrifice, c Of the meate offering.

d Which was offered euery day at morning and at evening.



the day without blemish, with their drinke offerings.

## CHAP. XXIX.

Of the three principall feasts of the feasts of the month. 12 And the feast of Tabernacles.

12 And the feast of Tabernacles. 13 And the feast of the month. 14 And the feast of the month. 15 And the feast of the month.

16 And the feast of the month. 17 And the feast of the month. 18 And the feast of the month.

19 And the feast of the month. 20 And the feast of the month. 21 And the feast of the month.

22 And the feast of the month. 23 And the feast of the month. 24 And the feast of the month.

25 And the feast of the month. 26 And the feast of the month. 27 And the feast of the month.

28 And the feast of the month. 29 And the feast of the month. 30 And the feast of the month.

31 And the feast of the month. 32 And the feast of the month. 33 And the feast of the month.

34 And the feast of the month. 35 And the feast of the month. 36 And the feast of the month.

37 And the feast of the month. 38 And the feast of the month. 39 And the feast of the month.

40 And the feast of the month. 41 And the feast of the month. 42 And the feast of the month.

43 And the feast of the month. 44 And the feast of the month. 45 And the feast of the month.

46 And the feast of the month. 47 And the feast of the month. 48 And the feast of the month.

49 And the feast of the month. 50 And the feast of the month. 51 And the feast of the month.

52 And the feast of the month. 53 And the feast of the month. 54 And the feast of the month.

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69 And the feast of the month. 70 And the feast of the month. 71 And the feast of the month.

72 And the feast of the month. 73 And the feast of the month. 74 And the feast of the month.

75 And the feast of the month. 76 And the feast of the month. 77 And the feast of the month.

78 And the feast of the month. 79 And the feast of the month. 80 And the feast of the month.

† The third day.

† According to the ceremonies appointed thereunto. † The fourth day.

† The fifth day.

† The sixth day.

† The seventh day.

† The eighth day. Levit. 23: 34



among the Congregation of the Lord.

17 And therefore, \* slay all the males among the children; and kill all the women that haue known man by carnall copulation.

18 But all the women children that haue not known carnall copulation, keepe aliuie for your selues.

19 And yee shall remaine without the holie seuen dayes, all that haue killed any person, and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seventh.

20 Also yee shall purifie every garment, and all that is made of skins, and all worke of goats haire, and all things made of wood.

21 And Eleazar the Priest sayde vnto the men of warre, which went to the battell, This is the ordinance of the lawe which the Lord commanded Moses.

22 As for golde, and siluer, brasse, yron, tinne, and lead:

23 Euen all that may abide the fire, ye shall make it goe through the fire, and it shall bee cleane: yet it shall bee purified with the water of purification: and all that suffereth not the fire, ye shall carie to passe by the water.

24 Yee shall wash also your clothes the seventh day, and yee shall bee cleane: and afterward ye shall come into the host.

25 And the Lorde spake vnto Moses, saying,

26 Take the summe of the praye that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chief fathers of the Congregation.

27 And diuide the praye betweene the soldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one portion of five hundred, both of the persons, and of the beastes, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heave offering of the Lord.

30 Out of the halfe of the children of Israel thou shalt take one, taken out of fiftie, both of the persons, of the beastes, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Levites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And a boote to wit, the rest of the pray which the men of warre had spoyle, was five hundred threente and five thousand sheepe,

33 And threente and two thousand beastes,

34 And threente and one thousand asses,

35 And two and thirty thousand persons: all of women that had a hen by so man.

36 And the halfe, to wit, the part of them that went out to warre, touching the number of sheepe, was three hundredth and seuen and thirte thousand, and five hundredth.

37 And the Lords tribute of the sheepe, was five hundredth and threente and five;

38 And the beastes were five and thirte

thousand, whereof the Lords tribute was threente and five.

39 And the asses were thirte thousand and five hundredth, whereof the Lords tribute was threente and one:

40 And of persons threente thousand, whereof the Lords tribute was two and thirte persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the halfe of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundred thirte and seuen thousand sheepe & five hundredth,

44 And five and thirte thousand beastes,

45 And thirte thousand asses, and five hundredth,

46 And threente thousand persons)

47 Moses, I say, took of the halfe that pertained vnto the children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Levites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 And when the capitaines which were ouer thousands of the host, the capitaines ouer the hundreds, and the capitaines ouer the hundreds came vnto Moses:

49 And sayde to Moses, Thy seruants haue taken the summe of the men of warre which are vnder: our anubyste, and there lacketh not one man of vs.

50 We haue therefore brought a present vnto the Lorde, what euery man found of shewels of gold, bracelets, and chains, rings, earrings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest took the golde of them, and all wrought shewels.

52 And all the golde of the offering that they offered vp to the Lord (of the capitaines ouer thousands and hundreds) was threente thousand seuen hundredth and fiftie shekels.

53 (For the men of warre had spoyle, euery man for him selfe)

54 And Moses and Eleazar the Priest took the golde of the capitaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

CHAP. XXXII.

The request of the Reubenites and Gadites, &c. And they promise vnto Moses, that they will goe with their request. 1 The Gadites, Reubenites, &c. haue the word of Moses, & conquere, and build cities on the side of Iordan.

Now the children of Reuben, and the children of Gad had an exceeding great multitude of cattell: and they sawe the land of Iazer, and the land of Gilead, that it was an apt place for cattell.

2 When the children of Gad, and the children of Reuben came, & spake vnto Moses,

Isak made a signe of the euement betweene him and Laban,

Gen. 31. 47.

n Meaning, of the maidens, or virgins which had not conspired with man.

o Of that part which was giuen vnto them, in diuiding the spoile.

p Which had not bene at warre.

q The capitaines by this free offering, acknowledge the great benefite of God in preferring his people.

r And gaue no portion to their capitaines, f That the Lord might remember the children of Israel.

a Reuben came of Leah, and Gad of Zilpah her handmaid.

b Which mountaine was so named of the sheepe of floures that





This is the  
signe of Iair.

called them \* Ramoth Jair.

42 And Shobab went and took Kenath,  
with the villages thereof, and called it Shobab, after his own name.

CHAP. XXIII.

8 Two and fourtie journeyes of Israel are num-  
bered. 9 They are comanded to keepe the Canaanites  
These are the journeyes of the children  
of Israel, which went out of the land of  
Egypt according to their bands vnder the  
hand of Moses and Aaron.

2 And Moses wrote their going out by  
their journeyes according to the commande-  
ment of the Lord: in these are the journeyes  
of their going out.

3 Now they \* departed from Rameses  
the first month, even the fifteenth day of the  
first month, on the morrow after the Pass-  
over: and the children of Israel went out  
with an high hand in the sight of all the E-  
gyptians.

4 (For the Egyptians buried all their  
first borne, which the Lord had smitten a-  
mong them: upon their \* gods also the Lord  
did execution.)

5 And the children of Israel remooued  
from Rameses, and pitched in Succoth.

6 And they departed from \* Succoth,  
and pitched in Etham, which is in the edge  
of the wilderness.

7 And they remooued from Etham, and  
turned againe vnto \* Pi-hahiroth, which  
is before Baal-zephon, and pitched before  
Higdal.

8 And they departed from before Hahiroth,  
and \* went through the middes of the  
Sea into the wilderness, and went three  
dayes journey in the wilderness of Etham,  
and pitched in Parah.

9 And they remooued from Parah, and  
came vnto \* Elim, and in Elim were twelue  
fountains of water, and twentie palme trees,  
and they pitched there.

10 And they remooued from Elim, and  
camped by the red sea.

11 And they remooued from the red sea,  
and lay in the \* wilderness of Sin.

12 And they tooke their journey out of  
the wilderness of Sin, and set by their tents  
in Dophkah.

13 And they departed from Dophkah,  
and lay in Alush.

14 And they remooued from Alush, and  
lay in \* Rephidim, where was no water for  
the people to drinke.

15 And they departed from Rephidim,  
and pitched in the \* wilderness of Sinai.

16 And they remooued from the desert  
of Sinai, and pitched \* in Kibroth Hatta-  
uah.

17 And they departed from Kibroth Hat-  
tauah, and lay at \* Dabar.

18 And they departed from Dabar, and  
pitched in Rithmah.

19 And they departed from \* Rithmah,  
and pitched at Rimmon Paraz.

20 And they departed from Rimmon  
Paraz, and pitched in Libnah.

21 And they remooued from Libnah, and  
pitched in Rissah.

22 And they journeyed from Rissah, and

pitched in Rehelathah.

23 And they went from Rehelathah, and  
pitched in mount Shapher.

24 And they remooued from mount Sha-  
pher, and lay in Paradah.

25 And they remooued from Paradah,  
and pitched in Haheloch.

26 And they remooued from Haheloch,  
and lay in Tabath.

27 And they departed from Tabath, and  
pitched in Tarah.

28 And they remooued from Tarah, and  
pitched in Hithkah.

29 And they went from Hithkah, and  
pitched in Hahmonah.

30 And they departed from Hahmonah,  
and lay in Haheroth.

31 And they departed from Haheroth,  
and pitched in Bene-iaakan.

32 And they remooued from Bene-iaa-  
kan, and lay in Hoz-hagidgad.

33 And they went from Hoz-hagidgad,  
and pitched in Iorbarthah.

34 And they remooued from Iorbarthah,  
and lay in Ethonah.

35 And they departed from Ethonah, and  
lay in Ezion-gaber.

36 And they remooued from Ezion-ga-  
ber, and pitched in the \* wilderness of Zin,  
which is Kadesh.

37 And they remooued from Kadesh, and  
pitched in mount Hoz, in the edge of the  
land of Edom.

38 (And Aaron the Priest went vp into  
mount Hoz at the commandement of the  
Lord, and died there in the fortieth yeere af-  
ter the children of Israel were come out of  
the land of Egypt, in the first day of the fifth  
moneth.)

39 And Aaron was an hundred & thirtie  
and twentie yeere olde, when he died in  
mount Hoz.

40 And \* King Arad the Canaanite,  
which dwelt in the South of the land of  
Canaan, heard of the coming of the chil-  
dren of Israel.

41 And they departed from mount \* Hoz,  
and pitched in Zalmonah.

42 And they departed from Zalmonah,  
and pitched in Dimon.

43 And they departed from Dimon, and  
pitched in Dibo.

44 \* And they departed from Dibo,  
and pitched in Ierabba in the borders of Moab.

45 And they departed from Ierabba, and  
pitched in Dibon-gad.

46 And they remooued from Dibon-gad,  
and lay in Almon-diblahaim.

47 And they remooued from Almon di-  
blahaim, and pitched in the mountaines of  
Abarim before Hesebo.

48 And they departed from the moun-  
taines of Abarim, and pitched in the plaine  
of Moab, by Iorden toward Iericho.

49 And they pitched by Iorden, from  
Beth-jeshimath vnto \* Abel-hittun, in the  
plaine of Moab.

50 ¶ And the Lord spake vnto Moses in  
the plaine of Moab, by Iorden toward Ieri-  
cho, saying,

Chap. 20. 12.

Chap. 20. 15.  
deut. 32. 50.

d Which the E-  
brewes call Ab,  
and answereth to  
part of Iuly and  
part of August,  
Chap. 21. 1.

Chap. 21. 4, 16

Chap. 21. 11.

Or, field.

Chap. 25. 1.

Deut. 7. 3. Josh.  
11. 1, 12.

e Which were  
set up in their  
high places to  
worship.

Chap. 29. 53. 54.

Josh. 23. 13.  
Judges 2. 3.  
|| Or, Quines.

51 **S**peake unto the children of Israel, and say unto them, \* When ye are come over Jordan to enter into the land of Canaan,

52 **P**e shall then drive out all the inhabitants of the land before you, and destroy all their pictures, and breake asunder all their images of metall, and plucke downe all their high places.

53 **A**nd ye shall possess the land and dwell therein: for I have given you the land to possess it.

54 **A**nd ye shall inherit the land by lot according to your families: \* to the more ye shall give more inheritance, and to the fewer the lesse inheritance. Whither the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherit.

55 **B**ut if ye will not drive out the inhabitants of the land before you, then those which ye let remaine of them, shall be wicks in your eyes, and thornes in your sides, and shall beere you in the land wherein ye dwell.

56 **W**herefore, it shall come to passe, that I shall do unto you, as I thought to do unto them.

### CHAP. XXXIII.

3 The coasts and borders of the land of Canaan.  
17 Certaine men are assigned to divide the land.

**A**ND the Lord spake unto Moses, saying, 2 **C**ommand the children of Israel, and say unto them, When ye come into the land of Canaan, this is the land that shall fall unto your inheritance: this is the land of Canaan with the coasts thereof.

3 \* **A**nd your Southquarter shall be from the wilderness of Sin to the borders of Edom: so that your Southquarter shall bee from the salt sea coast Eastward.

4 **A**nd the border shall compass you from the South toward Bealeh-akrabbim, and reach to Sin, and go out from the South to Kadesh barnea: thence it shall stretch to Hazaraddar, and go along to Azmon.

5 **A**nd the border shall compass from Azmon unto the river of Egypt, and shall go out to the Sea.

6 **A**nd your Westquarter shall bee the great Sea: such that border shall be your West coast.

7 **A**nd this shall be your Northquarter: ye shall mark out your border from the great Sea unto mount Hor.

8 **F**rom mount Hor, ye shall point out till it come unto Hamath, and the end of the coast shall be at Zedad.

9 **A**nd the coast shall reach out to Ziphon, and go out at Hazar-man: this shall be your Northquarter.

10 **A**nd ye shall mark out your East quarter from Hazar-man to Shepham.

11 **A**nd the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the line of the Sea of Chinnereth Eastward.

12 **A**lso that border shall goe downe to Jordan, and leave at the salt Sea: this shall bee your land with the coasts thereof round

about.

13 **W**hen Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto nine tribes and halfe the tribe.

14 **F**or the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse, have received their inheritance.

15 **T**wo tribes and an halfe tribe have received their inheritance on this side of Jordan toward Jericho full East.

16 **A**gain the Lord spake to Moses, saying,

17 **T**hese are the names of the men which shall divide the land unto you: \* Eleazar the Priest, and Joshua the sonne of Nun.

18 **A**nd ye shall take also a Prince of every tribe to divide the land.

19 **T**he names also of the men are these: of the tribe of Judah, Caleb the sonne of Jephunneh.

20 **A**nd of the tribe of the sonnes of Benjamin, Shemuel the sonne of Ammihud.

21 **O**f the tribe of Benjamin, Elidad the sonne of Chilion.

22 **A**lso of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 **O**f the sonnes of Joseph: of the tribe of the sonnes of Manasse, the prince Hananuel the sonne of Ephod.

24 **A**nd of the tribe of the sonnes of Ephraim, the prince Hanneki, the sonne of Shiphthan.

25 **O**f the tribe also of the sonnes of Zebulun, the prince Eliafaban, the sonne of Barnach.

26 **S**o of the tribe of the sonnes of Issachar, the prince Basiel, the sonne of Azan.

27 **O**f the tribe also of the sonnes of Asher, the prince Abihud, the sonne of Shimon.

28 **A**nd of the tribe of the sonnes of Saphraim, the prince Sedabel, the sonne of Ammihud.

29 **T**hese are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

### CHAP. XXXV.

3 The cities of refuge. 16 The law of murderers.

30 For our sinners shall no man be condemned.

**A**ND the Lord spake unto Moses in the plainne of Moab by Jordan, toward Jericho, saying,

2 **C**ommand the children of Israel that they give unto the Levites of the inheritance of their possession, cities to dwell in: ye shall give also unto the Levites the suburbs of the cities round about them.

3 **S**o they shall have the cities to dwell in, and their suburbs shall be for their cattle, and for their substance, and for all their beasts.

4 **A**nd the suburbs of the cities, which

Chap. 31. 10. Josh. 14. 4.

Josh. 19. 51.

f One of the heads or rulers of every tribe.

a Meaning the description of the land.

Josh. 5. 1.

|| Or, Scorpion.

b Which was Nilus, or as some thinke, Rhinocorura.

c Which is called Mediterranean.

d Which is a mountain neere Tyre and Sidon, and not that Hor in the wilderness, where Aaron died.

e Which in the Gospel is called the Lake of Gennezareth.

g And be he over every part of ground, he should follow by lot, so that he might be content that all things might be done orderly without contention.

Josh. 21. 1.

a Because they had no inheritance assigned them. b God would have them dwell in the land, because they were preferred by God and his

ye shall give unto the Levites, from the wall of the city without shall be a thousand cubits round about.

And ye shall measure without the city of the East side, two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubits: and of the North side, two thousand cubits: and the city shall be in the midst: this shall be the measure of the suburbs of their cities.

And of the cities which ye shall give unto the Levites, there shall be five cities for refuge, which ye shall appoint, that he which killeth may flee thither: and to them ye shall add two and forty cities more.

All the cities which ye shall give to the Levites, shall be eight and forty cities: them shall ye give with their suburbs.

And concerning the cities which ye shall give, of the possession of the children of Israel: of many ye shall take more, and of few ye shall take less: according to his inheritance, which he inheriteth.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan,

Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person unawares, may flee thither.

And these cities shall be for you a refuge from the avenger, that he which killeth, die not, until he stand before the Congregation in judgement.

And of the cities which ye shall give, five cities shall ye have for refuge.

Ye shall appoint these: on this side Jordan, and ye shall appoint three cities in the land of Canaan which shall be cities of refuge.

These five cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that ever one which killeth any person unawares, may flee thither.

And if one smite another with an instrument of iron that hee die, he is a murderer, and the murderer shall die the death.

Also if hee smite him by casting a stone, wherewith he may be slain, and he die, he is a murderer, and the murderer shall die the death.

Or if he smite him with an hand weapon of wood, wherewith he may be slain, if hee die, he is a murderer, and the murderer shall die the death.

The revenger of the blood himselfe shall slay the murderer: when hee meeteth him, he shall slay him.

But if he thrust him of hate, or hurle at him by laying of wait, that he die,

Or if he smite him through enmity with his hand, that he die, or that smite him shall die the death: for he is a murderer: the revenger of the blood shall slay the murderer when hee meeteth him.

But if hee pushed him unadvisedly, and not of hatred, nor cast upon him any thing, without laying of wait,

Or if hee smite him with his hand, that hee die, or that smite him shall die the death: for he is a murderer: the revenger of the blood shall slay the murderer when hee meeteth him.

Then the Congregation shall judge between the slayer and the avenger of blood according to their lawes.

And the Congregation shall deliver the slayer out of the hand of the avenger of blood: and the Congregation shall restore him unto the city of his refuge, whither hee was fled: and hee shall abide there unto the death of the high Priest, which is anointed with the holy oyle.

But if the slayer come without the borders of the city of his refuge, whether he was fled,

And the revenger of blood finde him without the borders of the city of his refuge, and the avenger of blood slay the murderer, hee shall be guiltlesse.

Because hee should have remained in the city of his refuge, until the death of the high Priest: And after the death of the high Priest, the slayer shall returne to the land of his possession.

So these things shall be a lawe of judgement unto you, throughout your generations in all your dwellings.

Whosoever killeth any person, the judge shall slay the murderer, though witnesses: but one witness shall not testify against a person, to cause him to die.

Whosoever ye shall take no recompense for the life of the murderer, which is worthy to die: but he shall be put to death.

Also ye shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwell in the land, before the death of the high Priest.

So ye shall not pollute the land wherein ye shall dwell: for blood defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

Defile not therefore the land which ye shall inhabit, for I dwell in the midst thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

An order for the marriages of the daughters of Zelophehad. The inheritance could not be given from one tribe to another.

Then the chiefe fathers of the familie of the sonnes of Silead, the sonne of Machir, the sonne of Manasse, of the families of the sonnes of Joseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

And said, The Lord commanded my lord to give the land to inherit by lot to the children of Israel: and my Lord was commanded by the Lord, to give the inheritance of Zelophehad our brother unto his daughters.

If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put unto the inheritance of the tribe whereof they shall be: so shall it be taken

That is, his next kinsman.

Under this figure is declared, that our finnes could not be redeemed, but by the death of the high Priest Jesus Christ.

By the sentence of the iudge.

A lawe to iudge murders done, either of purpose or unadvisedly.

Deut. 17. 6. and 19. 15.

Math. 11. 16.

2. cor. 13. 1.

Which purposefully hath committed murder.

Or, murderer.

So God is

mindfull of the blood wrongfully shed, that he maketh his

dumbe creatures to demand vengeance thereof.

It seemeth that the tribes comended those who might marrie their

daughters to have their inheritances

and therefore the sonnes of Joseph

propounded matter to Moses,

chap 27. 1.

10th 17. 3.

Meaning, Moses.

e Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof should haue bene attributed to others.

e When there is no male to inherit.

inheritance from the lot of our inheritance.

4 And when the Iubile of the children of Israel cometh, then shall their inheritance be put into the inheritance of the tribe wherof they shall bee: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph haue said well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall bee wiues, to whom they thinke best, onely to the familie of the tribe of their father shall they marry:

7 So that not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall toyn himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any inheritance of the tribes of the children

of Israel, shall befall vnto one of the familie of the tribe of her father: that the children of Israel may enjoy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shall stick to his owne inheritance.

10 And the Lord commanded Moses, to bid the daughters of Zelophehad.

11 For Gadlah, Tirzah, and Hoglah, and Sheilah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes.

12 They were wiues to certain of the families of the sonnes of Manasse the sonne of Joseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the commandments and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab by Iordan toward Jericho.

## The fift booke of Moses, called

### \* Deuteronomie.



#### THE ARGUMENT.

\* That is, a second lawe: so called because the Law, which God gaue in mount Sinai, is here repeated, as though it were a new Law; and this booke is a commentarie or exposition of the ten commandments.

THE wonderfull loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of forty yeeres, Deut. 9.7. they had deserved to haue bene cutt off from the number of his people, and for euery he had bene deprived of the vse of his holy Word and Sacraments: yet hee did but preferre his Church, euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, to wnes and goods, and exhorteth them by the example of their fathers (whose infidelity, idolatry, adulteries, murmurings and rebellion, he had most sharply punished) to feare and obey the Lord, to imbrace and keepe his Law without adding thereto, or diminishing therefrom. For by his Word hee would be knowne to be their God, and they his people: by his Word hee would governe his Church, and by the same they should learne to obey him: by his word he would disforme the false prophet from the true, light from darkness, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting forth of his Word, and preservation of his Church: giuing vnto them an especial charge for the executing thereof: whom therefore he willeth to exercise themselves diligently in the continuall study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse & vice, and whatsoever offendeth the Maiestie of God. And as he had tofore instructed their fathers in all things appertaining both to his spirituall seruice, & also for the maintenance of that society which is between men: so he prescribeth here a new, such lawes and ordinances, which either concerne his diuine seruice, or are necessary for a common weale: appointing vnto euery Rate and degree, their charge and duty: as well how to rule & liue in the feare of God, as to worth friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withall, most horrible plagues to them that transgress his commandments, and promising all blessings and felicitie, to such as obseue and obey them.

#### CHAP. I.

2 A briefe rehearse of things done before from Moses vnto Kadesh-barnea. 32 Moses reproveth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandment of the Lord.



These be the words which Moses spake vnto all Israel, on this side Iordan in the wilderness, in the plaine ouer against the red Sea, betwixt Paran and Tophel, and Lavan and Hazereth, and Di-zahab.

a In the country of Moab.  
b So that the wilderness was betwene the sea & this plaine of Moab.

2 There are eleuen dayes journey from Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandment vnto them,

4 After that he had saide, When the youth, which either then were not borne, or had not ment, d By these examples of Gods fauour, their minds are pared to receive the Law. Num. 21.24.

Comp. 37.

f Touching ceremonies judicially

c In Mount Sinai, before this Law was giuen, but because that were of age and ment were dead, Moses beatech the youth.

king



king of the Amorites which dwelt in Jericho, and Og king of Bashan, which dwelt in Ashteroth in Gilead.

On this side Jordan in the land of Shinar began Moses to declare this thing, saying,

6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount.

7 Turne you and depart, and goe unto the mountain of the Amorites, and unto all places north thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and unto Lebanon: even unto the great river, the river Euphrat.

8 Behold, I have set the land before you: go in and possess that land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 And I spake unto you the same time, saying, I am not able to beare you my selfe alone.

10 The Lord your God hath multiplied you: and beholde, ye are this day as the starres of heauen in number.

11 (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you)

12 Where can I alone beare your cumbrance, and your charge, and your strife?

13 Bring you men of wisdome and of understanding, and known among your tribes, and I will make them rulers over you.

14 Then ye answered me, and said, The thing is good that thou hast commanded us to doe.

15 So I tooke the chiefe of your tribes: wise and known men, and made them rulers over you, captaynes over thousands, and captaynes over hundreds, and captaynes over fiftie, and captaynes over ten, and officers among your tribes.

16 And I charged your iudges the same time, saying, Heare the controversies betweene your brethren, and iudge righteously betweene every man and his brother, and be stranges that is with him.

17 See shall have no respect of person in iudgement, but shall heare the small as well as the great: for shall not feare the face of many for the iudgement is Gods: and the cause that is too hard for you, bring unto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 When we departed from Horeb, and went thowen all that great and terrible wilderness (as ye have seene by the way of the mountain of the Amorites, as the Lord our God commanded us: and we came to Kadesh-barnea.

20 And I sayd unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Beholde, the Lord our God hath layd the land before thee: go up and possess it, as the Lord the God of the fathers hath sayde unto thee: feare not, neither be discouraged.

22 ¶ Then ye came unto me every one, and sayd, We will sende men before us to search vs out the land, and to bring vs word againe, what way wee must goe by, and unto what cities we shall come.

23 So the saying pleased me well, and I tooke twelve men of you, of every tribe one.

24 ¶ Also departed, and went by into the mountaine, and came unto the river Euphrat, and searched out the land.

25 And tooke of the fruit of the land in their handes, and brought it unto us, and brought vs word againe, and sayd, It is a good land, which the Lord our God doth give us.

26 Notwithstanding, ye would not goe up, but were disobedient unto the commandment of the Lord your God.

27 And murmured in your tents, a sayd, Because the Lord hated us, therefore hath he brought us out of the land of Egypt, to deliver us into the hand of the Amorites, and to destroy us.

28 Whither shall wee goe by? our brethren have discouraged our hearts, saying, The people is greater, and taller then we, the cities are great and walled up to heauen: and moreover wee have seene the finnes of the Anakims there.

29 But I sayd unto you, Dread not, nor be afraid of them.

30 The Lord your God, who goeth before you, he shall fight for you, according to all that he did unto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doth beare his sonne, in all the way which ye have gone, untill ye came unto this place.

32 Yet for all this ye did not beleieve the Lord your God.

33 ¶ Also went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and swore, saying,

35 Surely there shall not one of these men of this forward generation see that good land, which I swore to give unto your fathers.

36 Save Caleb the sonne of Iephunneh: hee shall see it, and to him will I give the land that he hath troden upon, and to his children, because he hath constantly followed the Lord.

37 ¶ Also the Lord was angry with me for your sakes, saying, Thou also shalt not goe in thither.

38 But Iohns the sonne of Amm which standeth before thee, he shall goe in thither: he shall encourage him: for hee shall come thither to inherit it.

39 Moreover, your children, which ye saye should bee a praye, and your sonnes, which in that day had no knowledge betweene good and evil, they shall goe in thither, and unto them will I give it.

o Reade Num. 13. 1, 3.

Num. 13. 24.  
Or valley of the cluster of grapes.

p To wit, Caleb, and Iohns: Moses preferreth the better part to the greater, that is, two to ten.

q Such was the lewes unthankfulness, that they counted Gods especiall lowe, hatred.  
r The other ten, not Caleb and Iohns, Num. 13. 30.

f Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

Exod. 13. 31.

Num. 14. 29.

10/8. 14. 6.

Num. 13. 13.

and 29. 14.

Chap. 13. 6.

and 4. 31.

and 14. 4.

Which minis

treth unto thee.

u Which were

under twenty

yeere olde, be-

weene good and

Num. 14. 31.

and they shall possess it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red Sea.

41 Then ye answered and sayd unto me, We have sinned against the Lord, we will goe by, and fight, according to all that the Lord our God hath commanded vs: and we armed upon every man to the warre, & were ready to goe vnto the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not by, neither fight, (for I am not among you) lest ye fall before your enemies.

43 And when I told you, ye would not heare, but rebelled against the commandment of the Lord, and were presumptuous, and went by into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees doe to doe) and destroyed you in Seir, even vnto Horeb.

45 And when ye came againe, ye wept before the Lord, but the Lord would not heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

#### CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Heshbon is discomfited.

Then we turned, and tooke our journey into the wilderness, by the way of the red Sea, as the Lord spake vnto mee: and wee compassed mount Seir a long time.

2 And the Lord spake vnto me, saying, 3 Ye have compassed this mountaine long enough: turne you forthward.

4 And warne thou the people, saying, Ye shall goe throughe the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote breadth, because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall buy meate of them for money to eat, and ye shall also purchase water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the works of thine hand: hee knoweth the making thine of this great wilderness, and the Lord thy God hath bene with thee this foure yere, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the plaine from Esau, and from Arnon-gader, wee turned and went by the way of the wilderness of Moab.

9 Then the Lord sayd vnto mee, Thou shalt not here Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen it vnto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Giants as the Anakims: whom the Moabites call Emims.

12 The Hittims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise up, sayd I, and get you ouer the river Zered: and were went ouer the river Zered.

14 The space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the river Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the holte, as the Lord swore vnto them.

15 For in the daye the hand of the Lord was against them, to destroy them from among the holte, till they were consumed.

16 As when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto mee, saying,

18 Thou shalt goe throughe the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of Giants: for Giants dwelt therein aforetime, whom the Ammonites call Jammunims.

21 A people that was great and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead.

22 As hee did to the children of Esau which dwelt in Seir, when hee destroyed the Hittims before them, and they possessed them, and dwelt in their stead unto this day.

23 And the Quenims which dwelt in Bashan even vnto Azzah, the Gogymims, which came out of Capthor, destroyed them, and dwelt in their stead.

24 Rise up therefore, sayd the Lord, take your journey, and passe ouer the river Arnon: behold, I haue giuen vnto Sihon king of the Amorites, king of Heshbon, and his lands: beginne to possesse it, and prouoke him to battell.

25 The day will I begin to send the feare and thy dread vpon all people vnder the whole heauen: which shall heare thy name, and shall tremble and quake before thee.

26 When I sent messengers out of the wilderness of Kedemah vnto Sihon king of Heshbon, with wordes of peace, saying,

a This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commandeth, y Signifying, that man hath no strength, but when God is at hand to helpe him,

x Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes,

a They obeyed, after that God had chastised them, b Eight and thirtie yere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne, Num. 20. 11, Gen. 36. 8.

d And giuen thee means wherewith thou mayest make recompence: also God will direct thee by his providence, as he hath done, Or, wilderness.

Or, liège, e Which were the Moabites, and Ammonites.

27 **C** Let me passe through thy land : I will goe by the hie way : I will neither turne into the right hand nor to the left.

28 Thou shalt sell me meat for money for to eat, and shall give me water for money for to drinke : onely I will goe through on my foot.

29 (As the shepherds of Elam which dwell in Sene, & the Shepherds which dwell in Ar, did unto mee) until I bee come over Jordan, into the land which the Lord your God giueth vs.

30 But Sihon the King of Heshbon would not let vs passe by him : for the Lord thy God had hardened his spirit, and made his heart obstinate, because hee would deliuer him into thine hands, as appeareth this day.

31 And the Lord saide vnto me, Beholde, I haue begun to giue Sihon, and his land before thee : begin to possesse and inherit his land.

32 Then came out Sihon to meete vs, himselfe with all his people to fight at Jahaz.

33 But the Lord our God deliuered him vnto our power, and we smote him, and his women, and all his people.

34 And wee took all his cities the same time, and destroyed euery cite, men, and women, and children : we leaue nothing remaine.

35 Onely the cattell wee took to our selues, and the spoile of the cities which wee tooke.

36 From Arzer, which is by the bankes of the riuer of Arnon, and from the cite that is vpon the spurs, euen vnto Gilead : there was not one cite that escaped vs : for the Lord our God deliuered vs all by force.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the riuer Iabbok, nor vnto the cities in the mountaine, nor vnto whatsoever the Lord our God forbade vs.

CHAP. XII.

3 The king of Bashan is slaine 11 The bigness of his bed. 16 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Iosua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired.

**T**hen we turned, and went by by the way of Bashan : and Og king of Bashan came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hands, and thou shalt doe vnto him as thou didst vnto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hands, Og the king of Bashan, and all his people : and we smote him, until none was left him aliue.

4 And wee took all his cities the same time, neither was there a cite which wee took not from them, euen the citie of cities,

and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles, gates and barres, besides vnwalled townes a great many.

6 And we ouerthrew them as wee did vnto Sihon king of Heshbon, destroying euery city with men, women, and children.

7 But all the cattell and the spoile of the cities wee took for our selues.

8 Thus wee took at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon :

9 (Which Hermon the Sidonians call Sirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, & all Bashan vnto Balchad, & Chet, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, whose bed was a bed of yron : is it not at Rabbah among the children of Ammon : the length thereof nine cubits, and foure cubits the breadth of it, after the cubit of a man.

12 And this land, which we possessed at that time, from Arzer, which is by the riuer of Arnon, and halfe mount Gilead, and the cities thereof gaue I vnto the Reubenites, and Gadites.

13 And the rest of Gilead and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh : euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 For the sonne of Manasseh took all the countrey of Argob, vnto the coastes of Geshuri, & of Gasharith : and called them after his owne name, Bashan, Manasseh Iair vnto this day.

15 And I gaue part of Gilead vnto Gad.

16 And vnto the Reubenites & Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer & the borders, euen vnto the riuer Iabbok, which is the border of the children of Ammon.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea vnder the springs of Pilgah Eastward.

18 And I commanded you the same time, saying, The Lord your God hath giuen you this land to possesse it : ye shall goe armed before your brethren the children of Israel, all men of warre.

19 Your wives onely and your children, and your cattell, (for I know that ye haue much cattell) shall abide in your cities, which I haue giuen you.

20 Until the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden : then shall ye returne euery man vnto his possession, which I haue giuen you.

21 And I charged Iosua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two kings : so shall the Lord doe vnto all the kingdomes whither thou goest.

b As villages & small townes,

c Because this was Gods appointment, therefore it may not be judged cruel;

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.  
Numb. 32. 33.

Numb. 32. 41 :  
e Meaning when he wrote this history.

f Which separates betwixt the Ammonites from the Amorites.  
Or, as Ashtoroth-pisgab.  
g That is, the Reubenites, Gadites, and halfe Manasseh, as Num. 32. 37

i He speaketh according to the common & corrupt speech of them which attribute that power vnto idoles, that onely appeareth vnto God.

|| Or, wonders. k He meaneth Zion, where the temple should be built, and God honoured.

l As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp above the order of nature to behold all the plentiful land of Canaan.

22 **Pe**r shall not feare them: for the Lord your God, he shall fight for you.

23 **And** I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatness and thy mightie hand: for where is there a God in heauen or in earth, that can doe like thy workes, and like thy power?

25 I pray thee let mee goe ouer, and see the good lande that is beyond Iordan, that goodly mountaine and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord sayd vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 **Get** thee vp into the toppes of Pisgab, and lift vp thine eyes eastward, & southward, and southward, and Eastward, and beholde it with thine eyes, for thou shalt not goe ouer this Iordan:

28 But charge Iosua, and encourage him, and bolden him: for he shall goe before this people, & he shall binde for inheritance vnto them the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-peor.

## CHAP. III.

1 An exhortation to observe the lawes without adding thereto or diminishing. 6 Therein sheweth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 28 Threatnings against them that forsake the law of God. 37 God chose the Jews because he loved their fathers. 43 The times cities of refuge.

**N**OW therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you: that ye may live and goe in, and possesse the land which the Lord God of your fathers giueth you.

2 **Ye** shall put nothing vnto the word which I command you, neither shall ye take ought therewith, that ye may keepe the commandments of the Lord your God which I command you.

3 Your eyes haue seene to hat the Lord God because of Baal peor: for all the men that followed Baal peor, the Lord thy God hath destroyed euerie one from among you.

4 But ye that did cleaue vnto the Lord your God, are aliuie euerie one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so with in the land whither ye go to possesse it.

6 **Keep**e them therefore, and do them: for that is your wisdom, and your understanding in the sight of the people, which shall heare all thine ordinances, and shall say, Truly this people is wise, and of understanding, and a great nation.

7 For what nation is so great, vnto whom the gods come to nerre vnto them, as the Lord our God is a nerre vnto vs, in all that we call vnto him for?

8 **And** what nation is so great, that hath ordinances and lawes so righteous, as all the law, which I set before you this day?

9 But take heede to the selfe, and keepe the lawe diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord sayd vnto me, Gather me the people together, and I will cause them to heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you nere and stood vnder the mountaine, and the mountaine burnt with fire vnto the mids of heauen, and there was darkenesse, cloudes and mist.

12 And the Lord spake vnto you out of the mids of the fire, and ye heard the voyce of the wordes, but saw no similitude, saw a voyce.

13 Then he declared vnto you his commandment which he commanded you to do, euen the ten Commandments, and wrote them vpon two Tables of stone.

14 And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should observe in the land, whither ye goe to possesse it.

15 Take therefore good heede vnto you: & leues that ye saw no image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 That ye corrupt not your selues, and make you a graven image or representation of any figure: whether a bee the likeness of male or female.

17 The likeness of any beast that is on earth, or the likeness of any feathered foule that lieth in the aire.

18 Or the likeness of any thing that creepeth on the earth, or the likeness of any fish that is in the waters beneath the earth.

19 And lest thou lift up thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with al the host of heauen, shouldest be drayn to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord thy God hath taken you and brought you out of the iron furnace, out of Egypt, to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your wordes, and saue that I should not go ouer Iordan, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this lande, and shall not goe ouer Iordan: but ye shall go ouer, and possesse that good land.

23 Take heed vnto your selues, lest ye forget the covenant of the Lord your God which he made with you, and lest ye make you any graven image, or likeness of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a leuous God.

25 **Remember** thou shalt beget children and childrens children, and shall haue remained long

s For this doctrine standeth not in bare knowledge, but in practise of life.

chap. 12. 35.

b Thinke not to be more wise then I am.

c God will not be serued by halves, but will haue full obedience.

d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: read Num. 24. 3. 4.

e And were not idolaters.

f Because al men are by desire wisdom, hee sheweth how to attaine vnto it.

|| Or, Surely.

g Helping vs, and deliuering vs out of all dangers, as 2 Sam. 7. 33.



long in the land, if see a corrupt your selves, and make any graven image or likeness of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I call heauen and earth to record against you this day, that ye shall shortly perish from the land, inuentsu you goe ouer Jordan to possesse it: ye shall not prolong your dayes therein, but shall shortly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall bee left few in number among the nations, whither the Lord shall bring you.

28 And there ye shall serue gods, euen the worke of mans hand, wood, and stone, which neither see, nor heare, nor care, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, & at the length, if thou returne to the Lord thy God, and be obedient vnto his voice,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware vnto them.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and aske from the one end of heauen vnto the other, if ther came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the midst of a fire, as thou hast heard, and liued?

34 Did euer God assayed to gore and take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know, that the Lord hee is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth hee shewed thee his great fire, and thou heardest his voyce out of the midst of the fire.

37 And because hee loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his light, by his mightie power,

38 To thrust out nations greater and mightier then thou before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Understand therefore this day, and consider in thine heart, that the Lord hee is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou shalt heare therefore his ordinances, and his commandementes which I command thee this day, that it may goe well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

14 Then Moses separated three cities on this side of Jordan toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at bywaters, and hated him not in time past, might flee, I say, vnto one of those cities, and liue.

43 That is, Bezer in the wilderness, in the plaine country of the Reubenites: and Ramoth in Gilead among the Gadites, and Golan in Bashan among them of Manasse.

44 So this is the law which Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Jordan, in the valley ouer against Beth peor, in the land of Edom king of the Amozites, which dwelt at Heshbon, whom Moses and the children of Israel slote, after they were come out of Egypt.

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amozites, which were on this side Jordan toward the sunne rising.

48 From Arer, which is by the banke of the river Arnon, euen vnto Mount Siann, which is Hermon.

49 And all the plaine by Jordan Eastward, euen vnto the Sea of the plaine, vnder the skyings of Shugab.

CHAP. V.

5 Moses is the meane betwene God and the people. 6 The law is reported. 23 The people are afraid at Gods voice. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

Then Moses called all Israel, and said vnto them, Heare, O Israel, the ordinances and the lawes which I propose to you this day, that ye may learne them, and take heede to obserue them.

2 The Lord our God made a covenant with vs in Horeb.

3 The Lord made not this covenant with our fathers onely, but with vs, euen with vs all here at this day.

4 The Lord talked with you face to face in the mount, out of the midst of the fire,

5 (At that time I stood betwene the Lord and you, to declare vnto you the word of the Lord: for ye were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no graven image, or any likeness of that that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

766.30.8.

The Articles and points of the covenants.

Num. 31. 34. chap. 1. 4.

Num. 31. 33. chap. 31.

That is, the lake sea, Chap. 3. 17.

Exod. 19. 5, 6. a Some trade, God made not this covenant, that is, in such ample sort and with such signes and wordes, b Doplinely not to youe neede not to doubt thereof,

Exod. 10. 2. leuit. 26. 1. psal. 97. 7, 9. c Or seruants, c God bindeth vs to seruethim onely without superstition and idolatrie.

Exod. 34. 7. ierem. 31. 18. d That is, of his honour, not permitting it to be giuen to other,

# The Commandements, The Lords Deuteronomic.

voice. Exhortations

e The first degree to keepe the commandements, is to loue God.

f Meaning, since God permiteth fixe dayes to our labours, that we ought willingly to dedicate the seventh to serue him wholly.

g Not for shew, but with a true obedience, and due reuerence.

Math. 5. 21.  
Luke 18. 20.  
Rom. 13. 9.

Rom. 7. 7.  
h He speaketh not onely of that resolute will, but that there be no motion or distraction.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

Exod. 19. 19.

Chap. 4. 33.

j Or, men

Mid. 20. 19.

10 And shewing mercie vnto thousands of them that loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt doe all thy worke.

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manseruant, nor thy maide, nor thine ore, nor thine asse, neither any of thy cattel, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe well with thee upon the land, which the Lord thy God giueth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adulterie.

19 Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

21 Neither shalt thou count thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his maide, his ore, nor his asse, nor ought that thy neighbour hath.

22 These words the Lord spake vnto al your multitude in the mount out of the mids of the fire, the cloud and the darknesse, with a great voice, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto mee.

23 And when yee heard the voyce out of the mids of the darknesse, (for the mountaine did burne with fire) then yee came to mee, all the chiefs of your tribes, and your Elders:

24 And yee sayde, Beholde, the Lord our God hath shewed vs his glorie & his greatness, and wee haue heard his voyce out of the mids of the fire: wee haue seene this day that God doth talke with man, and wee liueth.

25 Now therefore, why should wee die? for this great fire will consume vs: it woe heare the voyce of the Lord our God any more, wee shall die.

26 For what is flesh as these men, that heard the voyce of the liuing God, speaking out of the mids of the fire as wee haue, and liued?

27 Goe thou nere, and heare all that the Lord our God saith: and declare thou vnto vs al that the Lord our God saith vnto thee, and we will heare it, and doe it.

28 Then the Lord heard the voyce of your words, when yee spake vnto mee: and

the Lord said vnto mee, I haue heard the voyce of the words of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

29 Oh that there were such an heart in them to feare mee, and to keepe all my commandements alway: that it might goe well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possess it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: euerie not asidde to the right hand nor to the left,

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may liue, and that it may goe well with you: and that yee may prolong your dayes in the land which yee shall possess.

## CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 Which is to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God, 25 Righteousnes is contained in the law.

These now are the commandements, ordinances, & lawes, which the Lord your God commanded me to teach you: that yee might doe them in the land whither yee goe to possess it:

1 That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandements which I commanded thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

2 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that yee may encrease mightily in the land that floweth with milke and home, as the Lord God of thy fathers hath promised thee.

3 Heare, O Israel, the Lord our God is Lord onely,

4 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

5 And these words which I commanded thee this day, shalt thou heare.

6 And thou shalt reuerence them continually vnto thy children, and shalt talke of them when thou tarrest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest up.

7 And thou shalt binde them for a signe vpon thine hand, and shalt haue them as frontleske betwixt thine eyes.

8 Also thou shalt write them vpon the 4 postes of thine house, and vpon thy gates.

9 And when the Lord thy God hath brought thee into the land, which hee sware vnto thy fathers, Abraham, Isaac, and Iacob, to giue to thee, with great and goodly cities which thou buildest it not,

10 And houses full of all manner of goods, which thou filledst not, and wels digged, which

k He saith of vs men, but of our hearts, shewing that of our hearts are worthy thereunto.

l Yet hee adde not that we should be as the Gentiles, in ascribing eternitie, God to vs all felicitie of discorporate God, procreant our midde.

m Or, iudges

n A Reuerent feare and love God is the beginning of keeping Gods commandments.

o Which abundance of things appertaining to mans life.

Math. 23. 10. Luke 12. 34. Chap. 11. 19.

p Sometime thou shalt see them vpon thy children: that they may print them as deeply in their hearts.

q Or, signe of remembrance. d That thou shalt haue them as frontleske betwixt thine eyes.

which thou diggest not, vineyardes, and olive trees, which thou plantest not, and which thou hast eaten and art full.

12. Because thou touchest the Lorde, which brought thee out of the land of Egypt, out of the house of bondage.

13. Thou shalt serve the Lord thy God, & serve him, and shalt sweare by his name.

14. Yet shall not make after other gods, after any of the gods of the people which are round about you.

15. For thou and thy God is a jealous God among you: lest the wrath of the Lord thy God be kindled against thee, & destroy thee from the face of the earth.

16. If thou shalt not tempt the Lord your God, as ye did tempt him in Saffah:

17. But ye shall keep diligently the commandments of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee.

18. And thou shalt doe that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest go in, and possesse that good land which the Lord sware unto thy fathers.

19. To cast out all thine enemies before thee, as the Lord hath said.

20. When the Lord thy God shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21. Then thou shalt say unto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22. And the Lord shewed signes and wonders great and euill upon Egypt, upon Pharaoh, and upon all his household, before our eyes.

23. And he brought vs out from thence, to bring vs in, and to give vs the land which he sware unto thy fathers.

24. Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe cuer well with vs, and that hee may preserve vs aliuie as at this present.

25. Whereouer, this shall bee our righteousnesse before the Lord our God, if we take heede to keepe all these commandments, as he hath commanded vs.

CHAP. VII.

1. The Israelites may make no covenant with the Gentiles. 5. They must destroy the idoles. 8. The election dependeth on the free love of God. 19. The experience of the power of God ought to confirme vs. 25. To aske all occasion of idolatrie.

When the Lord thy God shall bring thee into the land whither thou goest to possess it: and shall roote out many nations before thee: the Hittites, and the Girgathites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier then thou,

2. And the Lord thy God shall give them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor have

compassion on them,

3. Neither shalt thou make marriages with them, neither give thy daughter unto his sonne, nor take his daughter unto thy sonne.

4. For they will cause thy sonne to turne away from mee, and to serve other gods: then will the wrath of the Lord be kindled against you, and destroy thee suddenly.

5. But thus ye shall deale with them, ye shall overthrow their altars, and breake downe their pillars, and ye shall cut downe their groves, and burne their graven images with fire.

6. For thou art an holy people unto the Lord thy God, the Lord thy God hath chosen thee, to bee a precious people unto himselfe, above all people that are upon the earth.

7. The Lord did not let his love upon you, nor chuse you, because ye were more in number then any people: for ye were the fewest of all people.

8. But because the Lord loved you, and because hee would keepe the othe which hee had swoyne unto your fathers, the Lord hath brought you out by a mighty hand, and delivered you out of the house of bondage from the hands of Pharaoh King of Egypt.

9. That thou mayest knowe, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercie unto them that love him and keepe his commandments, even to a thousand generations.

10. And rewardeth them to their face that hate him, to bring them to destruction: hee will not deferre to reward him, that hateth him, to his face.

11. Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to do them.

12. For if you hearken unto these lawes, and observe and doe them, then the Lord thy God shall keepe with thee the covenant, and the mercie which hee sware unto thy fathers.

13. And he will love thee, and blesse thee, and multiply thee: he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flocks of thy sheepe in the land which hee sware unto thy fathers to give thee.

14. Thou shalt be blessed above all people: there shall be neither male nor female barren among you, nor among your cattell.

15. Whereouer, the Lord will take away from thee all iniquities, and will put none of the euill diseases of Egypt (which thou knowest) upon thee, but will send them upon all that hate thee.

16. Thou shalt therefore consume all people which the Lord thy God shall give thee: & thine eye shall not spare them, neither shalt thou serve their gods, for that shall bee thy destruction.

17. If thou say in thine heart, These nations are more then I, how can I cast them out?

18. Thou shalt not feare them, but remember

Or, any of them.

b God would hate his crueltie pure without all idolatrous ceremonies, & superstition. Chap. 12. 2. Chap. 15. 2. and 26. 8. 19. Exod. 19. 5. 1. pet. 2. 9.

c Freely finding no cause in you more then in others so to doe.

d And so put off ference betwene him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercy & not to their merits.

Exod. 23. 26.

Exod. 9. 14. and 15. 26.

g We ought not to be mercifull where God commandeth cruelty. Exod. 23. 33.

Let not wealth can cause us to forget Gods mercie, whereby we will deliue us out of misery. We must feare to deliue him selfe, and con- fide in Name, which is done by fearing law- fully. by doubting the power, re- fusing lawfull mercie, and aban- doning his graces.

He that com- mends all men to good intention.

God requires not only that we serve him all our life, but also that we take care that our shew may fit with his glory.

Nothing ought more vs more to keepe obedience to the great God, which we have received of God. But because we are so fully by the law, we will have our re- ward to Christ be justified by

Exod. 31. 8.

his power. Exod. 23. 32. and 34. 12.

10r. plague, or  
trials as chap. 29.  
3. exod. 15. 25.  
and 16. 4.

Exod. 13. 28.  
12. 13.  
h There is not  
so small a crea-  
ture, which I will  
not arme to fight  
on thy side a-  
gainst them.

i So that it is  
your commoditie  
that God accom-  
plish not his pro-  
mise to soone as  
you would wish.

Chap. 12. 3.  
exod. 23. 24.  
Joh. 7. 1. 21.  
3. mac. 12. 40.  
k And be inticed  
to idolatrie.

Chap. 13. 17.

remember what the Lord thy God did unto  
Pharaoh, and unto all Egypt:

19 The great temptations with thine  
eyes saw, and the signes & wonders, and the  
mighty hand and stretched out arme, where-  
by the Lord thy God brought thee out: so  
shall the Lord thy God doe unto all the peo-  
ple, whose face thou fearest.

20 \* Whosoever, the Lord thy God will  
find \* hangers among them, untill they that  
are left, and hve themselves from thee, bee  
destroyed.

21 Thou shalt not feare them: for the  
Lord thy God is amongst you, a God mighty  
and dreadfull.

22 And the Lord thy God shall roote out  
these nations before thee by little and little:  
thou mayest not consume them at once, lest  
the beasts of the field increace upon thee.

23 But the Lord thy God shall giue  
them before thee, & shall destroy them with  
a mighty destruction, untill they be brought  
to nought.

24 And bee shall deliuer their kings into  
thine hande, and thou shalt destroy their  
name from under heauen: there shal no man  
be able to stand before thee, untill thou hast  
destroyed them.

25 The graven images of their gods  
shall wee burne with fire, and \* coner not  
the silver and golde, that is on them, nor take  
it unto thee, least thou \* be snared therewith:  
for it is an abomination before the Lord thy  
God.

26 Being not therefore abomination in-  
to thine house, lest thou bee accursed like it,  
but utterly abhorre it, and count it most a-  
bominable: for it is \* accursed.

#### CHAP. VIII.

3 God knoweth the Israelites, to trie what they  
haue in their heart. 5 God chastiseth them as his  
children. 14 The heart ought not to be proud for  
Gods benefis. 19 The forgetfulnesse of Gods be-  
fis causeth destruction.

Y<sup>e</sup> shall keepe all the commandements  
which I command thee this day, for: a to  
doe them: that ye may liue, and bee multi-  
plied, and goe in, and possesse the land which  
the Lord sware vnto your fathers.

2 And thou shalt remember all the way  
which the Lord thy God led thee this forty  
yeere in the wilderness, for to humble thee,  
and to \* proue thee, to know what was in  
thine heart, whether thou wouldest keepe  
his commandements or no.

3 Therefore he humbled thee, and made  
thee hungry, & fed thee with M A N, which  
thou knewest not, neither did thy fathers  
knowe it, that it might teach thee, that man  
liueth not by \* bread onely, but by every  
word that proceedeth out of the mouth of the  
Lord, both a man liue.

4 Thy raiment waxed not olde vpon  
thee, neither did thy foot \* swell those forty  
yeeres.

5 Know therefore in thine heart, that as  
a man nourisheth his sonne, so the Lord thy  
God \* nourisheth thee.

6 Therefore shalt thou keepe the comman-  
dements of the Lord thy God, that thou

mayest walke in his wayes, and feare him.

7 For the Lord thy God brought thee  
into a good land, a land in the which are ri-  
uers of water and fountains, and \* depths  
that spring out of valleys and mountains:

8 A land of wheat & barley, and of vine-  
yards, and figtrees, and Pomegranates: a  
land of oyle olive and hony:

9 A land wherein thou shalt eate bread  
without fear, neither shalt thou lacke a-  
ny thing therein: a land \* whose stones are  
ypson, and out of whose mountains thou  
shalt dig brasse.

10 And when thou hast eaten and filled  
thy selfe, thou shalt \* blesse the Lord thy  
God for the good land which he hath giuen  
thee.

11 Beware that thou forget not the Lord  
thy God, nor keeping his commandements,  
and his lawes, and his ordinances which I  
command thee this day:

12 Lest when thou hast eaten and filled  
thy selfe, and hast built goodly houses and  
dwelt therein,

13 And thy beasts, and thy sheepe are in-  
creased, and thy silver and golde is multipli-  
ed, and all that thou hast is increased,

14 Then thine heart \* be lifted up, and  
thou forget the Lord thy God, which brought  
thee out of the land of Egypt, from the  
house of bondage,

15 Altho was thy guide in the great and  
terrible wilderness (wherein were fierce fer-  
rents, and scorpions, and drought, where  
was no water, \* who brought forth water  
for thee out of the rocke of flint:

16 Altho fed thee in the wilderness with  
\* M A N, which thy fathers knewe not) to  
humble thee, and to proue thee, that he might  
doe thee good at thy latter end.

17 Beware lest thou say in thine heart, My  
power, and the strength of mine owne hand  
hath prepared me this abundance.

18 But remember the Lord thy God:  
for it is hee which \* giueth thee power to get  
substance to establish his covenant which  
he sware vnto thy fathers, as appeareth this  
day.

19 And if thou forget the Lord thy God,  
and walke after other gods, and serue them  
and worship them, I \* certifie vnto you this  
day, that ye shall surely perish.

20 As the nations which the Lord de-  
stroyed before you, so ye shall perish, be-  
cause ye would not bee obedient vnto the  
voyce of the Lord your God.

#### CHAP. IX.

4 God doth them not good for their owne righte-  
ousnes, but for his owne sake. 7 Moses pnteth them  
in remembrance of their finnes. 17 The two tables  
are broken. 26 Moses prayeth for the people.

H<sup>e</sup>are, O Israel, Thou shalt passe ouer  
Jordan \* this day, to goe in and to pos-  
sest nations greater and mightier then thy  
selfe, and cities great and walled by to  
heauen.

2 A people great and tall, even the chil-  
dren of the Anakims, whom thou knowest,  
and of whom thou hast \* heard say, Altho  
can stand before the children of Anak?

3 Under-

10r. more

f Wherefore  
are men of  
metall,

g For to see  
Gods benefis  
and not to be  
thankfull, to  
conferme God  
in them,

h By which  
Gods benefis  
thine owne  
dome and li-  
ue to good  
turne

Exod. 16. 15.

i If thing  
concerning the  
proceeding  
Gods meri-  
much more  
small giftes  
life euert  
k Or, plun-  
witnesseth  
men & the  
as Chap. 44.

l Men  
witnesseth  
men & the  
as Chap. 44.

a Meaning  
thorly.

b By the  
of the  
Num. 13. 30

a Shewing that it  
is not enough to  
heare the word,  
except we ex-  
ploit it by ex-  
ample of life.

b Which is de-  
clared in affidi-  
ons, either by  
patience or by  
grudgi gagaint  
Gods visitation.

c Man liueth not  
by meate onely,  
but by the power  
of God, which  
giueth it strength  
to nourish vs.

d As they that  
goe barefooted,  
e So that his affi-  
dations are signes  
of his fatherly  
loue toward vs.



3 Understand therefore that this day the Lord thy God is hee which goeth ouer before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath sayd vnto thee.

4 Awake not thou in thine heart (after that the Lord thy God hath cast them out before thee) sayi. g. For my righteousnesse the Lord hath brought mee in, to possesse this lande: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou enterest not to inherite this lande for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations the Lord thy God doeth cast them out before thee, and that he might performe the worde which the Lord thy God swaie vnto thy fathers, Abraham, Izhak and Iaakob.

6 Understand therefore, that the Lord thy God gueth thee not this good land, to possesse it for thy righteousnesse: for thou art a stiffnecked people.

7 Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wilderness: since the day that thou didst depart out of the land of Egypt, vntill yee came vnto this place, yee haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, even to destroy you.

9 When I was gone vp into the mount, to receiue the Tables of stone, the Tables, I say, of the Covenante which the Lord made with you: and I abode in the mount fourty dayes and fourtie nights, and I neither ate bread nor yet dranke water:

10 When the Lord deliuered mee two Tables of stone, written with the finger of God, and in them was contayned according to all the wordes which the Lord had sayd vnto you in the mount out of the mids of the fire, in the day of the assembly.

11 And when the fourty dayes and fourty nights were ended, the Lord gaue mee the two Tables of stone, the Tables, I say, of the Covenante.

12 And the Lord sayd vnto mee, Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupted their wayes: they are fowle turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene the people, and behold, it is a stiffnecked people.

14 Let mee alone, that I may destroy them, and put out their name from vnder heauen, & I will make of thee a mightie nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burne with fire, and the two Tables of the Covenants were in my two hands).

16 Then I looked, and beholde, yee had sinned against the Lord your God: for yee

had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Lord forty dayes, & forty nights, as before: I neither ate bread nor dranke water, because of all your finnes, which yee had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him to wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, even to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, even to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane the calfe which yee had made, & burnt him with fire, and stamped him, & ground him small, even vnto very dust: and I cast the dust thereof into the riuer, that descended out of the Mount.

22 Also in Taberah, and in Massah, and in Kibroth haraauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, sayi. g. Goe vp, and possesse the lande which I haue giuen you, then yee rebelled against the Commandment of the Lord your God, and defensed him not, nor hearkened vnto his voice.

24 Yee haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord forty dayes, & forty nights, as I fell downe before, because the Lord had sayd, that hee would destroy you,

26 And I prayed vnto the Lord, & sayd, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed through thy greatness, whom thou hast brought out of Egypt by a mighty hand.

27 Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubbornnesse of this people, nor to their wickednesse, nor to their sinne.

28 Let the country whence thou broughtest them, say, Because the Lord was not able to bring them into the lande which hee promised them, or because hee hated them, hee caried them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, & by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Levi is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

1 I fell the same time the Lord sayde vnto mee, Hew thee two Tables of stone like vnto the first, & come vp vnto me into the Mount, and make thee an Arke of wood.

2 And I will write vpon the Tables the wordes

k That is, from the Law: where in he declareth what is the cause of our perdition.

l Whereby he sheweth what dangers they are in, that haue authority, and resist not wickednesse.  
m Horeb, or Sinai.  
Num. 11. 1, 3.  
Exod. 17. 7.  
Num. 11. 34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, and confesse their finnes.  
Num. 14. 16.

Exod. 34. 1.



In the foorde  
and, and toward  
hath

In due time, the first came and the latter,  
that thou mayest gather into thy wheat, and  
thy wine, and thine oyle.

15 Also I will send graffe in thy fieldes  
for thy cattell, that thou mayest eate, and  
have enough.

16 But beware lest your heart be deceiue  
you, and leaue ye turne aside, and serue other  
gods, and worship them.

17 And so the anger of the Lord be kind-  
led against you, and her shut vp the heauen,  
that there be no raine, and that your lande  
yelde not her fruite, and ye perish quickly  
from the good lande, which the Lord giueth  
you.

18 Therefore shall ye lay vp these my  
wordes in your heart and in your soule, and  
binde them for a signe vnto your hande,  
that they may be as a remembrance before your  
eyes:

19 And ye shall teach them your chil-  
dren, speaking of them when thou sittest in  
thine house, and when thou walkest by the  
way, and when thou liest downe, and when  
thou risest vp.

20 And thou shalt write them vpon the  
poles of thine house, and vpon thy gates.

21 That your dayes may be multiplied,  
and the dayes of your children, in the land  
which the Lord swaue vnto your fathers to  
give them, as long as the heauens are a-  
bove the earth.

22 For if ye keepe diligently all these  
commandmentes, which I commaund you  
to doe: that is, to loue the Lord your God, to  
walke in all his wayes, and to cleaue vnto  
him,

23 Then will the Lord cast out all these  
nations before you, and ye shall possesse great  
nations, and mightier then you.

24 All the places wherunto the soles of  
your feete shall treade, shall be yours: your  
coast shall be from the wilderness and from  
Lebanon, and from the riuier, even the riuier  
Berath, vnto the uttermost Sea.

25 No man shall stande against you: for  
the Lord your God shall call the feare and  
dread of you vpon all the land that ye shall  
treade vpon, as he hath sayd vnto you.

26 Behold, I set before you this day a  
blessing and a curse:

27 The blessing, if ye obey the comman-  
dementes of the Lord your God, which I  
commaund you this day:

28 And the curse, if ye will not obey the  
commandmentes of the Lord your God, but  
turne out of the way, which I commaund you  
this day, to go after other gods, which ye  
haue not knowne.

29 When the Lord thy God therefore  
hath brought thee into the lande, whither  
you goest to possesse it, then thou shalt put  
the blessing vpon mount Gerizim, and the  
curse vpon mount Ebal.

30 Are they not beyond Iordan on that  
part, where the sunne goeth downe in the  
lande of the Canaanites, which dwell in the  
plaine ouer against Gilgal, beside the Igreoue  
of Moreh?

31 For ye shall passe ouer Iordan, to goe  
in to possesse the lande, which the Lord your

God giueth you, and ye shall possesse it, and  
dwell therein.

32 Take heede therefore that ye do all  
the commandmentes and the lawes, which  
I set before you this day.

CHAP. XII.

2 To destroy the idolatrous places. 3. 8. To serue  
God where he commaundeth, as he commaundeth,  
and not as men fantasie. 19 The Levites must be  
nourished. 21 Idolaters burnt their children to  
their gods. 22 To adde nothing to Gods word.

1 Destroye the ordinances and the lawes,  
which ye shall obserue and doe in the  
land (which the Lord your God) of the fathers  
giueth thee to possess it) as long as ye liue vpon  
the earth.

2 Ye shall utterly destroy all the places  
wherof the nations which ye shall possesse,  
serued the gods vpon the high mountaines  
and vpon the hills, and vnder every greene  
tree.

3 And ye shall ouerthrow their altars,  
and breake downe their pillars, and burne  
their groves with fire: and ye shall be-  
tweene the graven images of their gods, and  
abolish their names out of that place.

4 Ye shall not do vnto the Lord your  
God,

5 But ye shall seeke the place which the  
Lord your God shall chuse out of all your  
tribes to put his name there, and there to  
dwell, and thither shall thou come.

6 And ye shall bring thither your burnt  
offerings, & your sacrifices, and you tithes,  
and the offering of your handes, and your  
tithes, and your free offerings, and the first  
borne of your kine, and of your sheepe.

7 And there ye shall eat before the Lord  
your God, and ye shall reioyce in all that ye  
put your hand vnto, both ye, and your house-  
holds, because the Lord thy God hath blessed  
thee.

8 See that thou doe after all these things  
that we doe here this day: that is, euery man  
whatsoeuer seemeth him good in his owne  
eyes.

9 For ye are not yet come to rest, and to  
the inheritance, which the Lord thy God gi-  
ueth thee.

10 But when ye go ouer Iordan, and  
dwell in the land, which the Lord your God  
hath giuen you to inherit, and when he hath  
giuen you a rest from all your enemies round  
about, and ye dwell in safety,

11 When there shall be a place which the  
Lord your God shall chuse to cause his name  
to dwell there, thither shall ye bring all that  
I commaund you: your burnt offerings, and  
your sacrifices, your tithes, and the offering  
of your handes, and all your speciall vowes  
which ye vow vnto the Lord:

12 And ye shall reioyce before the Lord  
your God, ye, and your sonnes and your  
daughters, and your seruants, and your  
maydens, and the Leuite that is within your  
gates: for he hath no part nor inheritance  
with you.

13 Take heede that thou offer not thy  
burnt offerings in euery place that thou seest:

14 But in the place which the Lord hath  
chuse in one of thy tribes, there thou  
shalt

Chap. 5. 32.

a Whereby they  
are admonished  
to seeke none o-  
ther God,  
Chap. 7. 5.

Judges 2. 2.

b Wherein they  
sacrificed to their  
idols.

c Ye shall not  
serue the Lord  
with superstiti-  
ons,  
1. King 8. 19.  
2. Chron. 5. 5.  
and 7. 12, 16.

d Meaning, the  
first fruits.

e Where his  
Ark shall be.

f Not that they  
sacrificed after  
their fantasies,  
but that God  
would be serued  
more purely in  
the land of Can-  
aan.

g It had not been  
enough to con-  
quer, except  
God had main-  
tained them in  
rest vnder his  
protection.

h Or, that which  
ye chuse out for  
your vowes.

Chap. 10. 9.

i As was decla-  
red euer by the  
placing of the  
Arke, as in Shiloh  
243. yeeres, or as  
some write, more  
then 300. yeeres,  
and in other pla-  
ces, till the Tem-  
ple was built.

By dwelling to  
your felicitie too-  
ward devotione  
leading to your  
restoration.

Chap. 6. 8.

Chap. 4. 10.  
Chap. 4. 10.

As long as the  
heavens endure.

Chap. 1. 3.

This was ac-  
complished in  
Dan and Sa-  
lomon these.  
Called Medi-  
tation.

Chap. 18. 2.  
and 30. 7.

Chap. 1. 15.

Heraprouch  
the malice of  
them which  
came that which  
is seruile to fol-  
low that which  
is vacillate.  
Chap. 37. 12, 13.  
Chap. 1. 3.  
Meaning, in  
S. maria,  
O. please.

shalt offer thy burnt offerings, & there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thine heart desireth, according to the blessing of the Lord thy God which he hath given thee: both the unclean and the cleane may eat thereof, as of the roe bucke, and of the hart.

16 Onely yee shall not eat the blood, but poure it upon the earth as water.

17 Thou mayest not eat within thy gates the fytie of thy come, nor of thy wine, nor of thine oyle, nor of the first born of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy tree offerings, nor the offering of thine hands:

18 But thou shalt eat it before the Lord thy God in the place which the Lord thy God shall chuse, thou and thy sonne, and thy daughter, and thy servant, and thy mayde, and the Levite that is within thy gates: and thou shalt rejoyce before the Lord thy God, in all that thou putteth thine hand to.

19 Beware, that thou forsake not the Levite, as long as thou livest upon the earth.

20 When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eat flesh) thou mayest eat flesh, whatsoever thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then shalt thou kill of the bullocks, and of thy sheepe which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates, whatsoever thine heart desireth.

22 When as the roe bucke and the hart is eaten, so shalt thou eat them: both the unclean and the cleane shall eat of them alike.

23 Onely be sure that thou eat not the blood: for the blood is the life, and thou mayest not eat the life with the flesh.

24 Therefore thou shalt not eat it, but poure it upon the earth as water.

25 Thou shalt not eat it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine holy things which thou shalt, and thy vowes which thou shalt take up, and come unto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood upon the altar of the Lord thy God, and the blood of thine offerings shall be poured upon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heed, and heare all these words which I command thee, that it may goe well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

29 When the Lord thy God shall destroy the nations before thee, whither thou

goest to possess them, and thou shalt possess them and dwell in their land.

30 Beware, least thou bee taken in, & share after them, after that they be destroyed before thee, and least thou atke after their gods, saying, I have done these nations serve their gods, that I may do so likewise:

31 Thou shalt not do unto the Lord thy God: for all abomination, which the Lord hateth, have they done unto their gods: for they have burned both their things and their daughters with fire to their gods.

32 Therefore whatsoever I command you, take heed you do it: thou shalt put nothing thereto, nor taking ought therefrom.

# CHAP. XIII.

5 The incenses to idolatry must be flaine, (some they neuer hold, 6 So neere of kindred or friendship, 12 Or great multitude on power.)

1 If there arise among you a prophet or a dreamer of dreames, (and give thee a signe or wonder,

2 And the signe and the wonder which he hath told thee, come to passe) saying, Let us go after other gods, which thou hast not known, and let us serve them,

3 Thou shalt not hearken unto the words of the prophet, or unto that dreamer of dreames: for the Lord your God is proueth you, to knowe whether yee loue the Lord your God with all your heart, and with all your soule.

4 He shall walke after the Lord your God and feare him, and shall keepe his commandments, and hearken unto his voyce, and ye shall serve him, and cleane unto him.

5 But that prophet, or that dreamer of dreames, he shall be flaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the evill away forth of the middes of thee.

6 If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lyeth in thy bosome, or thy friend, which is as thine owne soule, intille thee secretly, saying, Let us goe and serve other gods (which thou hast not known, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere unto thee, or farre off from thee, from the one end of the earth unto the other:

8 Thou shalt not consent unto him, nor heare him, neither shall thine eye pite him, nor shew mercie, nor keepe him secret.

9 But thou shalt enen kill him: thine hande shall be first upon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the lande of Egypt, from the house of bondage)

11 What all Israel may feare and feare, and doe no more any such wickednesse as this among you.

12 CH

i As God hath given thee power and abilitie.

k Every one might eat at home, as well the beast appoynted for sacrifice as the other.

l Meaning, whatsoever was offered to the Lord, might not be eaten, but where he had appoynted,

Eccles 7. 32.

Gen 28 14. chap. 19 8.

† Ebr strong, or constant.  
m Because the life of beasts is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to do good to them that obey his word.

p By following their fancies, and imaginations, and doing to leave thereby.  
q They desired to be like their idols.  
Chap. 4. 4.  
10. 1. 7.  
prou 30. 6.  
reuel. 12. 1.

a Whosoever that he hath things resemble vnto him in dreames.  
b He theses wherunto the false prophet send.  
c God ordaineth all these things that his may knowen.

d Being convicted by reason, and conscience by the lawe.

e All natural affections must give place to Gods honour.  
f Whom thou lovest as thy selfe.

g As the word is charged.  
Chap. 17. 3.

Clap. 17. 13.





**A**t the terme of seven yeeres thou shalt make a freedome.

**2** And this is the manner of the freedome: every creditor shall quite the loan of his hand which hee hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

**3** If a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

**4** Save when there shall bee no poore with thee: for the Lord shall bless thee in the land, which the Lord thy God giveth thee for an inheritance to possess it:

**5** So that thou hearken unto the voyce of the Lord thy God to observe and doe all these commandements which I command thee this day.

**6** For the Lord thy God hath blessed thee, as hee hath promised thee: and thou shalt lend unto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne over many nations, and they shall not reigne over thee.

**7** If one of thy brethren with thee bee poore, within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor thine hand from thy poore brother:

**8** But thou shalt open thine hand unto him, and shalt lend him sufficient for his need which he hath.

**9** Beware that there bee not a wicked thought in thine heart, to say, The seventh yeere, the yeere of freedome is at hand: therefore it grieveth thee to looke on thy poore brother, and thou givest him nought, and hee este unto the Lord against thee, so that thou bee in thee:

**10** Thou shalt give him, and let it not grieve thine heart to give unto him: for because of this the Lord thy God shall bless thee in all thy workes, and in all that thou puttest thine hand to.

**11** Because there shall be ever some poore in the land, therefore I command thee, saying, Thou shalt open thine hand unto thy brother, to thy needy, and to thy poore in thy land.

**12** If thy brother an Hebrew sell himselfe to thee, or an Hebrew, and serve thee seven yeeres, even in the seventh yeere thou shalt let him go free from thee:

**13** And when thou sendest him out free from thee, thou shalt not let him goe away empty.

**14** But shalt give him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt give him of that wherewith the Lord thy God hath blessed thee.

**15** And remember that thou wast a servant in the land of Egypt, and the Lord thy God delivered thee: therefore I command thee this thing to day.

**16** And if he say unto thee, I will not go away from thee, because he loveth thee and thine house, and because he is well with thee,

**17** Then shalt thou take an axe, and pierce his eare thow against the doore, and he shall be thy servant for ever: and unto thy

mate servant thou shalt doe likewise.

**18** Let it not grieve thee, when thou lettest him goe out free from thee: for hee hath served thee seven yeeres, which is the double worke of an hired servant: and the Lord thy God shall bless thee in all that thou doest.

**19** All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie unto the Lord thy God. Thou shalt doe no worke with thy first borne bullock, nor sheare thy first borne sheepe.

**20** Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

**21** But if there be any blemish therein, as if it be lame, or blinde, or have any cruel fault, thou shalt not offer it unto the Lord thy God.

**22** But thou shalt eate it within thy gates: the unclean and the cleane shall eat it alike, as the doe butke, and as the hart.

**23** Onely thou shalt not eate the blood thereof, but poure it upon the ground as water.

#### C H A P. XVI.

**1** Of Easter, 10 Whitsunday, 18 And the feast of Tabernacles, 28 When officers ought to be ordained, 21 Idolatry forbidden.

**1** Thou shalt keep the month of Abib, and thou shalt celebrate the Passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee out of Egypt by night.

**2** Thou shalt therefore offer the Passover unto the Lord thy God, of sheepe and bullocks in the place where the Lord shall chuse to cause his Name to dwell.

**3** Thou shalt eat no leavened bread with it: seven daies shalt thou eat unleavened bread therewith, even the bread of tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the land of Egypt, all the daies of thy life.

**4** And there shall be no leavened thing with thee in all thy coast seven daies long, neither shall there remaine the night any of the flesh until the morning, which thou offeredst the first day at even.

**5** Thou mayest not offer the Passover within any of thy gates, which the Lord thy God giveth thee:

**6** But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the Passover at even, about the going downe of the Sunne, in the season that thou camest out of Egypt.

**7** And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe unto thy tents.

**8** Seven daies shalt thou eat unleavened bread, and the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no worke therein.

**9** Seven weekes shalt thou number unto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to the corne:

**10** And thou shalt keep the feast of weeks unto

Exod. 23. 12.

For any of thy cities.

Matt. 5. 42. Luke 6. 34.

Thou shalt open thine eye as an eagle.

Thou shalt let not thine heart be as an eagle.

To try your charitie, Matt. 23. 11.

Thou shalt be liberall.

Exod. 21. 2. Levit. 34. 14.

In token that thou dost acknowledge the benediction which God hath given thee by his labours,

Exod. 21. 6.

For the yeere of Jubile, Levit. 25. 40.

For the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie unto the Lord thy God. Thou shalt doe no worke with thy first borne bullock, nor sheare thy first borne sheepe.

Levit. 22. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Thou shalt eate it within thy gates: the unclean and the cleane shall eat it alike, as the doe butke, and as the hart.

Revel. 17. 4.

Thou shalt eate the Passover at even, about the going downe of the Sunne, in the season that thou camest out of Egypt.

Thou shalt eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe unto thy tents.

Thou shalt eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe unto thy tents.

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Thou shalt eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe unto thy tents.

unto the Lord thy God, I have a free gift of mine hand, which thou shalt give unto the Lord thy God, as the Lord thy God hath commanded thee.

11 And thou shalt rejoice before the Lord thy God, thou and thy sonne, and thy daughter, and thy servant, and thy mayne, and the Levites that be within thy gates, and the stranger, and the fatherlesse, and the widowe, that are among you, in the place which the Lord thy God hath chuse to place his name there.

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and doe these ordinances.

13 Thou shalt observe the feast of the Tabernacles seven dayes, when thou shalt gathered in thy corn and thy wine.

14 And thou shalt rejoice in thy feast, thou, and thy sonne, and thy daughter, and thy servant, and thy mayne, and the Levite, and the stranger, and the fatherlesse, and the widowe, that are within thy gates.

15 Seven dayes shalt thou keepe a feast unto the Lord thy God, in the place which the Lord hath chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thy hands, thou shalt in any case be glad.

16 ¶ Three times in the yere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord empty.

17 Every man shall give according to the gift of his hands, and according to the blessing of the Lord thy God, which he hath given thee.

18 ¶ Judges & officers shalt thou make thee in all thy cities, which the Lord thy God giveth thee throughout thy tribes: and they shall judge the people with righteous judgement.

19 Wilt thou not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and perverteth the words of the just.

20 That which is just and right shalt thou follow, that thou mayest live and possess the land which the Lord thy God giveth thee.

21 ¶ Thou shalt plant thee no grove of any trees nere unto the altar of the Lord thy God, which thou shalt make thee.

22 ¶ Thou shalt let thee by no pillar, which thyng the Lord thy God hateth.

# CHAP. XVII.

1 The punishment of the idolaters. 9 Hard controversies are brought to the priest & the iudge. 13 The consumer must die. 15 The election of the king. 16, 17 What things he ought to avoyd, 18 and what he ought to embrace.

¶ Thou shalt offer unto the Lord thy God no bullocke nor sheepe wherein is a blemish, or any evil favoured thing: for that is an abomination unto the Lord thy God.

2 ¶ If there be found among you in any

of the cities, which the Lord thy God giveth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them: as the sunne, or the moone, or any of the hosts of heaven, which I have not commanded,

4 And it be solde unto thee, and thou shalt blasphem it: then shalt thou inquire diligently: and if it be true, and the thing certain, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which have committed that wicked thing) unto thy gates, whether it be man or woman, and shalt stone them with stones till they die.

6 ¶ At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness he shall not die.

7 The hands of the witnesses shall be first upon him to kill him: and afterward the hands of all the people, so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in judgement betweene blood & blood, betwene plea & plea, betwene plague and plague, in the matters of controversie within thy gates, then shalt thou arise, and goe by unto the place which the Lord thy God shall chuse,

9 And thou shalt come unto the Priests of the Levites, and unto the iudge that shall be in those dayes, and aske, & they shall shew thee the sentence of judgement.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the law which they shall teach thee, and according to the judgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkning unto the Priest (that standeth before the Lord thy God), to minister there: or unto the iudge, that man shall die, and thou shalt take away evil from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come unto the land which the Lord thy God giveth thee, and shalt possesse it, and dwell therein, if thou say, I will set a king over me, like as all the nations that are about me,

15 Then thou shalt make him king over thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a king over thee: thou shalt not set a stranger over thee, which is not thy brother.

16 In any wise hee shall not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath sayd unto you,

b Shewing that the crime cannot be excused by the frailty of the person.

c Whereby he condemneth all religion and serving of God, which God hath not commanded.

Num. 35. 30. thou shalt not be a witness for a man, nor shalt thou be a witness for a woman.

d Whereby they declared that they testified the truth.

e To signifie a common consent to maintaine Gods honour & true religion.

f Who shall give sentence, as the Priests counsel him by the Law of God.

g Thou shalt obey their sentence, that the controversie may have an end.

h So long as he is the true minister of God, and pronounceth according to his word.

¶ Or, mayest thou: Who is not of thy nation, lest he change true religion into idolatry, and bring thee to slavery. k To revenge their iniurie, and to take them of their best horses. l King. 10. 28.

# The kings charge. The Leuites portion. Quateronomie. The good Prophet and bad. C

He shall henceforth goe no more against that way.

17 Neither shall he take him many wives, lest his heart turne away: neither shall hee gather him much filuer and golde.

18 And when he shall sit upon the throne of his kingdom, then shall he write him this Law repeated in a booke, by the Priestes of the Leuites.

19 And it shall be with him, and he shall read therein all dayes of his life, that he may learne to feare the Lord his God, & so keepe all the words of the Lawe, and these ordinances for to doe them:

20 That his heart be not lifted up aboue his brethren, and that he turne not from the commandement to the right hand or to the left, but that he may prolong his daies in his kingdom, he, and his sonnes in the mids of Israel.

## CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuites coming from another place. 9 To auide the abominations of the Gentiles. 15 God will not leave them without a true Prophet. 20 The false prophet shall be staine. 22 How he may be knownen.

**T**he Priestes of the Leuites, & all the tribe of Leui shall haue no part nor inheritance with Israel, but shall eate the offerings of the Loyde made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Loyde is their inheritance, as hee hath sayde vnto them.

3 And this shall be the Priestes duetie of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the shoulder, & the two cheekes, and the maw.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him one of all thy tribes, to stand and minister in the Name of the Lord, him and his sonnes for ever.

6 Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place, which the Lord shall chuse,

7 We shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaining there before the Lord.

8 They shall haue like portions to eate & besides that which cometh of the sale of his patrimonie.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to goe thorow the fire, or that useth witchcraft, or a regard of times, or a marker of the flying of foules, or a soecrer,

11 Or a charmer, or that counsellcth with spirits, or a soothsayer, or that asketh counsell at the dead.

12 For all that doe such things are adomi-

nation vnto the Lord, because of these abominations which they haue done, and shall be cut off from the Lord.

13 Thou shalt be upright therefore with the Lord thy God.

14 For the nations which thou shalt possesse, hearken vnto those that regard the times, and vnto soecres: & so for them the Lord thy God hath not suffered this to be. 15 & The Lord thy God will take vengeance for a blood shedder, as hee saith, I am among you, euen of thy brethren: vnto him he shall hearken.

16 According to all that thou desirest of the Lord thy God in words, in the day of the assembly, when thou shalt be: & hee shall heare the voice of my Lord thy God, no more, nor for this great sin and iniquity that I haue done.

17 And the Lord thy God will take vengeance well spoken.

18 I will rase them up a Prophet from among their brethren like vnto thee, and will put my words in his mouth, and hee shall speake vnto them all that I shall command him.

19 And whosoever will not hearken vnto my words, which hee shall speake in my Name, I will requite it of him.

20 But the prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same prophet shall die.

21 And if thou thinkest in thine heart, how that we know the word which the Lord hath not spoken?

22 When a prophet speaketh in the Name of the Lord, if the thing follow not nor come to passe, that is the thing which the Loyde hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

## CHAP. XIX.

2 The franchise of myriam. A den to remove thy neighbours bounds. 16 The punishment of him that beareth false witness.

**W**hen the Loyde thy God shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

3 Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it.

4 Thou shalt prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherit, into three parts, that euery manlayer may flee thither.

5 This also is the cause wherefore the manlayer shall flee thither, and live: who killeth his neighbour ignorantly, and hated him not in time passed:

6 As he that goeth vnto the wood with his neighbour to hew wood, & his hand lieth with the axe to cut downe the tree, if the head slip from the helme, & hit his neighbour that he dieth, the same shall flee vnto one of the cities, and live.

7 Let the auenger of the blood follow after the manlayer, while his heart is chased,

f From the law of God.

m Meaning, the Deuteronomie, n He shall cause it to be written by them, or, he shall write it by their example, o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

Numb 18 20. Chap. 10. 9. 1. cor. 9. 13. a That is, the Lords parts of his inheritance.

b Theright shoulder, Num. 18. 18.

c Meaning, to serue God vntainely, and not to seeke ease.

d Not constrained to live of himselfe.

e Signifying they were purged by the ceremony of passing betwene two fires. Leuit. 18 21. Leuit. 20. 17. 1. Sam 18. 7.

f Without possession, care of religion, g Ely had no son, h Ely was appointed, i Meaning, ritually heart of Priests, k Under note because all tokens, l By extreme punishment on him, m He shall cause it to be written by them, or, he shall write it by their example, n Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another, o That is, the Lords parts of his inheritance, p That we know the word which the Lord hath not spoken, q When a prophet speaketh in the Name of the Lord, if the thing follow not nor come to passe, that is the thing which the Loyde hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him, r The franchise of myriam, s A den to remove thy neighbours bounds, t The punishment of him that beareth false witness, u When the Loyde thy God shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses, v Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it, w Thou shalt prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherit, into three parts, that euery manlayer may flee thither, x This also is the cause wherefore the manlayer shall flee thither, and live: who killeth his neighbour ignorantly, and hated him not in time passed, y As he that goeth vnto the wood with his neighbour to hew wood, & his hand lieth with the axe to cut downe the tree, if the head slip from the helme, & hit his neighbour that he dieth, the same shall flee vnto one of the cities, and live, z Let the auenger of the blood follow after the manlayer, while his heart is chased,

e Thence be noted, f From the law of God, g Ely had no son, h Ely was appointed, i Meaning, ritually heart of Priests, k Under note because all tokens, l By extreme punishment on him, m He shall cause it to be written by them, or, he shall write it by their example, n Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another, o That is, the Lords parts of his inheritance, p That we know the word which the Lord hath not spoken, q When a prophet speaketh in the Name of the Lord, if the thing follow not nor come to passe, that is the thing which the Loyde hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him, r The franchise of myriam, s A den to remove thy neighbours bounds, t The punishment of him that beareth false witness, u When the Loyde thy God shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses, v Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it, w Thou shalt prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherit, into three parts, that euery manlayer may flee thither, x This also is the cause wherefore the manlayer shall flee thither, and live: who killeth his neighbour ignorantly, and hated him not in time passed, y As he that goeth vnto the wood with his neighbour to hew wood, & his hand lieth with the axe to cut downe the tree, if the head slip from the helme, & hit his neighbour that he dieth, the same shall flee vnto one of the cities, and live, z Let the auenger of the blood follow after the manlayer, while his heart is chased,



chastise, and overtake him, because the way is long, and they may, although hee bee not worthy of death, because hee hated him not in time past.

7 Therefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God shall give thee cities (as he hath given unto thy fathers) and thou shalt give all the land which he promised to give unto thy fathers.

9 If thou keepe all these commandments to doe them, which I command thee this day: to wit, that thou love the Lord thy God, and walke in his wayes for ever: then shalt thou add three cities more for thee besides those three.

10 That innocent blood be not shed within thy land which the Lord thy God giveth thee to inherit, lest blood be upon thee.

11 But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee unto any of these cities.

12 Then the Elders of his cite shall send and fetch him thence, and deliver him into the hands of the avenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the tie of innocent blood from Israel, that it may goe well with thee.

14 If thou shalt not remove thy neighbour's mark, which thy of old time have set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giveth thee to possess it.

15 One witness shall not rise against a man for any trespass, or for any crime, or for any fault that hee overthrew in, but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

16 If a false witness rise up against a man to accuse him of trespass.

17 Then both the men which strive together, shall stand before the Lord, even before the Priests and the Judges, which shall be in those dayes.

18 And the Judges shall make diligent inquisition, and if the witness be found false, and hath given false witness against his brother,

19 Then shall ye do unto him as hee hath thought to doe unto his brother: so thou shalt take cruel avengement of the midde of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickedness among you.

21 Therefore thine eye shall have no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XXI.  
The exhortation of the Priest when the Israelites go to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

When thou shalt goe forth to warre against thine enemies, and shalt see

houses and charites, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere unto the battell, then the Priest shall come forth to speake unto the people.

3 And shall say unto them, Heare, O Israel: ye are come this day unto battell against your enemies: let not your hearts faint, neither feare, nor bee amazed, nor a dread of them.

4 For the Lord your God is with you, to fight for you against your enemies, and to save you.

5 And let the officers speake unto the people, saying, What man is there that hath built a new house, and hath not dedicated it: let him goe and returne to his house, lest hee die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of the fruit: let him goe and returne againe unto his house, lest hee die in the battell, and another man eat the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her: let him goe and returne againe unto his house, lest hee die in the battell, and another man take her.

8 And let the officers speake further unto the people, and say, Who is afraid and faint hearted, let him goe and returne unto his house, lest his brethren heart faint like his heart.

9 And after that the officers have made an end of speaking unto the people, they shall make captaines of the arme to governe the people.

10 When thou comest neere unto a city to fight against it, thou shalt offer it peace.

11 And if it answer thee againe peaceably, and open unto thee, then let all the people that is found therein, be tributaries unto thee, and serve thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliver it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Only the women, and the children, and the cattell, and all that is in the cite, even all the people thereof shalt thou take unto thy selfe, and shalt eat the spoyle of thine enemies, which the Lord thy God hath given thee.

15 Thus shalt thou doe unto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall give thee to inherit, thou shalt save no person alive.

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee.

18 That they teach you not to doe after all their abominations, which they have

chap. 18. 7.

b Represent to defend you with his grace and power.

c For when they entred first to dwell in an house, they gave thanks to God, acknowledging that they had that benefit by his grace.

d The Hebrew word signifieth to make common or prophane, Levit. 19. 25. Iudg. 7. 3.

Numb. 22. 32. chap. 2. 26.

e If it accept peace.

Iosh. 8. 2.

f For God had appointed that the Canaanites should be destroyed, & made the Israelites executors of his will, Chap. 7. 2.

done vnto thy gods, and so ye should sinne against the Lord thy God.

10 ¶ When thou hast besieged a cite long time, and made warre against it to take it, destroy not the trees thereof by felling an axe vnto them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life).

20 While those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fort against the cite that maketh warre with thee, vntill thou subduest it.

CHAP. XXI.

1 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not haue all night.

1 ¶ One he found slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the felde, and it is not known who hath slaine him,

2 Then thine Elders & thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that cite, which is next vnto the slaine man, take out of the dyour an heifer that hath not bene put to labour, nor hath diuinen in the yoke.

4 And let the Elders of that cite bring the heifer vnto a stonie halley, which is neither eared nor sowne, and strike off the heifers necke there in the halley.

5 Also the Priestes the sonnes of Levi, whome the Lord thy God hath chosen to minister, and to blesse in the name of the Lord shall come forth, and by their wayde shall all strife and plague be trien.

6 And all the Elders of that cite that came nere to the slaine man, shall wash their handes ouer the heifer that is beheaded in the halley:

7 And thou shalt reffuse, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 ¶ O Lord, be mercifull vnto thy people Israel whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall bee forgiven them.

9 And thou shalt take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and there shall haue her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and shee shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and shee shall be thy wife.

14 And if thou haue no fauour vnto her,

then thou mayest let her goe whither shee will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wives, one looued, and another hated, and they haue borne him children, both the looued and also the hated: if the first borne bee the sonne of the hated,

16 Then when the time cometh, that he appointeth his sonnes to bee heirs of that which he hath, he may not make the sonne of the beloved first borne before the sonne of the hated, which is the first borne:

17 But hee shall acknowledge the sonne of the hated for the first borne, and giue him double portion of all that hee hath: for hee is the first of his seruages, and to him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his mother, and they haue chastened him, and hee would not obey them,

19 When shall his father and his mother take him, and hying him out vnto the Elders of his cite, and vnto the gates of the place where he dwelleth,

20 And shall lay vnto the Elders of his cite, This our sonne is stubborne and disobedient, and hee will not obey our admonition: he is a rotator, and a dunkeard.

21 Then all the men of his cite shall stone him with stones vnto death: so thou shalt take away euill from among you: that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a treaspasse worthy of death, and is put to death, and thou hanged him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt burie him the same day: for the curse of God is on him that is hanged. Deile, not therefore thy land, which the Lord thy God giueth thee to inherit.

CHAP. XXII.

1 He commandeth to haue care of our neighbors goods. 5 The woman may not weare mens apparell, nor man the womans. 6 Of the damme and her young birds. 8 Why they should haue battlemints. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a virgin. 23 The punishment of a heuery.

1 ¶ Thou shalt not see thy brothers ore nor his sheepe goe astray, and withdraue thy life from them, but shalt bring them againe vnto thy brother.

2 And if thy brother bee not neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like manner shalt thou doe with his asse, and so shalt thou doe with his rayment, and shalt so be with all last things of thy brother, which he hath lost: if thou hast found them, then shalt thou withdraue thy life from them.

4 ¶ Thou shalt not see thy brothers asse

g Some reade, For man shall be in stead of the tree of the field, to come out in the siege against thee.

a This law declareth how horrible a thing murder is, seeing that for one man a whole country shall be punished except a remedie be found.

h Or, rough. b That bloodshed of the innocent beast in a solitary place, might make them abhorre the fact.

e This was the prayer, which the Priest made in the audience of the people.

d Signifying that her former life must be changed, before shee could be ioyned to the people of God.

e As hauing renounced parents and counrey.

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers,

g This declaration of mans being a creature of God.

h Or, what some haue said.

b As man to two of others.

i Except women.

k For the modestie also in her child.

l Was also a law, and so forth.

m For the by his doing.

n For the by his doing.

o For the by his doing.

p For the by his doing.

q For the by his doing.

r For the by his doing.

s For the by his doing.

t For the by his doing.

u For the by his doing.

v For the by his doing.

w For the by his doing.

x For the by his doing.

y For the by his doing.

z For the by his doing.

may his ore fall downe by the way, and with-  
draw the leife from them, but shall lift them  
by with him.

6. ¶ If a woman shall not weare that  
which pertaineth unto the man, neither shall  
a man put on a womans raiment: for all that  
doth, are abomination unto the Lord thy  
God.

7. ¶ If thou find a birds nest in the way,  
in any tree, or on the ground, whether they be  
young of egges, and the damme sitting upon  
the pong, or upon the egges: thou shalt not  
take the damme with the young.

8. ¶ But shalt in any wise let the damme go,  
and take the pong to thee: that thou mayest  
prospere and prosper thy dayes.

9. ¶ When thou buildest a new house,  
thou shalt make a battlement on thy roofe:  
that thou lay not blood upon thine house, if  
any man fall thence.

10. ¶ Thou shalt not love thy vineyard  
with divers kinds of seedes, least thou de-  
stille the increase of the seed which thou hast sown,  
and the fruit of the vineyard.

11. ¶ Thou shalt not plough with an ore  
and an asse together.

12. ¶ Thou shalt not weare a garment of  
divers sorts, as of woollen & linnen together.

13. ¶ Thou shalt make thee hangings up-  
on the four quarters of thy vesture, indere-  
with thou coverest thy selfe.

14. ¶ If a man take a wife, and when hee  
hath lien with her, hate her,

15. ¶ And lay a slanderous thinge unto her  
charge, and bring up an evil name upon her,  
and say, I tooke this wife, and when I came  
to her, I found her not a maide.

16. ¶ Then shall the father of the maide and  
her mother take and bring the signes of the  
maide virginite unto the Elders of the city  
to the gate.

17. ¶ And the maidens father shall say unto  
the Elders, I gave my daughter unto this  
man to wife, and hee hath hated her:

18. ¶ And for, hee layeth slanderous thinges  
unto her charge, saying, I found not thy  
daughter a maide: loe, these are the tokens of  
my daughters virginite: & they shall spread  
the verities before the Elders of the cite.

19. ¶ Then the Elders of the cite shall take  
that man and chastise him.

20. ¶ And shall condemne him in an hun-  
dred shekels of silver, and give them unto the  
father of the maide, because hee hath brought  
up an evil name upon a maide of Israhel,  
and she shall be his wife, and hee may not put her  
away all his life.

21. ¶ But if this thing be true, that the  
maide be not found a virgin,

22. ¶ Then they that bring forth the maide  
to the doore of her fathers house, and the  
men of her cite shall beat her with stones  
to death: for shee hath wrought folly in Is-  
rahel, by playing the whoore in her fathers  
house: so thou shalt put away from among  
you.

23. ¶ If a man see found lying with a  
woman married to a man, then they shall die  
even both thairse: to wit, the man that lay  
with the wife, and for the wife: so thou shalt put  
away evil from Israhel.

24. ¶ If a maide be betrothed unto an hus-  
band, and a man finde her in the towne, and  
lie with her,

25. ¶ Then shall ye bring them both out un-  
to the gates of the same cite, and shall stone  
them with stones to death: the maide because  
shee cried not, being in the cite, and the man,  
because hee hath humbled his neighbours  
wife: so thou shalt put away from among  
you.

26. ¶ But if a man finde a betrothed  
maide in the field, and force her, and lie with  
her, then the man that lay with her, shall die  
alone:

27. ¶ And unto the maide thou shalt doe no-  
thing, because there is in the maide no fault  
of death: for as when a man riseth against  
his neighbour and woundeth him to death,  
it is this matter.

28. ¶ For hee found her in the field: she be-  
trothed maide cried, and there was no man  
to succour her.

29. ¶ If a man finde a maide that is not  
betrothed, and take her, and lie with her,  
and they be found,

30. ¶ Then the man that lay with her, shall  
give unto the maidens father fifty shekels of  
silver: and shee shall be his wife, because hee  
hath humbled her: hee cannot put her away  
all his life.

31. ¶ No man shall take his fathers wife,  
nor shall uncover his fathers skirt.

# CHAP. XXIII.

1. What men might not be admitted to offer.  
2. What they ought to avoid when they goe to  
warre. 3. Of the fugitive servant. 4. To flee  
all kind of whoredoms. 5. Of usurie. 6. Of  
vowes. 7. Of the neighbours vine and carye.

One that is hurt by hurtling, or that  
hath his private member cut off, shall en-  
ter into the Congregation of the Lord.

2. ¶ A bastard shall not enter into the  
Congregation of the Lord: even to his tenth  
generation shall hee not enter into the Con-  
gregation of the Lord.

3. ¶ The Ammonites and the Moabites  
shall not enter into the Congregation of the  
Lord: even to their tenth generation shall  
they not enter into the Congregation of the  
Lord for ever.

4. ¶ Because they met you not with  
bread and water in the way, when ye came  
out of Egypt, and because they hired a-  
gainst thee Balaam the sonne of Beor, of  
Beroth in Aram-naharaim, to curse thee.

5. ¶ Nevertheless, the Lord thy God  
would not hearken unto Balaam, but the  
Lord thy God turned the curse to a blessing  
unto thee, because the Lord thy God loved  
thee.

6. ¶ Thou shalt not desire their peace nor  
their prosperitie all thy dayes for ever.

7. ¶ Thou shalt not abhorre an Edo-  
mite: for he is thy brother: neither shalt thou  
abhorre an Egyptian, because thou wast a  
stranger in his land.

8. ¶ The children that are begotten of  
them in their third generation, shall enter  
into the Congregation of the Lord.

9. ¶ When thou goest out with the hoste  
against

¶ Or, defiled.

¶ Or, no finne  
worthy death.

¶ Meaning, that  
the innocent can  
not be punished.

Exod. 22. 16.

¶ He shall not lie  
with his stepmo-  
ther: meaning  
hereby all other  
degrees forbid-  
den, Levit. 18.

¶ Either to beare  
office, or to mar-  
rie a wife.

¶ This was to  
cause them to  
live chastly, that  
their posteritie  
might not be  
reicked.

Nehem. 13. 1.

¶ Hereby he com-  
demneth all, that  
further not the  
children of God  
in their vocations  
Numbers 25. 6.

¶ Thou shalt  
have nothing to  
doe with them.

¶ If the fathers  
have renounced  
their idolatry,  
and received cir-  
cumcision,

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is unclean by that which cometh to him by night, hee shall goe out of the house, and shall not enter into the house.

11 But as euen hee shall wash himself with water, and when the sunne is downe, hee shall enter into the house.

12 ¶ Thou shalt haue a place also without the house whether thou shalt resort.

13 And thou shalt haue a pabbie among thy weapons, and when thou wilt sleepe thou shalt digge therewith, and returning thou shalt couer thine extremities.

14 For the Lord thy God walketh in the middes of the campe to deliuer thee, and to reigne thee thine enemies before thee: therefore thine house shall be holy; that hee see no filthie thing in thee, and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant unto his master, which is escaped from his master unto thee.

16 Hee shall dwell with thee, euen among you, in what place hee shall chioose, in one of thy cities where hee liked him best: thou shalt not bere him.

17 ¶ There shall bee no whoore of the daughters of Israel, neither shall there be a whoore keeper of the sonnes of Israel.

18 ¶ Thou shalt neither buy the hire of a whoore, nor the price of a dogge into the house of the Lord thy God for any bowe: for euen both these are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

20 ¶ Vnto a stranger thou maiest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt bow a bow vnto the Lord thy God, thou shalt not bee slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sin vnto thee.

22 But when thou abstainest from bowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt keepe and performe as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou maiest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 ¶ When thou comest vnto thy neighbours corne, thou maiest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XXIII.

1 Diuorcement is permitted. 5 He that is newly married, is exempted from war. 6 Of the pledge. 14 Wages must not be retained. 16 The good must

not be punished for the fault of the stranger, fatherless and widows.

VVhen a man taketh a wife, and marryeth her, it shall be as one flesh: his eyes shall be as her eyes, because hee hath clothed some filthinesse in her, then let him loose her a bill of diuorcement, and put it in her hands, and send her out of his house.

2 ¶ And when she is departed out of his house and gone her way, and marrie with another man,

3 ¶ And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 ¶ Then her first husband, which sent her away, may not take her againe to bee his wife, after that she is defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, hee shall not goe a warfare, neither shall hee be charged with any businesse, but shall bee free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shall take the nether nor the upper a millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of the brethren of the children of Israel, and maketh merchandise of him, or selleth him, that thiefe shall die: so shall thou put euill away from among you.

8 ¶ Take heed of the plague of leprosie, that thou obserue diligently, and doe according to all that the Priests of the Leuities shall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto a Syrian by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to see his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore bodie, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that hee may sleepe in his rayment, and blesse thee: and it shall be righteousness vnto thee, because the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is meere and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shall the sunne set downe vpon it: for he is poore, and needeth with liueliness his life: lest hee crye against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shall not bee put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherless, nor take a widowes

f For the necessity of nature.

g Meaning hereby, that his people should be pure both in soule and body.

h This is meant of the heathen who fled for their masters crueltye, and embraced the true religion. *1 Ebr. gates.*

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Micah, 1. 7. Exod. 22. 25. *Leuit. 25. 36.*

k This was permitted for a time for the hardness of their heart. l If thou shew thy charitie to thy brother, God will declare his loue toward thee

m If the vow be lawfull and godly.

n Being hired for to labour,

o To bring home to thine house, *Matth. 12. 1.*

b Strucke  
c Thus  
d Nether  
e As the  
f The  
g Because  
h world  
i effeminate  
k forth  
l hand  
m our

Leuit.

Numer.

e As the

f The

g Because

h world

i effeminate

k forth

l hand

m our













finde no rest, neither shall the sole of thy foot have rest: for the Lord shall give thee there a trembling heart, and looking to remove till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Alould God it were evening, and at evening thou shalt say, Alould God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with ships by the way, wherof I sayd unto thee, Thou shalt see it no more againe: and there ye shall sell your selves unto your enemies for bondmen and bond women, and there shalbe no buyer.

CHAP. XXIX.

1 The people are exhorted to observe the commandements. 10 The whole people from the least to the lowest are comprehended under Gods covenant. 19 The punishment of him that flattereth himselfe in his wickedness. 24 The cause of Gods wrath against his people.

These are the wordes of the covenant, which the Lorde commanded Moyses to make with the children of Israel in the land of Moab, beside the covenant which hee had made with them in Horeb.

2 ¶ And Moyses called all Israel, & said unto them, Ye have seene all that the Lord did before your eyes in the lande of Egypt unto Pharaoh, & unto all his servants, and unto all his land,

3 The great tentations which thine eyes have seene, those great miracles and wonders:

4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heare, unto this day.

5 And I have led you fourtie yeers in the wilderness: your clothes are not waxed olde upon you, neither is thy shoe waxed olde upon thy foot.

6 Ye have eaten no bread, neither drunk wine, nor strong drink, that ye might know, how that I am the Lord your God.

7 After, ye came unto this place, and Sihon king of Moab, and Og king of Bashan come out against vs: unto battell, and we slew them.

8 And tooke their land, & gave it for an inheritance unto the Rubenites, and to the Gadites, and to the halfe tribe of Manasse.

9 Keepe therefore the wordes of this covenant, and doe them, that ye may prosper in all that ye shall doe.

10 Ye stand this day every one of you before the Lord your God: your heads of your tribes, your Elders and your officers, even all the men of Israel:

11 Your children, your wives, and thy stranger that is in thy campe, fro the west of thy wood, unto the waters of thy river.

12 That thou shouldest passe into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people unto himselfe, and that he may bee unto thee a God, as he hath said unto thee, and as he hath sware unto thy fathers, Abraham, Isaac, and Jacob.

14 Neither make I this covenant, and this oath with you only.

15 But I will with him that standeth here with vs this day before the Lorde our God, as with him that is not here with vs this day.

16 For ye knowe how we have dwelt in the land of Egypt, and how we passed thorough the mids of the nations which ye passed by.

17 And ye have seene their abominations, and their idoles (wood, and stone, silver and gold) which were among them.

18 That there should not bee among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serve the gods of their nations, and that there should not bee among you any roote that bringeth forth gall and wormewood.

19 So that when he heareth the wordes of this curse, hee bleesse himselfe in his heart, saying, I shall have peace, although I walke according to the wickednes of mine owne heart, thus adding drunkennesse to thirst.

20 The Lord will not be mercifull unto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and every curse that is written in this booke, shall light upon him, & the Lord shall put out his name from under heaven.

21 And the Lord shall separate him into euill out of all the tribes of Israel, according unto all the curses of the covenant, that is written in the booke of this Law.

22 So that the generation to come, even your children, that shall rise vy after you, & the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 For all that land shall burne with hyssop, and salt: it shall not be sown, nor bring forth, nor any grasse shall grow therein, like as in the ouerthrowing of Sodome, and Gomorah, Admah, & Seboim, which the Lord overthrew in his wrath and in his anger.

24 When shall all nations say, Wherefore hath the Lord done thus unto this land: how fierce is this great wrath?

25 And they shall answer, Because they haue forsaken the covenant of the Lorde God of their fathers, which hee had made with them, when hee brought them out of the land of Egypt.

26 And went and serued other gods, and worshipped them: such gods which they knew not, and which had given them nothing.

27 Therefore the wrath of the Lord waxed hot against this land, to bring upon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their lande in anger, and in wrath, and in great

h Meaning, their posteritie.

i Such sinne, as the bitter fruit thereof might choke and destroy you. Acts 8.23.

¶ Or, flatter. k For as he that is thirsty, desireth to drinke much, so he that followeth his appetites, seeketh by all means, and yet cannot be satisfied.

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shalbe astonished.

Gen. 12.24.25.

1. King. 9. 8. ierem. 22. 8.

¶ Or, which had not giuen them a land to possesse.

m Moses hereby reprooveth their curiositie, which seek those things that are onely known to God: and their negligence that regard not that which God hath reueiled vnto them, as the Law.

a By calling to remembrance, both his mercies, and his plagues.

b In true repentance is no hypocrisy.

c Turn to the worlds end.  
d And bring thee into thy cōuntry.

e God wil purge all thy wicked affections which thing is not in thine owne power to doe.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he voucheth this maner of speech to declare the loue that he beareth vnto vs. h The law is so euident that none can pretend ignorance.

Rom. 1. 9. 6. i: By heauen and the sea hee meaneth places most farre distant.

great indignation, and hath cast them into another land, as appeared this day.

29 The secret things belong to the Lord our God, but the things reueiled belong vnto vs, and to our children for ever, that wee may doe all the words of this Law.

#### CHAP. XXX.

1 Mercy shewed when they repented. 6 The Lord doth circūcise the heart. 11 An excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOW when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt turne into thine heart, among all the nations, whether the Lord thy God hath diuined thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the remotest part of heauen, from thence will the Lord thy God gather thee, and from thence will he take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and hee will shewe thee fauour, and will multiply thee about thy fathers.

6 And the Lord thy God will circūcise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 Returne thou therefore, and obey the voyce of the Lord, and do all his commandments, which I commaund thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of the land for thy wealth: for the Lord will turne againe and reioyce ouer thee to doe thee good, as hee reioyced ouer thy fathers.

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandments, & his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart, and with all thy soule.

11 For this commandment which I commaund thee this day, is not hid from thee, neither to feare it.

12 It is not in heauen, that thou shouldst say, woe shall we go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyond the sea, that thou shouldst say, woe shall we goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the word is very neere vnto thee, even in thy mouth and in thine heart, so to doe it.

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I commaund thee this day, to loue the Lord thy God, to walke in his wayes, and to keepe his commandments, and his ordinances, and his lawes, that thou mayest liue and be multiplied, & that the Lord thy God may blesse thee in the land, whither thou goest to possess it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt bee seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that yee shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iordain to possess it.

19 I call heauen and earth to receiue this day against you, that I haue set before you life and death, blessing and cursing. Therefore choose life, that both thou and thy seede may liue,

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayest dwell in the land which the Lord swore vnto thy fathers, Abraham, Ishaac, and Iacob, to giue them.

#### CHAP. XXXI.

2. 7 Moses preparing himselfe to die, appointeth Iosua to rule the people. 9 Hee giueth the Law to the Levites, that they should reade it to the people. 19 God giueth them a song as a witness betwene him and them. 23 God confirmeth Iosua. 29. Moses warneth them that they will rebel after his death.

Then Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundred and twentie yeere olde this day: I can no more goe out and in: also the Lord hath said vnto me, Thou shalt not goe ouer this Iordain.

3 The Lord thy God he will go ouer before thee: hee will destroy those nations before thee, and thou shalt possess them. Iosua, hee shall goe before thee, as the Lord hath sayd.

4 And the Lord shall doe vnto them, as hee did to Sihon, and to Og kings of the Amorites, and vnto their land, whome hee destroyed.

5 And the Lord shall giue them before you, that yee may doe vnto them according vnto euery commandment, which I haue commanded you.

6 I blinke vp your hearts therefore, and be strong: head not nor be affraid of them: for the Lord thy God himselfe doeth with thee: hee will not faile thee, nor forsake thee.

7 And Moses called Iosua, and said vnto him in the sight of all Israel, Bee of a good courage and strong: for thou shalt goe with these people vnto the land which the Lord hath sworn vnto their fathers, to giue them, and thou shalt giue it them to possess.

8 And

8 And the Lorde himselfe saith: go before thee: he will be with thee: hee will not faile thee: neither forsake thee: feare not therefore, nor be discouraged.

9 And Moses wrote this Law, and delivered it unto the Priestes the Ionnes of Lewi, (which bare the Arke of the Covenant of the Lorde) and unto all the Elders of Israel.

10 And Moses commanded them, saying, Every seventh yeere when the yeere of freedom shall bee in the feast of the Tabernacles:

11 When all Israel shall come to appeare before the Lorde thy God in the place which hee shall chuse, thou shalt reade this Law before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and the stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lorde your God, and keepe, and observe all the words of this Law.

13 And that their children which have not knownen it, may heare it, and learne to feare the Lorde your God, as long as ye live in the land; whither ye goe over Jordan to possesse it.

14 And when the Lorde sayde unto Moses, Behold, thy dayes are come, that thou must die: Call Ioshua, and stande ye in the Tabernacle of the Congregation that I may give him a charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lorde appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude stood over the doore of the Tabernacle.

16 And the Lorde sayde unto Moses, Behold, thou shalt sleepe with thy fathers; and this people will rise up, and goe a whoring after the Gods of a strange lande (whither they goe to dwell therein) and will forsake me, and breake my covenant which I have made with them.

17 Wherefore my wrath will waite hote against them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many adversities and tribulations shall come upon them: so then will they say, Acc not these troubles come upon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the evill, which they shall commit, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

20 For I will bring them into the lande (which I sware unto their fathers) that floweth with milke and hony, and they shall eat, and fill themselves, and waxe fatte: then shall they turne unto other gods, and serve them, and continue mee, and breake my covenant.

21 And then when many adversities and tribulations shall come upon them, this song shall answer them to their face as a witnesse: for it shall not be forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about even now, before I have brought them into the land which I sware.

22 And Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gave Ioshua the sonne of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware unto them, and I will be with thee.

24 And when Moses had made an end of writing the words of this Law in a booke, untill he had finished them,

25 Then Moses commanded the Levites, which bare the Arke of the Covenant of the Lorde, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Covenant of the Lorde your God, that it may be there for a witnesse against thee.

27 For I know thy rebellion and thy stiff necke: beholde, I being yet alive with you this day, ye are rebellious against the Lorde: how much more then after my death?

28 Gather unto me al the Elders of your tribes, and your officers, that I may speake these words in their audience, and call heaven and earth to record against them.

29 For I am sure that after my death ye will utterly be corrupt, and turne from the way, which I have commanded you: therefore evill will come upon you at the length, because ye will commit evill in the sight of the Lorde, by provoking him to anger through the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, untill he had ended them.

CHAP. XXXII.

7 The song of Moses concerning God: benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

Hearken ye o hearens, and I will speake: And let the earth heare the words of my mouth.

2 My doctrine shall drop as the raine, and my speech shall sticke as the dewe, as the shower upon the herbes, as the great raine, upon the grasse.

3 For I will publish the Name of the Lorde: give ye glory to our God.

4 Perfect is the worke of the mighty God, for all his wayes are iudgement: God is true, and without wickednesse: iust, and righteous to be.

5 They have corrupted themselves toward him by their vice, not being his children, but a froward and crooked generation.

6 Doe ye so toward the Lorde, O foolish people

1 That these evils are come upon them, because they forsooke me.

Iosh. 1. 6.

m Of thine infidelity, when thou shalt turne away from the doctrine contained therein.  
n As governors, iudges and magistrates.

o By idolatry, and worshipping images, which are the worke of your hands.

a As witnesses of this peoples ingratitude.  
b He desireth he may speake to Gods glory, and that the people, as the green grasse, may receive the dew of his doctrine.  
c The froward word is rocke: noting that God onely is mighty, faithful, and constant in his promise.

Signifying that man never be good course, nor be perfect of Gods grace and assistance.

Leuit. 23. 1.

Before Arke the covenant which was the sign of Gods presence and the great Christ.

Which were to be done when the Law was given.

Or, commanded.

In a cloud that was fashioned like a pillar.

This is, I will be my favour to them: as to we who see to be in his favour.

To prevent you of your children from idolatry, remembering Gods benefits.

For this is the want of flesh, no longer to obey God, then it under the rod,

# Moses song. Of mans ingratitude, Deuteronomie. and Gods loving correction.

d Not according to the common creation, but hee hath made thee a new creature by his Spirit.

• When God by his providence deuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to fie.

10r, god of strange nation.  
g Meaning of the land of Canaan, which was hie in respect of Egypt.  
h That is abundance of all things euen in the very rocks,  
i He sheweth what is the principall ende of our vocation.

k By changing his seruice for their superstitions.  
l Scripture calketh new, what fouer man inuenteth, be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shew them from what dignity they are fallen.

n Which I haue not fauored, nor giuen my lawes vnto thee.

people and wiſe: is not he thy father, that hath bought thee: he hath made thee, and propoſitioned thee.

7 Remember the dayes of olde: conſider the yeeres of ſo many generations: alſo thy father, and he will ſhew thee: thine Elders, and they will tell thee.

8 When the moſt hie God diuided to the nations their inheritance, when he ſeparated the ſonnes of Adam, he appointed the borders of the people, according to the number of the children of Iſrael.

9 For the Lords portion is his people: Iacob is the lot of his inheritance.

10 He found him in the lande of the wildeſneſſe in a waſte, and roaring wildeſneſſe: he led him about, hee taught him, and kept him as the apple of his eye.

11 As an Eagle ſtreeth by her neſt, ſtretcheth out her birdes, ſtreetcheth out her wings, taketh them, and beareth them on her wings.

12 So the Lord alone led him, and there was no ſtrange god with him.

13 He caried them by to the hie places of the earth, that he might eate the fruites of the fields, and he cauſed him to luche honey out of the ſtone, and oyle out of the harde rocke:

14 Butter of kine, and milke of ſheepe with fat of the lambes, and raimnes fed in Baſhan, and goates, with the fatte of the graines of wheate, and the red licour of the grape haſt thou drunk.

15 But he that ſhould haue bene vpright, when he waxed fat, ſpurned with his heele: thou art fatte, thou art groſſe, thou art laden with fatneſſe: therefore hee looke God that made him, and regarded not the ſtrong God of his ſaluation.

16 They prouoked him with ſtrange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to Gods whom they knewe not: newe gods that came newly by, whome their fathers feared not.

18 Thou haſt forgotten the mighty God, that begate thee, and haſt forgotten God that formed thee.

19 The Lord then ſaw it, and was angry for the prouocation of his ſonnes and of his daughters.

20 And he ſaid, I will hide my face from them: I will ſee what their end ſhall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielouſie with that which is not God: they haue prouoked me to anger with their bauntries: and I will moue them to ielouſie with thoſe which are no people: I will prouoke them to anger with a fooliſh nation.

22 For fire is kindled in my wrath, and ſhall burne vnto the bottome of hel, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountaynes.

23 I will ſend plagues vpon them: I will beſtow mine arrowes vpon them.

24 They ſhall be burnt with hunger, and

conſumed with heate, and wiſely bitter deſtruction: I will allo ſeek the teeth of beaſts vpon them, with the venime of ſerpents creeping in the duſt.

25 The ſword ſhall kill them without and in the chambers feare: both the young man and the young woman, the ſuckling with the man of gray haire.

26 I haue ſaid, I would ſcatter them abroad: I would make their remembrance to ceaſe from among men.

27 ſawe that I feared the furie of the enemy, leaſt their aduerſaries ſhould waxe proude, and leaſt they ſhould ſay, Our hie hand, and not the Lord hath done all this.

28 For they are a nation voyde of counſell, neither is there any vnderſtanding in them.

29 Wh that they were wiſe, then they would vnderſtand this: they would conſider their latter end.

30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their ſtrong God had ſolde them, and the Lord had ſolde them?

31 For their God is not as our God, our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorrah: their grapes are grapes of gall, their cluſters be bitter.

33 Their wine is the poyle of dragons, and the cruell gall of aſpes.

34 Is not this layed in ſtore with mee, and ſealed by among my treaſures?

35 Vengeance & recompence are mine: their foote ſhall ſlide in due time: for the day of their deſtruction is at hand, and the things that ſhall come vpon them, make haſte.

36 For the Lord ſhall iudge his people, and ſet right towards his ſeruants, when he ſee that their power is gone, and none ſtand by to hold not left abroad.

37 When men ſhall ſay, Where are their gods? their mighty God in whom they truſted,

38 Which did eate the fat of their ſacrifices, and did drinke the wine of their drinke offering: let them riſe vp, and helpe you: let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with mee: I kill and giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40 For I will lift vp mine hand to heauen, and ſay, I liue for euer.

41 If I whet my glittering ſword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, (and my ſword ſhall eate fleſh) for the blood of the ſtaine, and of the captiues, when I begin to take vengeance of the enemy.

43 Ye nations, people his people: for he will enuege the blood of his ſeruants, and will execute vengeance vpon his aduerſaries, and will be mercifull vnto his land and to his people.

44 Then





and thy strength shall continue as long as thou livest.

26 There is none like God, O righteous people, which stand upon the heavens for thine helpe, and on the clouds in thy gloire.

27 The eternall God is thy refuge, and under his armes thou art for ever: hee shall cast out the enemy before thee, and will say, Destroy them.

r Who was plentiful in issue as a fountaine.

28 Then Israel the fountaine of Jacob shall dwell alone in Canaan in a land of wheate, and wine: also the heavens shall drop the dewe.

f Thine enemies for feare shall lie and faine to be in subjection.

29 Blessed art thou, O Israel: who is like unto thee, O people saved by the Lowe, the saviour of thine people, and which is the twofold of the glory: therefore thine enemies shall be in subjection to thee, and thou shalt tread upon their high places.

#### CHAP. XXXIII.

1 Moses seeth all the land of Canaan. 5 He dieth. 8 Israel weepeth. 9 Joshua succedeth in Moses roome. 10 The praise of Moses.

a Which was a part of mount Abarim, Num. 37. 12.  
b Chap 3 27.  
c 2. Mac. 2. 4.  
d Called Mediscranum,

Then Moses went from the plaine of Moab unto mount Abarim into the top of Pisgah that is over against Jericho: and the Land he viewed him<sup>a</sup> all the land of Gilead, unto Dan,

2 And all Asyathail and the land of Ephraim and Simeon, and all the land of Judah, unto the utmost<sup>b</sup> Sea:

3 And the South, and the plaine of the valley of Jericho, the sit of palm trees, unto Zoar.

## The Booke of Joshua.

### THE ARGUMENT.

IN this booke the holy Ghost setteth most lively before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised up vnto the people like vnto him, whom he willeth to obey, Deut. 34. 10. to be s<sup>e</sup>ewed himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull servant, hee raised up Joshua to be ruler and gouernor ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though hee were not appointed of God: hee is adorned with most excellent gifts and graces of God; both to gouerne the people with counsel, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: he establisheth lawes and ordinances, & putteth them in remembrance of Gods manifold benefits, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance if they disobey him. This historie doth represent Iesus Christ the true Joshua, who leadeth vs into eternall felicity, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 3576. yeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis containeth a 389. Exodus 140. the other three bookes of Moses 40. Joshua 27. So the whole make 3576. yeres.

#### CHAP. I.

1 The Lord encourageth Joshua to invade the land. 4 The borders & limits of the land of the Israelites. 5 The Lord promisseth to assist Joshua, if he obey his word. 11 Joshua commandeth the people to prepare themselves to passe ouer Iordan, and exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on I last Chapter of Deut. which was written by Ioshua as a preparation to his historie.

Now after the death of Moses the seruant of the Lord, the Lord spake vnto Joshua the sonne of Nun, Moses minister, saying,

1 And the Lord sayd vnto him, This is the land which I sware vnto Abraham, to Isaac and to Iacob, saying, I will giue it vnto thee: for I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

2 And Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

3 And he buried him in a valley in the land of Moab over against Beth peor, but no man knoweth of his sepulchre vnto this day.

4 Moses was now an hundred & thentie yeres old when he died: his eye was not dimmed, nor his naturall force abated.

5 And the children of Israel toot for Moses in the plaine of Moab thirtie dayes: to the dayes of weeping and mourning for Moses were ended.

6 And Joshua the sonne of Nun was full of the spirit of wisdom: for Moses had put his handes vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

7 But there arose now a Prophet since in Israel vnto Moses (whom the Lord knewe face to face)

8 In all the miracles & wonders which the Lord sent him to doe in the land of Egypt before Pharaoh and before all his seruants, and before all his land.

9 And in all that mightie hand and all that great feare: whereby Moses wrought in the light of Israel.

10 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

11 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

12 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

13 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

14 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

15 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

16 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

17 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

18 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

19 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

20 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

21 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

22 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

23 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

24 And Joshua the sonne of Nun was full of the spirit of wisdom, and he was as Moses in all that he did.

the going down of the sun: shall see your

There shall not a man be able to touch  
them till the end of the life: as I was  
with Moses, so will I be with thee: I will  
not leave thee nor forsake thee.

6 Be strong and of a good courage: for  
into this people have thou divide the land:  
for an inheritance, which I gave unto their  
fathers to give them.

7 Only be thou strong, for of a most va-  
liant courage, that thou mayest observe and  
doe according to all the Law which Moses  
my servant hath commanded thee: thou  
shalt not turne away from it to the right  
hand, nor to the left, that thou mayest  
prosper with whatsoever thou goest.

8 Let not this booke of the Law depart  
out of thy mouth, but meditate therein day  
and night, that thou mayest observe and  
do according to all that is written therein: for  
then shalt thou make thy wayes prosperous,  
and then shalt thou have good success.

9 Have I not commanded thee, saying,  
Be strong, and of a good courage, feare not,  
nor be discouraged: for I the Lord thy God  
will be with thee, whithersoever thou goest.

10 Then Joshua commanded the officers  
of the people, saying,

11 Pass ye now the Jordan, and command  
the people saying, Prepare you, brethren: for  
after three dayes yee shall passe over this  
Jordan, to goe in to possess the land, which  
the Lord your God giveth you to possess it.

12 And unto the Reubenites, & to the  
Gadites, and to half the tribe of Manasse  
saith Joshua, saying,

13 Remember the word, which Moses  
the servant of the Lord commanded you,  
saying, The Lord your God hath given you  
this land, and hath given you this land.

14 For your wives, your children, and your  
cattell shall remaine in the land, which  
Moses gave you on this side Jordan: but  
ye shall passe over before your brethren ar-  
med, all that be men of warre, & shall helpe  
them.

15 Until the Lord have given your bre-  
thren rest, as well as to you, and until they  
also shall possess the land, which the Lord  
your God giveth them: then shall ye returne  
unto the land of your possession and shall pos-  
sess it, which land Moses the Lord's servant  
gave you on this side Jordan, toward the  
sunne rising.

16 Then they answered Joshua, saying,  
All that thou hast commanded us, we will  
do, and whithersoever thou sendest vs, we  
will go.

17 As we obeyed Moses in all things,  
so will we obey thee: onely the Lord thy  
God be with thee, as he was with Moses.

18 Whosoever shall rebel against thy  
commandment, and will not obey thy  
words in all that thou commandest him, let  
him be put to death: onely be strong, and of  
good courage.

CHAP. II.

1. Joshua sendeth men to spy Jericho upon Ra-  
hab king, as she receiveth the God of Israel.

the king sent a spy to spy the land: as the  
spies returned, they said, we have found a strong  
city.

2. Then Joshua the sonne of Nun sent out  
of his spies two men to spy secretly,  
saying, Go view the land, and also Jericho:  
and they went, and came into an harlots  
house, named Rahab, and lodged there.

3. Then report was made to the king of  
Jericho, saying, Behold, there came in hi-  
ther to us spies, of the children of Israel, to  
spy out the country.

4. And the king of Jericho sent unto Ra-  
hab, saying, Telling thus the men that are  
come to thee, & which are entered into thine  
house: for they be come to search out all the  
land.

5. (But the woman had taken the two  
men, and hid them) therefore said she thus,  
There came men unto me, but I wist not  
whence they were.

6. And when they shut the gate in the  
darkes, the men went out, whether the men  
were I wote not: followe mee after them  
quickly, for ye shall overthrow them.

7. But she had brought them up to the  
roofof the house, and hid them with the  
stalkes of flax which she had spread abroad  
upon the roofof.

8. And certaine men pursued after them,  
the way to Jordan, unto the floods, and as  
soone as they which pursued after them,  
were gone out, they shut the gate.

9. And before they were asleepe, she  
came up into them upon the roofof.

10. And she said unto the men, I know that  
the Lord hath given you the land, and that  
the feare of you is fallen upon us, and that  
all the inhabitants of the land feare because  
of you.

11. For we have heard, howe the Lord  
dried up the waters of the red sea be-  
fore you, when ye came out of Egypt: what  
you did unto the two Kings of the Ama-  
rites, that were on the other side Jordan,  
unto Sihon and to Og, whom ye utterly  
destroyed.

12. And when we heard it, our hearts did  
faint, and there remained no more courage  
in any because of you: for the Lord your  
God, he is the God in heauen above, and in  
earth beneath.

13. Now therefore, I pray you, sweare  
unto mee by the Lord, that as I have shew-  
ed you mercy, ye will also shew mercy unto  
my fathers house, and give mee a true co-  
lour.

14. And that ye will doe a time my father  
and my mother, and my brethren, and my  
sisters, and all that they have: and that ye  
will deliver our houses from death.

15. And y men answered her, Our life for  
you is as our death, if we doe not thus and thus:  
and when the Lord hath given us the land,  
we will doe as mercifully to you, as ye have  
done unto us.

16. Then shee made them downe by a cove-  
nant unto her: for shee had made them  
swear, and shee directed them to the  
land whither they went.

17. And shee said unto them, Go ye into  
the mountaines, that the pursuers meeke  
with you, and hide your selves there three  
dayes,

Which place  
was in the place  
of Maab betwee  
vnto Iordan.

Heb. 11. 31.  
Ios. 2. 19.  
Or, as in the  
house or in the  
place.

5 Though the  
wicked see the  
hand of God up-  
on them, yet they  
repent not, but  
seeke how they  
may by their  
power and poli-  
cie resist his work-  
ing.

c Meaning vpon  
the house: for  
then their houses  
were flat about,  
so that they  
might do their  
business there  
upon.

d For so God  
promised, Deut.  
28. 7. chap. 5. 1.

Exod. 14. 21, 22.  
Chap. 4. 23.

Numb. 21. 24.

f Or, melted.  
g Or, spirit.  
e Herein appea-  
reth the great  
mercie of God,  
that in this com-  
mon destruction  
he would draw a  
most miserable  
sinner to repen-  
dence and confesse his  
Name.

h Or, liues.  
i We warrant  
you on paine of  
our liues.

g Which was  
secret vnto thee  
chiefe.

h We shalbe discharged of our othe, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shalbe guilty of his owne death.

k So that others should thinketo escape by the same means.

l Or, shalbe coloured.

1 To wit, the river Iordan.

dayes, untill the pursuers be returned: then shalt thou and thine be deliuered.

17 And the men said vnto her, We will be blamelesse vnto thee, which thou shalt make vs swear.

18 Behold, when we come into the land, thou shalt binde this corde of red threds, in the window, wherby thou lettest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all the fathers household home to thee.

19 And whosoever then doeth goe out at the doores of thine house into the street, his blood shalbe vpon his head, and we will bee guiltlesse: but whosoever shall be with thee in the house, his blood shalbe on our head, if any hand touch him.

20 And, if thou utter this our vnto us, we will be quit of thine othe, which thou hast made vs swear.

21 And they answered, According vnto your wordes to be it: then they sent them away, and they departed, and he bound the red corde in the window.

22 ¶ And they departed, and came into the mountain, and there abode three dayes, untill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, & descended from the mountain, and passed ouer, and came to Joshua the sonne of Nun, and told him all things that came vnto them.

24 Also they sayd vnto Joshua, Surely the Lord hath deliuered into our handes all the land: for euery one of the inhabitants of the country faint because of vs.

### CHAP. III.

1 Joshua commaunded them to depart when the Arke remoueth: 7. The Lord promised to exalte Joshua before the people: 9. Joshua exhortation to the people: 10. The waters part asunder: 11. The people passe.

¶ Then Joshua rose very early, and they remoued from Shittim, and came to Iordan, hee, and all the children of Israel, and lodged there, before they went ouer.

2 And after three dayes the officers went throughout the hoste.

3 And commaunded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Levites bearing it, ye shall depart from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: ye shall not come nether vnto it, that ye may knowe the way, by the which ye shall goe: for ye haue not gone this way in times past.

5 ¶ When Joshua had sayd vnto the people, whosoever ye felicitie say to morrowe the Lord will do wonders among you.

6 Also Joshua spake vnto the Priests, saying, Take up the Arke of the Couenant, and go ouer before the people: for they tooke by the Arke of the Couenant, and went downe to the river.

7 ¶ When the Lord sayd vnto Joshua, This day will I beginne to magnifie thee

in the sight of all Israel, which shall knowe, that as I was with Moses, so will I be with thee.

8 ¶ When thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When ye are come to the brink of the waters of Iordan, ye shall stand still: in Iordan.

9 ¶ Then Joshua sayd vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Joshua sayd, Verily ye shall knowe that the liuing God is among you, and that hee will certainly cast out before you the Canaanites, and the Hittites, and the Hivites, & the Perizzites, and the Girgathites, & the Amorites, and the Iebusites.

11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iordan.

12 Now therefore take from among you twelve men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iordan, the waters of Iordan shall be cut off: for the waters that come from above, shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iordan, the Priests bearing the Arke of the couenant, went before the people.

15 And as they that bare the Arke came vnto Iordan, & the feete of the Priests that bare the Arke were dipped in the brink of the water (\* for Iordan useth to fill all his bankes all the time of harvest)

16 ¶ Then the waters that came downe from above, stayed and rose vpon an heape, and departed farre from the cite of Adam, that was beside Zarethan: but the waters that came downe toward the Sea of the wilderness, ouer the salt Sea, failed: & were cut off: so the people went right ouer against Jericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood dry within Iordan: ready prepared, and all the Israelites went ouer thus, vntill all the people were gone cleane ouer thorn Iordan.

¶ CHAP. IIII. ¶ When Joshua was come to Gilgal, the waters returned to their old course. 1. The waters return to their old course. 2. The waters return to their old course. 3. The waters return to their old course.

¶ 13 D. when all the people were wholly gone ouer Iordan (after the Lord had spoken vnto Joshua, saying,

¶ 14 Take you twelve men out of the people, out of euery tribe a man.

¶ 15 And commaund you them, saying, Take you hence out of the midst of Iordan, out of the place, where the Priests stood in a readiness, twelve stones, which ye shall take away with you, and leaue them in the flowing, where you shall lodge this night.

¶ 16 ¶ When Joshua called the twelve men, whome hee had prepared of the children of

Leuit. 10. 7. numb. 11. 18. chap 7. 13. 1 sam. 10. 5.

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Olives, according unto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt it, and made it an heap for ever, and a witness unto this day.

29 And the King of Acher hanged on a tree, unto the evening. And as soon as the sunne was downe, Ioshua commanded that they should take his carckets holme from the tree, and cast it at the entering of the gate of the cite, and lay thereon a great heape of stones, that remaineth unto this day.

30 ¶ Then Ioshua built an Altar unto the Lord God of Israel, in mount Ebal.

31 As Moses the servant of the Lord had commanded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stone, over which no man had lift an yron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

32 And he wrote there upon the stones, a rehearsal of the Lawe of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers, and their Judges stood on this side of the arke, on that side, before the Priests of the Levites, which bare the Arke of the Covenant of the Lord) as well the stranger, as he that is borne in the countrey: halfe of them were over against mount Gerizim, and halfe of them over against mount Ebal, as Moses the servant of the Lord had commanded before, that they should dread the people of Israel.

34 Then afterward he read al the words of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a word of al that Moses had commanded, which Ioshua read not before all the Congregation of Israel, as well before the women and the children, as the stranger that was comeniant among them.

#### CHAP. IX.

1 Diners Kings assemble themselves against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetual slavery.

¶ And when all the Kings that were beyond Jordan, in the mountaines and in the valleys, & by all the coastes of the great Sea over against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, & the Jebusites) heard thereof,

3 They gathered themselves together to fight against Ioshua, and against Israel with one accord.

¶ But the inhabitants of Gibeon heard what Ioshua had done unto Jericho and to Ai.

14 And therefore they wrought craftily: for they went, and rained themselves embassadors, and took olive laces upon their asses, and old bottles for wine, both rent and bound up.

¶ And old shoes and cleaved upon their

feete: and the rayment upon them was old, and all their provision of bread was dried, and moulded.

6 And they came unto Ioshua, into the host to Edgah, and said unto him, and unto the men of Israel, We be come from a farre countrey: now therefore make a league with us.

7 Then the men of Israel said unto the Hivites, It may bee that thou dwellest among us: howe then can I make a league with thee?

8 And they said unto Ioshua, We are thy servants. Then Ioshua said unto them, Altho we seee and whence come ye?

9 And they answered him, From a verie farre countrey thy servants are come for the name of the Lord thy God: for we have heard his name and all that hee hath done in Egypt.

10 And all that hee hath done to the two Kings of the Amorites that were beyond Jordan, to Sihon king of Hesbon, & to Og king of Bashan, which were at Hitharoth.

11 Wherefore our Elders, and al the inhabitants of our countrey spake to us, saying, Take victuals: & with you for the journey, and goe to meete them, and lay unto them, We are your servants: now therefore make ye a league with us.

12 This our bread was tooke it hot with us for victuals out of our houses, the day we departed to come unto you: but now behold, it is drye, and it is moulded.

13 Also these bottles of wine which were filled, were new, and loe, they be rent, & these our garments and our shoes are old, by reason of the exceeding great journey.

14 And the seven men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to live: altho the Princes of the Congregation swore unto them.

16 But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their journey, & came unto their cities the third day, and their cities were Gibeon, and Bethrah, and Beeroth, and Riath-earim.

18 And the children of Israel sware them not, because the Princes of the Congregation had sware unto them by the Lord God of Israel: wherefore al the Congregation murmured against the Princes.

19 Then all the Princes said unto all the Congregation, We have sware unto them by the Lord God of Israel: now therefore we may not touch them.

20 But this wee will doe to them, and let them live, lest the wrath be upon us because of the oath which we sware unto them.

21 And the Princes said unto them againe, Let them live, but they shall hewe wood, and draw water unto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore have ye beguiled

d For the Gibeonites and the Hivites were all one people.

e Even the idolaters for feare of death will pretend to honour the true God, and receive his religion.

f Ebr. in your hand.

f The wicked lacke no arte not figne no lies to set forth their policie, when they will deceive the servants of God.

g Some thinke that the Israelites are of their vittales, and so made a league with them.

h From Gilgal.

i Fearing least for their fault, the plague of God should have light upon them all.

k This doth not establish rash othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

1 For the vices of the Tabernacle and of the Temple when it shall be built, *Dem. 7. 1.*

m Who were minded to put them to death for fear of Gods wrath.  
n This is, for the sacrifices of the Temple, as vers. 33.

beguiled vs. saying, We are verie faire from you, when ye dwell among vs.

23 Now therefore ye are curst, and there shall none of you be freed from being bonnen, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruant Moses to give you all the land, and to destroy all the inhabitants of the lande out of your sight, therefore we were exceeding feare afraid for our liues at the presence of you, and haue done this thing.

25 And behold now, we are in thine hand: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the Altar of the Lord vnto this day, in the place which he should chuse.

#### CHAP. X.

1 Five kings make warre against Gibeon, whom Joshua discomfith. 11 The Lord rained bailestones and slew many. 12 The Sunne standeth at Joshua prayer. 26 The five Kings are hanged. 29 Many more cities and Kings are destroyed.

NOWE when Adoni zedek King of Ierusalem had heard how Joshua had taken Ai and had destroyed it, (for as hee had done to Iericho, and to the king thereof, so hee had done to Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the king thereof were mightie.

3 Wherefore Adoni zedek King of Ierusalem sent vnto Ioham king of Iebdon, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachish, and vnto Debir King of Eglon, saying,

4 Come ye vnto me, and helpe me; that we may smite Gibeon: for they haue made peace with Joshua and with the children of Israel.

5 Therefore the five Kings of the Amorites, the King of Ierusalem, the King of Iebdon, the King of Iarmuth, the King of Lachish, and the King of Eglon gathered themselves together, and went up, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Joshua, euen to the hoste to Gilgal, saying, Withdraw not thine hand fro thy seruants: come vp to vs quickly, and save vs, and helpe vs: for all the Kings of the Amorites which dwell in the mountaines, are gathered together against vs.

7 So Joshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 And the Lord sayde vnto Joshua, Feare them not: for I haue giuen them in

to thine hand: none of them shall stand against thee.

9 Joshua therefore came vnto them suddenly: for hee went by from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth hezon, and smote them to Azekah and to Gakkedah.

11 And as they fled from before Israel, and were in the going down to Beth hezon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they dyed: they were more that died with the hailstones, then they whom the children of Israel slew with the sword.

12 And when spake Joshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and hee said in the sight of Israel, Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the Moone stood still, vntill the people auenged themselves vpon their enemies: (Is not this written in the booke of? Iudges?) so the Sunne abode in the midst of the heauen, and halsted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord fought for Israel.

15 After Joshua returned and all Israel with him vnto the campe to Gilgal.

16 But the five Kings fled and were hid in a cave at Gakkedah.

17 And it was told Joshua, saying, The five Kings are found hid in a cave at Gakkedah.

18 Then Joshua said, Roulle great stones vpon the mouth of the cave, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Joshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entered into the walled cities,

21 Then all the people returned to the campe, to Joshua at Gakkedah in a peare: no man moved his tongue against the children of Israel.

22 After, Joshua said, Open the mouth of the cave, and bring out thence five Kings vnto me forth of the cave.

23 And they did so, and brought out thence five Kings vnto him forth of the cave, euen the King of Ierusalem, the King of Iebdon, the King of Iarmuth, the King of Lachish, and the King of Eglon.

24 And when they had brought out those kings vnto Joshua, Joshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come neere, let your feete vpon the neckes of these Kings: and they came neere and set their feete vpon their neckes.

25 And Ioshua sayde unto them, Feare not, nor be faint hearted, for he strong and of a good courage: for thus will the Lord doe with your enemies, against whom ye fight.

26 So then Ioshua smote them, and flew them, and hanged them on fine trees, and they hanged still upon the trees untill the evening.

27 And at the going downe of the sunne, Ioshua gave commaundement, that they should take downe off the trees, and cut them into the cause (wherein they had bene hit) and they layde great stones upon the causes mouth, which remaine untill this day.

28 ¶ And that same day Ioshua rooke + Mahkehab, and smote it with the edge of the sword, and the king thereof destroyed he with them: all the soules that were therein, he let none remaine: for he had done unto the king of Mahkehab as he had done unto the king of Jericho.

29 Then Ioshua went from Mahkehab, and all Israel with him unto Libnah, and fought against Libnah.

30 And the Lord gave + it also, and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the soules that were therein: he let none remaine in it: for he did unto the king thereof, as he had done unto the king of Jericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him unto Lachish, and besieged it, and assaulted it.

32 And the Lord gave + Lachish into the hand of Israel, which rooke it the second day, and smote it with the edge of the sword, and all the soules that were therein: according to all as he had done to Libnah.

33 ¶ And when Ioshua king of Gazer came by to helpe Lachish: but Ioshua smote him and his people, untill none of his remaine.

34 ¶ And from Lachish Ioshua departed unto Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they rooke it the same day, and smote it with the edge of the sword, and all the soules that were therein: hee utterly destroyed the same day according to all that he had done to Lachish.

36 Then Ioshua went by from Eglon, and all Israel with him unto Debayn, and they fought against it.

37 And when they had taken + it, they smote it with the edge of his sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it utterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken + it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the soules that were therein, hee let none remaine: as hee did to Debayn, so did he to Debir, and to the king thereof, as he had also done to Libnah, and

to the king thereof.

40 ¶ So Ioshua smote all the hill countreys, and the mount countreys, and the valleys, and the hill lines, and all their kings, and let none remaine, but utterly destroyed every soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Baderbarnes, even unto Gabbon, and all the countrey of Goshen, even unto Gibeon.

42 And all their kings and their land did Ioshua take at + one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua sent all Israel with him returned unto the campe in Gilgal.

CHAP. XII.

2 Divers kings and cities, and countreys overcome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hadenriched his enemies hearts that they might be destroyed.

¶ And when Ioshua king of Hazer had heard this, then hee + sent to Jobab king of Gidon, and to the king of Shinaron, and to the king of Achahab.

2 And unto the kings that were by the flood in the mountaynes and plaines toward the Southside of Chinneroth, and in the valleys, and in the borders of Day Westward,

3 And unto the Canaanites, both by East, and by West, and unto the Amorites, and Hittites, and Perizzites, and Jebusites in the mountaynes, and unto the Iouites under Hermon in the land of Shiph.

4 And they came out and all their hostes with them, many people as the land that is on the sea shore, for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said unto Ioshua, Be not afraid for them: for to morrow about this time will I deliver them all slain before Israel: thou shalt + hough their hostes and burne their charets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell upon them.

8 And the Lord gave them into the hand of Israel: and they smote them, and chased them unto great Sidon, and unto Mikethphothaim, and unto the valley of Shiph Eastward, and smote them untill they had none remaining of them.

9 And Ioshua did unto them as the Lord bade him: hee houghed their hostes, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and rooke Hazer, and smote the king thereof with the sword: for Hazer beforetime was the head of all these kingdomes.

11 Moreover, they smote all the perions that were therein with the edge of the sword, utterly destroying all, leaving none alive, and he burnt Hazer with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and utterly destroyed them, as Moses the servant of the Lord had commanded.

i Some reade Alhedoth, which significh the descents of the hills.

k In one battell. l Where the Ark was, there to give thanks for their victories.

a The more that Gods power appeareth, the more the wicked rage against it. b Which the Evangelists call the lake of Genesareth, or Tiberias.

c Which was mount Sion, as Deut. 4. 48.

d That neither they should serve to the use of war, nor the Israelites should put their trust in them.

e Which significheth hot waters, or, according to some, brine pits.

f Both men, women and children.

Num. 33. 52. deut. 7. 2.

g Which were strong by situation and not hurt by warre.  
h All mankind.

Exod. 34. 11.  
Deut. 7. 2.

i That is, Samaria.  
k So called, because it was bare and without trees.  
l Or, the valley of Gad.

Chap. 9. 3.

l That is, to give them over to themselves: and therefore they could not but rebel against God, and seeke their own destruction.

m Out of the which came Goliath, 1 Sam. 17. 4.

Num. 27. 53, 55.

a From Gilgal where Joshua camped.

Num. 21. 24.  
deut. 3. 6.

l Or, wilderness.

13 But Israel burnt none of the cities that stood still in their strength, since David only, that Joshua burnt.

14 And all the people of their cities, and the cattell, the children of Israel took for their prey, but they smote every man with the edge of the sword, untill they had destroyed them, not leaving one alive.

15 As the Lord had commanded Moses his servant, so did Moses command Joshua, and so did Joshua: hee left nothing undone of all that the Lord had commanded Moses.

16 So Joshua took all this land of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plain, and the mountaine of Israel, and the low countrey of the same.

17 From the mount Palak, that goeth by to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings hee tooke, and smote them, and slew them.

18 Joshua made warre long time with all these kings.

19 Neither was there any city that made peace with the children of Israel: save those Hittites that inhabited Sidon: all other they tooke by battell.

20 For it came of the Lord, to harden their hearts, that they should come against Israel in battell, to the intent that they should destroy them utterly, & shew them no mercy, but that they should bring them to nought: as the Lord had commanded Moses.

21 And that time when came Joshua, & destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Judah, and out of all the mountaines of Israel: Joshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Gizzah, in Gath, and in Ashdod were they left.

23 So Joshua took the whole land, according to all that the Lord had sayd unto Moses: and Joshua gave it for an inheritance unto Israel: according to their portions through their tribes: then the land was at rest without warre.

#### CHAP. XII.

17 What King, Joshua and the children of Israel killed on both sides of Jordan, 24 Which were in number thirty and one.

AND these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Jordan toward the rising of the Sunne, from the river Arnon, unto mount Hermon, and all the plaine Eastward.

2 Sion king of the Amorites, that dwelt in Hebron, hauing dominion from Aroer, which is beside the river of Arnon, and from the middle of the river, and from halfe Gilead, unto the river of Jabbok, in the border of the children of Ammon.

3 And from the plaine unto the Sea of Chinneroth Eastward, and unto the Sea of the plaine, even the salt sea Eastward, the way to Bershebanoth, & from the South

under the springs of Idigah.

4 They conquered also the coast of the king of Bashan of the remnant of the Gians, which dwelt at Ashtaroth, and at Edrei.

5 And reigned in mount Hermon, and in Saleah, and in all Bashan, unto the border of the Geshurites, and the Phachathites, and halfe Astar, even the border of Sion king of Hebron.

6 Moses the servant of the Lord, and the children of Israel smote them: Moses also the servant of the Lord gave their land for a possession unto the Reubenites, and unto the Gadites, and to halfe the tribe of Manassah.

7 These also are the kings of the countrey, which Joshua and the children of Israel smote on this side Jordan, westward, from Baal-gad in the valley of Lebanon, even unto the mount Palak that goeth by to Seir, and Joshua gave it unto the tribes of Israel for a possession, according to their portions:

8 In the mountaines and in the halleses, and in the plaines, and in the hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 The king of Jericho was one: the king of Ai, which is beside Beth-elone:

10 The king of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Goglon, one: the king of Gazer, one:

13 The king of Debir, one: the king of Geder, one:

14 The king of Hombah, one: the king of Arab, one:

15 The king of Ashnah, one: the king of Belek, one:

16 The king of Hakkadah, one: the king of Beth-elone:

17 The king of Tappuah, one: the king of Heper, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the king of Hazor, one:

20 The king of Edmon-meson, one: the king of Achish, one:

21 The king of Gath, one: the king of Beersheba, one:

22 The king of Kedesh, one: the king of Jotham, one: the king of Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the king of the nations of Gilead, one:

24 The king of Tishbe, one: all the kings were thirtie and one.

#### CHAP. XIII.

1 The borders and coasts of the land of Canaan. 2 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasse. 14 The Lord is a Being

Now when Joshua was olde, andarken in yeeres, the Lord layde unto him, Thou art olde, and grown in age, and

10r. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b Reuben 11. 16. 17.

10r. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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Chap. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Chap. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Chap. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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and there remaineth according which land to be possided:

2 This is the land that remaineth; all the regions of the Hittites, and all Gethur,

3 From Gethur which is in Egypt, even unto the borders of Arnon Northward: this is counted of the Canaanites, even five Lordships of the Hittites, the Hittites, and the Amorites, the Canaanites, the Gethurites, and the Kenites, and the Kizzites:

4 From the South, all the land of the Canaanites, and the cause that is beside the Amorians, unto Ayek, and to the borders of the Amorites:

5 And the land of the Gihlites, and all Lebanon, toward the Sunne rising from Bahal-gad under mount Permon, untill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon unto Hethyphothaim, and all the Amorians, I will cast them out from before the children of Israel: onely divide thou it by lot unto the Israelites, to inherit, as I have commanded thee.

7 Now therefore divide this land to inherit unto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof, the Reubenites, and the Gadites have received their inheritance, which Moses gave them beyond Jordan Eastward, even as Moses the servant of the Lord had given them,

9 From Arer that is on the bank of the river Arnon, and from the city that is in the midst of the river, and all the plaine of Moab unto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachabites, and all mount Permon, with all Bashan unto Salchah:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, (who remained of the rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel expelled not the Geshurites, nor the Maachabites: but the Geshurites and the Maachabites dwell among the Israelites even unto this day.

14 Onely unto the tribe of Levi hee gave none inheritance: but the sacrifices of the Lord God of Israel are his inheritance, as he layd unto him.

15 ¶ Moses then came unto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Arer, that is on the bank of the river Arnon, & from the city that is in the midst of the river, and all the plaine that is by Moab:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and Bamoth-baal, and Beth-baal-meon:

18 And Jazazeh, and Kedemoth, & Mephaah:

19 Kiriathaim also, and Sibmah, and Zerithah in the mount of Atrak:

20 And Beth-peor, and Amonoth-pisgab, and Beth-leshamoth:

21 And all the cities of the plaine: and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Moab, Eui, and Rekem, and Zur, and Dur, and Reba, the dukes of Sihon, dwelling in the country.

22 And Balaam the sonne of Beor the soothsayer, did the children of Israel slay with the sword, among them that were slain.

23 And the border of the children of Reuben was Jordan with the coast. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Also Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 And their coastes were Jazer, and all the cities of Gilead and Heshbon, the land of the children of Ammon unto Arer, which is before Rabbah:

26 And from Heshbon unto Ramoth, Mityeh, and Beronim: and from Mahanaim unto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, unto Jordan and the borders even unto the Sea coast of Ginnereth, & beyond Jordan Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gave inheritance unto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, even all Bashan, to wit, all the kingdom of Og king of Bashan, and all the townes of Jair which are in Bashan, threetye Cities.

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were given unto the children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Jordan, toward Jericho Eastward.

33 ¶ But unto the tribe of Levi Moses gave none inheritance: for the Lord God of Israel is their inheritance, as he layd unto them.

CHAP. XIII

1 The land of Canaan was divided among the nine tribes and the halfe, 2 Caleb requesteth the heritage that was promised him, 3 Hebron was given him

¶ These also are the places which the children of Israel inherited in the land of Canaan, which Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe leaders of the tribes of the children of Israel distributed

Nam. 31. 8.

f So that both they obeyed wicked counsel, and the wicked counsellor perished by the iust judgement of God.

g That is, in the land of Moab.

Nam. 32. 39. h Meaning, his nephews and posteritie.

Chap. 18. 7.

Nam. 18. 10.

Nam. 34. 17.

1

Num. 26. 55.  
and 33. 54.

distributed to them.

2 \* By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the half tribe.

3 For Moses had given inheritance unto two tribes and a half tribe beyond Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 \* As the Lord had commanded Moses, so the children of Israel did when they divided the land.

6 ¶ When the children of Judah came unto Joshua in Gilgal, and Caleb the sonne of Jephunneh the Kenizite sayd unto him, Thou knowest what the Lord sayde unto Moses the man of God, concerning me and thee in Kadesh barnea.

7 Forty yeere olde was I, when Moses the servant of the Lord sent mee from Kadesh barnea to espie the lande, and I brought him word againe, as I thought in mine heart.

8 But my brethren that went up with me, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whercon thy feet have troden, shall be thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me alive, as he promised: this is the fourtie and fifth yeere since the Lord spake this thing unto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourscore and five yeere old.

11 And yet am I strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for government.

12 Nowe therefore give mee this mountaine whereof the Lord spake in that day (for thou heardst in that day, how the Anakims were there, and the cities great and walled): if to see the Lord will bee with me, that I may drine them out, as the Lord sayd.

13 Then Joshua blessed him, and gave unto Caleb the sonne of Jephunneh, Hebron for an inheritance.

14 \* Hebron therefore became the inheritance of Caleb the sonne of Jephunneh the Kenizite, unto this day: because he followed constantly the Lord God of Israel.

15 And the name of Hebron was before time, Kirjath arb: which Arba was a great man among the Anakims: thus the lande ceased from warre.

# CHAP. XV.

The lot of the children of Judah, & the names of the cities and villages of the same. 1. Caleb's portion. 2. The rest of the tribe.

This then was the lot of the tribe of the children of Judah by their families: over to the border of Edom and the wilderness of Sin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the point that looketh Southward.

3 And it went out on the Southside toward Beersheba, and went along to Beersheba, and went along to Beersheba, and went up to Adar, and set a compass to Beersheba.

4 From thence went it along to Azmon, and reached unto the river of Egypt, and the end of that coast was on the Westside: this shall be your South coast.

5 All the East border shall bee the salt Sea, unto the end of Jordan: and the border on the North quarter from the point of the Sea, and from the end of Jordan.

6 And this border goeth up to Beth begla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth up to the stone of Bohan the sonne of Reuben.

7 Again this border goeth up to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going up to Guzin, which is on the Southside of the river: also this border goeth up to the waters of En-hamech, and endeth at En-rogel.

8 Then this border goeth by to the valley of the sonne of Hinnom, on the Southside of the Jebusites: the same is Jerusalem: also this border goeth up to the toppe of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the Giants Northward.

9 So this border compasseth from the top of the mountaine unto the fountain of the water of Shephoth, and goeth out to the cities of mount Ephraim: this border diaveth to Baalah, which is Kirjath-earim.

10 Then this border compasseth from Baalah Westward unto mount Seir, and goeth along unto the side of mount Ebron, which is Bethel on the Northside: so it cometh downe to Beth-hamech, and goeth to Elnah.

11 Also this border goeth out, unto the side of Ekron Northward: and this border diaveth to Shicron, and goeth along to mount Baalah, and stretcheth unto Jabneel: and the endes of this coast are to the Sea.

12 And the West border is to the great Sea: so this border shall be the boundes of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the sonne of Jephunneh did Joshua give a part among the children of Judah, as the Lord commanded him: even Kirjath arb of the father of Anak, which is Hebron.

14 And Caleb drave thence three families of Anak, Heber, and Shimon, and Shimon, the sonne of Anak.

a The word signifieth tongue, which by ironment that the word the Sea, which cometh into the land, as a rock, or cave, that goeth into the Sea.

b Menasseh mouth of the river where the north into the Sea.

c Which was made to put their countie.

d Menasseh mouth of the river where the north into the Sea.

e This was made to put their countie.

f Or, the fountain of the water.

g Or, the city of the Jebusites.

h Or, the city of the Jebusites.

i Or, the city of the Jebusites.

j Or, the city of the Jebusites.

k Or, the city of the Jebusites.

l Or, the city of the Jebusites.

m Or, the city of the Jebusites.

n Or, the city of the Jebusites.

o Or, the city of the Jebusites.

p Or, the city of the Jebusites.

q Or, the city of the Jebusites.

e Which was, that they two onely should enter into the land, Num. 14. 24.

d Which were the ten other spies.

Eccles. 46. 9.

j Ebr. to go out, and come in.

k Or, giants.

e This he spake of modestie, and not of doubting.

Chap. 21. 12.

a. macc. 2. 59.

Chap. 15. 13.

f Either for his power or person.

Chap. 14. 15.

e This was after the death of Anak, Heber, and Shimon, and Caleb, the sonne of Anak.

f. 10. 10.

15 And

15 And he went up thence to the inhabitants of Debir: and the name of Debir heretofore was Kiriaz-sepher.

16 Then Caleb said, He that smiteth Kiriaz-sepher, and taketh it, even to him will I give Achish my daughter to wife.

17 And Othniel the sonne of Kenaz, the brother of Caleb took it: and he gave him Achish his daughter to wife.

18 And as he went in to him, the mooned him as at her father's field: and she lighted off her side, and Caleb sayde unto her, What wilt thou?

19 Then she answered, I give me a blessing: for thou hast given mee the South country: I give mee also springs of water. And he gave her the springs above, and the springs beneath.

20 This shall bee the inheritance of the tribe of the children of Judah according to their families.

21 And the bound cities of the tribe of the children of Judah, toward the coasts of Edom southward were Hebron, and Eder, and Iamur.

22 And Kiriaz, and Dimonah, & Adadah,

23 And Keder, and Hazor, and Ithnan,

24 Zib, and Tirmah, and Bealoth,

25 And Hazor, Gadath, and Berioth, Beiton (which is Hazor).

26 Anan and Shema, and Goladab,

27 And Bezer, Gaddah, and Wehmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizithiah,

29 Baalah, and Jim, and Azem,

30 And Eleadah, & Cheili, & Dannah,

31 And Ziklag, and Gudmanna, & Dan-lanah,

32 And Lebaoth, and Shilhim, and Ait, and Rimmon: all their cities are twenty and nine with their villages.

33 In the low country were Eshthol, and Jorah, and Anah,

34 And Zanoah, and Eganaim, Tapnah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Aikhal,

36 And Shbarah, and Dithaim, and Gederah, and Gederothaim: foureteene cities with their villages.

37 Senan, & Masabah, & Migdal gad,

38 And Uleam, and Buseh, & Jokheri,

39 Lachish, and Bokerath, and Eglon,

40 And Gathon, Labiniam, & Kirshub,

41 And Gederoth, Beth-dagon, & Naamah, and Bakkedah: nineteene cities with their villages.

42 Lehnah, and Ether, and Ahan,

43 And Imethah, and Anah, and Bezi,

44 And Kiriaz, & Arub, and Barshah: nine cities with their villages.

45 Ekron with her townes and her villages,

46 From Ekron, even unto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages, unto the river of Egypt, & the great Sea was their coast.

48 And in the mountaines were Sha-

mir, and Tattir, and Socoh,

49 And Dannah, and Kiriaz Dannah (which is Dhar).

50 And Anah, and Ashermod, and Anim,

51 And Goshen, and Holon, and Gilah: eleven cities with their villages.

52 Arab, and Dannah, and Eshem,

53 And Janum, and Beth-tappuah, and Appekah,

54 And Dannah, & Kiriaz-arba (which is Dehon), and Jor: nine cities with their villages.

55 Dagon, Carmel, and Ziph, & Iutrah,

56 And Yireel, and Iohdeam, & Zanoah,

57 Kain, Gibeah, & Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Geday,

59 And Gadarah, and Beth-anath, and Etchen: five cities with their villages.

60 Kiriaz-baal, which is Kiriazhe-rim, and Raddah: two cities with their villages.

61 In the wilderness were Beth-arabah, Edoth, and Bezerah,

62 And Gibbar, & the Citie of salt, and En-gedi: five cities with their villages.

63 Fewer theselt, the Jebusites that were the inhabitants of Jerusalem, could not the children of Judah cast out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanites dwell among them.

AND the lot fell to the children of Joseph from Jordan by Jericho unto the water of Jericho Eastward, and to the wilderness that goeth by from Jericho by the mount Beth-el:

2 And goeth out from Beth-el to Luz, and runneth along unto the borders of Achitathoth,

3 And goeth downe Westward to the coast of Naphtali, unto the coast of Beth-horon the nether, and to Gezer: and the ends thereof are at the Sea.

4 So the children of Joseph, Manasseh, and Ephraim, took their inheritance.

5 All the borders of the children of Ephraim according to their families, even the borders of their inheritance on the East-side, were Atroth-addar, unto Beth-horon the upper.

6 And this border goeth out to the Sea unto Michmethah on the North-side, & this border returneth Eastward unto Eanath-hilloh, and passeth it on the East side unto Janohah,

7 And goeth downe from Janohah to Atroth, and Maarath, and cometh to Jericho, and goeth out at Jordan,

8 And this border goeth from Tappuah Westward unto the river Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast out not the Canaanite

Which is also called Kiriaz-sepher, verse 15.

Chap. 14. 15.

1 Of this citie the salt sea hath his name. m That is, veterly though they slew the most part, and burnt their citie, Judg. 1. 3.

a That is, Ephraim and his children: for Manasseh's portion followeth. Indg. 1. 26.

b Of their inheritance. c Severally, first Ephraim, and then Manasseh.

d For so farre the coasts reach.

e Because Ephraim's tribe was far greater then Manasseh, therefore he had mo cities.

that dwell in Seir, but the Canaanites dwell among the Ephraimites unto this day, and stand under tribute.

## CHAP. XVII.

1 The portion of the half tribe of Manasseh. 2 The daughters of Zelophehad. 3 The Canaanites are become tributaries. 4 Manasseh and Ephraim require a greater portion of heritage.

This was also the lot of the tribe of Manasseh: for he was the first borne of Joseph to wit, of Joseph the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

2 And also of the rest of the sonnes of Manasseh by their families, even of the sonnes of Abiezer, and of the sonnes of Peleth, and of the sonnes of Azziel, and of the sonnes of Shechem, and of the sonnes of Isephar, and of the sonnes of Sheumida: these were the males of Manasseh, the sonne of Joseph according to their families.

3 But Zelophehad the sonne of Heber the sonne of Gilead, the sonne of Joseph, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Shalah, and Noah, Hoglah, and Melchah, and Tirzah.

4 Which came before Eleazar the Priest, and before Joshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore according to the commandement of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead & Bashan, which is on the other side of Jordan.

6 Because the daughters of Manasseh did inherit among his sonnes: and Manasseh's other sonnes had the land of Gilead.

7 So the borders of Manasseh were from Asher to Michmish that lieth before Shechem, and this border goeth on the right hande, euen unto the inhabitants of En Tappuah.

8 The lande of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Altho this border goeth downe unto the River Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Southside of the river, and the endes of it are at the Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border; and they met together in Asher Southward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Berthean, and her townes, and Ibleam, and her townes, and the inhabitants of Doi with the townes thereof, and the inhabitants of En Doi with the townes thereof, and the inhabitants of Chanaan with her townes, and the inhabitants of Beersheba with the townes of the same, euen three countreys.

12 Yet the children of Manasseh could

not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites under tribute, but cast them not out wholly.

14 Then the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Joshua then answered them, If thou be much people, get thee up to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the Gittites, if mount Ephraim be too narrow for thee.

16 Then the children of Joseph said, The mountaine will not be enough for us, and all the Canaanites that dwell in the low countrey haue charrets of yron, as well they in Beeth-bean, and in the townes of the Canaanites, as they in the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, to Ephraim, & to Manasseh, saying, Ye are a great people, and haue great power, and shall not haue one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it down: and the endes of it shall be thine. And thou shalt call out the Canaanites, though they haue yron charrets, & though they be strong.

## CHAP. XVIII.

1 The Tabernacle set in Shiloh. 2 Certaine are sent to divide the lande to the other seven tribes.

3 The lot of the children of Benjamin.

4 The whole Congregation of the children of Israel came together at Shiloh: for they set up the Tabernacle of the Congregation there, after the land was subject unto them.

5 Now there remained among the children of Israel seven tribes, to whom they had not divided their inheritance.

6 Therefore Joshua says unto the children of Israel, How long are ye so slacke to enter and possesse the land which the Lord God of your fathers hath given you?

7 Give from among you six euey tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to their inheritance, and returne to me.

8 And that they may divide it unto them into seven parts: (Judah shall abide in his coast at the South, and the house of Joseph shall stand in their coasts at the North.)

9 He shall describe the land therefore into seven partes, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

10 But the Levites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben and half the tribe of Manasseh haue receiued their inheritance beyond Jordan Eastward, which Moses the seruant of the Lord gaue them.

11 Then the men arose, and went their way: and Joshua charged them that went to describe the land, saying, Depart; and

Gen. 41. 51. and 46. 20. & 50. 23. Num. 32. 39.

Num. 26. 29. a For the other half tribe had their portion beyond Iordan.

Num. 26. 33. and 27. 1. & 36. 3. 11

b Among them of our tribe.

c In the land of Canaan: due to the males, and other due to the daughters of Zelophehad.

d Meaning, the cite it selfe.

e Or, the brooke of reedes.

f That is, toward the maine Sea.

g In the tribe of Asher, and tribe of Issachar.

h For at the first they lacked courage, and after agreed with them on conditions contrary to Gods commandement.

h According to my faith I hope to see the more by doing God's commandment.

k So that the land enlargeth portion.

a For they now removed from Gilead set it up in Shiloh. b As Eleazar, Joshua, and the heads of the tribes had done to Issachar, and Manasseh.

c That is, in seven portions euey tribe.

d For the tribe of Benjamin already appointed.

e Beforehand of the Lord. f That is, the tribes of Gad and Reuben, and half the tribe of Manasseh.

14.



you through the land, and I describe it, and returne to mee, that I may beere cast lots for you before the Lord in Beth-el.

9 So the men departed, & passed through the land, and returned in by certain wayes seven parts in a booke, and returned to Joshua into the campe at Shiloh.

10 Then Joshua cast lots for them in Shiloh before the Lord, and there Joshua divided the land unto the children of Israel, according to their portions.

11 And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betweene the children of Judah, and the children of Joseph.

12 And their coast on the Northside was from Jordan, and the border went up to the line of Jericho on the North part, and went up through the mountains westward, and the endes thereof are in the wilderness of Beth-ueni.

13 And this border goeth along from thence to Luz, even to the Southside of Luz (the same is Beth-el) and this border descendeth to Atorah-addar, neere the mount, that lieth on the South side of Beth-honon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lieth before Beth-honon Southward: and the endes thereof are at Kiriat-baal (which is Kiriat-earim) a citie of the children of Judah: this is the West quarter.

15 And the Southquarter is from the end of Kiriat-earim, and this border goeth out to Elestward, and cometh to the fountain of the waters of Jericho.

16 And the border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the Giants Southward, and descendeth into the valley of Jemmon by the side of Jebus Southward, and goeth downe to En-rogel.

17 And compasseth from the North, and goeth south to En-nemeth, and stretcheth to Gethioth, which is toward the going by into Adummim, and goeth downe to the Stone of Boanah the home of Heuben.

18 So it goeth along to the side over against the plaine Southward, and goeth down into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Southward: and the endes thereof, that is, of the border, reach to the point of the salt Sea Southward, and to the end of Jordan Southward, this is the South coast.

20 Also Jordan is the border of it on the East side: this is the inheritance of the children of Benjamin by the coast thereof from above according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, are Jericho, and Beth-hoglah, and the valley of Keiz.

22 And Beth-arabah, & Jemmanim, and Beth-el.

23 And Atim, and Parah, and Ophrah,

24 And Ophrah, Immanuel, and Ophni, and Gabar: these cities with their villages.

25 Gibeon, and Ramah, and Berach,

26 And Gibeon, & Bethphage, & Beth,

27 And Bethan, and Belet, and Tamarah,

28 And Zelah, Eleph, and Bethul, (which is Jerusalem) Gibeon, and Kiriat: fourteen cities with their villages: this is the inheritance of the children of Benjamin according to their families.

29 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan, 49 The 10 Tribes of Israel.

And the second lot came out to Simeon, and for the tribe of the children of Simeon according to their families: and their inheritance was in the midst of the inheritance of the children of Judah.

2 Some they had in their inheritance, Berithaba, and Becha, and Belahab,

3 And Hazer-shual, & Balah, and Azim,

4 And Etioles, and Bethul, and Bethmah,

5 And Shilag, and Beth-mareboth, and Hazer-shual,

6 And Beth-lehach, and Shaphan: thirteen cities with their villages.

7 Also Remmon, and Ether, and Azim: three cities with their villages.

8 And all the villages that were round about these cities, unto Baalathbeer, and Ramah Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 One of the portion of the children of Judah came the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 Also the third lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Saris,

11 And their border goeth by Elestward, turne to Hazerah, and stretcheth to Dabbath, and meeteth with the river that lieth before Joknean.

12 And turneth from Saris Eastward toward the sunne rising unto the border of Chisloth-rabai, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the sunne rising to Githaypher, to Ittah-kazin, and goeth South to Remmon, and turneth to Nech.

14 And this border compasseth it on the North side to Hannathon, & the ends thereof are in the valley of Jezrah-el.

15 And Kattah, and Babilath, & Shimon, and Balah, and Beth-eben: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 The fourth lot came out to Issachar, even for the children of Issachar according to their families.

18 And their coast was Jezreel, & Chesulloch,

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Judah.

a According to Isaahs prophesie, that he should be scattered among the other tribes, Gen. 49-7.

Or, Ramath-negeb.

b But this large portion was given them by Gods providence to declare their increase in time to come.

c Meaning, toward the great Sea.

d There was another in Beth-lehem in the tribe of Judah.

safford, and Shunem,

19 And Naphtali, and Asher, and Dan,

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e There was an  
other city of this  
name in the tribe  
of Judah: for  
under divers tribes  
certain cities  
had all one name,  
and were distin-  
guished by the tribe  
only.

f Ioyneeth to the  
tribe of Zebulun,  
which lay more  
Eastward.

g Which was  
Tyrus, a strong  
city in the Sea.

h These cities  
were in the coun-  
try of Zaanan-  
aim.

|| Or, even unto  
Jordan.

i Of the which  
the lake of Gene-  
nezareth had his  
name.

1 Accord-  
ing to the  
book of  
Joshua  
17.

Chap. 14  
Num. 34

Exod. 34  
Num. 34  
Deut. 34  
a. As  
no group

b Thir-  
teenth  
of them  
stains

c Tith-  
were  
2000

Or, Gal-

Deut. 44

1. ch. 17

Galat.

And out of the tribe of Gad, and Golan in the land of the tribe of Dan.

These were the cities appointed for all the children of Israel, and for the stranger, that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the avenger of blood, until he stood before the Congregation.

CHAPTER XXI.

The cities given to the Levites, 48 in number eight and forty. 44 The Lord according to his promise gave the children of Israel rest.

Then came the principall fathers of the Levites unto Eleazar the Priest, and unto Joshua the sonne of Nun, and unto the chief fathers of the tribes of the children of Israel.

And spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattell.

So the children of Israel gave unto the Levites, out of their inheritance as the commandment of the Lord, these cities with their suburbs.

And the lot came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin: thirtene cities.

And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasse, tenne cities.

Also the children of Gerson had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasse in Bashan thirtene cities.

The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Simeon, twelue cities.

So the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

And they gave out of the tribe of the children of Simeon, their cities which are here named.

And they were the childrens of Aaron being of the families of the Kohathites, and of the sonnes of Levi, (for thies was the first lot.)

So they gave them Kirjath-arba in the land of Judah, which is Beeroth in the mountain of Judah, with the suburbs of the same round about it.

Also the land of the city, and the villages thereof, gave they to Caleb the sonne of Iephunneh to be his possession.

Also they gave him in the land of Issachar, the city of Timnathah, with her suburbs, and in the land of Naphtali, the city of Kedesh, with her suburbs.

And in the land of Gad, the city of Ramoth-gad, with her suburbs, and

Chetmon and her suburbs.

And Golan with her suburbs, and Debir with her suburbs.

And Asher with her suburbs, and Tirsah with her suburbs, Beth-shean with her suburbs: nine cities out of those two tribes.

And out of the tribe of Benjamin they gave Othniel with her suburbs, Geba with her suburbs.

And Anathoth with her suburbs, and Almon with her suburbs: foure cities.

All the cities of the children of Aaron Priests, were thirtene cities with their suburbs.

But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

They gave them the city of refuge for the slayer, Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs.

And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

And out of the tribe of Dan, Eltech with her suburbs, Getheron with her suburbs.

And Aitalon with her suburbs, Gath-rimon with her suburbs: foure cities.

And out of the halfe tribe of Manasse, Canaan with her suburbs, and Gath-rimon with her suburbs: two cities.

All the cities for the other families of the children of Kohath were twene with their suburbs.

Also unto the children of Gerson of the families of the Levites, they gave out of the halfe tribe of Manasse, the city of refuge for the slayer, Golan in Bashan with her suburbs, and Becherah with her suburbs: two cities.

And out of the tribe of Issachar, Rimoth with her suburbs, Dabesh with her suburbs.

And Jarmuth with her suburbs, En-gannim with her suburbs: foure cities.

And out of the tribe of Asher, Pithul with her suburbs, Abdon with her suburbs.

And out of the tribe of Naphtali, Kedesh with her suburbs, and Ramoth with her suburbs: foure cities.

And out of the tribe of Simeon, the city of refuge for the slayer, Beeroth in Gath with her suburbs, and Ramoth with her suburbs: three cities.

All the cities of the Gersonites according to their families, were thirtene cities with their suburbs.

Also unto the families of the children of Merari the rest of the Levites, they gave out of the tribe of Simeon, Timnathah with her suburbs, and Karath with her suburbs.

Also in the land of Simeon, Beeroth with her suburbs: foure cities.

And out of the tribe of Reuben, Bezer with her suburbs, and Jahaz with her suburbs.

And out of the tribe of Gad, Ramoth-gad with her suburbs, and Getheron with her suburbs: foure cities.

And out of the tribe of Gad they gave

f The suburbs were a thousand cubits from the wall of the cities round about, Num. 35.4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge under the Kohathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge under the Gersonites.

Or, Gath.

l They are here called the rest, because they are left numbered, and Merari was the youngest brother, Gen. 46.11. m Bezer and Ramoth were the cities of refuge under the Merarites and beyond Jordan, Chap. 20.8.

# Reuben and Gad sent to their possessions. Joshua. They are reprov'd for building

for a city of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39. Hebron with her suburbs, and Jazer with her suburbs: four cities in all.

40. So at the cities of the children of Ephraim, according to their families (which were the rest of the families of the Levites) were by their lot twelve cities.

41. And all the cities of the Levites which were in the possession of the children of Israel, were eight and forty with their suburbs.

42. These cities lay every one severally with their suburbs round about them: so were all these cities.

43. And so the Lord gave unto Israel all the land, which he had sworn to give unto their fathers: and they possessed it, & dwelt therein.

44. Also the Lord gave them rest round about, according to all that he had sworn unto their fathers: and there stood not a man of all their enemies before them: for the Lord delivered all their enemies into their hand.

45. There failed nothing of all the good things which the Lord had said unto the house of Israel, but all came to pass.

## CHAPTER XXII.

1. Reuben, Gad, and the half tribe of Manasse are sent again to their possessions. 10. They build an altar for a memorial. 15. The Israelites reprove them. 21. Their answer for defence of the same.

Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasse,

2. And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you:

3. Ye have not forsaken your brethren this long season unto this day, but have diligently kept the commandment of the Lord your God:

4. And now the Lord hath given rest unto your brethren as he promised them: therefore now return ye and goe to your tents to the land of your possession, which Moses the servant of the Lord hath given you beyond Jordan.

5. But take diligent heed to do the commandment and Law which Moses the servant of the Lord commanded you: that ye love the Lord your God, and walk in all his wayes, and keep his Commandments, and cleave unto him, and serve him with all your heart, and with all your soul.

6. So Joshua blessed them, & sent them away, and they went unto their tents.

7. And upon one half of the tribe of Manasse Moses had given a possession in Bashan: and unto the other half thereof gave Joshua among their brethren on this side Jordan according to their lot: when Joshua sent them away unto their tents, and blessed them.

8. Thus he spake unto them, saying, Return with much riches unto your tents, and with a great multitude of cattle, with silver and with gold, with beasts and with men,

and with great abundance of rayment: beside the words of your enemies with you.

9. And the children of Reuben, and the children of Gad, and half the tribe of Manasse returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe into the country of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10. And when they came unto the borders of Jordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and half the tribe of Manasse, built there an altar by Jordan, a great altar to lay to.

11. And when the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and half the tribe of Manasse, have built an altar in the forefront of the land of Canaan upon the borders of Jordan at the passage of the children of Israel:

12. When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to go up to a warfare against them.

13. Then the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasse, into the land of Gadad, Phinehas the sonne of Eleazar the Priest.

14. And with him trane princes, of every chief house a prince, according to all the tribes of Israel: for every one was chief of their fathers households among the thousands of Israel.

15. And so they went unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasse, unto the land of Gilead, and spake unto them, saying,

16. Thus saith the whole Congregation of the Lord, What transgression is this that ye have transgressed against the God of Israel, to turn away this day from the Lord, in that ye have builded you an altar for to rebel this day against the Lord?

17. Have we too little for the wickedness of Peor, wherof we are not cleansed yet in this day, though a plague came upon the Congregation of the Lord?

18. Ye also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, turn to morrow he will be wroth with all the Congregation of Israel.

19. Forwithstanding, if the land of your possession be unclean, come ye over unto the land of the possession of the Lord, where, in the land of Canaan dwethen, and take possession among us: but rebel not against the Lord, nor rebel not against us in building you an altar, beside the altar of the Lord our God.

20. Did not Achan the sonne of Zerah transgress in the exorable thing, and what shall all the Congregation of Israel? and this man alone perished for his wickedness.

21. And yet the children of Reuben & the children

n Thus according to Iacob's prophesie, they were scattered thorowout the country, which God willed to this end, that his people might be instructed in the true Religion by them.

Chap. 22. 14. 15.

a After that the Israelites enjoyed the land of Canaan.  
b Which was to go armed before their brethren.  
Num. 32. 29.

Num. 32. 33.  
chap. 13. 8.

Deut. 10. 12.  
c He sheweth wherein consisteth the fulfilling of the Law.  
d He commanded them to God and prayed for them.







28 And this stone shall be a witness unto us: for it hath heard all the words of the Lord which he hath said unto us: and he shall be a witness against you at the day of the Lord.

29 Then Joshua let the people depart each man unto his inheritance.

30 And after these things, Joshua the servant of the Lord, died, being an hundred and ten years old.

31 And they buried him in the border of his inheritance in Ramoth-beseth, which is in mount Ephraim on the North side of mount Gaash.

32 And Isaac served the Lord all the

dayes of his life, and all the dayes of the Children that followed Joshua, and Isaac had knowne all the wordes of the Lord that he had said unto Israel.

33 And the bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iacob bought of the sonnes of Hamor the father of Shechem, for an hundred pieces of silver, and the children of Joseph had them in their inheritance.

34 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Phinehas his sonne, which was given him in mount Ephraim.

Gen. 50. 25.  
Exod. 13. 19.

Gen. 33. 19.

4 Ebr. Gibeab  
Phinehas.

## The booke of Iudges.

### THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing to displeasure him so much, as that he turne backe Gods loue from his Church. For now when the Israelites were carried into the land of Canaan, and sawe the truth of Gods promise performed, in field of acknowledging his great benefits, and giuing thanks for the same, they fell to most horrible oblation of Gods graces, contrary to their solemn promise made vnto Joshua, and so prouoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most euident signs by the manifestie of their state: (for he suffered them to bee most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slavery, so the intensity might seele their owne miseries, and to call vnto him and be deliuered,) so they that his mercies were for euer, he raised vp foemen to time such as should deliuer them, and when they of his mercies and grace, if they would turne to him by true repentance, And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteene in number besides Joshua, and gouerned from Joshua vnto Saul, the first King of Israel, Iotha and these vnto the time of Saul, ruled 777. yeeres. In this booke there many notable points are set forth, but two especially first, the one is that the Church of God hath her maintenance of her religion against idolatry, and superstition, which are great dangers that common wealth is in, when as God giueth not a Magistrate to rectifie his people in the practice of religion, and by true faith.

1 After Joshua was dead, Judah was constituted captaine. 6 Adoni-bezek is taken. 24 The request of Achish. 16 The children of Reuben. 28 The Canaanites are made tributaries. 35 Samson is destroyed.

2 After that Joshua was dead, the children of Israel asked the Lord, saying, Whom shall we set before us against the Canaanites, to fight first against them?

3 And the Lord sayde, Iudah shall goe by: beholde, I haue giuen the land into his hand.

4 And Iudah sayde vnto Simeon his brother, Come up with mee into my lot, that wee may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

5 Then Iudah went vp, and the Lord deliuered the Canaanites in the hands of Iudah, and they slew of them in Bezek ten thousand men.

6 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

7 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands, and of his feet.

8 And Adoni-bezek said, Seventy kings

had the thumbs of their hands, and of their feet cut off, gathered bread vnder my table: as I haue done, so shall they reward me: so they brought him to Jerusalem, and there he died.

9 (Now the children of Iudah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and had set the city on fire.)

10 And afterward also the children of Iudah went downe to fight against the Canaanites that dwelt in the mountaine, and in the South, and in the lowe country.

11 And Iudah went against the Canaanites, that dwelt in Bethim, which was their strong hold: and they slew it, and they slew Shephai, and Athai, and Gathai.

12 And from thence he went to the inhabitants of Debir, and the name of Debir in old times was Kirjath-sepher.

13 And Caleb sayde, he that smiteth Kirjath-sepher, and taketh it, euen to him will I giue Achish my daughter to wife.

14 And Othniel the sonne of Kenaz, Calebs younger brother, tooke it: to whom hee gaue Achish his daughter to wife.

15 And when he came to him, he mounted him to aske of her father a field: and shee lighted off her ass, and Caleb said vnto her, What wilt thou?

e Which was afterward built againe and possessed by the Jebusites, 2 Sam. 5. 6.

16 These three were giants, and the children of Anak.

g Reade Ios. 15. 18.





12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, even the gods of the people that were round about them, and bowed unto them, and provoked the Lord to anger.

13 So they forsooke the Lord, and served Baal and Ashtaroth.

14 And the wrath of the Lord was kindled against Israel, and hee delivered them into the hands of Idozers, and spoiled them, and he sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 Wherefore they went out, the hand of the Lord was sore against them, as the Lord had said, & as the Lord had sworn to say: so he punished them sore.

16 Therefore standing, the Lord rayled by Judges, which delivered them out of the hands of their oppressors.

17 But yet they would not obey their Judges: for they went a whoring after other gods, & worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them by Judges, the Lord was with the Judge, and delivered them out of the hands of their enemies all the dayes of the Judges, (for the Lord had compassion of their groanings, because of them that oppressed them and tormented them)

19 Yet when the Judge was dead, they returned, and did worse then their fathers, in following other gods, to serve them and worshipped them: they ceased not from their owne iniquities, nor from their rebellious way.

20 Therefore the wrath of the Lord was kindled against Israel, and hee said, Because this people hath transgressed my covenant, which I commanded their fathers, and hath not obeyed my voice.

21 Therefore will I no more cast out before them any of the nations, which Joshua left when he died.

22 That though they I may procure Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and drove them not out immediately, neither delivered them into the hands of Joshua.

CHAP. III.

1 The Canaanites were left to trie Israel 9 Othniel delivered Israel. 21 Ehud killeth king Eglon. 31 Shamgar killeth the Philistines.

These now are the nations which the Lord left, that hee might procure Israel by them (even as many of Israel as had not known all the warres of Canaan.

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew not)

3 Five princes of the Philistines, and all the Canaanites, and the Edonians, and the Hittites that dwelt in mount Lebanon, from mount Baal-hermon untill one come

to Hamath.

4 And these remained to plague Israel by them, to wit, whether they would obey the commandments of the Lord, which hee commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

6 And they took their daughters to be their wives, and gave their daughters to their sonnes, and served their gods.

7 So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and served Baalim, and Ashtaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hands of Chushan-rishathaim King of Aram-naharaim, and the children of Israel served Chushan-rishathaim eight yeres.

9 And when the children of Israel cried unto the Lord, the Lord stirred up a saviour to the children of Israel, and hee saved them, even Othniel the sonne of Kenaz, Gileads younger brother.

10 And the spirit of the Lord came upon him, and hee judged Israel, and hee went out to warre: and the Lord delivered Chushan-rishathaim King of Aram into his hand, and his hand prevailed against Chushan-rishathaim.

11 So the land had rest fourtie yeres, and Othniel the sonne of Kenaz died.

12 Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord & strenghtened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And hee gathered unto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the cite of palme trees.

14 So the children of Israel served Eglon King of Moab eightene yeres.

15 But when the children of Israel cried unto the Lord, the Lord stirred them up a saviour, Ehud the sonne of Gera, the sonne of Jemini, a man layne of his right hand: and the children of Israel sent a present by him unto Eglon King of Moab.

16 And Ehud made him a dagger with two edges, of a cubit length, and hee did steele it under his raiment upon his right thigh.

17 And hee presented the gift unto Eglon King of Moab (and Eglon was a very fat man)

18 And when hee had now presented the present, hee sent away the people that bare the present,

19 But he turned againe from the quarters, that were by Gilgal, and said, I have a secret errand unto thee, O King. And hee kept silence: and all that stood about him, went out from him.

20 Then Ehud came unto him, (and hee sat alone in a Summer parter, which hee had) and Ehud said, I have a message unto

c Contrarie to Gods commandment, Deu. 7. 1.

d Trees or wood, erected for idola. trie.

e Or, Mesopotamia.

e He was stirred up by the Spirit of the Lord, f Syria.

f That is, vnder Iosias, and eight vnder Othniel.

g So that the enemies of Gods people have no power over them, but by Gods appointment.

h Or, Benjamin. i Or, left handed.

h Or, caused a dagger to be made.

h Or, as some read, from the places of holes. i Till all be departed.

unto thee from God. Then hee arose out of his throne.

21 And Ehud put forth his left hand, andooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the blood came out.

23 Then Ehud gaue him out into the porch, and shut the doores of the parlour vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlour were locked, they said, Surely hee doeth his easement in his Summer chamber.

25 And they taried till they were ashamed: and seeing he opened not the doores of the parlour, theyooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped, while they taried, and was thrust the quarries, and escaped vnto Bethra.

27 And when he came home, hee blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said hee vnto them, Follow me: for the Lord hath deliuered your enemies, even Moab into your hand. So they went downe after him, andooke the passages of Iordan toward Moab, and suffered not a man to passe oner.

29 And they slew of the Moabites the same time about ten thousand men, all I fed men, and all were warriors, and there escaped not a man.

30 So Moab was subdued that day vnder the hand of Israel: and the land had rest fourescore yeeres.

31 And after him was Shamgar the sonne of Anath, which slew of the Philistines six hundred men with an oxe goad, and he also deliuered Israel.

CHAP. II.

1 Israel sinned, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

And the children of Israel began againe to doe wickedly in the sight of the Lord, when Ehud was dead.

2 And the Lord tooke them into the hand of Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in the house of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for hee had nine hundred charrets of yron, and thentie yeeres he had vexed the children of Israel very sore.)

4 And at that time Deborah a prophetesse the wife of Lapidoth iudgeth Israel.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah & Beth-el in mount Ephraim, and the children of Israel came vnto her for iudgement.

6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali.

And said vnto him, Hath not the Lord God of Israel commanded, saying, So and so, toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the I Kithon Sisera, the captaine of Iabins armie with his charrets, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt go with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this iourney that thou takest, shall not bee for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh, and he went vp on his feete with ten thousand men, and Deborah went vp with him.

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, was departed from the Kenites, and pitched his tent vntill the plaine of Zaanan, which is by Kedesh.

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charrets, even nine hundred charrets of yron, and all the people were with him from Harosheth of the Gentiles, vnto the river Kithon.

14 Then Deborah said vnto Barak, Arise: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee: so Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charrets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charret, and fled away on his feete.

16 But Barak pursued after the charrets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

17 When Sisera fled away on his feete to the tent of Iael the wife of Heber the Kenite: (for peace was betwene Iabin the king of Hazor, and betwene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, shee couered him with a mantle.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened a bottle of milke, and gaue him drinke, and couered him.

20 Again, hee said vnto her, Stand in the doore of the tent, & when any man doeth come and enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael rebuers wife took a mallet of the tent, andooke an hammer in her hand, and went softly vnto him, and smote the

Or, hall.

Ebr. he conuerteth his feete.

Or, caused the trumpet to be blowne, Num. 10. 3.

Or, strong and bigge bodied.

Ebr. humbled. k Meaning, the Israelites.

l So that it is not the number, nor the meanes that God regardeth, when he wil get the victorie.

Ebr. added, or continued to doe euill.

a There was an other Iabin, who Iohn killed, & burnt his citie Hazor, Iosh. 11. 13.

b That is, in a wood or strong place.

c My spirit of prophesie, restoring of controuersie, and declaring the will of God.

And

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the nalle into his temples, and fastened it into the ground, (for he was fast allcye, and weary) and so he died.

22 And Deborah, as Barak pursued after Sisera, Jael came out to meete him, and said unto him, Come, and I will shew thee the man whom thou seekst: and when he came into her tent, behold, Sisera lay dead, and the nalle in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, untill they had destroyed Jabin king of Canaan.

#### CHAP. V.

1 The song and thanksgiving of Deborah and Barak, after the victory.

Then sang Deborah, and Barak, the sonne of Abinon the same day, saying,

2 Praise ye the Lord for the avenging of Israel, and for the people that offered themselves willingly.

3 Heare ye kings, hearken ye princes: I even I will sing unto the Lord: I will sing psalme unto the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heavens rained, the cloudes also dropped water.

5 The mountaines melted before the Lord, as did that Sinai before the Lord God of Israel.

6 In the dayes of Shamgar the sonne of Anath, in the dayes of Jael the high wayes were unoccupied, and the travellers walked through bywayes.

7 The towne were not inhabited: they decayed, I say, in Israel, untill I Deborah came up, which role up a mother in Israel.

8 They chose new gods: then was warre in the gates. Alas there a shield or spear seeme among foure thousand of Israel.

9 Spine heart is set on the gouernours of Israel, and on them that are willing among the people: maye ye the Lord.

10 Speake ye that ride on white asses, ye that dwell by Siddin, and that walke by the way.

11 For the noise of the archers appeied among the drawres of water: there shall they rehearse the righteousness of the Lord, his righteousness of his towne in Israel: then did the people of the Lord go downe to the gates.

12 Up Deborah, by, arise, & sing a song: arise Barak, and lead: thy captiuitie captiue, thou sonne of Abinon.

13 For they that remaine, haue domination ouer the mightie of the people: the Lord hath giuen mee dominion ouer the strong.

14 Of Ephraim their root arose against Amalek: and after thee, Ben-iamin shall fight against the people, O Amalek: of Gad came rulers, & of Zabulon they that handled the pen of the writer.

15 And the Princes of Issachar were with Deborah, and Issachar, and also Ba-

rak: he was set on his feet in the halley: for the diuisions of Reuben were great thoughts of heart.

16 Altho abode then among the shep-folds, to heare the blearing of the flockes: for the diuisions of Reuben were great thoughts of heart.

17 Gilead abode beyond Jordan: and why dorh Dan remaine in ships: Aher late on the sea shore, and taried in his decayed places.

18 But the people of Zabulon and Naphtali haue leoparded their liues into the death in the hie places of the field.

19 The kings came and fought: then fought the kings of Canaan in Canaan by the water of Megiddo: they receiued no gaine of money.

20 They fought from heauen, even the stars in their courses fought against Sisera.

21 The riuier Kishon swept them away, that ancient riuier the riuier Kishon. O my soule, thou hast marched valiantly.

22 Then were the horse bootes broken with the oft beating together of their mightie men.

23 Curse ye Meroz: (sayd the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Jael the wife of Heber the Kenite shall be blessed above other women: blessed shall she be above women dwelling in tents.

25 She asked water, & she gaue him milke: she brought forth a butter in a lordly dish.

26 She put her hand to the nalle, and her right hand to the workmans hammer: with the hammer smote the Sisera: she smote off his head, after he had wounded and pierced his temples.

27 He boten him downe at her feete, he fell downe, & lay still: at her feete he boten him downe, and fell: and when he had smite downe, he lay there dead.

28 The mother of Sisera looked out at a window, and cryed thow art the latteste, why is his charret so long a coming: why tary the wheeles of his charets?

29 Her wise Ladies answered her: Yea, shee answered her selfe with her owne words.

30 Want they not gotten, and they diuide the spoyle: euery man hath a maid or two. Sisera hath a pray of diuers coloured garments, a praye of lunny colours made of needie worke: of diuers colours of needie worke on both sides, for the cheefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the sunne when he riseth in his might. And the land had rest foure yeeres.

#### CHAP. VI.

1 Israel oppressed of the Midianites for their wickednesse. 2 A Gideon is sent to be their deliuerer. 37 He asketh a signe.

A freetward the children of Israel committed wickednesse in the light of the Lord, & the Lord gaue them into the handes of Midian seven yeeres.

2 And the hande of Midian prevailed against

m They marvelled that they came not ouer Jordan to helpe them.

n She reproveth all them that came not to helpe their brethren in their necessitie.

o Either by beating of the sea, or by mining.

p They wan nothing, but lost all.

q As a besome doeth the filth of the house.

r It was a citie neere Tabor where they fought.

f Some reade churned milke in a grex cup.

t Ebr. destroyed.

|| Or, forte.

t That is, thee comforted herselfe.

u Because he was cheefe of the armie.

x Shall growe daily more and more in Gods fauour.

# Israel oppressed, Gideon and the Angel.

# Judges.

# Gideon destroyeth Baal.

For feare of the Midianites, they fled into the denmes of the mountains.

Or, of Kedem.

b Euen almost the whole countrey.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him,

2 Kings. 17. 35.  
38. Hie. 10. 2.

Or, to prepare his flight.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yec the children of God haue a true faith, whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue giuen thee: Or, familie.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

against Israel, \* and because of the Midianites the children of Israel made them dens in the mountains, and came, and strong holdes.

3 When Israel had sown, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them,

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto Azrah, and left no food for Israel, neither sheepe, nor ore, nor ass.

5 For they went vp, and their cattel, and came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouersished by the Midianites: therefore the children of Israel cryed vnto the Lord.

7 And when the children of Israel cryed vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: feare not the gods of the Amorites in whose land you dwell: but you haue not obeyed my voyce.

11 And the Angel of the Lord came, & sat vnder the oke which was in Ophrah, that pertained vnto Joash the father of the Gertes, and his sonne Gideon threshed wheate by the winnepsell, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, \* Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and sayde, Did not the Lord bring vs out of Egypt: but now the Lord hath forsaken vs, and deliuered vs into the hande of the Midianites.

14 And the Lord looked vpon him, and sayd, See in this thy might, and thou shalt saue Israel out of the handes of the Midianites: haue I not sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel? beholde, my father is poore in Samsech, and I am the least in my fathers house.

16 Then the Lord sayd vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, until I come vnto thee, and bring mine offering, and lay it before thee. And he sayd, I will tarie until thou come againe.

19 Then Gideon went in, and made

crable a kiln, and unleaueued bread of an Ephah of flour, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the ore, and burnt it.

20 And the Angel of God said vnto him, Take the flesh & the unleaueued bread, and lay them vpon the stone, and poure out the broth: and he did so.

21 And when the Angel of the Lord put forth the end of the staffe that hee held in his hande, and touched the flesh and the unleaueued bread: and there arose by fire out of the stone, and consumed the flesh and the unleaueued bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then sayde, Alas, my Lord God: for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, Jehouah shalom: vnto this day it is in Ophrah, of the father of the Gertes.

25 And the same night the Lord sayd vnto him, Take thy fathers yong bullocke, and another bullocke of seuen yeeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideon tooke tenne men of his seruants, and did as the Lord haue him: but because he feared to doe it by day for his fathers household, and the men of the citie, he did it by night.

28 And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the altar that was made.

29 Therefore they layde one to another, What hath done this thing? and when they inquired and asked, they sayd, \* Oweene the sonne of Joash hath done this thing.

30 Then the men of the citie layde vnto Joash, Being out thy sonne, that hee may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Joash said vnto all that stood by him, Will ye plead Baals cause? or will ye plead mine? he that will contend for him, let him die by the morning. If he be God, let him plead for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Jerubbahal, that is, Let Baal please for himselfe, because hee hath broken downe his altar.

33 Then all the Midianites and the Amalekites and they of the East, were gathered together, and went and pitched in the valley of Israel.

34 But the spirit of the Lord came vpon Gideon

a Of the  
reade  
36.

i By the  
of God  
in the  
Helias, 1. King  
18. 38.

Exod. 33. 20.  
chap. 13. 12.

Or, the  
of peace.

k That is  
Chaldean  
reth, sed  
yeeres.

l Which  
about Baal.

m Men  
for Baal  
was kept  
offerings  
Baal.

n Thus  
to iustifi  
that are  
of Gods  
though  
multitud  
against

28. ch. 13.



35. And he sent messengers throughout all the land, which also was lounded with him, and he sent messengers unto Acher, and to Sechim, and to Shaphan, and they came up to meet him.

36. And when Acher came unto him, he said unto him, I am thy servant, as thou hast said.

37. Behold, I will put a fleece of wool in the threshing place: if the dew come on the fleece only, and it be dry upon all the earth, then shall Acher say, that thou wilt save Israel by mine hand, as thou hast said.

38. And in the morning he set his servants on the mountain, to smite the fleece together, and having the dew out of the fleece, and filled a bough of water.

39. And in the morning he set his servants on the mountain, to smite the fleece together, and having the dew out of the fleece, and filled a bough of water.

40. And when he saw that the dew was dry upon the fleece only, and there was dew on all the ground.

41. And when he saw that the dew was dry upon the fleece only, and there was dew on all the ground.

42. And when he saw that the dew was dry upon the fleece only, and there was dew on all the ground.

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69. And when he saw that the dew was dry upon the fleece only, and there was dew on all the ground.

70. And when he saw that the dew was dry upon the fleece only, and there was dew on all the ground.

7. When the Lord gave unto Gideon, by these three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8. So the people took radishes & with them, and their trumpets, and he sent all the rest of Israel, every man unto his tent, and retained for these hundred men: and the host of Midian was beneath him in a valley.

9. And the same night the Lord said unto him, Arise, & get thee down into the host: for I have delivered it into thine hand.

10. But if thou fear to go down, then take thou with thee thy servant, down to the host.

11. And thou shalt hearken unto what they say, and so shall thine hand be strong to go down into the host. Then went he down, and Gideon his servant unto the outside of the souldiers that were in the host.

12. And the Midianites, and the Amalekites, and all they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13. And when Gideon was come, behold, a man told a dream unto his neighbour, and said, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled from a bough into the host of Midian, and came unto a troop, and smote it that it fell, and overthrew it, that the tent fell down.

14. And his fellow answered, said, This is nothing else save the word of Gideon the sonne of Joash a man of Israel: for into his hand hath God delivered Midian and all the host.

15. And when Gideon heard the dream, he told, and the interpretation of the same, he was wakened, and returned unto the host of Israel, and said, Thy God for the Lord hath delivered into your hand the host of Midian.

16. And he divided the three hundred men into three bands, & gave every man a trumpet in his hand with empty pitchers, and lamps within the pitchers.

17. And he said unto them, Look on me, and doe likewise, when I come to the side of the host, even as I doe, so doe you.

18. And when I blow with a trumpet and all that are with me, blow ye with trumpets also on every side of the host, and say, For the Lord, and for Gideon.

19. So Gideon & the hundred men that were with him, came unto the outside of the host, in the beginning of the middle watch, and they raised up the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20. And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands, to blow withall: and they cried, The sword of the Lord, and of Gideon.

21. And they stood, every man in his place round about the host: and all the host leaped, and cried, and fled.

That is, the one and thirtie thousand, and seven hundred, see verse 3.

And 6, Ebr. in their hands.

For, encouraged.

Thus the Lord by divers means doeth strengthen him that he faint not in so great an enterprise.

For, encouraged.

Thus the Lord by divers means doeth strengthen him that he faint not in so great an enterprise.

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For, encouraged.

CHAP. VII.

1. The Lord commanded Gideon to send away a great part of his company. 2. The Midianites are discomfited by a wonderful sign. 3. Gideon and Zeob are slain.

1. When Jerubbaal (who is Gideon) rose up early, and all the people that were with him, and pitched beside the well of Harod, so that the host of the Midianites was on the floodside of them in the valley by the hill of Seboim.

2. And the Lord said unto Gideon, The people that are with thee, are too many for me, to give the Midianites into their hands, lest Israel make their name against me, and say, Gideon hath slain me.

3. Now therefore proclaim in the audience of the people, and say, Altho his time is come, yet he is not yet come, and depart early from among them. And there remained of the people which were in mount Seboim, two and threescore thousand: ten thousand remained.

4. And the Lord said unto Gideon, The people are yet too many, bring them down into the water, and I will try them for thee there: and of whom I say unto thee, This man shall go with thee, the same shall go with thee: and of whomsoever I say unto thee, This man shall not go with thee, the same shall not go.

5. So he brought down the people into the water. And the Lord said unto Gideon, As many as lap the water with their tongues, as a dogge lappeth, them put by themselves, and every one that shall bowe downe his knees to drink, put him down.

6. And the number of them that lapped by putting their hands to their mouths, were three hundred men: but all the remnant of the people kneeled downe upon their knees to drink water.

7. When the Lord gave unto Gideon, by these three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8. So the people took radishes & with them, and their trumpets, and he sent all the rest of Israel, every man unto his tent, and retained for these hundred men: and the host of Midian was beneath him in a valley.

9. And the same night the Lord said unto him, Arise, & get thee down into the host: for I have delivered it into thine hand.

10. But if thou fear to go down, then take thou with thee thy servant, down to the host.

11. And thou shalt hearken unto what they say, and so shall thine hand be strong to go down into the host. Then went he down, and Gideon his servant unto the outside of the souldiers that were in the host.

12. And the Midianites, and the Amalekites, and all they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13. And when Gideon was come, behold, a man told a dream unto his neighbour, and said, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled from a bough into the host of Midian, and came unto a troop, and smote it that it fell, and overthrew it, that the tent fell down.

14. And his fellow answered, said, This is nothing else save the word of Gideon the sonne of Joash a man of Israel: for into his hand hath God delivered Midian and all the host.

15. And when Gideon heard the dream, he told, and the interpretation of the same, he was wakened, and returned unto the host of Israel, and said, Thy God for the Lord hath delivered into your hand the host of Midian.

16. And he divided the three hundred men into three bands, & gave every man a trumpet in his hand with empty pitchers, and lamps within the pitchers.

17. And he said unto them, Look on me, and doe likewise, when I come to the side of the host, even as I doe, so doe you.

18. And when I blow with a trumpet and all that are with me, blow ye with trumpets also on every side of the host, and say, For the Lord, and for Gideon.

19. So Gideon & the hundred men that were with him, came unto the outside of the host, in the beginning of the middle watch, and they raised up the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20. And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands, to blow withall: and they cried, The sword of the Lord, and of Gideon.

21. And they stood, every man in his place round about the host: and all the host leaped, and cried, and fled.

Some read, a trembling noise of barley bread, meaning that one of no reputation should make their great army to tremble.

Or, gave God thanks, as it is in the Chaldee text.

Or, firebrands.

These weak means God used to signify that the whole victorie came of him.

That is, the victorie shalbe the Lords, and Gideon his servant,

Shall destroy the enemies.

He broke their army.

2/a. 9.4.

1 The Lord caused the Midianites to kill one another.

2 And the Lord said unto Gideon,

3 And the Lord said unto Gideon,

4 And the Lord said unto Gideon,

5 And the Lord said unto Gideon,

6 And the Lord said unto Gideon,

7 And the Lord said unto Gideon,

8 And the Lord said unto Gideon,

9 And the Lord said unto Gideon,

10 And the Lord said unto Gideon,

11 And the Lord said unto Gideon,

12 And the Lord said unto Gideon,

13 And the Lord said unto Gideon,

14 And the Lord said unto Gideon,

15 And the Lord said unto Gideon,

16 And the Lord said unto Gideon,

17 And the Lord said unto Gideon,

18 And the Lord said unto Gideon,

19 And the Lord said unto Gideon,

20 And the Lord said unto Gideon,

21 And the Lord said unto Gideon,

22 And the Lord said unto Gideon,

23 And the Lord said unto Gideon,

24 And the Lord said unto Gideon,

25 And the Lord said unto Gideon,

26 And the Lord said unto Gideon,

27 And the Lord said unto Gideon,

28 And the Lord said unto Gideon,

29 And the Lord said unto Gideon,

30 And the Lord said unto Gideon,

31 And the Lord said unto Gideon,

32 And the Lord said unto Gideon,

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37 And the Lord said unto Gideon,

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42 And the Lord said unto Gideon,

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45 And the Lord said unto Gideon,

46 And the Lord said unto Gideon,

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49 And the Lord said unto Gideon,

50 And the Lord said unto Gideon,

51 And the Lord said unto Gideon,

52 And the Lord said unto Gideon,

53 And the Lord said unto Gideon,

54 And the Lord said unto Gideon,

55 And the Lord said unto Gideon,

56 And the Lord said unto Gideon,

57 And the Lord said unto Gideon,

58 And the Lord said unto Gideon,

59 And the Lord said unto Gideon,

60 And the Lord said unto Gideon,

23 And the three hundred chose with trumpets, and the Lord was with Gideon upon his neighbour, and upon all the host: so the host fled to Beth-barah in Zererah, and to the border of Ephraim, unto Beth-barah.

24 And the men of Ephraim gathered together out of the house of their father, and out of all Ephraim, and they were after the Ephraimites.

25 And Gideon sent messengers unto all mount Ephraim, saying, Come downe against the Ephraimites, and take before them the waters unto Beth-barah, and Jordan. Then all the men of Ephraim gathered together, and took the waters unto Beth-barah and Jordan.

26 And there chose three hundred of the Ephraimites, Dab and Zeb, and slew Dab upon the rocks Dab, and slew Zeb as the winepress of Zeb, and pitched the Ephraimites, and brought the heads of Dab and Zeb to Gideon beyond Jordan.

27 And Gideon sent messengers unto Ephraim, saying, Who appeareth here? and he said, Gideon.

28 And Gideon said unto Ephraim, Who appeareth here? and he said, Gideon.

29 And Gideon said unto Ephraim, Who appeareth here? and he said, Gideon.

30 And Gideon said unto Ephraim, Who appeareth here? and he said, Gideon.

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51 And Gideon said unto Ephraim, Who appeareth here? and he said, Gideon.

52 And Gideon said unto Ephraim, Who appeareth here? and he said, Gideon.

53 And Gideon said unto Ephraim, Who appeareth here? and he said, Gideon.

And the Lord was with Gideon upon his neighbour, and upon all the host: so the host fled to Beth-barah in Zererah, and to the border of Ephraim, unto Beth-barah.

And the men of Ephraim gathered together out of the house of their father, and out of all Ephraim, and they were after the Ephraimites.

And Gideon sent messengers unto all mount Ephraim, saying, Come downe against the Ephraimites, and take before them the waters unto Beth-barah, and Jordan.

Then all the men of Ephraim gathered together, and took the waters unto Beth-barah and Jordan.

And there chose three hundred of the Ephraimites, Dab and Zeb, and slew Dab upon the rocks Dab, and slew Zeb as the winepress of Zeb, and pitched the Ephraimites, and brought the heads of Dab and Zeb to Gideon beyond Jordan.

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And Gideon said unto Ephraim, Who appeareth here? and he said, Gideon.

a They began to caull, because he had the glory of the victory.

b Which haue slaine two princes, Oreb and Zeeb.

c This last act of the whole tribe is more famous, then the whole enterprise of one man of one family.

d Or, some small portion. *1 Ebr. that are at my side.*

e Because thou hast overcome an handfull, thinkest thou to haue overcome the whole? *1 Ebr. beate in pieces.*

f Having gotten the victory.

g A cite Eastward beyond Jordan.

It is the middle where the any death is.

1 Ebr. that are at my side.

1 Ebr. that are at my side.

1 Ebr. that are at my side.

1 Ebr. that are at my side.

1 Ebr. that are at my side.

1 Ebr. that are at my side.

1 Ebr. that are at my side.

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1 Ebr. that are at my side.

1 Ebr. that are at my side.

1 Ebr. that are at my side.

1 Ebr. that are at my side.

That is, such  
things as were  
done to the  
Tabernacle.  
Of which, see  
Exod. 25.  
and 1 Sam. 6.  
1. & chap. 17. 6.

Which city  
belonged to the  
house of the  
king.

That is, that  
city which they  
had bought them-  
selves by coun-  
sell.

They were  
men of God,  
and so called to  
be called by  
him they had  
received in great  
faith.

Top of the  
hill, which  
was for the at-  
tending of the  
king.

Of your kin-  
dred by my mo-  
ther's side.

Which follows  
the words of  
the king.  
That is, that  
city which they  
had bought them-  
selves by coun-  
sell.

Which was  
the house of  
the king, which  
was the place  
where he collect-  
ed the taxes of  
the land.

27 And Edeon made an Ephod there, and put it in Daphn his city: and all Israel went a whoring there after it; which was the destruction of Edeon & his house.

28 This was Edeon's house of love, because the children of Israel, so that they left up their heads no more: and the country was in quietness forty years in the days of Edeon.

29 Then Jerubbaal the sonne of Joash went and dwelt in his own house.

30 And Edeon had seventy sonnes & begotten of his body: for he had many wives. 31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Edeon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Daphn, of the father of the Amozites.

33 Now when Edeon was dead, the children of Israel turned away, and went a whoring after Baalim, and made a Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had delivered them out of the hands of all their enemies on every side.

35 Therefore, I shewed they mercede on the house of Jerubbaal, of Edeon, according to all the good which he had shewed unto Israel.

## CHAP. IX.

1 Abimelech reproveth the king done, and putteth his brethren to death. 7 Iotham propoeth a parable. 23 Heard between Abimelech and the Shechemites. 24 Gaal conspireth against him, and is overcome. 33 Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the familie, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the sonnes of Jerubbaal, which are thienty persons, reigne over you, either that one reigne over you? Remember also, that I am your bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moved to follow Abimelech: for they say, he is our brother.

4 And they gave him seventy pieces of silver out of the house of Baal-berith, wherewith Abimelech hired him and light fellows, which followed him.

5 And he went unto his fathers house at Daphn, and slew his brethren the sonnes of Jerubbaal, about seventy persons upon one stone: yet Joash the youngest sonne of Jerubbaal was left: for he was in the house.

6 And all the men of Shechem gathered together with all the house of Shillo, and came and made Abimelech king in the plain, where the stone was erected in Shechem.

7 And when they told it to Iotham, he

went and stood in the toppe of mount Gerizim, and lift up his voice, and cryed, and said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 The trees went forth to anoint a king over them, and layde unto the olive tree, Reigne thou over vs.

9 But the olive tree sayde unto them, Should I leave my earnest, wherewith by me they honour God and man, and go to advance me above the trees?

10 Then the trees sayd to the figge tree, Come thou, and be king over vs.

11 But the figge tree answered them, Should I forsake my sweetnesse, and my good fruit, and go to advance me above the trees?

12 Then sayd the trees unto the Cane, Come thou, and be king over vs.

13 But the Cane sayd unto them, Should I leave my wine, wherewith I cheer God and man, and go to advance me above the trees?

14 Then said all the trees unto the bramble, Come thou, and reigne over vs.

15 And the bramble sayd unto the trees, If ye will indeed anoint me king over you, come, and put your trust under my shadow: and if not, the fire shall come out of the bramble, and consume the cedars of Lebanon.

16 Now therefore, if ye doe truly and uncorruptly to make Abimelech king, and if ye have dealt well with Jerubbaal and with his house, and have done unto him according to the delivering of his hands,

17 For my fathers sould, for you, and adventured his life, and delivered you out of the hands of Philistim.

18 And ye are risen up against my fathers house this day, and have slaine his children about seventy persons upon one stone, and have made Abimelech the sonne of his maid-servant, king over the men of Shechem, because he is your brother.

19 If ye then have dealt truly and purely with Jerubbaal, and with his house this day, then I rejoyce in with Abimelech, and let him rejoyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem, and the house of Shillo: also let a fire come forth from the men of Shechem, and from the house of Shillo, and consume Abimelech.

21 And Iotham ran away, and fled, and went unto Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three years over Israel.

23 But God sent an evil spirit between Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech.

24 That the cruelty toward the seventy sonnes of Jerubbaal and their blood might come and bee layde upon Abimelech their brother, which had slaine them, and upon the men of Shechem, which had ayded him to kill his brethren.

c By this parable he declareth, that those that are not ambitious, are most worthy of honour & that the ambitious will be their honour both to their owne destruction and others.

Or, shall be or brier.

f Abimelech shall destroy the nobles of Shechem,

† Ebr. he cast his life farre from him.

g That he is your king, and you have sinned at it.

h Because the people consented with the king in shedding innocent blood, therefore God destroyed both the one and the other.

25 So the men of Shechem set men in wait for him in the tops of the mountains: who robbed all that passed that way by the: and it was told Abimelech.

26 Then Gaal the sonne of Eber came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the fields, and gathered in their grapes, and trode them, and made merry, and went into the house of their gods, and did as a feaster, and called Abimelech.

28 Then Gaal the sonne of Eber said, who is Abimelech? and who is Shechem, that we should feare him? Is hee not the sonne of Jerubbaal? and Zebul is his officer: Serue rather the men of Hamor the father of Shechem: for why should we feare him?

29 How would God this people were under mine hand: then would I put away Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 And when Zebul the ruler of the city heard the words of Gaal the sonne of Eber, his wrath was kindled.

31 Therefore he sent messengers unto Abimelech, saying, Behold, Gaal the sonne of Eber and his brethren be come to Shechem, and behold, they haue fortified the city against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And rise early in the morning as soone as the sunne is up, and assault the city: and when hee and the people that is with him, shall come out against thee, do to him: what thou canst.

34 So Abimelech rose up, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Eber went out, and stood in the entring of the gate of the cite: And Abimelech rose up, and the folke that were with him, from lying in wait.

36 And when Gaal saw the people, hee sayd to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul sayd unto him, The shadowe of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and sayd, See there come folke downe & by the middle of the land, and another band cometh by the way of the plaine of Shechem.

38 Then sayd Zebul vnto him, Where is now thy mouth, that sayd, Who is Abimelech, that we should feare him? Is not this the people that thou hast despised? See our nowe, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, and many were hurt, wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Armon;

and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And on the morrow, the people went out into the field: which was told Abimelech.

43 And he took the people, and diuided them into three bands, and layd wait in the fields, and looked, and behold, the people were come out of the cite, and he rose by against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed toward, and stood in the entring of the gate of the cite: and the two other bands ran vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the city all that day, he took the city, and slew the people that was therein, and destroyed the city, and towre: left in it.

46 And when all the men of the towre of Shechem heard it, they rushed into the hold of the house of the god: Berith.

47 And it was told Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gave him by to mount Gatmon, hee and all the people that were with him: and Abimelech rose aces with him, and cut downe boughs of trees, and took them, and bare them on his shoulder, and sayd vnto the folke that were with him, Behold haue ye seene me do, make haste, and do like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire with them: so all the men of the towre of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Tedy, and beliggd Tedy, and took it.

51 But there was a strong towre within the cite, and thither fled all the men and women, and all the chiefe of the cite, and shut it to them, and went by to the top of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the towre, to set it on fire.

53 But a certaine woman cast a piece of a millstone vpon Abimelechs head, & brake his braine pan.

54 Then Abimelech called hastily his page that bare his harness, and sayde vnto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his page thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rended the wickednes of Abimelech, which he did vnto his father, in slaying his seventy brethren.

57 Also the wickednes of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Jotham the sonne of Jerubbaal.

#### CHAP. X.

2 Tola dieth. 3 Tola also dieth. 7 The Israelites are punished for their sinnes. 10 They set up a new god, 12 and hee bane prynces in them.

i Before they were afraid of Abimelechs power, and durst not go out of the cite.

k Braggingly, as though he had bene present, or to his captaine Zebul.

l Ebr, craftily.

† Ebr, what thou hand can finde.

l Thou art afraid of a shadow.  
† Ebr, by the name.  
† Or, charmers.

m As their captaine.



After Abimelech there arose to defend the house of I Dabba, a man of Issachar, which dwelt in Ephraim in mount Ephraim.

2 And he deluged Israel there and thenceforth, a sign, and was buried in Ephraim.

3 And after him arose Japh the Gileadite, and judged Israel two and twentieth years.

4 And he had thirty concaves that rode on thirty asse colles, and they had thirty cities, which are called Japhoth-aiir unto this day, and are in the land of Gilead.

5 And Japh died, and was buried in Rammon.

6 And the children of Israel brought victuals againe in the sight of the Lord, and served Baalim and Ashtaroth, and the gods of Hamon, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsooke the Lord, and served not him.

7 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon:

8 Who from that yeere began and oppressed the children of Israel eighteen yeeres, even all the children of Israel that were beyond Jordan, in the land of the Amorites, which is in Gilead.

9 Whereover, the children of Ammon went over Jordan to fight against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried unto the Lord, saying, We have sinned against thee, even because we have forsaken our stone gods, and have served Baalim.

11 And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Sidonians also, and the Amalekites, and the Moabites did oppress you, and ye cryed to mee, and I saved you out of their hands.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go, and crye unto the gods which ye have chosen: let them save you in the time of your tribulation.

15 And the children of Israel sayd unto the Lord, We have sinned: doe thou unto us whatsoever please thee: onely we pray thee to deliver us: this day.

16 Then they put away the strange gods from among them, and served the Lord: and his soule was grieved for the misery of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Bethpeh.

18 And the people and princes of Gilead sayd one to another, Whosoever will begin the battell against the children of Ammon,

the same shall bee head over all the inheritance of Gilead.

CHAP. XI.

1 Iphtah being chased away by his brethren, was after made captaine over Israel. 30 He maketh a rash vow. 31 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begate Iphtah, and Iphtah the Gileadite was a valiant man, but the sonne of an harlot.

2 And Gileads wife bare him concaves, and when the womans children were come to age, they thrust out Iphtah, and sayd unto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of Tob: and there gathered idle fellows to Iphtah, & went out with him.

4 And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to see Iphtah out of the land of Tob.

6 And they sayd unto Iphtah, Come and bee our Captaine, that wee may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and expell me out of my fathers house: how then come you unto mee now in time of your tribulation?

8 Then the Elders of Gilead sayd unto Iphtah, Therefore wee turne againe to thee now, that thou mayest goe with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Iphtah sayd unto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord give them before me, shall I be your head?

10 And the Elders of Gilead sayde to Iphtah, The Lord be witness betwene us, if we doe not according to thy word.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine over them: and Iphtah rehearsed all his wordes before the Lord in Bethpeh.

12 And when Iphtah sent messengers unto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Iphtah, Because Israel tooke my land, when they came by from Egypt, from Arnon unto Jabbok, and unto Jordan: now therefore restore those lands: quickly.

14 Yet Iphtah sent messengers againe unto the king of the children of Ammon,

15 And sayd unto him, Thus saith Iphtah, Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came by from Egypt, and walked through the wilderness unto the red Sea, then they came to Kadeth.

17 And Israel sent messengers unto the King

1 Ebr. a man of mighty force. 10 Or, vialter.

a That is, of an harlot, as verse. 1. b Where the gouernour of the country was called Tob. c Ioynd with him, as some thinke, against his brethren. d Or, ambassadours, sent for that purpose. e Men of times are constrained to desire help of them, whom before they haue refused. f Oft times thost things, which men reieck, God chuseth to doe great enterprises by.

1 Ebr. be thou heaver.

Numb. 31. 13.

1 Ebr. in peace.

Deut. 3. 9.

Numb. 30. 14. 23.

King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent unto the king of Moab, but he would not: therefore Israel abode in Cadeth.

18 Then they went thorow the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel sent messengers unto Sihon the King of the Amorites, the King of Heshbon, and Israel sayd unto him, Let us passe, wee pray thee, by thy land unto our place.

20 But Sihon consented not to Israel that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

21 And the Lord God of Israel gave Sihon & all his folke into the hands of Israel, and they smote him: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed \* all the coast of the Amorites, from Arnon unto Jabbok, and from the wilderness even unto Jordan.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Cloudst not thou possesse that which Chemosh thy god giveth thee to possesse? Go whomsoever the Lord sueth God dwelleth out before us, them will we possesse.

25 \* And art thou now farre better then Balak the sonne of Bizzay, king of Moab: did hee not strive with Israel, and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres: why didst yee not then reconer them in that space?

27 Wherefore, I have not offended thee: but thou dost me wrong to warre against me. The Lord thy Judge be iudge this day betwene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the wordes of Iphthah, which he had sent him.

29 ¶ Then the Spirit of the Lord came upon Iphthah, and he passed over to Gilead and to Danasah, and came to Jissey in Gilead, and from Jissey in Gilead hee went unto the children of Ammon.

30 And Iphthah vowed a vow unto the Lord, and sayd, If thou shalt deliver the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to mee, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphthah went unto the children of Ammon to fight against them, and the Lord delivered them into his hands.

33 And hee smote them from Aroer, even

untill thou come to Dimin, thence to the city, and so forth to the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphthah came to Jissey unto his house, behold, his daughter came out to meeete him with timbrels and daunces, which was his onely child: he had none other sonne, nor daughter.

35 And when he saw her, hee rent his clothes, and sayd, Alas my daughter, thou hast brought mee love, and art of them that trouble mee: for I have opened my mouth unto the Lord, and cannot goe backe.

36 And she sayd unto him, My father, if thou hast opened thy mouth unto the Lord, doe with mee as thou hast promised, seeing that the Lord hath avenged thee of thine enemies the children of Ammon.

37 Also she said unto her father, Do thus much for me: suffer me two moneths, that I may goe to the mountaines, and bewaile my virginity, I and my fellows.

38 And hee sayd, Goe: and hee sent her away two moneths: so shee went with her companions, and lamented her virginity upon the mountaines.

39 And after the ende of two moneths, shee turned againe unto her father, who did with her according to his vow which hee had vowed, and shee had knowne no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphthah the Gileadite, foure dayes in a yeere.

## CHAP. XII.

6 Iphthah killeth two and forty thousand Ephraimites. 8 After Iphthah succeedeth Ibzan, 11 Elon, 13 and Abdon.

¶ And the men of Ephraim gathered themselves together, and went to Mothbair and said to Iphthah, Therefore wentest thou to fight against the children of Ammon, and diddest not call us to goe with thee: wee will therefore burne thine house upon thee with fire.

2 And Iphthah said unto them, I and my people were at great strife with the children of Ammon, and when I called you, yee welcomed me not out of their hands.

3 So when I saw that yee delivered me not, I put my life in mine hands, and went upon the children of Ammon: so the Lords delivered them into mine hands. Wherefore then are yee come upon me now to fight against me?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they sayd, See Gileadites are runnagates of Ephraim: among the Ephraimites, and among the Danaites.

¶ Also the Gileadites tooke the passages of Jordan before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead sayd unto him, Art thou an Ephraimite?

Numb. 21. 13.  
and 22. 24.

Deut. 2. 36.

¶ Or, countrey.  
g He trusted them not to goe thorow his countrey.

Deut. 2. 36.

h For we ought more to beleue and obey God, then thou thinkest idole.

Numb. 22. 2.  
Deut. 23. 4.  
Iosh. 24. 9.

i Meaning, their townes.

k To punish the offender.  
l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphthah for his worthy enterprise in delivering the people, Heb. 11. 31. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the finnes of the godly do not verily extinguish their faith.

n According to the manner of the victors, come with zeale, considering the vow was full or no.

p For it was counted a shame in Israel to die without children, and therefore the rievousness was.

a After hee passed Jordan.  
b Thus saith our God, worke in us as they did against Gilead. Chap. 3. 1.

c That is, hee trusted my life, when man failed, I was not confidant in God.

d Yeremias, and others lead, and respect of others are nothing.

pharmite: if he say, Nay,  
 6 Then say they unto him, Say not so: he is a Pharisee, and he says, I will not say so: for he counts not to pronounce: then they took him, and flew him at the passages of Jordan: and there fell at that time of the Ephraimites two and foure thousand.

7 And Iphthah iudged Israel three yeere: then died Iphthah the Gileadite, & was buried in one of the cities of Gilead.

8 After him Ibsan of Beth-lehem iudged Israel,

9 Ibsa had thirtie sonnes and thirtie daughters, which he sent out, & took in thirtie daughters from abroad for his sonnes, and he iudged Israel seven yeeres.

10 Then Ibsan died, and was buried at Beth-lehem.

11 And after him Abdon the sonne of a Froilonite, and he iudged Israel ten yeere.

12 Then Elon the Scythianite died, and was buried in Ailalon in the country of Zebulun.

13 And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had foure sonnes: & thirty nephewes that rode on seventy tasse colts: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

# CHAP. XIII.

1 Israel for their wickednes is oppressed of the Philistines. 2 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice unto the Lord. 24 The birth of Samson.

At the children of Israel continued to becomme wickednes in the sight of the Lord, and the Lord delivered them into the hands of the Philistines foure yeere.

2 Then there was a man in Zoah of the family of the Danites, named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and sayd vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware: that thou drinke no wine nor strong drinke, neither eat any vncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no raiour shall come on his head: for the childe shall be a Nazarite vnto God from his birth: and he shall beginne to saue Israel out of the hands of the Philistines.

6 Then the wife came, & told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angel of God, exceeding fearefull, but I asked him not whence he was, neither told he me his name:

7 But he sayd vnto me, Beholde, thou shalt conceive & beare a sonne, and now thou shalt drinke no wine nor strong drinke, neither eat any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lord, and sayd, I pray thee, my Lord, let the man

of God, whom thou sentest come again now, vnto vs, and teach vs what we shall do vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as she sat in the field: but Manoah her husband was not with her.

10 And the wife made haste, and rais, and shewed her husband, and said vnto him, Beholde, the man hath appeared vnto me, that came vnto me to day.

11 And Manoah aroise, & went after his wife, and came to the man, & said vnto him, Art thou the man that spakest vnto the woman: and he said, Yea.

12 Then Manoah said, How let thy saying come to passe: but how that we order the childe, and do vnto him?

13 And the Angel of the Lord sayd vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eat of nothing that cometh of the vine tree: shee shall not drinke wine nor strong drinke, nor eat any vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then sayde vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill wee haue made ready a kid for thee.

16 And the Angel of the Lord sayd vnto Manoah, Though thou make me abide, I will not eat of thy bread, & if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah sayd vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord sayd vnto him, Why askest thou thus after my name, which is secret?

19 Then Manoah tooke a kidde with a meat offering, and offered it vpon a stone vnto the Lord: and the Angel did wonderfull, whyles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, & Manoah and his wife beheld it, and fell on their faces on the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was the Angel of the Lord.

22 And Manoah sayde vnto his wife, He shall surely die, because we haue kepte God.

23 But his wife sayd vnto him, If the Lord would kill vs, he would not haue receiued a burnt offering and a meat offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to strengthen him in the holte of Dan, betwene Zoah and Etyraol.

e It seemeth that, the Angel appeared vnto her wife in one day.

f He calleth him man, because he so seemed, as he was Christ, the eternall word, which at his time appointed be-came man.

g Anything forbidden by the Law.

h Shewing that hee sought not his owne honour, but Gods, whose messenger hee was.

i Or, maruailous.

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

Exod. 23: 20. chap. 6. 22.

k These graces, that we haue receiued of God, & his accepting of our obedience, are tokens of his loue toward vs, so that nothing sauereth vs.

l Or, so come vnto him at diuers times.

CHAP. XIII.

1 Samson desireth to have a wife of the Philistines. 6 He killeth a lion. 13 He propoundeth a riddle. 19 He killeth thirty. 30 His wife forsaketh him, and taketh another.

**N**OW Samson went down to Timnath, and sawe a woman at Timnath of the daughters of the Philistines.

2 And he came by & tolde his father and his mother, and sayd, I have seene a woman in Timnath of the daughters of the Philistines: now therefore giue me her to wife.

3 Then his father and his mother sayde vnto him, Is there a wife among the daughters of thy brethren, & among all my people, that thou wilt goe to take a wife of the uncircumcised Philistines? And Samson sayd vnto his father, Giue me her, for she pleasech me well.

4 But his father and his mother knewe not that it came of the Lord, that he should seke an occasion against the Philistines: for at that time the Philistines reigned ouer Israel.

5 Then went Samson and his father and his mother downe to Timnath, & came to the vineyardes of Timnath: and beholde, a yong lion roared vpon him.

6 And the spirit of the Lord came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

8 And with in a few dayes, when he returned, he to receiue her, hee went aside to see the carkets of the lyon: and beholde, there was a swaine of bees, and honey, in the body of the lion.

9 And he tooke therof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he tolde not them, that he had taken the honey out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a feast: for he sold the yong men to do.

11 And when they saw him, they brought thirty companions to be with him.

12 Then Samson sayd vnto them, I will now put forth a riddle vnto you: and if you can declare it me within seuen dayes of the feast, and finde it out, I will giue you thirty sheetes, and thirty change of garments.

13 But if yee cannot declare it me, then shall yee giue mee thirty sheetes and thirty change of garments. And they answered him, Put forth thy riddle, that wee may heare it.

14 And he sayd vnto them, Out of the eater came meate, and out of the strong came sweetnes: and they could not in three daies expound the riddle.

15 And when the seuenth day was come, they sayd vnto Samsons wife, Entice thine husband, that he may declare vs the riddle, least we burne thee and thy fathers house with fire. haue ye called vs, to spoile vs?

Is it not so?

16 And Samsons wife wept before him, and sayd, Surely thou hast me, and lovest me not: for thou hast put forth a riddle vnto the children of my people, and hast not tolde it me. And he sayd vnto her, Beholde, I haue not tolde it my father, nor my mother, and shall I tell it thee?

17 Then Samsons wife went before him seuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because shee was importunate vpon him, so shee tolde the riddle to the children of her people.

18 And the men of the city sayd vnto him the thirteenth day before the sun went downe, What art thoue then haue? and what is stronger then a lion? Then sayd he vnto the, If ye had not plowed with my beifer, yet had not found out my riddle.

19 And the spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirty men of them, and shooled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was given to his companion, whom hee had used as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxes tails. 8 The Philistines burne his father in law & his wife. 15 With the ianboue of an ass he killeth a thousand men. 19 Out of a great tooth in the saw, God gaue him water.

**A**T within a while after, in the time of Bwheat harvest, Samson visited his wife with a kid, saying, I will go in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father sayd, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her younger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson sayd vnto them, How am I more blameles then the Philistines: therefore will I do them displeasure.

4 And Samson went out, and tooke three hundred foxes, & tooke firebrands, and turned their taile to taile, & put a firebrand in the mow betwene two tailes.

5 And when hee had set the brands on fire, he sent them out into the standing corne of the Philistines, and burnt by doo the ricks and standing corne with the vineyards and olives.

6 Then the Philistines sayd, Who hath done this? And they answered, Samson the sonne in law of the Timnath, because hee had taken his wife, and giuen her to his companion. Then the Philistines came up, and burnt her and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then will I cease.

8 So he smote them hip and thigh with a mighty

z Ebr. take her for me to wife.

a Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, ver. 4.

b To fight against them for the deliuerance of Israel.

c Whereby hee had strength and boldnesse.

|| Or, so take her to his wife.

d Meaning, when he was married.

e That is, her parents or friends.

f To weare at seals, or felleme dayes.

g Or, drew neere: for it was the fourth day.

|| Or, to importune vs.

h Vnto which was my nation.

i Or, the seventh day.

k If thou hadst used the help of my wit.

l Which was the name of the cities of the Philistines.

a That is, his wife her younger sister.

b For that his fathers lawes comend he was named against to the vengeance of the Philistines.

c Or, that was reprobate gathered of Or, that of Timnath.

e So the punishment was for love of his sister, but the fear of the Lord.

f Which was the name of the cities of the Philistines.

g Or, he smote them hip and thigh with a mighty



a night's plague: then hee went and dwelt in the top of the rocke. **10** And the men of Iudah sayd, Why are ye come up unto vs? and they answered, To binde Samson are we come up, and to doe to him as he hath done to vs.

**11** Then three thousand men of Iudah went in the top of the rocke againe, and sayd to Samson, Answerest thou not that the Philistines are rulers ouer vs? and these things then hast thou done thus vnto vs? And he answered them, As they did vnto mee, so haue I done vnto them.

**12** Againe they sayde vnto him, What are come to binde thee, and to deliuer thee into the hand of the Philistines. And Samson saide vnto them, Swear vnto me, that ye will not fall vpon me your selues.

**13** And they answered him, saying, No, but we will binde thee, and deliuer thee vnto their hand, but wee will not kill thee. And they bound him with three newe cordes and brought him from the rocke.

**14** When he came to Leth, the Philistines sought against him, and the spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his hands.

**15** And hee found a newe sawbone of an asse, and put forth his hand, and caught it, and thus a thousand men therewith.

**16** Then Samson sayd, Callst thou the law of an asse heapes vpon heapes: with the law of an asse haue I saine a thousand men.

**17** And when he had left speaking, he cast away the sawbone out of his hand, and called that place, Ramath-Lehi.

**18** And hee was three yeeres, and called on the Lord, and sayde, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thee, and fall into the handes of the vncircumcised.

**19** Then God brake the cheeketwooth, that was in the sawe, and water came therout: and when he had drunke, his spirit came againe, and hee was renewed: wherefore the name thereof is called Ramath-Lehi, which is in Leth vnto this day.

**20** And hee iudged Israel in the dayes of the Philistines twentie yeeres.

#### CHAP. XVI.

**1** Samson carteth away the gates of Azah. **2** He was deceiued by Delilah. **3** He pulleth down the buist vpon the Philistines, & dieth with them.

**1** Then went Samson to Azah, and sawe there an harlot, and went in vnto her. **2** And it was told to the Azahites, Samson is come hither. And they went about and made waite for him all night in the gate of the cite, and were quiet all the night, saying, Abide I till the morning early, and wee shall kill him.

**3** And Samson slept till midnight, and

arose at midnight, and tooke the doores of the gates of the cite, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and carried them up to the top of the mountaine that is before Hebron.

**4** And after this hee loued a woman by the sister of Doeg, whose name was Delilah.

**5** Vnto whom came the Princes of the Philistines, and sayd vnto her, Entice him, and let wherein his great strength lieth, and by what meane we may overcome him, that we may binde him, and punish him, and euer one of vs shall giue thee eleven hundred shekels of siluer.

**6** And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to doe thee hurt.

**7** Samson then answered vnto her, If they binde me with seven Greene cordes, that were neuer dyed, then shall I be weak, and be as an other man.

**8** And the Princes of the Philistines brought her seven Greene cordes that were not dyed, and shee bound him therewith.

**9** And she had men lying in waite with her in the chamber. Then she said vnto him, The Philistines bee vpon thee, Samson. And hee brake the cordes, as a sheepe of towne is broken, when it is feeblye: so his strength was not knowne.

**10** After Delilah saide vnto Samson, See, thou hast mocked me, & told me lies. I pray thee now, tell me wherewith thou mightest be bound.

**11** Then he answered her, If they binde mee with newe ropes that neuer were occupied, then shall I be weak, and be as another man.

**12** Delilah therefore tooke newe ropes, and bound him therewith, and sayde vnto him, The Philistines bee vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a sheepe.

**13** Afterward Delilah sayde to Samson, Wherto thou hast beguiled me, and told me lies: tell me how thou mightest be bound. And hee said vnto her, If thou platted my euen locks of mine head with the thredes of the wooll.

**14** And she fastened it with a pinne, and sayde vnto him, The Philistines bee vpon thee, Samson. And hee awoke out of his sleep and went away with the pin of the webbe and the wooll.

**15** Againe she sayd vnto him, Nowe canst thou say, I loue thee, when thine heart is not with me? Thou hast mocked mee these three times, and hast not tolde mee wherein thy great strength lieth.

**16** And because shee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

**17** Therefore shee tolde her all his heart, and sayde vnto her, There neuer came razor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore

c Of the value of a shekel, read Gen. 23, 15.

d Or, new milles,

d Certaine Philistines in a secret chamber.

e When fire cometh neere it.

f Though her falshood tende to make him loose his life, yet his affection so blinded him that he could not beware.

g It is impossible if we giue place to our wicked affections, but at length we shall be destroyed.

h For this Samson vied to say, I loue thee.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slave vnto them, whom he should haue ruled.

therefore if I be shaven, my strength will go from me, and I shall be weak, and be like all other men.

18 And when Delilah saw that he had told her all his heart, she sent, and called for the princes of the Philistines, saying, Come up once againe: for he hath shewed mee all his heart. Then the Princes of the Philistines came up unto her, and brought the money in their hands.

19 And shee made him sleepe upon her knees, and shee called a man, and made him to shave off the seven lockes of his head, and she began to bere him, and his strength was gone from him.

20 Then she said, The Philistines be upon thee, Samson. And hee awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistines tooke him, and put out his eyes, and brought him downe to Azrah, & bound him with fetters: and he did grind in the prison house.

22 And the haire of his head beganne to growe againe after it was shaven.

23 Then the Princes of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoyce: for they said, Our God hath delivered Samson our enemy into our hands.

24 Also when the people sawe him, they praised their God: for they sayde, Our God hath delivered into our hands our enemy and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they sayde, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and hee was a laughing stocke unto them, and they set him betwene the pillars.

26 Then Samson sayd unto the servant that led him by the hand, Leade me, that I may touch the pillars that the house standeth upon, and that I may leane to them.

27 (Nowe the house was full of men and women, and there were all the Princes of the Philistines: also upon the roofo were about three thousand men and women that beheld while Samson played.)

28 Then Samson called unto the Lord, and sayd, O Lord God, I pray thee, thinke upon mee, & O Lord God, I beseech thee, strengthen me at this time onely, that I may bee at once a avenged of the Philistines for my two eyes.

29 And Samson laide holde on the two middle pillars wherupon the house stood, and on which it was bozne up, on the one with his right hande, and on the other with his left.

30 Then said Samson, Let me loke my life with the Philistines: and he bowed him with all his might, and the house fell upon the Princes, and upon all the people that were therein. So the dead which he slew at his deaht were more then they which he had slaine in his life.

31 Then his brethren, and all the house

of his father came downe and toke him, and brought him up and buried him betweene Zorah and Beth-lehem. In the sepulchre of Manoahs father: now hee had lived Israel twentie yeres.

CHAP. XVII.

1 Michahs mother according to her sinne made her sonne two idols. 2 He made his sonne a Priest for his idols. 3 And after he had made a Levite.

There was a man of mount Ephraim, a sonne of this land, whose name was Michah.

2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, for the which thou cursedst, and spakest it, even in mine hearing, behold, the silver is with mee, I took it. Then his mother sayde, Blessed bee my sonne of the Lord.

3 And when hee had restored the eleven hundred shekels of silver to his mother, his mother sayd, I had dedicate the silver to the Lord of mine hand for my sonne, to make him a grauen and molten image. Now therefore I will give it thee againe.

4 And when hee had restored the money unto his mother, his mother tooke two hundred shekels of silver, and gave them to a Levite the founder, which made therof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, and a Teraphim, and consecrated one of his sonnes, whose name was his Priest.

6 In those dayes there was no king in Israel, but every man did that, which seemed good in his owne eyes.

7 There was also a young man out of Beth-lehem Judah, of the familie of Judah, whose name was a Levite, and sojourned there.

8 And the man departed out of the citie, even out of Beth-lehem Judah, to dwell wheresoever he could finde a place: and as he journeyed, hee came to mount Ephraim to the house of Michah.

9 And Michah sayd unto him, Whence comest thou? And the Levite answered him, I come from Beth-lehem Judah, and go to dwell where I may finde a place.

10 Then Michah sayd unto him, Dwell with mee, and bee unto mee a father and a Priest, and I will give thee thre shekels of silver by yere, and a tice of apparell, and be to mee thy meate and drinke. So the Levite went in.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his owne families.

12 And Michah consecrated the Levite, and the young man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be good unto mee, seeing I have a Levite to my Priest.

not looked vnto. h Not considering that he forsooke the shipping of God, for to mainteine his owne bellie. i The lateris perswade themselves of Gods favour, when indeed they tell them.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him,

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaves to infidels which neglect their vocation in defending the faithfull,

n Or, was mocked.

† Ebr. take one vengeance. n According to my vocation, which is to execute Gods iudgements vpon the wicked. o He speaketh not this of despaire, but humbling himselfe for his office and the offence thereby giuen.

## CHAP. XVIII.

*11* Then came the five hundredth and take the gods and the Priests of Michah away. *17* They destroy Lesh. *28* They build it again. *30* and so up idoles.

*1* At those times there was no King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for unto that time all their inheritance had not fallen unto them among the tribes of Israel.

*2* Therefore the children of Dan sent of their familie, five men out of their coastes, even men expert in warre, out of Zorah and Eshtai, to viewe the lande, and search it out, and said unto them, Goe, and search out the land. Then they came to mount Ephraim, to the house of Michah, and lodged there.

*3* When they were in the house of Michah, they knew the voice of the young man the Leuite: and being turned in chaire, they said unto him, Altho brought thee hither: or what maketh thou in this place: and what hast thou to doe here?

*4* And he answered them, Thus & thus dealeth Michah with mee, and hath hired me, and I am his Priest.

Against they said unto him, Alke countell now of God, that we may knowe whether the way which we goe, shall bee prosperous.

*6* And the Priest said unto them, Goe in peace: for the Lord guideth your way which ye goe.

*7* Then the five men departed and came to Lesh, and saw the people that were therein, which dwelt careless, after the manner of the Idonians, quiet and sure, because no man made any trouble in the land, or blimped any dominion: also they were farre from the Idonians, and had no business with other men.

*8* So they came againe unto their brethren, to Zorah and Eshtai: and their brethren said unto them, What have ye done?

*9* And they answered, Arise, that we may goe up against them: for wee have seene the land, and surely it is very good, and doe wee sit still? be not slouthfull to goe and enter to possess the land:

*10* (If ye will goe, ye shall come unto a careless people, and the country is large) for God hath given it into your hand. It is a place which doth lacke nothing that is in the world.

*11* When there departed thence of the familie of the Danites, from Zorah and from Eshtai, five hundred men appointed with instruments of warre.

*12* And they went up, and pitched in Kirjath-tearim in Judah: whereto they called that place, I Whanah Dan unto this day: and it is behinde Kirjath-tearim.

*13* And they went thence unto mount Ephraim, and came to the house of Michah.

*14* Then answered the five men, that went to see out the country of Lesh, and said unto their brethren, I knowe ye not, that there is in their houses an Ephod, and

Teraphim, and a grauen & a molten image? Some therefore consider what ye haue to doe.

*15* And they turned thitherward & came to the house of the young man the Leuite, even unto the house of Michah, and saluted him peaceably.

*16* And the five hundred men appointed with the weapons of warre, which were of the children of Dan, stood by the entering of the gate.

*17* Then the five men that went to spy out the land, went in thither, and tooke the grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entering of the gate with the five hundred men that were appointed with weapons of warre.

*18* And the other went into Michahs house, and set the grauen image, the Ephod and the Teraphim, and the molten image. Then said the Priest unto them, What doe ye?

*19* And they answered him, Holde thy peace: lay thine hand upon thy mouth, and come with vs to see our father and Priest. Whether is it better that thou shouldst bee a Priest unto the house of one man, or that thou shouldst bee a Priest unto a tribe and to a familie in Israel?

*20* And the Priests heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the people.

*21* And they turned and departed, and put the children, and the castell, and the substance: before them.

*22* When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house gathered together, & pursued after the children of Dan.

*23* And cried unto the children of Dan: who turned their faces, and came unto Michah, what aileth thee that thou makest an outcry?

*24* And he said, Ye haue taken away my gods, which I made, and the Priest, & got your wayes: and what haue I more? howe then say ye unto me, What aileth thee?

*25* And the children of Dan said unto him, Let not thy voice bee heard among vs, lest & angrie fellowes runne upon thee, and thou lose thy life with the lawes of thine house.

*26* So the children of Dan went their wayes: and when Michah sawe that they were too strong for him, he turned and went backe unto his house.

*27* And they tooke the things which Michah had made, and the Priest which he had, & came unto Lesh, unto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the cite with fire.

*28* And there was none to helpe, because Lesh was farre from Zidon, and they had no business with other men: also it was in the valley that lieth by Beth-rehob. After, they built the cite and dwelt therein.

*29* And called the name of the cite Dan, after the name of Dan their father, which was

So superstition blinded them, that they thought Gods power was in these idoles, & that they should have good success by them, though by violence and robbery they did take them away.

With the six hundred men.

Suspecting them that did pursue them.

This declareth what opinion the Idolaters haue of their idoles.

Ebr. Who haue their hearts bitter.

Meaning, the idoles, as verse 18

Or, deliver them in Which after was called Cefarea Philippi.

10. 19. 47.

was

n Thus in stead of giving glorie to God, they attributed the victory to their idols, and honoured them therefore.

o That is, till the Arke was taken, 1 Sam. 5. 1.

was borne unto Israel: whosoever the name of the cite was Lathai at the beginning.

30 Then the children of Dan set them by the graven image: and Jonathan the sonne of Gershon, the sonne of Manasseh, and his sonnes were the Builders in the tribe of the Danites untill the day of the captivity of the land.

31 So they set them by the graven image, which Gibeah had made, all the while the house of God was in Shiloh.

## CHAP. XII.

1 A Leuite wife being an harlot, forsake her husband, and he took her againe. 25 At Gibeah shee was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelve tribes.

Chap. 12. 6. and 18. 1.

Gene. 25. 6.

Also in those dayes, when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a concubine out of Beth-lehem Judah.

1 Eb. besides him: so with others.

2 Eb. to her heart

2 And his concubine played the whore there, and went away from him unto her fathers house to Beth-lehem Judah, & there continued the space of foure monethes.

(Or, at his meeting.

3 And her husband arose and went after her, to speake friendly unto her, & to bring her againe: he had also his servant with him, and a couple of asses: and shee brought him unto her fathers house: and when the yong womans father saw him, he reioyced of his coming.

4 Eb. rose up.

5 Or, strengthen.

4 And his father in lawe, the yong womans father retained him: and hee abode with him three dayes: so they did eate and drinke, and lodged there.

a That is, his concubines father.

|| Or, compelled him.

b Meaning, that he should refresh himselfe with meate, as verse 5.

3 Eb. is weak.

|| Or, she day lodgeth.

c. To wit, to the towne or cite where he dwelt.

|| Or, went downe.

5 And when the fourth day came, they arose early in the morning, and her prepared to depart: then the yong womans father said unto his sonne in lawe, Comfort thine heart with a morsell of bread, and then goe your way.

6 So they late downe, and did eate and drinke both of them together. And the yong womans father said unto the man, Be content, I pray thee, and tarie all night, and let thine heart be merie.

7 And when the man rose by to depart, his father in lawe was earnest: therefore he returned, and lodged there.

8 And hee arose by early the fifth day to depart: and the yong womans father said, Comfort thine heart. I pray thee: and they taried untill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his servant, his father in lawe, the yong womans father said unto him, Behold now, the day is draweth toward euen: I pray you, tarie all night: behold, I the same goe to rest: lodge here, that thine heart may be merie, and to morrow get you early upon your way, and goe to thy tent.

10 But the man would not tarie, but arose and departed, and came over against Jebus, (which is Jerusalem) and his two asses laden, & his concubine was with him.

11 When they were nere to Jebus, the day was late spent, and the servant sayde

unto his master, Behold, I pray thee, and let us turne into this cite of the Jebusites, and lodge all night there.

12 And his master answered him, Cites will not turne into the cite of strangers: that are not of the children of Israel, but we will goe forth to Gibeah.

13 And he said unto his servant, Come, and let us draw nere to one of these places, that we may lodge in Gibeah this night.

14 So they went forward upon their way, and the same went downe upon them nere to Gibeah, which is in Benjamin.

15 Then they turned thither to goe in, and lodge in Gibeah: and when he came, he late him downe in a street of the cite: for there was no man thatooke them into his house to lodge in.

16 And behold, there came an old man from his worke out of the ficke at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Benjamin.

17 And when he had lift by his eyes, he saw a waiting man in the streetes of the cite: then this old man said, Callesther good thou, and whence comest thou?

18 And he answered him, He came from Beth-lehem Judah, unto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and goe now to the house of the Lord: and no man receiveth me to house.

19 Although we have straw and provender for our asses, and also bread and wine for mee and thine handmaide, and for the boy that is with thy servant: we lacke nothing.

20 And the old man said, Peace be with thee: as for all that thou lackest, shall thine hoste wish me: onely abide not in the street all night.

21 So hee brought him into his house, and gave fodder unto the asses: and they washed their feet, and did eate and drinke.

22 And as they were making their hearts merie, behold, the men of the cite, 2 wicked men, beset the house round about, and smote at the doore, and spake to this old man, the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

23 And this man the master of the house went out unto them, and said unto them, Stay, my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this violence.

24 Behold, here is my daughter, a virgin, and his concubine: them will I bring out now, and humble them, and doe with them what seemeth you good: but to this man doe not this violence.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out unto them: and they knew her, and abused her all the night unto the morning: and when the day beganne to shine, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house where her torce was, till the





# The Beniamites put to flight, and

# Judges destroyed: onely six hundred

Or, served in the Priests office at those dayes for the Levites write, that he lived three hundred years.

By the policie of the children of Israel.

Meaning, croffe wayes or pathes to divers places.

They knew not that Gods judgement was at hand to destroy them.

Retired to draw them after.

Or, made a long found with a trumpet.

For they were waxen hardie by the two former victories.

And withstood their enemies.

For they were compassed in on every side.

Or, drove them from their rest.

the house of Aaron: Hence before it at that time: saying, Shall I yet see city wailes battell against the children of Benjamin my brethren, or shall I cease: And the Lord said, Go up to the mountain: I will deliver them into your hand.

20 And Israel set men to lie in waile round about Gibeath.

21 And the children of Israel went up against the children of Benjamin the thirde day, and put themselves in array against Gibeath, as at other times.

22 Then the children of Benjamin coming out against the people, were drawn from the citie: and they began to smite of the people and kill as at other times, even by the wailes in the fieelde (whereof one goeth up to the house of God, and the other to Gibeath) upon a thirde men of Israel.

23 And the children of Benjamin sayde, They are fallen before us, as at the first. But the children of Israel saye, Let us flee and plucke them away from the citie unto the high wailes.

24 And all the men of Israel rose up out of their place, and put themselves in array at Baal tamar: and the men that lay in waile of the Israelites, came forth of their place, even out of the wailes of Gibeath.

25 And they came out against Gibeath, ten thousand chosen men of all Israel, & the battell was lay: for they knew not that the Lord would be with them.

26 And the Lord smote Benjamin before Israel, & the children of Israel destroyed of the Beniamites the same day five and twentie thousand, and an hundred men: all they could handle the sword.

27 And the children of Benjamin saw that they were stricken downe: for the men of Israel gave place to the Beniamites, because they trusted to the men that lay in waile, which they had lay before Gibeath.

28 And they that lay in waile hastened, and brake forth toward Gibeath, and the embowments of the Beniamites were along, and smote all the citie with the edge of the sword.

29 Also the men of Israel had appointed a certaine time with the embowments, that they should make a great flame, and smoke rise up out of the citie.

30 And when the men of Israel retired in the battell, Benjamin began to smite any hill of the men of Israel about thirte persons: for they sayd, Surely they are stricken downe before us, as in the first battell.

31 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and beholde the flame of the citie began to ascend up to heaven.

32 Then the men of Israel turned againe, & the men of Benjamin were stricken: for they saw that the citie was on fire.

33 Therefore they fled before the men of Israel into the way of the wilderness, but the battell overtook them: and they which came out of the citie, fleme: then among them.

34 And they compassed the Beniamites about, and I chased them at each, and overtook them, even out against Gibeath on the

## Castile:

And there were slain of the Beniamites six hundred men, which were chosen of men.

40 And they turned and fled to the wilderness into the rocks of Rimmon: and the Israelites gladdened of them by the way that thousand men, and pursued after them into Gidon, and slew two thousand men of them.

41 So that all that were slain that day of Benjamin were five and twentie thousand men that drew sword, which were all men of warre.

42 But six hundred men turned and fled to the wilderness into the rocks of Rimmon, & abode in the rocks of Rimmon four months.

43 Then the men of Israel returned into the children of Benjamin, & smote them with the edge of the sword from the men of the citie unto the head, and all that came to hand: also they set on fire all the cities that they could come by.

## CHAP. XXI

The Israelites sware that they would marry their daughters to the Beniamites: no. They say that of Jacob's children, and gave their virgins to the Beniamites. In the Beniamites sale the daughters of Shiloh.

Deceit, the men of Israel: where in his daughter into the Beniamites to wife.

2 And the people came unto the house of God, and abode there till even before God, and lifted up their voices, and wept with great lamentation.

3 And said, Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 And on the morrow the people rose up and made them an altar, and offered burnt offerings and peace offerings.

5 Then the children of Israel said, Gidon is among all the tribes of Israel, that came not up with the Congregation unto the Lord: for they had made a great othe concerning him that came not up to the Lord to Shiloh, saying, Let him die the death.

6 And the children of Israel were say to the Beniamites their brethren, and said, There is one tribe cut off from Israel this day.

7 Wherefore shall we doe, say we unto them that remaine, seeing we have sware by the Lord, that we will not give them of our daughters to wives?

8 And they sayd, There are any of the tribes of Israel that came not up to Shiloh to the Lord: and behold, there cometh out of Jacob children unto the point, and in the Congregation.

9 For when the people were gathered, to the house of God, the Beniamites were not there.

10 Therefore the Congregation sent the three hundred thousand men of the sword, and commanded them, saying, Go, and smite the Beniamites of Jacob round about the camp of the Beniamites, both men and children.

11 And this is the name of the man that was the first of the men that have been in men.

12 And they found among the inhabitants of Judah, fifteen hundred and thirty men, and they brought them into the house of David, which is in the land of Canaan.

13 And when the people of Benjamin were in the house of David, and the children of Benjamin that were in the house of Benjamin, and called them peaceably into them.

14 And Benjamin came again at that time, and they gave them wives which they had taken of the women of Judah, and these were the children of Benjamin that were in the house of Benjamin, and called them peaceably into them.

15 And the people were in the house of Benjamin, because the Lord had made a way in the house of Benjamin.

16 Therefore the others of the congregation said, How shall we do for wives for the remnant of the women of Benjamin that are left?

17 And they said, There must be some inheritance for them that be of the house of Benjamin, that a tribe be not destroyed out of Israel.

18 And when the men of Benjamin were in the house of Benjamin, and the children of Benjamin that were in the house of Benjamin, and called them peaceably into them.

19 Therefore the men of Benjamin, and the children of Benjamin that were in the house of Benjamin, and called them peaceably into them.

## The book of Ruth.

### THE ARGUMENT.

1. The book of Ruth is included under the name of Ruth, which is the name of the woman that was the first of the women that have been in men.

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1. Hee describeth the place where the maydes wiled yercly to dance, as the manner then was, and to sing Psalms and songs of Gods workes among them.

2. Though they thought hereby to persuade men that they kept their othe, yet before Gods eye was broken.

3. Meaning, two hundred.

4. Chap. 17. 6. and 18. 1. and 19. 1.

5. By sending them plenty againe.

6. Hereby it appeareth that Nations by dwelling among idolaters was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, than to the comfort of the soule.





10. Blessed be he of the Lord: for he hath not left thee to be a widow, and to be a stranger in a strange land. 11. And Ruth the Moabitess said, I will also certainly dwell with thee, and I will be as one of thy servants, until they have ended all mine journey.

12. And Naomi answered unto Ruth her daughter in law, It is best, my daughter, that thou goe out with his maids, that they find thee not in another field.

13. Then she kept her by the maids of Boaz, to gather into the end of barley harvest, and of wheate harvest, and dwelt with her mother in law.

CHAP. III.

1. Naomi greeteth Ruth comforted. 2. She sheweth Boaz's fate, as the acknowledgment of his love to her kinship.

Afterwards Naomi her mother in law laid unto her, My daughter, shall not I seek rest for thee, that thou maiest prosper?

2. Boaz also is not Boaz our kinsman, with whose maids thou wast: behold, he hath married barley to night in the floor.

3. Glad thy self therefore, and anoint thee, and put thy garments upon thee, and get thee down to the floor: let not the handmaid know of thee, until she have left eating and drinking.

4. And when her shall sleepe, marke the place where he layeth him downe, and goe and uncover the place of his feet, and lay thee downe, and he shall tell thee what thou shalt doe.

5. And she answered her, All that thou biddest me, I will doe.

6. So she went downe unto the floor, and did according to all that her mother in law had her.

7. And when Boaz had eaten and drunken, and cheered his heart, he went to lie downe at the end of the beere of wine, and she came softly, and uncovered the place of his feet, and lay downe.

8. And at midnight the man was stirred, and caught hold: and loe, a woman lay at his feet.

9. Then he said, Who art thou? And she answered, I am Ruth thine handmaide: wherein therefore be the toings of thy garments, for thou shalt be as one of thy servants, until thou art the kinsman.

10. Then said hee, Blessed be thou of the Lord, my daughter: thou hast obtained more goodness in the latter end, then at the beginning, in as much as thou followedst not young men, where they were rich.

11. And now, my daughter, feare not: I will doe to thee all that thou requirdest: for all the cite of my people doth know, that thou art a virtuous woman.

12. And now, it is true, that I am thy kinsman, notwithstanding there is a kinsman nearer then I.

13. Tarry to night, and when morning is come, if hee will doe the dutie of a kinsman unto thee, well, let him doe the kinsmans dutie: but if he will not doe the kin-

mans part, then will I doe the dutie of a kinsman, as the Lord saith: hee will the same thing.

14. And she lay at his feet until the morning: for shee wrote before one could know another: for he said, Let no man know, that a woman came into the floor.

15. Also hee said, Bring the three sheaves that thou hast upon thee, and hold it. And when shee held it, he measured six measures of barley, and laid them on her, and she went into the cite.

16. And when shee came to her mother in law, she said, Who art thou, my daughter? And shee told her all that the man had done to her.

17. And said, These six measures of barley gave he me: for he laid to me, Thou shalt not come empty unto thy mother in law.

18. Then said shee, My daughter, it will, until thou know how the thing will fall: for the man will not be in rest, until he hath imagined the matter these three dayes.

CHAP. III.

1. Boaz sheweth to Ruth his kinship touching her marriage. 2. The ancient custome in Israel. 3. Boaz marrieth Ruth, of whom he begat Obed. 4. The generation of Pharez.

Then went Boaz up to the gate, and lay there, and behold, the kinsman of whom Boaz had spoken, came by: and he said, Hee, such out, come, sit downe here. And hee turned, and sat downe.

2. Then hee took ten men of the Elders of the cite, and said, Sit ye downe here. And they sat downe.

3. And hee said unto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcel of land, which was our wifes Elimelechs.

4. And I thought to advertise thee, saying, Buy it before the witnesses, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none, besides thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

5. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, to keepe by the name of the dead upon his inheritance.

6. And the kinsman and I wored, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7. Now this was the manner beforetime in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke off his shoe, and gave it his neighbor, and this was a sure witness in Israel.

8. Therefore the kinsman said to Boaz, Buy it for thee: and hee drew off his shoe.

9. And Boaz said unto the Elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelechs, and all that was Chilion and Mahlon, of the hand of Naomi.

10. And moreover, Ruth the Moabitess

Or, man's,

f Perceiving by her coming home, that he had not taken her to his wife, shee was astonished.

a Which was the place of judgement.  
b The Ebrewes here vie two wordes which have no proper signification, but serve to note a certaine person: as we say, Ho, fyne, or, so, such a one.  
c Or, inhabitants.

c For thou art the next of the kinne,

d That his inheritance might beare his name that is dead,

e That he had resigned his right, Deut. 25. 9.

To my husband and children, when they were yet alive, as now to vs.

Or, full upon

Or, returned to

Meaning, that she would provide her of an husband, with whom she might live quietly, or, as the borne flower, not yet by other.

That is, had reached him, as among his maids.

turned him from one to another.

Thou shewest love from time to time.

He will take care to be his by the title of kinsman, according to Gods Dec. 35.

f Or, of the citie where he remained.

g Ephraim and Beth-lehem are both one.

Gen. 38. 29.

h He shall leave a continuall posteritie.

the wife of Ephraim, haue I bought to be my wife, to write up the name of the beast upon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his place: yet are witnesses this day.

11 And all the people that were in the gate, and the officers said, We are witnesses: the Lord make the wife that commeth into thine house, like Rachel & like Leah, which twaine did build the house of Israel: and that thou maiest doe worthily in Ephraim, and bee famous in Beth-lehem.

12 And that thine house bee like the house of Pharez (whom Pharez bare unto Judah) of the seede which the Lord shall giue thee of this young woman.

13 And Boaz took Ruth, & she was his wife: & when he went in vnto her, the Lord gaue that he conceiued, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord which hath not left thee this day without a kinde, and his name

shall be continued in Israel.

15 And this shall bring thee life againe, and thou shalt be called the daughter in law which loueth thee, hath borne vnto thee, and thou shalt be better to her then thy sonnes.

16 And Naomi took the child, and laide it in her lap, and became nurse vnto it. 17 And the women her neighbours gaue it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ithai, the father of Dauid.

18 These now are the generations of

Pharez; Pharez begate Hebron,

19 And Hebron begate Ram, and Ram begate Aminadab.

20 And Aminadab begate Naashon, and Naashon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ithai, and Ithai begate Dauid.

## The first booke of Samuel.

### THE ARGUMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the government of his Church, demanded a King, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safeguard of him, which did represent Iesus Christ the true deliverer: there fore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power protect and keepe them. And therefore hee punished the ingratitude of his people, and scolded them continually warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not content of his glorie, he was by the voice of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, faised friends, and dissembling flatterers, are left to the Church and euery member of the same, as a patterne and example to behold their state and vocation.

### CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wives. 3 Hannah was barren and prayed to the Lord. 4 Her answer to Eli. 5 Samuel is borne. 6 Shee doeth dedicate him to the Lord.

There was a man of one of the two: Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Jeropham, the sonne of Eliah, the sonne of Tohu, the sonne of Suph, an Ephraimite.

2 And hee had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went vp out of his citie euerie yeere, to worship and to sacrifice vnto the Lord of Hostes in Shiloh, where were the two sonnes of Eli, Iophim and Phinehas Priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthie portion: for hee loued Hannah, and she

had made her barren.

6 And her aduersarie, weene her fate, so much as shee was barren, because the Lord had made her barren.

7 And so did hee weep by yeere, and as oft as shee went vp to the house of the Lord, thus shee vexed her, that shee wept and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled: am not I better to thee then tenne sonnes?

9 And Hannah told him after that shee had eaten and drunke in Shiloh, and that the Priest late vnto a steele by one of the posts of the Temple of the Lord.

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept thus:

11 And shee vowed a vow, and said, O Lord of Hostes, if thou wilt looke on the trouble of thine handmaide, and remember mee, and not forget thine handmaide, but giue vnto thine handmaide a manchild, then I will giue him vnto the Lord all the dayes of his life, and there shall no razor come vpon his head.

12 And

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

Deut. 16. 16.

b For the Arke was there at that time.

c Some read a portion with an beaue chere.

Monte ny fume.

1. Clem. 1. k This people is bound to promote Dauid by his sonne case of house of Saul.

d Laid there, that is, in the house of the Lord.

e That is, the house of the Lord.

Num. 45. Judges 19.

13 And as she continued praying before the Lord, Eli marked her mouth.  
14 For Hannah saith in her heart, her lips did move only, but her voice was not heard: therefore Eli thought she had been drunken.

15 And Eli said unto her, How long wilt thou be drunken? Put away & thy drunkenness from thee.  
16 Then Hannah answered & said, Nay, my lord, but I am a woman & troubled in spirit, I have drunk neither wine nor strong drink, but have poured out my soule before the Lord.

17 Count not thine handmaide for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken dishonestly.

18 Then Eli answered and sayd, See in peace, and the God of Israel grant thy petition that thou hast asked of him.

19 She layd againe, Let thine handmaide finde grace in thy sight: for the woman went her way, and did eat, and looked no more sad.

20 Then they rose by early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

21 For in process of time Hannah conceived and bare a sonne, and she called his name Samuel, because, sayd she, I was after him of the Lord.

22 And the man Elkanah, and all his house went by to serve before the Lord the yearly sacrifice, and his wife.

23 But Hannah went in due for the first unto her husband, I will care in still the child be wanted, then I will bring him that he may appear before the Lord, and there abide for ever.

24 And Elkanah her husband saide vnto her, Doe what seemeth thee best: tarie in till thou hast weaned him: only the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill she weaned him.

25 And when she had weaned him, she took him with her with three bullockes and an Ephah of flour, and a burrell of wine, and brought him unto the house of the Lord in Shiloh, and the child was 4 yong.

26 And they slew a bullocke, and brought the child to Eli.

27 And shee sayde, Oh my lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

28 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

29 Therefore also I haue giuen him vnto the Lord: as long as hee liueth he shall be giuen vnto the Lord: and hee worshipped the Lord there.

CHAP. II.

The song of Hannah. 1. The sonnes of Eli wicked. 2. The seruice of the Priests. 3. Samuel ministrer before the Lord. 4. Eli blessed Elkanah and his wife. 5. Eli reproveth his sonnes. 6. God sendeth a Prophecie to Eli. 7. Eli is merced for not chastising his children.

And Hannah prayed, and saide, Spirit be heard before thee in the day of mine prayer: for thou art in the Lord: my mouth is enlarged, and mine mouth is opened, because I have answered in thy salvation.

2 There is none holier as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake, & no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterpises are established.

4 The bold and the mighty men are broken, and the weak haue girded themselves with strength.

5 They that were full, are hired forth for bread, and the hungry are no more hired, so that the barren hath borne a sonne: and shee that had many children, is feeble.

6 The Lord killeth and maketh aliu: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 He raiseth vp the poore out of the dust, and lifteth vp the deegar from the dunghill to set them among Princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lordes, and he hath set the world vpon them.

9 We will keepe the decree of his Saintes, and the wicked shall keepe silence in darkness: for in his owne might shall no man bee strong.

10 The Lordes adversaries shall bee destroyed, and out of heauen shall he thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his King, and exalt the home of his anointed.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord before Eli the Priest.

12 And the sonnes of Eli were wicked men, and knew not the Lord.

13 For the Priestes custome toward the people was: when any man offered sacrifice, the Priestes boy came, while the flesh was seething, and a fleshbooke with three teeth in his hand.

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: all that the fleshbooke brought vp, the Priest took for himselfe: thus they did vnto all the Israelites that came thither to Shiloh.

15 Pea, before they burnt the fatted, the Priestes boy came and sayd to the man that offered, Giue me flesh to roast for the Priest: for he will not haue hidden flesh of thee, but rathe.

16 And if any man sayde vnto him, Let them burne the fatted according to the custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for they abhorred the offering of the Lord.

18 And show Samuel being a yong child ministrer before the Lord, girded with a linen Ephod.

19 And his mother made him a little coat,

a After that she had obtained a sonne by prayer, she giue thanks, & I haue recovered strength and glory by the benefit of the Lord.

b I can answer them that reproue my barrenesse.

c In that ye condemn my barrenesse, ye shew your pride against God.

d They sell their labours for necessary foode.

e Dem. 32. 33. Job. 16. 13.

f He preferreth to honour, and putteth downe according to his owne will, though mans iudgement be contrary.

g Therefore he may dispose all things according to his will.

h Chap. 7. 10. b She grounded her prayer on Iesus Christ which was to come.

i In all that Eli commanded him.

k That is, they neglected his ordinance.

l Or, sonne.

m Transferring the order appointed in the Law, Leuit. 7. 31. for their bellies sake.

n Which was commanded first to haue been offered to God.

o Or, lawe.

a Not passing for their owne profite, so that God might be feared right.

b Seeing the horrible abuse thereof.

c Exodus 28.

and brought it to him from years to years, when she came up with her husband to offer the yearly sacrifice.

20 And Eli blessed Hannah and her wife, and says, The Lord give thee desire of this woman, for the petition that she asked of the Lord; and they departed unto their place.

21 And the Lord visited Hannah, so that she conceived and bare three sons, and two daughters. And the child Samuel grew before the Lord.

22 ¶ Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And he sayd unto them, Why doe ye such things? for all this people I heare riuill reports of you.

24 Doe no more my sons; for it is no good report that I heare, which is, that ye make the Lords people to be reviled.

25 If one man sinne against another, the Judge shall iudge: but if a man sinne against the Lord, who will please for him? notwithstanding they obeyed not the voyce of their father, because the Lord would slay them.

26 ¶ (Some the child Samuel profited and grew, and was in fauour both with the Lord, and also with men.)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burn incense, and to weare an Ephod before mee, and I gave vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you wicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honouredst thy children aboue mee, to make your selues fat of the best frutes of all the offerings of Israel any people?

30 Wherefore the Lord God of Israel sayeth, I sayd that thine house and the house of thy father should walke before mee for euer: but now the Lord sayeth, It shall not be so: for them that honour mee, I will honour, and they that despise mee, shall be despised.

31 Beholde, the dayes come, that I will cut off thine arm, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things wherewith God shall blasse Israel, and there shall not be an olde man in thine house for euer.

33 Nevertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart doubtful: and all the multitude of thine house shall die, when they be men.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sons whom thou

and brought it to him from years to years, when she came up with her husband to offer the yearly sacrifice.

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31 Beholde, the dayes come, that I will cut off thine arm, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things wherewith God shall blasse Israel, and there shall not be an olde man in thine house for euer.

33 Nevertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart doubtful: and all the multitude of thine house shall die, when they be men.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sons whom thou

and Phineas; in one day they shall be both.

35 And I will slay mee up a sacrifice, which that shall be according to mine heart, and according to my mind: and I will build him a sure house, and he shall walke before me, and shall be a priest.

36 And all that are left in thine house shall come and bowe downe to him for a piece of silver, and a modell of bread, and shall appoint mee, I say thee, to one of the Priests offices, that I may eat a modell of bread.

¶ CHAP. III.

1 There was no manifest vision at the time of Eli. 4 The Lord calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house, 18 The Lord declareth Samuel to Eli.

Now the child Samuel ministered vnto the Lord before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to wane, because he could not see.

3 And yet the light of God went out, Samuel slept in the Temple of the Lords, where the light of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he came vnto Eli, and said, Here am I, for thou calledst me. But hee sayd, I called thee not: goe againe and sleepe. And he went and sleepe.

6 And the Lord called once againe, Samuel, and Samuel arose, and went to Eli, and said, I am here: for thou didst call me. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 ¶ Thus did Samuel, before hee knewe the Lord, and before the word of the Lord was reuelled vnto him.

8 And the Lord called Samuel againe the third time, and he arose, & went to Eli, and sayd, I am here; for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Go and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went and slept in his place.

10 ¶ And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I will doe a thing in Israel, whereof whosoener shall heare, his two eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquitie wherewith hee knoweth, because his sonnes ran into a slander, and defiled their not.

14 Nowe therefore I haue (saue) vnto the house of Eli, that the wickedness of Eliens house, shall not be purged with sacrifice

p Which was (as the Hebrewes write) after their trauel, when they came to be purified, Exod. 13. 8. 12. 6.

q Because they concern their dutie to God, vers. 17.

r So that to obey good administrations is Gods mercie, and to disobey them is his iust judgement for sinne.

f To wit, Aaron.

Leuit. 10. 14.

t Why haue you concerned my sacrifices, and as it were, trode them vnder foot?

u Gods promises are onely effectuall to such as be giue them constancie vnto, to feare and obey him.

x Thy power and authoritie.

y Thy posteritie shall see the glory of the chiefe Priest translated to another whom they shall enuie, 1. King. 2. 27.

¶ Or, when they come to mans age

a The light of God

b Because they were very

c In the

d That is

e Joseph

f By which

g Such

h God

i What

j They

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an offering for ever.

14 Afterward Samuel kept until the morning, and opened the doors of the house of the Lord, and Samuel feared to them.

15 When Eli called Samuel, and said, Samuel my sonne, And he answered, here I am.

16 Then he said, What is it, that the Lord hath unto thee? I pray thee, hide it not from me. God is not so, as thou sayest, if thou hide any thing from me, of all that hee hath said unto thee.

17 So Samuel told him every whit, and hid nothing from him. Then he says, It is the Lord: let him do what seemeth him good.

18 And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

19 And all Israel from Dan to Beer-sheba knew that faithfull Samuel was the Lord's Prophet.

20 And the Lord appeared again in Shiloh: for the Lord revealed himselfe to Samuel in Shiloh by his word.

CHAP. XIII.

1 Israel is overcome by the Philistines. 2 They doe set the Arke, wherefore the Philistines doe fear. 3 The Arke of the Lord is taken. 4 Eli and his children doe. 5 The death of the wife of Phinehas the sonne of Eli.

And Samuel spake unto all Israel: And Israel went out against the Philistines to battell, pitched beside Beth-el: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they turned the battell, Israel was smitten downe before the Philistines: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel saye, Wherefore hath the Lord smitten us this day before the Philistines? let us bring the Arke of the Covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

4 Then the people sent to Shiloh and brought from thence the Arke of the Covenant of the Lord of hostes, who dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas with the Arke of the Covenant of God.

5 And when the Arke of the Covenant of the Lord came into the hostes, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistines heard the noise of the shout, they sayd, What meaneth the sound of this mightie shout in the hostes of the Hebrewes? and they understood, that the Arke of the Lord was come into the hostes.

7 And the Philistines were afraid, and sayd, God is come into the hostes: therefore sayd they, What hath done this? for it hath not bene so heretofore.

8 And now we, who shall deliver us out of the hande of this mighty God?

these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistines, that ye be not servants unto the Egyptians, as they have served you: be valiant therefore, and fight.

10 And the Philistines fought, and Israel was smitten downe, and fled every man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirtie thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there came a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth upon his head.

13 And when he came, loe, Eli sat upon a seat by the way side, waiting: for his heart was feared for the Arke of God: and when the man came into the cite to tell it, all the city cryed out.

14 And when Eli heard the noise of the crying, he sayd, What meaneth this noise of the tumult? And the man came in halting, and told Eli.

15 (Now Eli was fourscore and eightene yeere old, and his eyes were dimme, that he could not see.)

16 And the man layd unto Eli, I came from the armie, and I fled this day out of the hostes: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistines, and there hath ben also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heavy: and he had judged Israel forty yeeres.

19 And his daughter in lawe Phinehas wife was with child neere her travell: and when she heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, she boomed her selfe, and travailed: for her paines came upon her.

20 And about the time of her death, the women that stood about her, layd unto her, Fear not: For thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the child Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

22 She said againe, The glory is departed from Israel: for the Arke of God is taken.

CHAP. XV.

1 The Philistines beate the Arke into the house of Dagon, where idols fell downe before it. 2 The men of Ashdod are plagued. 3 The Arke is carried into Gath, and after into Ekron.

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues.

Judg. 13. 1. David alluding to this place, Psal. 78. 03.

saith they were consumed with fire: meaning, they were suddenly destroyed.

f In token of sorrow and mourning. g Left it should be taken of the enemies.

Chap. 3. 2.

h According as God had before sayd.

i Or, governed.

j Or, to arise out.

k And (scilicet) her body toward her travell.

l Or, no glory, or where is the glory?

k She uttered her great sorrow by repeating her words.

Then

a Which was one of the five principall cities, of the Philistims.  
b Which was their chiefe idol, & as some write, from the naull downeward was like a fish, and vpward like a man.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.  
Psal. 78. 66.

d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing God turned to their destruction and his glory.

e The wicked, when they seele the hand of God, grudge and reiect him, where the godly humble themselves and crye for mercy.

a They thought by continuance of time the plague would haue ceased, & so would haue kept the Arke still.

**T**hen the Philistims took the Arke of God, and caried it from Eben-eter vnto Ashdod.

2 Then the Philistims took the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they took vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholds, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon, and the two palmes of his hands were cut off vpon the threshold: onely the stump of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagon's house: tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is layd vpon vs, and vpon Dagon our god.

8 Therefore they sent & gathered all the princes of the Philistims vnto them, and sayd, What shall we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret places.

10 Therefore they sent the Arke of God to Ekron: and as soon as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs, to slay vs & our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the crye of the citie went vp to heauen.

#### CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It cometh to Beth-shemesh. 13 The Philistims offer golden emerods. 14 The men of Beth-shemesh are stricken for looking into the Arke.

**S**o the Arke of the Lord was in the country of the Philistims seuen moneths.

2 And the Philistims called the Priests and the soothsayers, saying, What shall we

do with the Arke of the Lord? tell vs whereby we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it a <sup>a</sup> sinne offering: then shall ye be healed, and it shall be knowne to you, why his hand departed not from you.

4 Then sayd they, What shall be the sinne offering, which we shall giue vnto it? And they answered, Five golden emerods and five golden milt, according to the number of the princes of the Philistims: for our plague was on you all, and on your princes.

5 Therefore ye shall make the similitudes of your emerods, and the similitudes of your milt that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, & from your gods, and from your land.

6 Therefore they should you harden your hearts, as the Egyptians and Pharaoh hardened their hearts: when he wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whome there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the <sup>a</sup> iewels of golde which ye giue for a sinne offering, in a coffer by the side thereof, and send it away, that it may goe.

9 And take heed, if it go by the way of his owne coast to Beth-shemesh, it is <sup>a</sup> be that did vs this great euill: but if not, wee shall know then, that it is not his hand that smote vs, but it was a <sup>a</sup> chance that happened vs.

10 And the men did so: for they took two kine that gaue milke, and tied them to the cart, and shut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the milt of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowd as they went, and turned neither to the right hand nor to the left: also the Princes of the Philistims went after them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their tobrake harvest in the valley, and they lift vp their eyes, and saw the Arke, and reioyced when they saw it.

14 And the cart came into the field of Jothua a Beth-shemite, and stood still there. There was also a great stone, and they claued the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Levites took down the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17 **¶** So these are the golden emerodes which the Philistines gave for a sin offering to the Lord: for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, and for Ekron one.

18 And golden milt, according to the number of all the cities of the Philistines, belonging to the five princes, both of walled townes, and of towne untalled, unto the great stone of Abel, wheron they set the Arke of the Lord: which stone remaineth unto this day in the field of Iodna the Beth-shemite.

19 And he smote of the men of Beth-shemeth, because they had looked in the Arke of the Lord: her slew euen among the people fiftie thousand men, and therefore and ten men: and the people lamented, because the Lord had slaine the people withy so great a slaughter.

20 Wherefore the men of Beth-shemeth said, Who is able to stand before this holy Lord God: and to whom shal he go from us?

21 And they sent messengers to the inhabitants of Kirjath-tearim, saying, The Philistines haue brought againe the Arke of the Lord: come ye downe, and take it by to you.

CHAP. VII.

1 The Arke is brought to Kirjath-tearim. 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistines fight against Israel, and are overcome. 16 Samuel iudgeth Israel.

**T**hen the men of Kirjath-tearim came, andooke up the Arke of the Lord, and brought it into the house of Abinadab in the hills: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kirjath-tearim, the time was long, for it was twentie yeres) and all the house of Israel lamented after the Lord.

3 **¶** Then Samuel shoke vnto all the house of Israel, saying, If yet bee come againe vnto the Lord with all your heart, put away the strange gods from among you, and Ashtaroth, and direct your hearts vnto the Lord, and serue him onely, and he shall deliuer you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel sayd, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistines heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistines went up against Israel: and when the children of Israel heard that, they were afrayd of the Philistines.

8 And the children of Israel sayd to Samuel, Cease not to cry vnto the Lord our

God for vs, that hee may saue vs out of the hand of the Philistines.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistines came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistines, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistines, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betwene Mizpeh and Sichen, and called the name thereof, Eben-ezer, and he sayd, Vnto this day hath the Lord holpen vs.

13 **¶** So the Philistines were brought vnder, and they came no more againe into the coasts of Israel, and the hand of the Lord was against the Philistines all the dayes of Samuel.

14 Also the cities which the Philistines had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coasts of the same out of the hands of the Philistines: and there was peace betwene Israel and the Amorites.

15 And Samuel iudgeth Israel all the dayes of his life.

16 And went about yere by yere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steps. 3 The Israelites aske a King. 11 Samuel declareth in what state they should bee vnder the King. 19 Notwithstanding they aske one still, and the Lord willet Samuel to grant vnto them.

**W**hen Samuel was now become old, hee made his sonnes Iudges ouer Israel.

2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, & tooke rewardes, and peruerred the iudgement.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah.

5 And sayd vnto him, Behold, thou art old, and thy sonnes walke not in thy wayes: make vs now a king to iudge vs like all nations.

6 But the thing displeased Samuel, when they sayd, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord sayde vnto Samuel, heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee

f According to the prophete of Hannah Samueln other, chap. 2. 10.

g Which was a great rocke ouer against Mizpeh.

h Meaning, the Philistines.

i Which was not contrary to the Law: for as yet a certaine place was not appoynted.

a Because he was not able to beare the charge.

b Who was also called Vaisni. 1. Chro. 6. 28. Deut. 16. 19.

c For there his house was, Chap. 7. 17. Hag. 13. 10. alij 13. 21.

d Because they were not content with the order that God had appoynted, but would be gouerned as were the Gentiles.

ther away, but they haue call me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voice: howbeit yet I testifie vnto them, and shew them the manner of the king that shall reigne ouer them.

10 ¶ So Samuel tolde all the words of the Lord vnto the people that asked a king of him.

11 And he said, This shall be the manner of the king that shall reigne ouer you: hee will take your sonnes, and appoint them to his charettes, and to be his horsemen, and some shall run before his charet.

12 Also he will make them his captaynes ouer thousandes, and captaynes ouer fifties, and to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his charettes.

13 He will also take your daughters, and make them Apocretaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyardes, and your best Oliue trees, and giue them to his seruants.

15 And he will take the tenth of your seed, and of your vineyardes, and giue it to his leuitiches, and to his seruants.

16 And hee will take your men seruants, and your maide seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king, whom ye haue chosen you, and the Lord will not heare you at that day.

19 But the people would not heare the voice of Samuel, but did say, Nay, but there shall be a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and got out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, he reheard them in the eares of the Lord.

22 And the Lord said to Samuel, I hearken vnto their voice, and make them a king. And Samuel layd vnto the men of Israel, Doe every man vnto his cite.

#### CHAP. IX.

3 Saul seeking his fathers ass, by the counsell of his seruants goeth to Samuel. 4 The Prophets called Seers. 5 The Lord reuelled to Samuel Sauls coming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feast.

There was now a man of Beniamin, mightie in power, named Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Berchoiah, the sonne of Abiah, the sonne of a man of Iemini.

2 And hee had a sonne called Saul, a goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders yward he was biter then any of the people.

3 And the asses of Kish Sauls father

were lost: therefore Kish sayd to Saul his sonne, Take now one of the seruants with thee, and arise, go and seeke the asses.

4 So hee passed throught mount Ephraim, and went throught the land of Shalishim, but they found them not. Then they went throught the land of Shalishim, and there they were not: hee went also throught the land of Iemini, but they found them not.

5 When they came to the land of Zuph, Saul sayd vnto his seruants that was with him, Come and let vs returne, lest my father leaue the care of asses, and take thought for vs.

6 And he sayd vnto him, Beholde now, in this cite is a man of God, and hee is an honourable man: all that hee sayeth, cometh to passe: let vs now goe together, if so be that hee can shew vs what way wee may goe.

7 Then sayd Saul to his seruants, Tell them, let vs goe: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

8 And the seruants answered Saul againe, and sayd, Beholde, I haue found about mee the fourth part of a shekel of silver: that will I giue the man of God, to tell vs our way.

9 (Before time in Israel, when a man went to seeke an answer of God, thus hee spake, Come, and let vs go to the Seer: for hee that is called now a Prophet, was in the olde time called a Seer.)

10 Then sayd Saul to his seruants, Tell sayd, come, let vs goe: so they went into the city where the man of God was.

11 ¶ And as they were going by the high way to the city, they found maidens that came out to draw water, and sayd vnto them, Is there here a Seer?

12 And they answered them, and sayd, Yea: loe, he is before you: make haste now, for hee came this day to the cite: for there is an offering of the people this day in the high place.

13 When ye shall come into the city: ye shall finde him straightway, yet hee come up to the hie place to eate: for the people will not eate before hee come, because hee will sacrifice: and then eate they that be bidden to the feast: now therefore goe vp: for euen now shall ye finde him.

14 Then they went vp into the city, and when they were come into the midwes of the cite, Samuel came out against them to goe vp to the hie place.

15 ¶ But the Lord had reuelled to Samuel secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Beniamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may save my people out of the hands of the Philistines: for I haue looked vpon my people, and their cries are come vnto me.

17 When Samuel therefore saw Saul, the Lord and wered him, See, this is the man whom I spake to thee of, hee shall rule my people.

e To proue if they will forsake their wicked purpose.

f Not that kings haue this authoritie by their office, but that such as reigne in Gods wrath, should vsurpe this ouer their brethren, contrarie to the law, Deut. 17. 20.

¶ Or, chiefe officers.

g Because ye repent not for your sinnes, but because ye smart for your afflictions, wherinto ye cast your selues willingly.

¶ Or, graunt their request.

a That is, both valiant and rich. Chap. 14. 51.

1. cor. 8. 33.

b So that it might seeme that God approved their request in appointing out such a person.



18. When thou shalt be anointed in the night, and shalt be anointed, I will be with thee, and thou shalt be a prophet.

19. And Samuel answered Saul, and said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

20. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

21. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

22. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

23. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

24. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

25. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

26. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

27. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

28. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

29. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

30. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

31. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

32. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

33. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

34. And he said, I will be with thee, and thou shalt be a prophet. And he said, I will be with thee, and thou shalt be a prophet.

of bread, and another carrying a bottle of wine.

4. And they will take thee, and will give thee the two loaves of bread, which thou shalt receive of their hands.

5. After that thou shalt come to the hill of God, where is the garbison of the Philistines: and when thou art come thither to the city, thou shalt meet a company of prophets coming down from the high place with a pipe, and a timbrel, and a pipe, and an harp before them, and they shall prophesy.

6. Then the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7. Therefore when thou shalt come down from the hill, thou shalt be turned into another man.

8. And thou shalt go down from the hill to the city, and thou shalt be turned into another man.

9. And when thou shalt be turned into another man, thou shalt be turned into another man.

10. And when thou shalt be turned into another man, thou shalt be turned into another man.

11. And when thou shalt be turned into another man, thou shalt be turned into another man.

12. And when thou shalt be turned into another man, thou shalt be turned into another man.

13. And when thou shalt be turned into another man, thou shalt be turned into another man.

14. And when thou shalt be turned into another man, thou shalt be turned into another man.

15. And when thou shalt be turned into another man, thou shalt be turned into another man.

16. And when thou shalt be turned into another man, thou shalt be turned into another man.

17. And when thou shalt be turned into another man, thou shalt be turned into another man.

18. And when thou shalt be turned into another man, thou shalt be turned into another man.

19. And when thou shalt be turned into another man, thou shalt be turned into another man.

20. And when thou shalt be turned into another man, thou shalt be turned into another man.

18 of peace.

Which was the high place in the site Kirath Iserim, where the Ark was, Chap. 7.

Chap. 13.

18 of peace.

He gave him such virtues, as were meet for a King.

10 of King.

Chap. 19.

Meaning that prophetic cometh not by succession, but is given to whom is pleasured God.

Noting thereby him that from low degree cometh suddenly to nobility.

God to deliver them their fault in asking a King, and also to show God's greatness there.

And he said to him, No, but appoint a King over us. And he said, I will do as thou sayest.

And he said, I will do as thou sayest.

And he said, I will do as thou sayest.

CHAP. XI.

1. Saul is anointed King by Samuel, 9 God through Saul's heart, and he propheseth. 12 Saul is anointed King by Samuel, and he propheseth.

2. When Samuel took a bottle of oil, and anointed it upon his head, and blessed him, and said, I have anointed thee to be king over Israel.

3. And when thou shalt be anointed, thou shalt be anointed. And he said, I will be with thee, and thou shalt be a prophet.

4. And when thou shalt be anointed, thou shalt be anointed. And he said, I will be with thee, and thou shalt be a prophet.

5. And when thou shalt be anointed, thou shalt be anointed. And he said, I will be with thee, and thou shalt be a prophet.

6. And when thou shalt be anointed, thou shalt be anointed. And he said, I will be with thee, and thou shalt be a prophet.

according to your thousands.  
20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

h That is, by casting of lots.

21 Afterward he assembled the tribe of Benjamin according to their families, and the family of Simeon was taken. So Saul the son of Kish was taken, and when they sought him, he could not be found.

22 Whereupon they asked the Lord again, if that man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

23 And they came, and brought him thence; and when he stood among the people, he was higher than any of the people from the shoulders upward.

24 And Samuel layde to all the people, for ye see not him, whom the Lord hath chosen, that there is none like him, among all the people. And all the people shouted and said, a son shall Saul be King.

† Ebr. let the king live.

k As it is written in Deut. chap. 17. 15. &c.

25 Then Samuel told the people the words of the Lord, and wrote it in a book, and layde it by before the Lord, and Samuel sent all the people away every man to his home.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men say, How shall he save us? for they despise him, & brought him no presents: but he held his tongue.

l Both to avoid sedition, and also to winne them by patience.

# CHAP. XI.

1 Nahash the Ammonite warreth against Israel, who asketh help of the Israelites: & Saul promiseth help. 23 The Ammonites are slain. 24 The kingdome is renewed.

When Nahash the Ammonite came by, and besieged Jabesh Gilead: and all the men of Jabesh sayd unto Nahash, Make a covenant with vs, and we will be thy servants.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and bring that shame upon all Israel.

3 To whom the Elders of Jabesh sayd, Give vs seven dayes respite, that we may send messengers unto all the coasts of Israel: and then if no man deliver vs, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and told these tidings in the ears of the people: and all the people lift up their voices and wept.

5 And behold, Saul came following the cartell out of the feld, and Saul saye, Alas! woe to this people, that they weep: and they tolde him the tidings of the men of Jabesh.

6 Then the Spirit of God came upon Saul, when he heard these tidings, and he was exceeding angry.

7 And tooke a yoke of oxen, and hewen them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul, and after Samuel,

e God gave him the spirit of strength and courage to goe against this tyrant.  
d Headleth Samuel, because Saul was not yet approved of all.

shall hee be secure. And the hand of the Lord fell on the people, and they came out: with one consent.

8 And when he numbered them in Beth-lehem, the children of Israel were three hundred thousand men: and the men of Judah three thousand.

9 Then they sayd unto the messengers that came, So say unto the men of Jabesh Gilead, To morrow by then the Sunne shall be downe, yet shall have helpe. And the messengers came and shewed it to the men of Jabesh, which were glad.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall doe with vs all that please you.

11 And when the morning was come, Saul put the people in three bandes, and they came in upon the hoste in the morning watch, and slew the Ammonites untill the heat of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people sayd unto Samuel, Is this hee that sayd, Shall Saul reigne over vs, being: thold men that was may layd them.

13 But Saul sayd, There shall no man wis this day, say to day the Lord hath saved Israel.

14 Then sayd Samuel unto the people, Come, that wee may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king: where before the Lord in Gilgal: and there they offered peace offerings before the Lord: and there Saul and all the men of Israel rejoyced exceedingly.

# CHAP. XII.

1 Samuel declaring to the people his integrity, reprooveth their ingratitude. 19. God by miracle causeth the people to testify their fidelity. 26 Samuel rebuketh the people for following the Lord.

Samuel then sheweth all Israel, Behold, I have hearkened unto your voice in all that ye sayd unto me, and I have appointed a king over you.

2 Now therefore behold, your king walketh before you, and I am old, and gray headed, and behold, my lambs are with you, and I have watched before you from my childhood unto this day.

3 Behold, here I am: I have receyved of me before the Lords, and before his Anointed. Without ore have I taken, or I have asked have I taken: or of whom have I done wrong to: or of whom have I bene: or of whose hand have I receaved any thing: to blinde mine eyes therewith, and I will restore it you?

4 Then they sayd, Thou hast done vs no wrong, nor hast bene vs, neither hast thou taken ought of any mans hand.

5 And he sayd unto them, The Lord is witness against you, and his Anointed is witness this day, that ye have found fault in mine hand. And they answered, Heed in mine hand.

6 Then Samuel said unto the people, It is the Lord that I have spotted, and Aaron, and

h That is, by casting of lots.  
i That is, by casting of lots.  
j That is, by casting of lots.  
k As it is written in Deut. chap. 17. 15. &c.  
l Both to avoid sedition, and also to winne them by patience.  
m That is, by casting of lots.  
n That is, by casting of lots.  
o That is, by casting of lots.  
p That is, by casting of lots.  
q That is, by casting of lots.  
r That is, by casting of lots.  
s That is, by casting of lots.  
t That is, by casting of lots.  
u That is, by casting of lots.  
v That is, by casting of lots.  
w That is, by casting of lots.  
x That is, by casting of lots.  
y That is, by casting of lots.  
z That is, by casting of lots.

...that brought your fathers out of the land

7. Show therefore stand still, that I may  
reason with your brother the Lorde, according  
to all the righteousness of the Lord, which  
he stretch to you and to your fathers.

8 \* After that Jacob was come into Egypt, and your fathers cryed unto the Lord, then the Lord sent Moses & Aaron, which brought your fathers out of Egypt, and made them dwell in this place: ¶

And when they fugate the Lozde  
their God, he sold them into the hand of Si-  
cira, captain of the host of Hanoi, and in-  
to the hand of the Philistims, and into the  
hand of the King of Moab, and they fought  
and slew them.

13. And they cryen unto the Lord, and  
say, We have sinned, because we have despised  
the Lord, and have served Baalim and  
Ashtaroth: from therefore deliver us out of  
the hands of our enemies, and we will serve  
thee.

¶ Therefore the Lord sent Jerubbab, and Bedan, and Iphrah, and Samuel, and delivered you out of the hands of your enemies every one, and ye dwelled safe.

11. **But with standing; when you saw that**  
**came the king of the children of Ammon**  
**came against you, ye said unto me, & No, but**  
**saying: shall reigne over us: when yet the**  
**Lord your God was your King.**

13. Now therefore behold the king whom ye have chosen, and whom ye have desired: for therefore, the Lord hath set a king over

14. If yet will start the Lord, and serve him, and hear his voice, and not despise the word of the Lord, both ye, and the king that reigneth over you, shall follow the Lord your God.

15 But if ye will not obey the voyce of the  
Lord, but disobey his voice, then shall  
the hand of the Lord be upon you, & on your  
fathers.

16. **Stand also stand & see this great thing,**  
which the Lord will doe before your eyes,

17 Is it not now, when harvest is: I will  
all onto the Lord, and he shall send thunder  
and rain, that ye may perceive and see, how  
that your wickedness is great, which ye  
have done in the sight of the Lord, in adding  
you a King.

18 Then Shammuel called unto the Lords,  
and the Lord sent thunder & raine the same  
day: and all the people feared the Lord and  
Shammuel exceedingly.

10 And all the people shalbe into Samu-  
el. Pray for thy seruantes unto the Lord thy  
God, for we die not: for we haue sinned in  
making vs a king, beside all our other sinnes.

20. **Thou shalt say unto the people,** Fear not: ye have in her the home all this wickedness, ye have not from following the Lord, but from the Lord with all your heart.

21 Neither turne ye backe: for that should  
be after haire things, which cannot profite  
you nor deliuer you for they are but vanity.

12 For the Lord will not forsake his people  
for his great name's sake: because it hath

pleased the Lord to make you - his people.  
17 Therefore God forbid, that I should

sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24. Therefore feare you the Lord, & serue him in the truth with all your hearts, and consider his great things he hath done for you.

25 But if ye do wickedly, ye shall perish,  
both ye and your king.

## CHAPTER XIII

3 The Philistines are smitten of Saul and Jonathan, 13 Saul being disobedient to Gods commands

ment, is shewed of Samuel that he shall not reigne  
19 The great plagues wherein the Philistines kill  
the Israelites.

**S**aul now had bene king "one peere, and bene  
Succeeded "two peeres over Israel.

2. Then Saul chose him three thousand of Israel: a thousand were with Saul in Bethshann, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every one to his tent.

3 And Jonathan smote the garrison of the Philistines, that was in the <sup>1</sup>hill: and it came to the <sup>2</sup>Philistines ears: and Saul blew the <sup>3</sup>trumpet throughout all the land, saying, <sup>4</sup>Deare, D ye Churches.

4. And all Israel heard say, Saul hath destroyed a generation of the Philistines: wherefore Israel was bad in abomination with the Philistines; and the people gathered together after Saul to Gilgal.

5. The Philistines also gathered themselves together to fight with Israel, their chariots and charioteers, and the thousand bolsters, for the people was like the sand which is by the sea-shore in multitude, & came by and pitched in Bethmahel Gathward from Bethmen.

6 And when the men of Israel saw that they were in a strait (for the people were in distress) the people hid themselves in caves and in holds, and in rocks, and in towers, and in pits.

7 And some of the Ephraim went over Jordan unto the land of Gad and Gilead, and Saul was yet in Gilgal, and all the people for feare followed him.

8: And he carried Menahem away, according unto the time that Sammel had appointed: but Saul came not to Gilgal, therefore the people were scattered from him.

9 And Saul says, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering.

10 And officers as he had made an end of offering the burnt offering, behold, Samd came: and Saul went forth to meet him, and salute him, 10th Dec 31 1871

11. And Samuel says, What hast thou  
done? then Saul says, Because I saw that  
the people was scattered from me, and that  
thou camest not within the dates appointed,  
and that the Philistines gathered them-  
selves together in Michmash.

12 Therefore says I, The Spirit will come down, now opening His gate.

n Of his free  
mercy, and not  
of your merits,  
and therefore he  
will not forsake  
you.  
o Unfeignedly,  
and without hy-  
pocrisie.

1. *Chlorophyll a* (Chl a) is the primary photosynthetic pigment in most plants and algae. It is a green pigment that absorbs light energy in the blue and red regions of the visible spectrum. Chl a is essential for the light-dependent reactions of photosynthesis, where it converts light energy into chemical energy in the form of ATP and NADPH.

a While these things were done,  
b Before he tooke vpon him the state of a king.

c. Of Kimath is-  
arim where the  
Arke was, Chap.  
10 5.

4 That every  
one should pre-  
pare themselves  
to warre.

100-443886-1

e Which was all  
so called Beth. el,  
in the tribe of  
Benjamin.

f Where the two  
tribes & the half  
remained

g. Thinking that the absence of the Prophet was a sign, that they should lose the victory.

Though these  
causes seeme suffi-  
cient in mans  
iudgement: yet  
because they had  
nor the worde of  
God, they came  
to his dis-  
truction.

# Saul is refused, Israel is oppressed.

## I. Samuel.

## Jonathan and

1 Who killed  
cheeto obey him,  
and rest upon the  
words spoken by  
his Prophet.  
k That is, David.

1 And went to  
his city Ramah.

10 He be destroy-  
er to wit, the cap-  
tains came out  
with three bands.  
in so chosen  
judgement  
these three armies  
would have over-  
run the whole  
country.

n To declare  
that the victory  
only came of  
God, and not by  
their force.

1 By this exam-  
ple God would  
declare to Israel  
that the victory  
did not consist in  
multitude or ar-  
mour, but only  
came of his  
grace.  
Chap. 1. 11.

and I have not made supplication unto the  
Lord: I was delivered by the sword, and offered a  
burnt offering.

13 And Samuel said to Saul, Thou hast  
done foolishly: thou hast not kept the com-  
mandment of the Lord thy God, which  
he commanded thee: for the Lord hath now  
stablished thy kingdom upon Israel thy  
country.

14 But now the kingdom shall not con-  
tinue: for the Lord hath sought him a man  
after his own heart, and the Lord hath com-  
manded him to be governor over his peo-  
ple, because thou hast not kept that which the  
Lord had commanded thee.

15 And Samuel arose, and gave him by  
from Gilgal in Gilead of Benjamin: and  
Saul numbered the people that were founde  
with him, about six hundred men.

16 And Saul and Jonathan his sonne,  
and the people that were found with them,  
had their abiding in Gilead of Benjamin:  
but the Philistines pitched in Bethmah.

17 And there came out of the house of the  
Philistines a three hundred to destroy, one  
band turned unto the way of Ephraim unto  
the field of Beth-lehem.

18 And another band turned toward the  
way to Beth-lehem, and the third band  
turned toward the way of the coast that look-  
eth toward the valley of Saron, toward  
the wilderness.

19 Then was there no smith found  
any more all the land of Israel: for the Phi-  
listines sayd, Lest the Hebrews make them  
swords of speares.

20 Therefore all the Israelites went  
downe to the Philistines, to sharpen every  
man his share, his mattocke, and his axe, and  
his wedding hook.

21 For they had a file for the share, and  
for the mattocke, and for the speere, and  
for the axe, and for to sharpen the goade.

22 And when the day of battell was come,  
there was neither sword, nor speere found  
in the handes of any of the people that were  
with Saul and with Jonathan: but only  
with Saul and Jonathan his sonne was  
there found.

23 And the garrison of the Philistines  
came out to the passage of Bethmah.

### CHAP. XIII.

14 Jonathan and his armour bearer per-  
forms to fight. 24 Saul hindereth the people by  
saying, not to eat till morning. 32 The people sin with  
the blood. 38 Saul would put Jonathan to death.  
45 The people deliver him.

Then on a day Jonathan the son of Saul  
said unto the young man that bare his ar-  
mour, Come, and let us go out toward  
the Philistines garrison, that is toward  
the other side, but he told not his father.

2 And Saul taried in the house of Gi-  
lead under a pomegranate tree, which was  
in Beth-gan, and the people that were with  
him, were about six hundred men.

3 And Abiah the sonne of Ahiah, a  
Canaanite brother, the sonne of Ahiah, the  
sonne of Elah, was the Lordes Priest in Gil-  
gal, and there an Ephod: and the people

knew not that Jonathan was gone.

4 And in the day whereby Jonathan  
thought to go out to the Philistines garri-  
son, there was a sharp frost on the one  
side, and a sharp rinde on the other: the  
name of the one was called Doreh, and the  
name of the other Gheon.

5 The one rinde stretched forth the sword  
toward the Philistines, and the other was  
from the sword toward Saul.

6 And Jonathan sayd to the young man  
that bare his armour, Come, and let us go  
out into the garrison of these Philistines:  
it may be that the Lord will make with  
us: for it is I not hard to the Lord to save  
with many or with few.

7 And he that bare his armour, sayd un-  
to him, Doe all that is in thine heart: for  
where I stretched thee: behold, I will stretch  
thee as thou hast desired.

8 Then said Jonathan, Behold, we go  
out unto these men, and will fight our selvs  
unto them.

9 If they say on this hill to us, He  
will be come to you, then we will stand still  
in our place, and not go to them.

10 But if they say, Come up unto us,  
then we will go up: for the Lord hath de-  
livered them into our hand: and this shall  
be a signe unto us.

11 And they both stretched themselves un-  
to the garrison of the Philistines: and the  
Philistines saw. And the Canaanite came  
out of the house to see what they had done.

12 And the men of the garrison and  
Saul and his armour bearer, and  
his, came up to see the word which they  
had saying. And Jonathan delivered unto his  
armour bearer, Come up after me: for the  
Lord hath delivered them into the hand of  
Israel.

13 And Jonathan went up first, and his  
armour bearer went up after him, and his  
armour bearer after him: and some fell before  
Jonathan, and his armour bearer: and some  
after him.

14 And the first slaughter which Jona-  
than and his armour bearer made, was a  
bush of thorns, as it does within half an  
acre of land, where the Canaanites were.

15 And there was a trench in the hill,  
and in the field, and among all the people the  
garrison also, which that went out to fight,  
were among themselves: and the earth  
remained: for it was thicken with farr of  
God.

16 And the hundred of Saul in Gi-  
lead of Benjamin saw, and beheld, and mu-  
ltitude was distressed, and Saul and they  
went.

17 Therefore said Saul unto the people  
that were with him, Heavily now and he-  
avily is gone from us. And whither? he  
saith, Behold, Jonathan and his armour  
bearer were not there.

18 And Saul gave unto Abiah, Priest  
under the Ark of God, for the Ark of  
God was with him, and the thimble of  
David.

19 And when Saul talked with his  
people,



the nose, that was in the hoofs of the Philistines head further abroad, and increased: therefore Saul said unto the Philistines, Draw thine hand.

30 And Saul was assembled with all the people that were with him, and they came to the battell, and behold, every mans sword was against his fellow, and there was a very great discomfiture.

31 Moreover, the Chereths that were with the Philistines befouled them, and were come with them into all parties of the host, even they also turned to be with the Israelites that were with Saul and Jonathan.

32 Also all the men of Israel which had bid themselves in mount Ephraim, when they heard that the Philistines were fled, they followed after them in the battell.

33 And so the Lord saved Israel that day: and the battell continued to Beth-aven.

34 And at that time the men of Israel were pressed with hunger: for Saul charged the people with an oath, saying, Cursed be the man that eateth a foode till night, that I may be avenged of mine enemies: so none of the people tasted any sustenance.

35 And all they of the lande came to a wood, where honie lay upon the ground.

36 And the people came into the wood, and behold, the honie drooped, and no man moued his hand to his mouth: for the people feared the oath.

37 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod, that was in his hand, and digged it in an honie combe, and put his hand to his mouth, and his eyes received light.

38 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

39 Then said Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, because I have tasted a little of this honie.

40 How much more, if the people had eaten to day of the spoyle of their enemies which they found: for had they not bene now a greater slaughter among the Philistines?

41 And they smote the Philistines that day, from Bethmach to Aitalon, and the people were exceeding faint.

42 So the people turned to the spoyle, and tooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eat them with the blood.

43 Then men told Saul, saying, Behold, the people finne against the Lord, in that they eat with the blood. And hee layd, Ye have trespassers: coule a great stone vnto me this day.

44 Againe Saul said, Go abroad among the people, and bid them bring me euery man his peece, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lord in eating with the blood. And the

people brought euery man his peece in his hand that night, and slew them there.

45 Then Saul made an Altar vnto the Lord, and that it was the first Altar that hee made vnto the Lord.

46 And Saul said, Let vs goe downe after the Philistines by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayde, Doe whatsoever thou thinkest best. Then sayde the Priest, Let vs draw neere hither vnto God.

47 So Saul asked of God, saying, Shall I goe downe after the Philistines, will thou deliuer them into the hands of Israel? But he answered him not at that time.

48 And Saul said, All ye chiefes of the people, come ye hither, and knowe, and see by whom this sinne is done this day.

49 For as the Lord lieth, which saith, Israel, though it be done by Jonathan my sonne, hee shall die the death. But none of all the people answered him.

50 Then hee said vnto all Israel, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

51 Then Saul said vnto the Lord God of Israel, Giue a perfect lot. And Jonathan and Saul were taken, but the people elcaped.

52 And Saul said, Cast lot betwene me and Jonathan my sonne. And Jonathan was taken.

53 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan tolde him, and said, I tasted a little honie with the end of my rod, that was in mine hand, and loe, I must die.

54 Againe Saul answered, God doe it and more also, vntill thou die the death, Jonathan.

55 And the people said vnto Saul, What Jonathan did, who hath so mightily deliuered Israel: God forbid. As the Lord lieth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Jonathan, that he died not.

56 Then Saul came by from the Philistines: and the Philistines went to their stone place.

57 And Saul helde the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he went, hee handled them as wicked men.

58 Hee gathered also an hoste, and smote Amalek, and deliuered Israel out of the hands of them that spoiled them.

59 Now the sonnes of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

60 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the sonne of Neri, Sauls uncle.

Or, of that stone began he to build an altar.

To aske counsel of him.

Ind. 20. 2. 1 Ebr. corners.

Cause the lot to fall on him that hath broken the oath: but he doth not consider his presumption in commanding the same oath.

The people thought it their due to refuse him, who of ignorance had but broken a rash law, & by whom they had received so great a benefit.

Or, ouercome them.

As the Lord had commanded, Deut. 25. 17.

Called also Abinadab, Chap. 31. 8.

Whom was the wife of David, Chap. 18. 37.

Whom Iob the captain of David slew, 2 Sam. 3. 37.

z As Samuel had forewarned, Chap. 8. 11.

51 And Kish was Sauls father: and hee the father of Isher was the sonne of Abiel.  
52 And there was syle warre against the Philistines all the dayes of Sauls: whom Isha-baer Saul saies to bee a strong man, and mette for the warre, he tooke him vnto him.

CHAP. XV.

3 Sauls commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reprooueth him. 28 Saul a reuelled of the Lord, and his kingdome giuen to another. 33 Samuel beweth Agag in pieces.

Chap. 9. 16.

a Because hee hath preferred thee to this honour, thou art bound to obey him.

Exod. 17. 14. num. 24. 20.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

c Or, knew their number by the lambs which they brought. Or, fought in the valley.

d Which were the posteritie of Iethro Moses father in law.

e For Iethro came to visite them, and gaue them good counsell, Exod. 18. 19.

f God in his eternall counsell neuer changeth nor repenteth as verse 29. though he seemeth to vs to repent, when any thing goeth contrary to his temporall election.

g This is the nature of hypocrites, to be impudent against the truth, to condemne others, and iustifie themselves.

Afterward Samuel sayde vnto Saul, The Lord sent mee to annoynt thee King ouer his people, ouer Israel: now therefore obey the voice of the words of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, howe they laide waie for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy ye al that pertaineth vnto them, and haue no compassion on them, but slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell and ass.

4 And Saul assembled the people, and numbred them in Teltan, two hundred thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and hee set watch at the river.

6 And Saul said vnto the Kenites, Go, depart, and get you downe from among the Amalekites, leaue I destroy you with them: for ye shewed mercie to all the children of Israel, when they came by from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best sheepe, and the oxen, and the fat deakes, and the lambs, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 Then came the word of the Lord vnto Samuel, saying,

11 Hee repented mee that I haue made Saul king: for hee is turned from mee, and hath not performed my Commandements. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and behold hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 Then Samuel came to Saul, and Saul said vnto him, Blessed bee thou of the Lord. I haue fulfilled the Commandement of the Lord.

14 But Samuel sayde, What meanest thou the bleating of the sheep in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen, to sacrifice vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to mee this night. And hee said vnto him, Say on.

17 Then Samuel said, When thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel: for the Lord anoynted thee King ouer Israel.

18 And the Lord sent thee on a iourney, and said, Doe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul sayde to Samuel, Yea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me. I haue brought Agag the King of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe & oxen, and the chiefeest of the things which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Vath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? behold, to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my sinne, and turne againe with me, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not return with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not bee King ouer Israel.

27 And as Samuel turned himselfe to goe away, hee caught the lap of his coate, and it rent.

28 Then Samuel sayde vnto him, The Lord hath rent the kingdome of Israel from thee this day, & hath giuen it to thy neighbour, that is better then thou.

29 For in dede the strength of Israel will not lie no longer: for hee is not a man that hee should repent.

30 Then bee said, I haue sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 **¶** So Samuel turned againe, and fol-  
lowed Saul: & Saul worshipped the Lord.

32 Then sayd Samuel, Bying ye hither  
to mee Agag the king of the Amalekites:  
and Agag came vnto him pleasantly, and  
Agag sayd, Truly the bitterness of death  
is past.

33 And Samuel said, As thy sword hath  
made women childlesse, so shall thy mother  
bee childlesse among other women. And  
Samuel bewet Agag in pieces before the  
Lord in Gilgal.

34 **¶** So Samuel departed to Ramah,  
and Saul went vp to his house to Gibeah of  
Saul.

35 And Samuel came no more to see  
Saul: untill the day of his death: but Sam-  
uel mourned for Saul, and the Lord re-  
penteth that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproved of God, & is sent to anoint  
Dauid. 7 God regardeth the heart. 13 The spirit of  
the Lord cometh vpon Dauid. 14 The wicked spi-  
rit is sent vpon Saul. 19 Saul sendeth for Dauid.

The Lord then sayd vnto Samuel, How  
long wilt thou mourne for Saul, seeing  
I haue cast him away from reigning ouer  
Israel: fill thine home with oyle, and come,  
I will send thee to Ishai the Bethlehemitte:  
for I haue prouided me a King among his  
sonnes.

2 And Samuel said, How can I goe: for  
if Saul shall heare it, he will kill me. Then  
the Lord answered, Take an heifer: with  
thee, and say, I am come: to doe sacrifice to  
the Lord.

3 And call Ishai to the sacrifice, and I  
will shew thee what thou shalt doe, and thou  
shalt anoint vnto mee him whome I name  
vnto thee.

4 So Samuel did that the Lord bade  
him, and came to Beth-lehem, & the Elders  
of the Towne were astonished at his com-  
ing, and said, Comest thou peaceably?

5 And he answered, Peas: I am come to  
doe sacrifice vnto the Lord: sanctifie your  
selues, and come with me to the sacrifice.  
And he sanctified Ishai and his sonnes, and  
called them to the sacrifice.

6 And when they were come, he looked  
on Eliab, and sayde, Surely the Lords an-  
ointed is before him.

7 But the Lord said vnto Samuel, Look  
not on his countenance, nor on the height of  
his stature, because I haue refused him: for  
God seeth not as man seeth: for man looketh  
on the outward appearance, but the Lord  
beholdeth the heart.

8 Then Ishai called Adinadab, & made  
him come before Samuel. And hee sayde,  
Neither hath the Lord cholen this.

9 Then Ishai made Shammah come.  
And hee sayde, Neither yet hath the Lord cho-  
len him.

10 Againe Ishai made his seven sonnes  
to come before Samuel: and Samuel sayde  
vnto Ishai, The Lord hath cholen none of  
these.

11 Finally, Samuel sayde vnto Ishai,  
& Are there no more children but these? And  
he sayde, There remained yet a little one be-

hinde, that keepeth the sheepe. Then Sam-  
uel sayd vnto Ishai, & Send and set him:  
for we will not sit here till hee be come hi-  
ther.

12 And he sent and brought him in: and  
hee was ruddie, and of a good countenance,  
and comely visage. And the Lord sayd, Arise,  
and anoint him, for this is he.

13 Then Samuel took the horne of oile,  
and anointed him in the middes of his bre-  
thren. And the Spirit of the Lord came  
vpon Dauid, from that day forward: then  
Samuel rose vp, and went to Ramah.

14 But the Spirit of the Lord depar-  
ted from Saul, and an euill spirit sent of the  
Lord vexed him.

15 And Sauls seruants sayde vnto him,  
Beholde now, the euill spirit of God vexeth  
thee.

16 Let our Lord therefore command thy  
seruants, that are before thee, to seek a man,  
that is a cunning player vpon the harpe:  
that when the euill spirit of God cometh  
vpon thee, hee may play with his hand, and  
thou mayest be eased.

17 Saul then sayde vnto his seruants,  
Shew me a man, I pray you, that can play  
well, and bring him to me.

18 Then answered one of his seruants,  
and sayd, beholde, I haue found a sonne of  
Ishai, a Bethlehemitte, that can play, and is  
strong, balliant, and a man of warre, and  
wise in matters, and a comely person, and  
the Lord is with him.

19 **¶** Wherefore Saul sent messengers  
vnto Ishai, and sayd, Send me Dauid thy  
sonne, which is with the sheepe.

20 And Ishai tooke an ass laden with  
bread, and a flagon of wine, and a kin, and  
sent them by the hande of Dauid his sonne  
vnto Saul.

21 And Dauid came to Saul, and stood  
before him: and hee loued him very well, and  
he was his armour bearer.

22 And Saul sent to Ishai, saying, Let  
Dauid now remaine with mee: for he hath  
found fauour in my sight.

23 And so when the euill spirit of God  
came vpon Saul, Dauid tooke an harpe  
and played with his hande, and Saul was  
refreshed, and was eased: for the euill spi-  
rit departed from him.

CHAP. XVII.

1 The Philistines make warre against Israel.  
10 Goliath despiseth Israel. 17 Dauid is sent to his  
brethren. 34 The strength and boldnes of Dauid.  
47 The Lord saucth him by sword nor spear. 50  
Dauid killeth Goliath, and the Philistines flee.

Now the Philistines gathered their ar-  
mies to battell, and came together to  
Shobchoch, which is in Iudah, and pitched  
betwene Shobchoch and Azekah, in the  
coast of Dammm.

2 And Saul, and the men of Israel as-  
sembled, and pitched in the valley of Elah,  
and put themselves in battell aray to mee-  
te the Philistines.

3 And the Philistines stood on a moun-  
taine on the one side, and Israel stood on a  
mountaine on the other side: so a valley was  
betwene them.

2 Sam. 7. 3. p. 151.  
78. 71. 6. 29. 31.

Act. 7. 46.

and 13. 23.

Or, pressed.

The wicked  
spirits are at  
Gods comma-  
ndment to ex-  
cute his will a-  
gainst the wic-  
ked.

f Though Dauid  
was now anoin-  
ted king by the  
Prophet, yet God  
would exerceise  
him in sundry  
sorts before hee  
had the vse of  
his kingdome.

Or, serued him.  
g God would  
that Saul should  
receiue this bene-  
fit as at Dauids  
hand, that his  
condemnation  
might bee the  
more euident for  
his cruell hate  
toward him.

Or, in Ephes-  
dammin.

Or, of the oke.

a Betweene the  
two camps.

10 Or, coat of plate.

b That is, 156.  
lib. 4. ounces,  
after halfe an  
ounce the she-  
kel: and 600.  
shekels weight  
amounteth to 18  
lib. 3. quarters.  
10 Or, greaves.

12 Ebr. smite me.

10 Or, hand to hand

Chap. 16. 1.

10 Or, he was con-  
sidered among them  
that bare office.

e To serve Saul,  
as Chap. 16. 19.

d Though Ishai  
meant one thing,  
yet Gods prou-  
idence directed  
David to ano-  
ther end.

e If they have  
laid any thing  
to gage for their  
necessity, re-  
decme it out.

12 Ebr. vessels.  
12 Ebr. of peace.

4 ¶ Then came a man betweene them  
both out of the tents of the Philistines, na-  
med Goliath of Gath: his height was sixe cu-  
bites and an hand breadth.

5 And had an helmet of brass upon his  
head, and a brigandine upon him: and the  
weight of his brigandine was five thousand  
shekels of brass.

6 And he had bootes of brass upon his  
legs, and a shield of brass upon his shoul-  
ders.

7 And the shaft of his speare was like a  
weavers beame: and his speare head weyed  
sixe hundred shekels of yron: and one bea-  
ring a shield went before him.

8 And he stood, and cried against the host  
of Israel, and sayd unto them, Why are yee  
come to let your battell in aray: am not I  
a Philistin, and you seruants to Saul: chule  
you a man for you, and let him come downe  
to me.

9 If he be able to fight with me, and kill  
me, then will wee be your seruants: but if  
I ouercome him, and kill him, then shall yee  
be our seruants, and serue vs.

10 Also the Philistin sayde, I defie the  
hoste of Israel this day: giue me a man that  
we may fight together.

11 When Saul and all Israel heard those  
wordes of the Philistin, they were discoura-  
ged, and greatly afraid.

12 ¶ Now this David was the sonne of  
an Ephrathite of Beth-lehem Iudah, na-  
med Ishai, which had eight sonnes: and  
this man was taken for an olde man in the  
dayes of Saul.

13 And the three eldest sonnes of Ishai  
went and followed Saul to the battell: and  
the names of his three sonnes that went to  
battell, were Eliab the Eldest, and the next  
Abinabab, and the third Shamamah.

14 So David was the least: and the three  
eldest went after Saul.

15 David also went, but hee returned  
from Saul to serue his fathers sheepe in  
Beth-lehem.

16 And the Philistin dwelt neere in the  
morning and evening, and continued fortie  
dayes.

17 And Ishai said unto David his sonne,  
Take nowe for thy brethren an Ephah of  
this parched coine, and these ten cakes, and  
runne to the hoste to thy brethren.

18 Also carie these ten fresh cheeres vnto  
the captaine, and looke howe thy brethren  
fare, and receiue their pledge.

19 ¶ When Saul and they, and al the men  
of Israel were in the valley of Elah, fighting  
with the Philistins.

20 ¶ So David rose by early in the mo-  
ning, and left the sheepe with a keeper, and  
tooke and went as Ishai had commanded  
him, and came with in the compasse of the  
hoste: and the hoste went out in aray, and  
shouted in the battell.

21 For Israel and the Philistins had put  
themselves in aray, armie against armie.

22 And David left the things which hee  
bare, vnder the handes of the keeper of the  
carriage, and came into the hoste, and came  
and asked his brethren howe they did.

23 And as he talked with them, behold,  
the man that was betweene the two armies,  
came vp, (whose name was Goliath the Phi-  
listin of Gath) out of the armie of the Phi-  
listins, and spake such wordes, and David  
heard them.

24 And all the men of Israel, when they  
saw the man, ran away from him, and were  
fore afraid.

25 For every man of Israel sayde, Sawe  
ye not this man that commeth vp: euen to  
reule Israel is hee come vp: and to him that  
killeth him will the King giue great riches,  
and will giue him his daughter, yea, and  
make his fathers house a free in Israel.

26 ¶ Then David spake to the men that  
stood with him, and said, What haue I done  
to the man that killeth this Philistin, and  
taketh away the shame from Israel: for  
who is this vncircumcised Philistin, that  
he should reule the hoste of the liuing God:

27 And the people answered him after  
this maner, saying, Thus shall it be done to  
the man that killeth him.

28 And Eliab his eldest brother heard  
when he spake vnto the men, and Eliab was  
very angry with David, and said, Why came  
hest thou downe hither: and with whom  
hast thou left those fewe sheepe in the wil-  
dernesse: I knowe thy pride and the malice  
of thine heart, that thou art come downe to  
see the battell.

29 ¶ Then David said, What haue I now  
done: Is there not a cause?

30 And hee departed from him into the  
presence of another, and spake of the same  
maner, and the people answered him accord-  
ing to the former wordes.

31 ¶ And they that heard the wordes  
which David spake, reuerenced them before  
Saul, which caused him to be brought.

32 So David said to Saul, Let no mans  
heart faile him, because of him: thy seruants  
will go, and fight with this Philistin.

33 And Saul said to David, Thou art  
not able to goe against this Philistin to  
fight with him: for thou art a boy, and he is  
a man of warre from his youth.

34 And David answered vnto Saul, Thy  
seruants kept his fathers sheepe, and there  
came a lion, and likewise a beare, and tooke  
a sheepe out of the flocke.

35 And I went out after him and smote  
him, & tooke it out of his mouth: and when  
hee arose against mee, I caught him by the  
beard, and smote him, and slew him.

36 So thy seruants slew both the lion, and  
the beare: therefore this vncircumcised Phi-  
listin shall be as one of them, seeing hee hath  
railed on the hoste of the liuing God.

37 ¶ Moreover, David says, The Lord  
that deliuered me out of the paw of the lion,  
and out of the paw of the beare, he will de-  
liuer mee out of the hand of this Philistin.  
¶ Then Saul sayde vnto David, Goe, and  
the Lord be with thee.

38 And Saul put his raiment vpon Da-  
uid, & put an helmet of brass vpon his head,  
and put a brigandine vpon him.

39 ¶ Then girded David his sworde vpon  
his raiment, and began to goe: for hee neuer  
prooued









k Yet he might have some necessity to him.

l Thus he speaketh contemptuously of David.

m That is, a peace offering.

n Meaning, all his kinfolk.

o Thou art ever contrary unto me as thy mother is.

p Ebr. the sonne of death.

q For it were too great tyranny to put one to death and not to show the cause why.

r For this was the third day, as it was agreed upon, verse 5.

s By these words he admonished David what he ought to do.

t Ebr. in trust.

u It seemeth that he had shot on the North side of the stone, lest the boy should have espied David.

26 And Saul said nothing that day: for he thought, Some thing had befallen him, though he were cleane: or because he was not purified.

27 For on the morrow which was the second day of the month, David's place was empty: as when Saul said unto Jonathan his sonne, wherefore comest thou the sonne of Ishai to meate, neither yesterday nor to day?

28 And Jonathan answered unto Saul, David required of me, that he might goe to Beth lechem.

29 For he saith, Let me go, I pray thee: for our familie offereth a sacrifice in the citie, and my brother hath sent for me: therefore now if I have founde favour in thine eyes, let me go, I pray thee, and let my brethren: this is the cause that he cometh not unto the kings table.

30 Then was Saul angry with Jonathan, and said unto him, Thou a sonne of the wicked, rebellious woman, why dost thou that thou hast choicen the sonne of Ishai to the confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liveth upon the earth, thou shalt not be established: neither the kingdom, wherefore now send and let him into me, for he is a backslider.

32 And Jonathan answered unto Saul his father, and saith unto him, Therefore shall he die: what hath he done?

33 And Saul said a heare, as him to his son, wherefore Jonathan knowest that it was determined of thy father to slay David?

34 And Jonathan arose from the table at a great anger: and he eat and drinke no meate the second day of the month: for he was soley for David, and because his father had reviled him.

35 On the next morning therefore Jonathan went out into the field, as at the time appointed with David, and a little boy with him.

36 And hee sayde unto his boy, Runne now, take the arrowes which I shote: and as the boy runneth, let an arrowe be upon him.

37 And when the boy was come to the place where the arrow was shot, Jonathan had shot, Jonathan cryed after the boy, and sayde, Is not the arrowe beyond thee?

38 And Jonathan cryed after the boy, Make speed, for the arrowe is fallen: and Jonathan's boy answered him the arrowes, and came to his master.

39 But the boy knew nothing: onely Jonathan and David knew the matter.

40 Then Jonathan gave his bow and arrowes unto the boy that was with him, and said unto him, For, take them unto the citie.

41 As soone as the boy was gone, David arose out of a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both running,

till David exceeded.

42 Therefore Jonathan sayd to David, Doe in peace: that which we have promised is in the name of the Lord, saying, We have beene betweene me and thee, and betweene my men and betweene thy men, and we have sworn.

43 And he arose and departed, and Jonathan went into the citie.

# CHAP. XXI.

David fleeth to Nob, and to Achish the Philistine. The king hath commanded me a certain thing, and David hath done it. Let no man know whereabout I see thee, what I have commanded thee: and I have appointed my servants to such and such places.

Then came David to Achish, the Philistine, and Achish was appointed at the meeting of David, and said unto him, As thy arrow alone, and no man with thee.

And David sayd to Achish the Philistine, The king hath commanded me a certain thing, and David hath done it. Let no man know whereabout I see thee, what I have commanded thee: and I have appointed my servants to such and such places.

Now therefore if thou hast any under thine hand, give me five cakes of bread, as much cometh to hand.

And the Philistine answered David, and sayde, There is no common bread under my hand, but there is hallowed bread, if the young men have kept themselves at least from women.

David then answered the Philistine, and sayde unto him, Certainly women have bene separate from us these two or three dayes since I came out, and the bread of the young men were holy, though the men were prophane, and how much more then shall we be, who sanctified this day in our vessels?

So the Philistine gave him hallowed bread, for there was no bread there, save the hallowed bread that was taken from before the Lord, to put there bread there, the day that it was taken away.

And there was the same day one of the servants of Saul, hiding before the king, named Doeg the Gishite, the chiefest of Saul's hearthen.

And David sayd unto Achish, Is there not here under thine hand a heare as a woman? For I have neither brought any morsel nor my horses with me, because the kings business required haste.

And the Philistine, the same day, took David to the Bethinim, which is toward the hall of the Philistine, and he took him in a cloth behind the ephod, if thou wilt take that to thee, take it: for there is none other here: And David sayd, There is none to that, give me.

And David arose, and fled the same day from the presence of Saul, and went to Achish the king of Gath.

And the servants of Achish sayd unto him, Is not this David the king of the lande? did they not sling into him in damiers, saying, David hath slain his brother.

Which he called Achish, which was the name of the Philistine.

Lord.

Which he called Achish, which was the name of the Philistine.

Which he called Achish, which was the name of the Philistine.

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Which he called Achish, which was the name of the Philistine.



And David his ten thousand.

12 And David considered these words

and was full of grief for the King of

Israel.

13 And he changed his behaviour before

them; and kept himself: neither in their

house, nor in the street, nor in the field,

nor in the garden.

14 Then said Achish unto his servants,

Behold the man is beside himself, where-

fore have ye brought him to me?

15 And he made men, that were

with him, to play the madman.

16 And David hid himself from Achish.

17 And David hid himself from Achish.

18 And David hid himself from Achish.

19 And David hid himself from Achish.

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58 And David hid himself from Achish.

59 And David hid himself from Achish.

him, and gave him servants, and he gave

him also the house of Goliath the Phil-

istine.

11 Then the king sent to call Achish

the Philistine, the son of Achish, and his fa-

thers house.

12 And Saul said, Hear now the voice

of Achish.

13 Then Saul said unto him, Why have

ye conspired against me, thou and the sons

of Achish, as that thou hast given him a

sword, and a bow, and hastal him counsel of

war, that he should rise against me, and

be in war against me?

14 And Achish answered the king,

and said, As thou art faithful, as thou art

thy servants, as David, bring also the

things that are in the house, and goeth at thy

commandment, and is honourable in thy

house.

15 And Achish said, This day hath begun to the

counsel of God for me, that I have from the

day of the king's coming, and I have from the

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h Which were

the remnant of

the house of Eli,

whose house God

threatened to

punish, in that

he had no son to

continue his name

in.

1 I Have I not at

other times said

when he had his

great affairs, con-

sulted with the

Lord for him?

1 Or, footmen.

1 This was Ono-

phod, who, ac-

cording to his

promise, pre-

ferred some of the

house of Eli,

Chap. 22

1 Or, he had re-

ceived his life, that

he might also

live among the

people, as he had

done before.

1 This was Ono-

phod, who, ac-

cording to his

promise, pre-

ferred some of the

house of Eli,

Chap. 22

1 Or, he had re-

ceived his life, that

he might also

live among the

people, as he had

done before.

1 This was Ono-

phod, who, ac-

cording to his

promise, pre-

ferred some of the

house of Eli,

Chap. 22

1 Or, he had re-

ceived his life, that

he might also

live among the

people, as he had

a Which was a  
citie in the tribe  
of Iudah, Iotha.  
15-44.

b That is, in the  
mids of Iudah,  
much more, whe  
we come to the  
borders against  
our enemies.

c Chap. 22. 20.  
e By Gods pro-  
vidence the E-  
phod was prefer-  
ued and kepe  
with David the  
true King,  
1 Sam. in his hand.

d To consult  
with the Lord by  
Urim and Thum-  
min.

10r, governors.

11 Or so and fro, as  
having no certain  
place to go to.  
12 Or, strong place.  
e No power nor  
politic can pre-  
vail against  
Gods children  
but when he ap-  
pointeth the  
time.  
13 Ebr. his hand.  
f Jonathan as-  
sured David, that  
God will accom-  
plish his promise,  
and that his fa-  
ther strueth a-  
gainst his owne  
conference,

Then they tolde David, saying, Behold,  
the Philistines fight against Keilah,  
and laye the barne.

2 Therefore David asked counsell of the  
Lord, saying, Shall I goe and smite these  
Philistines? And the Lord answered Da-  
vid, Goe and smite the Philistines, and take  
Keilah.

3 And Davids men sayd unto him, Wee,  
we bee afraid here in Iudah, how much  
more if we come to Keilah against the hoste  
of the Philistines?

4 Then David asked counsell of the Lord  
again. And the Lord answered him, and  
sayd, Arise, goe downe to Keilah: for I will  
deliver the Philistines into thine hands.

5 And David and his men went to  
Keilah, and fought with the Philistines,  
and brought away their cattell, and smote  
thence with a great slaughter: Thus David  
saved the inhabitants of Keilah.

6 And when Abiathar the sonne of Ahi-  
melych came to David to Keilah, he brought  
an Ephod with him.

7 And it was told Saul that David was  
come to Keilah, and Saul sayd, God  
hath delivered him into mine hand: for he is  
shut in, seeing hee is come into a cite that  
hath gates and barres.

8 Then Saul called all the people to-  
gether to warre, for to goe downe to Keilah,  
and besiege David and his men.

9 And David having knowledge that  
Saul imagined mischief against him, sayd  
to Abiathar the Priest, Bring the E-  
phod.

10 Then sayd David, O Lord God of  
Israel, thy servant hath heard, that Saul is  
about to come to Keilah to destroy the cite  
for my sake.

11 Will the lord of Keilah deliver mee  
up into his handes, and will Saul come  
downe as thy servant hath heard? O Lord  
God of Israel, I beseech thee, tell thy ser-  
vant. And the Lord sayd, Hee will come  
downe.

12 Then sayd David, Will the lord of  
Keilah deliver mee up, and the men that  
are with mee, into the handes of Saul?  
And the Lord sayd, They will deliver thee  
up.

13 Then David and his men, which  
were about five hundred, arose, and depar-  
ed out of Keilah, and went whither they  
could. And it was told Saul, that David  
was fled from Keilah, and hee left off his  
pursue.

14 And David abode in the wilderness  
in holes, and remained in a mountaine in  
the wilderness of Ziph. And Saul sought  
him every day, but God delivered him not  
into his hand.

15 And David saw that Saul was come  
out for to seek his life: and David was in the  
wildernes of Ziph in the wood.

16 And Jonathan Sauls sonne arose  
and went to David into the wood, and com-  
forted him in God.

17 And sayd unto him, Feare not: for the  
hand of Saul my father shall not finde thee,  
and thou shalt be King over Israel, and I

shall be next unto thee: and alld Sauls in-  
tents shall be against thee.

18 So they became made a covenant be-  
twe the Lord and David did remaine in the  
wood: but Jonathan went to his house.

19 Then came up the Ziphites to Saul  
to Zibah, saying, Dost not David hide  
himselfe in the holes, in the wood, in the  
hill of Parhalah which is on the right side  
of Bethanien?

20 Then therefore, O King, come downe  
according to all that thine heart can devise,  
and we will halvee to deliver him into the  
kings hands.

21 Then Saul said, He ye blessed of the  
Lord: for ye have had compassion on me.

22 Soe, I pray you, and prepare yet  
better: know and ke his place where he is haun-  
teth, and who hath seen him there: for it is  
sayd to me, he is subtle and crafty.

23 See therefore, and know all the secret  
places where hee lieth hid, and come  
ye againe to me with the certaintie, and I  
will reward you: and he shall be burnt in the land.  
I will reach him out throughout all the  
wildernes of Iudah.

24 Then they arose and went to Ziph be-  
fore Saul, but David and his men were in  
the wilderness of Ziph, in the place on the  
right hand of Bethanien.

25 Saul also and his men went to seek  
him, and they told David: wherefore hee  
came downe unto a rock, and abode in the  
wildernes of Ziph. And when Saul  
heard that, he followed after David in the  
wildernes of Ziph.

26 And Saul and his men went on the  
one side of the mountaine, and David and  
his men on the other side of the mountaine:  
and David went backe to get downe the pre-  
sence of Saul: for Saul and his men were  
passed David and his men went about to  
take them.

27 But there came a messenger to Saul,  
saying, Waite then, and come: for the Philis-  
tines have invaded the land.

28 Wherefore Saul returned from pur-  
suing David, and went against the Philis-  
tines. Therefore they called that place,  
Bela-hammachok.

CHAP. XXIII.

1 David had in a cave secreted Saul, 10 He  
showeth Saul his innocencie. 18 Saul acknow-  
ledgeth his fault. 21 He can feth David to fowne  
who how hee shall save him.

1 David was then there, and stood in  
a hole in the cave. And when Saul was  
there, Saul was returned from the  
Philistines, they told him, saying, Be-  
hold, David is in the wilderness of En-  
gebi.

2 Then Saul took there three thousand cho-  
sen men out of all Israel, and went to En-  
gebi and his alien upon the rocks among  
the wild goats.

3 And because to the shepherds by the  
way where there was a cave, and Saul  
went in to doe his caitement: and Da-  
vid and his men late in the cave towards  
parts

part of the same.

5 And the men of Dan brought him into the house of the Lord, where the Lord dwelt. And he said unto them, Behold, I will deliver this man into your hands, and you shall do to him as it shall seem good to you. Then the men of Dan arose, and cut off the tay of Samuels garment.

6 And afterward Samuels was touched in his heart, because he had cut off the taype which was on Sauls garment.

7 And he said unto his men, The Lord keep me from doing that thing unto my master the Lord answered, I will mine hand upon him for he is the anointed of the Lord.

8 So Samuels overcame his servants with these words, and suffered them not to do against him: so Saul arose up out of the camp, and went away.

9 And Saul also arose after that, and went out of the camp, and cried after Samuels saying, Come join the king. Then when Samuels had beheld him, Saul inclined his face to the earth, and bowed himself.

10 And Samuels said to Saul, I have done more than an hour to mine eyes, that Saul said, Samuels shall be called against thee.

11 Behold, this day thine eyes have been kept, that the Lord had delivered thee this day into mine hands in the time of mine hand. I will not lay mine hand upon thee, for thou art the anointed of the Lord.

12 Wherefore my father Saul, Behold, I have kept the tay of the garment in mine hand: in which I cut off the tay of the garment: I killed thee not. Stand up and see, that there is neither guilt nor wickedness in me, neither have I sinned against thee, yet thou pursuest after my soul to take it.

13 The Lord be true between thee and me, and the Lord avenge me of thee, and let not mine hand be upon thee.

14 According as the old proverb is said, Blindedness proceedeth from the witch, but mine hand be not upon thee.

15 After whom is the king of Israel come out: after whom dost thou pursue: after a dead dog, and after a flea?

16 The Lord therefore be true, I will be between thee and me, and let him plead my cause, and I deliver me out of thine hand.

17 When Sauls had made an end of speaking these words to Samuels, Saul said, As this thy voice, my son Samuels? And Samuels lift up his voice, and wept.

18 And he said to Saul, How art thou righteous toward me, that thou hast removed me from my place, and I have removed thee from thy place, and thou hast severed this day, that thou hast been with me, forasmuch as the Lord had chosen me in thine hands, thou wast mine heir.

19 For who shall find his enemy, and let him depart at free: wherefore the Lord render thee good for that thou hast done unto me this day.

20 For now, Behold, I know that thou shalt be king, & that the kingdom of Israel shall be established in thine hand.

21 Where now therefore wilt thou be the Lord, that thou wilt not deliver my seed after me, and that thou wilt not establish my name out of my fathers house.

22 So Samuels went unto Saul, & Samuels went home: but Saul and his men went up unto the hill.

E H A P. XXV.

1 Samuel dieth. 2 Nabal and Abigail. 3 The Lord killeth Nabal. 4 Abigail and Abimelech. 5 Michal a concubine. 6 Pharaoh.

Then Samuels died, and all Israel assembled, and mourned for him, and buried him in his own house at Ramah. And Saul arose, and went down to the wilderness of Ephraim.

2 Nabal was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goates, and he was flourishing his sheepe in Carmel.

3 The name also of the man was Nabal, and for name of his wife Abigail, and shee was a woman of singular wisdom, & beautiful, but the man was churlish and evil conditioned, and was of the familie of Eloth.

4 And Saul heard in the wilderness, that Nabal did heare his sheepe.

5 Therefore Sauls sent ten young men, and Sauls boy into the young men, to go by to Carmel, and see to Nabal, and bid him in my name: how he doeth.

6 And thus shall you say to Nabal, Both thou and thine house, and all that thou hast, be in peace, wealth and prosperity.

7 Behold, I have heard, that thou hast sheeprs: now therefore send us some of thy sheeprs, and we will cut them up, and we will eat, and we will drink, and we will be merry, forasmuch as thou art flourishing in Carmel.

8 Like thy servants, and they will bring thee, whithersoever let these young men finde favour in thine eyes: (for we come in a good season) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy house Dauid.

9 And when Sauls young men came, they told Nabal all these words in the name of Dauid, and bidd their peace.

10 And Nabal answered Dauids servants, and sayd unto them, Dauid? and who is the name of Dauid? there be many servants now abroad, that shall away carry man from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my sheeprs, and give it unto them, whom I know not where they be?

12 So Dauids servants turned their way, and went againe, and came, and told him all these things.

13 And Dauid said unto his men, Since they have refused to give, and they have killed every man his sheeprs: Dauid also stretched his sword. And about four hundred men went by after Dauid, and two hundred a horse by the 1 cartage.

14 Nowe one of the servants tolde Abigail Nabals wife, saying, Behold, Dauid

Chap. 23. eccle. 48. 13. 10.

a That is, among his owne kindred.

b Maon & Carmel were cities in the tribe of Judah. Carmel the mountaine was in Gath.

c Ebr. of peace: Somerale, so mayest thou live in prosperity the next yere, both thou, &c. Ebr. for left.

d Whatsoever thou hast ready for vs.

e Thus the executioner wretches in stead of relieving: the necessities of Gods children, vfe to requite their petitions, and condemning their cause.

f Ebr. now full.





Lord liueth, yee are : worthy to die, because  
yee haue not kept your master the Lordes  
anoynted : and noyme see where the Kings  
speare is, and the pot of water that was at  
his head.

17 And Saul knew Dauid's voyce, and  
sayd, Is this thy voyce, & my soune Dauid?  
and Dauid sayd, It is my voyce, my lord,  
D King.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

18 And hee sayde, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

3 And Saul pitched in the hill of Hachilah, which is before Bethshimon by the way side. Now David abode in the wilderness, and hee saw that Saul came after him into the wilderness.

19 Nowe therefore I beleeue thee, let my lord the King heare the wordes of his seru-  
uant. If the Lorde hath stirred thee vp a-  
gainst me, <sup>b</sup> let him smell the fume of a la-  
cifice: but if the children of men haue done it,  
curbed be they before the Lord: for they  
haue cast mee out this day from abiding in  
the inheritance of the Lord, saying, Go, serue  
other gods.

**b Let his anger  
towards vs be  
pacified by a  
sacrifice.**

4 (For Dauid had sent out spies, and  
vnderstoode that Saul was come in very  
hehne)

5 Then David arose, and came to the place where Saul had pitched, and when David beheld the place where Saul lay, and Abner the sonne of Ner which was his chiefe captaine, for Saul lay in the fort, and the people pitched round about him)

20 Now therefore, let not my blood fall  
to the earth before the face of the Lord: for  
the king of Israel is come out to seeke a flea,  
as one would hunt a partridge in the moun-  
taines.

i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

6 Then saide Dauid, and sayde to Abimelech the <sup>b</sup> Hittite, and to Abisai the sonne of Neraiad, brother to Ioaab, saying, Who will goe downe with mee to Saul to the holte? Then Abisai sayd, I will goe downe with thee.

7 So David and Abishai came downe to the people by night : and beholde, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head, and Abner and the people lay round about him.

21 Then sayd Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was <sup>2</sup> precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

k Because thou  
savedst my life  
this day.

8 ¶ Then sayd Abisai to Dauid, God hath closed thine enemies into thine hande this day: now therefore, I pray thee, let mee smite him once with a speare to the earth, and I will not smite him againe.

22 Then David answered, and said, Behold the Kings speare, let one of the young men come over and fetch it.

9 And David sayd to Abisai, Destroy him not: for who can lay his hand on the Lords Anointed, and be guiltlesse?

23 And let the Lord reward every man according to his<sup>1</sup> righteousness and faithfulness: for the Lord had delivered thee into mine handes this day, but I would not lay mine hand upon the Lordes Anointed.

1 Thus he protesteth his innocencie towards Saul, not defending his iniustice in the sight of God, in whose presencc none is righteous, Psal. 14. 3. & 130. 3.

IO HOPCOMER DAVID SAID, AS THE LORD  
liveth, either the Lord shall smite him, or his  
day shall come to die, or he shall descend into  
battell and perish.

24 And beholde, like as thy life was much set by this day in mine eyes: so let my life be set by in thoyes of the Lord, that he may deliuer me out of all tribulation.

11 The Lord keepe me from laying mine  
hand vpon the Lordes Anointed: but, I  
pray thee, take now the speare that is at his  
head, and the pot of water, and let vs goe  
hence.

25 Then Saul sayd to Dauid, Blessed art thou my sonne Dauid: for thou shalt doe great things, and also pꝛeuaille. So Dauid went his way, and Saul returned to his place.

m To Gibeon of Benjamin.

12. So David took the spear & the por-  
 of water from Gaius head, and they gate  
 them away, and no man saw it, nor marked  
 it, neither did any waite, but they were all  
 sleepe: for the Lord had sent a dead sleepe  
 upon them.

2 David fleeth to Achish king of Gath, who  
giveth him Ziklag. 8 David destroyeth certaine  
of the Philistines. 10 Achish is deceived by Da-  
vid.

13 Then David went into the other line, and stood on the top of an hill a farre off, a great space betweene them.

**A**D David sayd in his heart, I shall  
not see him againe: perishe one day by the hand of  
Saul: is it not better for me that I saue my  
selfe in the land of the Philistines, and that  
Saul may haue no hope of me to seke me a-  
ny more in all the coastes of Israel, and so e-  
scape out of his hand?

a David distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

14 And David cryed to the people, and to Abner the sonne of Ner, saying, + Dearest thou not Abner? Then Abner answered, and sayde, What art thou that cryest to the king?

2 Dauid therefore arose, and hee, and the six hundred men that were with him, went vnto Achish the sonne of Maach King of Gath.

**b Thus God by  
his providence**

15 And David sayd to Abner, Art not thou a man? and who is like thee in Israel: wherefore then hast thou not kept thy lord the King? for there came one of the folke in to destroy the king thy lord.

3 And David dwelt with Achish, at  
enemies hearts, and maketh them to favour his in  
Gath.

16 This is not well done of thee : as the

Sath, hee, and his men, every man with his household, David with his two wives, Abinoam the Jezreelite, and Abigail Nabab's wife the Carmelite.

4 And it was tolde Saul that David was fled to Gath: so he sought no more for him.

c Let thine officers appoint me a place.

5 And David layd unto Achish, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy servant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

d Ebr. the number of the dayes.

7 And the time that David dwelt in the countrey of the Philistins, was foure moneths and certaine dayes.

d These are the wicked Canaanites, whom God had appointed to be destroyed.

8 Then David and his men went by, and invaded the Geshurites, and the Gittites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 Then David smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

Or against whom.

10 And Achish sayde, Where haue yee bene a routing this day? And David answered, Against the South of Iudah, and against the South of the Jerahmeelites, and against the South of the Kenites.

e Which were a familie of the tribe of Iudah, 1. Chron. 2. 39.

11 And David spared neither man nor woman aliue, to bring them to Gath, saying, Lest they should tell on vs, and say, So did David, and so will bee his manner all the while that he dwelleth in the countrey of the Philistins.

Or, he doth surely abhorre his people.

12 And Achish beleued David, saying, He hath made his people of Israel utterly to abhorre him: therefore he shall bee my seruant for euer.

#### CHAP. XXVIII.

1 David hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 who declareth his ruine.

Now at that time the Philistins assembled their hands and army to fight with Israel: therefore Achish sayd to David, Be sure, thou shalt goe out with mee to the battell, thou, and thy men.

a Albeit it was a great griefe to David to fight against the people of God, yet such was his infirmity, he durst not denie him. Chap. 25. 1.

2 And David sayde to Achish, Surely thou shalt knowe what thy seruant can doe. And Achish sayde to David, Surely I will make thee keeper of mine head for euer.

b According to the commandment of God, Exod. 22. 18. Deut. 18. 10, 11.

3 Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the soothsayers, and the soothsayers out of the land.

4 Then the Philistins assembled themselves, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul sawe the host of the Philistins, hee was afraid, and his heart was sore troubled.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Urim, nor yet by Prophets.

7 Then sayd Saul vnto his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants sayde to him, Behold, there is a woman at Endor that hath a familiar spirit.

8 Then Saul changed himselfe and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and hee sayde, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him by whome I shall name vnto thee.

9 And the woman sayde vnto him, Behold, thou knowest what Saul hath done, how he hath destroyed the soothsayers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then sayd the woman, Whom shall I bring vp vnto thee? And hee answered, Bring me by Samuel.

12 And when the woman sawe Samuel, she cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king sayd vnto her, Bee not afraid: for what samest thou? And the woman sayde vnto Saul, I sawe gods ascending by out of the earth.

14 Then he sayd vnto her, What fashion is he of? And shee answered, An olde man cometh by lapped in a mantle: and Saul knewe that it was Samuel, and hee enclined his face to the ground, and bowed himselfe.

15 And Samuel sayd to Saul, Why hast thou disquieted mee, to bring mee by? Then Saul answered, I am in great distress: for the Philistins make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee what I shall doe.

16 Then sayd Samuel, Wherefore then dost thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to a him, as hee spake by mine hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour David.

18 Because thou obeydest not the voyce of the Lord, nor executedst his strict iudgement vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Whereouer the Lord will deliuer Israel with thee into the handes of the Philistins: and to morrow shalt thou and thy formes bee with mee, and the Lord shall giue

gave the hosts of Israel into the hand of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 Then the woman came unto Saul, and said that he was sore troubled, and said unto him, See, thine handmaid hath obeyed thy voice, and I have put my soule in mine hand, and have obeyed thy words which thou saydest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaide, and let me set a morsell of bread before thee, that thou mayest eat, and get thee strength, and goe on thy journey.

23 But he refused, and said, I will not eat: but his servants & the woman together compelled him, and he obeyed their voice: so he arose from the earth, and sat on the bed.

24 Now the woman had a fat calfe in the house, and she hastened, and killed it, and tooke floure, and kneaded it, and baked of it: unleavened bread.

25 Then she brought them before Saul, and besoug his servants: and when they had eaten, they stood up, and went away the same night.

CHAP. XXIX.

1 The Princes of the Philistims cause David to be sent backe from the battell against Israel, because they distrusted him.

2 The Philistims were gathered together with all their armies in Apphek: and the Philistines pitched by the fountain, which is in Jizreel.

3 And the princes of the Philistims were forty by hundreds, and thousands, but David & his men came behind with Achish.

4 Then sayde the princes of the Philistims, What doe these things here? And Achish sayde unto the princes of the Philistims, Is not this David the servant of Saul the king of Israel, who hath bene with me these dayes, & of these yeeres, and I have found nothing in him, since he dwelt with me unto this daye?

5 But the Princes of the Philistims were wroth with him, and the princes of the Philistims said unto him, Send this fellowe backe, that hee may goe againe to his place, whither thou hast appointed him, and let him not goe home with vs to battell, lest that in the battell hee be an adversarie to vs: for wherewith should hee obtaine the favour of his master? should it not bee with the heads of these men?

6 Is not this David of whom they sang in dances, saying, Saul slew his thousands, and David his ten thousands?

7 Then Achish called David, and said unto him, As the Lord liveth, thou hast bene upright and good in my sight: when thou comest out and in with me in the host, neither have I found euill with thee since thou camest to me unto this day, but I the princes doe not favour thee.

8 Therefore now returne, and goe in peace, that thou dispute not the princes

of the Philistims.

9 And David said unto Achish, But what have I done? & what hath thou found in thy servant as long as I have bene with thee unto this day, that I may not goe and fight against the enemies of my lord the king?

10 Achish then answered, and said to David, I know thou pleasest mee, as an Angel of God: but the Princes of the Philistims have sayde, Let him not goe by with vs to battell.

11 Therefore now rise by early in the morning with thy maisters servants that are come with thee: and when ye be by early, as soon as ye have light, depart.

12 So David and his men rose by early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went by to Jizreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 2 Davids two wives are taken prisoners. 3 The people would stone him. 4 He asketh counsell of the Lord, & pursuing his enemies, recovereth the pray. 5 He divideth equally. 6 And sendeth part to his friends.

1 When David and his men were come to Ziklag: the third day, the Amalekites had invaded upon the South, even unto Ziklag, and had smitten Ziklag, and burnt it with fire.

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but carried them away, and went their wayes.

3 So David and his men came to the cite, and beheld, it was burnt with fire, and their wives, and their sonnes, and their daughters were taken prisoners.

4 Then David and the people that was with him, lift up their voices and wept, until they could weepe no more.

5 Davids two wives were taken prisoners also, Ahimelech the Gethite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great sorrow: for the people intended to stone him, because the hearts of all the people were vexed every man for his sonnes and for his daughters: but David comforted himselfe in the Lord his God.

7 And David sayde to Abiathar the Priest Ahimelechs sonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counsell at the Lord, saying, Shall I follow after this company? shall I overtake them? And he answered him, Follow: for thou shalt surely overtake them, and recover all.

9 So David and his six hundred men that were with him, went, and came to the river Besor, where a part of them abode.

10 And David and foure hundred men followed (for two hundred abode behind, being too wearie to goe over the river Besor).

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and hee did eat, and they gave him water to drinke.

12 And they gave him a few figges, and two

This dissimulation cannot be excused: for it grieved him to goe against the people of God.

With them that fled vnto thee from Saul,

After that he departed from Achish. That is, destroyed the cite,

For these onely remained in the cite, when the men were gone to waste.

Thus we see, that in troubles and aduersitie we doe not consider Gods providence but like raging beasts forget both our owne ductie, and conserne Gods appointment ouer vs.

Though God seeme to leave vs for a time, yet if we trust in him, we shalbe sure to finde comfort. For God by his providence both provided for the necessity of the poore stranger, & made him a guide to David to accomplish his enterprise,

two clusters of raffins: and when he had eaten, his spirit came to him againe: for he had eaten no bread, nor drunk any water in thre dayes, and thre nights.

13 ¶ And Dauid sayd vnto him, To whome belongeth thou? and whence art thou? And hee sayde, I am a yong man of Egypt, and leruant to an Amalekite: and my maister left mee thre dayes agoe, because I fell sicke.

14 ¶ Hee roused vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 ¶ And Dauid said vnto him, Canst thou bring mee to this companie? and hee sayd, I sweare vnto mee by God, that thou wilt neither kill me, nor deliuer me into the hands of my maister, and I will bring thee to this companie.

16 ¶ And when he had brought him thither, behold, they lay scattered abroad vpon all the earth eating and drinkeing, and dancing, because of all the great pray that they had taken out of the land of the Philistines, and out of the land of Iudah.

17 ¶ And Dauid smote them from the twilight, euen vnto the euening: of the next morning, so that there escaped not a man of them, save foure hundred yong men, which rode vpon camels, and fled.

18 ¶ And Dauid recovered all that the Amalekites had taken: and Dauid refused his two wives.

19 ¶ And they lacked nothing, small or great, some of daughters, of of the spoyle of all that they had taken away: Dauid recovered them all.

20 ¶ Dauid also tooke all the sheepe, and the oxen, and they draue them before his cattell, and said, This is Dauids may.

21 ¶ And Dauid came to the two hundred men that were too wearike for to followe Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 ¶ Then answered all the euill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will we giue them none of the pray that we haue recovered, save to euery man his wife and his children: therefore let them carie them away and depart.

23 ¶ Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preferred vs, and deliuered the companie that came against vs, into our hands.

24 ¶ For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be that tarrieth by the stiffe: they shall part alike.

25 ¶ So from that day forward he made it a statute & a law in Israel, vntill this day.

26 ¶ ¶ Callen Dauid therefore came to Ziklag, hee sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 ¶ Sent to them of Beth-el, & to them of Shouh Ramoth, and to them of Iarce,

28 And to them of Arzer, and to them of Shiphmoth, and to them of Chemoas,

29 And to them of Rachab, and to them of the cities of the Ierahmeelites, & to them of the cities of the Benites,

30 And to them of Haymah, and to them of Chob-asban, and to them of Achach,

31 And to them of Hebron, and to all the places where Dauid and his men had haunted.

CHAP. XXXI.

¶ Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body which was hanged on the wall.

NOW the Philistines fought against Israel, and the men of Israel fled away from the Philistines, and they fell betwixt I wounded in mount Gilboa.

2 And the Philistines pressed sore vpon Saul and his sonnes, & slew Jonathan, and Abinadab, and Balchisua, Dauids sonnes.

3 And when the battell went sore against Saul, the archers and bowmen hit him, and he was sore wounded of the archers.

4 ¶ Then said Saul vnto his armour bearer, Draw out the sword, and thrust mee thorow therewith, least the vncircumcised come and thrust mee thorow and mocke mee: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword, and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 ¶ So Saul died, and his three sonnes, and his armour bearer, and all his men, that came day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they on the other side: Jordan saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistines came and dwelt with them.

8 ¶ And on the morrow, when the Philistines were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa.

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistines on every side, that they should publish it in the temple of their idols and among the people.

10 And they layde vp his armour in the house of Achisroch, but they hanged vp his body on the wall of Beth-han.

11 ¶ ¶ Callen the inhabitants of Iabesh Gilead heard what the Philistines had done to Saul.

12 ¶ Then they arose (as many as were strong men) and went all night, and tooke the bodies of Saul, and the bodies of his sonnes from the wall of Beth-han, and came to Iabesh, and burnt them there.

13 And tooke their bones, and buried them vnder a tree at Iabesh, and fasted seven dayes.

g For others were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to smite them.

i Some read, & vnto the morrow of the two euening: that is three dayes.

k Which the Amalekites had taken of others, & Dauid from them besides the goods of Ziklag.

l Under these are comprehended the cattell and goods, which appertained to euery man.

m Some referre these words to Dauid, that he alleaged an olde custome and law, as if it were written, It is both now, and hath beene euer.



# The second booke of Samuel.

## THE ARGUMENT.

His booke and the former bear the title of Samuel, because they containe the conception, nati-  
 rity, and the whole course of his life, and also the liues and acts of two Kings, to wit, of Saul and Da-  
 uid, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke con-  
 taineth those things, which God brought to passe among this people vnder the gouernement of Samuel  
 and Saul: so this second booke declareth the noble acts of Dauid after the death of Saul, when he be-  
 gan to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented al-  
 to his great troubles and dangers, which he sustained both within his house and without: what horrible  
 and dangerous iniuries, plots, & rapiers, and treasons were wrought against him, partly by false counsel-  
 lers, false friends, and flatterers, and partly by some of his owne children and people: and how by  
 Gods assistance he overcame all difficulties, and enjoyed his kingdome in rest and peace: In the person  
 of Dauid the Scripture setteth forth Christ Iesue, the chiefe King, who came of Dauid according to the  
 flesh, and was persecuted on every side with outward and inward enemies, as well in his owne person, as  
 in his members, but at length hee ouercometh all his enemies, and giveth his Church victorie against  
 all power both spirituall and temporall: and so reigneth with them, King for euermore.

## CHAP. I.

*It was told Dauid of Sauls death. 19. His  
 answer how hee was to be slaine that brought the tidings.  
 19. He lamenteth the death of Saul & Jonathan.*

**A**FTER the death of Saul, when  
 Dauid was returned from the  
 slaughter of the Amalekites,  
 and had bene two dayes in  
 Bethlag.

2 Behold, a man came the  
 third day out of the hoste from Saul with  
 his clothes rent, and earth vpon his head:  
 and when he came to Dauid, hee fell to the  
 earth, and did obeysance.

3 Then Dauid said vnto him, Whence  
 comest thou? And hee said vnto him, Out  
 of the hoste of Israel I am escaped.

4 And Dauid said vnto him, What is  
 done? I pray thee, tell mee. Then hee said,  
 That the people is fled from the battell, and  
 many of the people are querethowen, and  
 dead, and also Saul and Jonathan his sonne  
 are dead.

5 And Dauid said vnto the yong man  
 that told it him, How knowest thou that  
 Saul and Jonathan his sonne be dead?

6 Then the yong man that told him, an-  
 swered, As I came to mount Gilboa, be-  
 hold, Saul leaned vpon his speare, and loe,  
 the charrets and horsemen followed hard af-  
 ter him.

7 And when hee looked backe, he saw me,  
 and called me. And I answered, Here am I.

8 And hee said vnto mee, What art thou?  
 And I answered him, I am an Amalekite.

9 Then hee said vnto mee, I pray thee,  
 come vpon mee, and slay mee: for anguish  
 is come vpon mee, because my life is yet  
 whole in me.

10 So I came vpon him, and slew him,  
 and because I was sure that hee could not  
 liue, after that hee had fallen. I tooke the  
 crowne that was vpon his head, and the  
 bracelet that was on his arme, and brought  
 them hither vnto my lord.

11 Then Dauid tooke hold on his clothes,  
 and rent them, and likewise all the men that  
 were with him.

12 And they mourned and wept, and fa-  
 reg untill euen, for Saul and for Jonathan

his sonne, and for the people of the Lord, and  
 for the house of Israel, because they were  
 slaine with the sword.

13 ¶ Afterward Dauid sayde vnto the  
 yong man that tolde it him, Whence art  
 thou? And he answered, I am the sonne of a  
 stranger an Amalekite.

14 And Dauid said vnto him, ¶ How  
 wast thou not afraid, to put forth thine hand  
 to destroy the Anointed of the Lord?

15 Then Dauid called one of his yong  
 men, and said, Come hither, and fall vpon him.  
 And hee smote him that hee died.

16 Then said Dauid vnto him, Thy  
 blood bee vpon thine owne head: for thine  
 owne mouth hath testified against thee, say-  
 ing, I haue slaine the Lords anointed.

17 ¶ Then Dauid mourned with this la-  
 mentation ouer Saul, and ouer Jonathan  
 his sonne.

18 (Altho hee hade them teach the children  
 of Iudah to a shote, as it is written in the  
 booke of I Iaher.)

19 O noble Israel, ¶ hee is slaine vpon  
 thy high places: how are the mighty over-  
 throwen?

20 ¶ Tell it not in Gath, nor publish it in  
 the streetes of Ashkelon, lest the daughters  
 of the Philistines reioyce, lest the daughters  
 of the vncircumcised triumph.

21 See mountaines of Gilboa, vpon you  
 be neither dew nor raine, nor be there fields  
 of offerings: for there the shield of Saul, as though  
 hee had not bene anointed with oyle.

22 The bow of Jonathan neuer turned  
 backe, neither did the sword of Saul returne  
 empty from the blood of the slaine, and from  
 the fat of the mighty.

23 Saul and Jonathan were louely and  
 pleasant in their liues, and in their deaths  
 they were not divided: they were swifter  
 then eagles, they were stronger then lions.

24 See daughters of Israel, weep for  
 Saul, which clothed you in scarlet, with  
 pleasures, and halowed ornaments of golde  
 vpon your apparel.

25 How were the mighty slaine in the  
 midst of the battell? O Jonathan, thou wast  
 slaine in thine high places.

26 What is mee for thee, my brother Jo-  
 nathan?

e After the la-  
 mentation hee ex-  
 amined him a-  
 gaine.  
 Psal 105. 15.

f Thou art iustly  
 punished for thy  
 fault.

g That they  
 might be able to  
 match their ene-  
 mies the Philis-  
 tines in that art,  
 Josh. 10. 13.  
 h Or, righteous.  
 i Meaning, Saul.  
 Micah. 1. 10.

i Let their fertile  
 fields be barren,  
 and bring forth  
 no fruit to offer  
 to the Lord.

k They died  
 both together  
 in Gilboa.  
 l As rich gar-  
 ments and costly  
 iewels.

# David King over Iudah, Ishboetheth. II. Samuel. Afhel flaine, Warre betweene

m Either toward  
their husbands,  
or their children.

nathan : very kind hast thou becom vnto me:  
thy loue to mee was wonderful, passing the  
loue of a woman: how are the mightie o-  
uerthrowen, and the weapons of warre de-  
stroyed?

C H A P. II.

1. David is anointed King in Hebron: 9. Abner maketh Ishboetheth king ouer Israel. 15. The battell of the seruants of David and Ishboetheth. 32. The buriall of Afhel.

a By the means  
of the Priest,  
as 1. Sam. 2. 3. 2.  
and 2. Sam. 5. 19.

After this, David asked counsell of the  
Lord, saying, Shall I goe vp into any  
of the cities of Iudah? And the Lord layde  
vnto him, Goe vp. And David said, Calli-  
ng shall I goe? And he then answered, Vnto  
Iebion.

b Which citie  
was also called  
Kiriah-arba,  
Ioth 14. 15.

2. So David went by thither: & his two  
wives also, Abinoam the Gileadite, and A-  
bigail Nabals wife the Carmelite.

c In the time of  
his persecution.

3. And David brought by the men that  
were with him, every man with his house-  
hold, and they dwelt in the cities of Iebion.

1. Sam. 31. 13.

4. Then the men of Iudah came, and  
there they anoynted David King ouer the  
house of Iudah. And they tolde David, say-  
ing, That the men of Iabesh Gilead buried  
Saul.

d According to  
his promise,  
which is to re-  
compence them  
that are merciful.

5. And David sent messengers vnto the  
men of Iabesh Gilead, and said vnto them,  
Blessed are ye of the Lord, that ye haue  
shewed such kindnesse vnto your lord Saul,  
that you haue buried him.

e So that you  
shall not want a  
captaine and a  
defender.

6. Therefore now the Lord shew mer-  
cie and crueltie vnto you: and I will recompense  
you this benefite, because ye haue done this  
thing.

f Ouer the ele-  
uen tribes,

7. Therefore now let your hands bee  
strong, and be ye valiant: albeit you master  
Saul be dead, yet neuertheless the house of  
Iudah hath anoynted me king ouer them.

g After this time  
was expired, he  
reigned ouer all  
the country 33.  
yeeres, Chap. 5. 5.

8. But Abner the sonne of Ner, that  
was captaine of Sauls hoste, tooke Ish-  
boetheth the sonne of Saul, and brought him to  
Bethanaim.

9. And made him king ouer Gilead, and  
ouer the Amorites, and ouer Izyrel, and ouer  
Ephraim, and ouer Benjamin, and ouer all  
Israel.

10. Ishboetheth Sauls sonne was fourtie  
yeeres olde when he began to reigne ouer Is-  
rael, and reigned two yeeres: but the house of  
Iudah followed David.

11. (And the time which David reigned  
in Iebion ouer the house of Iudah, was seuen  
yeeres and sixe monethes.)

12. And Abner the sonne of Ner, and  
the seruants of Ishboetheth the son of Saul  
went out of Bethanaim to Gibeon.

13. And Joab the sonne of Zeruiah, and  
the seruants of David went out and met one  
another by the pool of Gibeon: and they  
fate downe, the one on the one side of the  
pool, and the other on the other side of the  
pool.

h Let vs see how  
they can handle  
their weapons.

14. Then Abner said to Joab, Let the  
yong men now arise, and play before vs.  
And Joab said, Let them arise.

15. Then there arose, & stode ouer twentie  
of Benjamin by number, which were termed to  
Ishboetheth the sonne of Saul, and thirtie  
of the seruants of David.

16. And euerie one caught his fellow by  
the heape, and thrust his sword into his fellowes  
side, so they fell downe together: wherefore  
the place was called Iphelah-bazurim,  
which is in Gibeon.

17. And the battell was exceeding thre that  
same day: for Abner and the men of Israel  
fell before the seruants of David.

18. And there were thre sonnes of Ze-  
ruiah there, Joab, and Abisai, and Afhel:  
And Afhel was as light on foot as a wilde  
roe.

19. And Afhel followed after Abner, and  
in going, he turned neither to the right hand  
nor to the left from Abner.

20. Then Abner looked behinde him, and  
said, Art thou Afhel? And he answered,  
Yea.

21. Then Abner said, Turne thee eieher  
to the right hand, or to the left, & take one of  
the yong men, and take thee his weapons:  
but Afhel would not depart from him.

22. And Abner said to Afhel, Depart  
from me: wherefore should I suite thee to  
the ground? How then should I bee able to  
hold vp my face to Ieab thy brother?

23. And when hee would not depart, A-  
bner with the hinder end of the sheare smote  
him vnder the fifth rib, that the sheare came  
out behind him: and he fell downe there, and  
died in his place. And as many as came to  
the place where Afhel fell downe and died,  
stood still.

24. Joab also and Abisai pursued after  
Abner: and the sunne went downe, when  
they were come to the hill Ammah, that ly-  
eth before Giah, by the way of the wilderness  
of Gibeon.

25. And the children of Benjamin gather-  
ed themselves together after Abner, and  
were on an heape, and stood on the top of an  
hill.

26. Then Abner called to Joab, and said,  
Shall the sword deuoure for euer? knowest  
thou not, that it will be bitterness in the lat-  
ter ende: how long then shall it bee, or thou  
bid the people returne from following their  
brethren?

27. And Joab said, As God liueth, it thou  
hadst not spoken, surely euen in the morning  
the people had departed euery one back from  
his brother.

28. So Joab blew a trumpet, and all  
the people stood still, and pursued after Is-  
rael no more, neither sought they any more.

29. And Abner and his men walked all  
that night thow the plaine, and went ouer  
Jordan, and passed thow the all Bethyon till  
they came to Bethanaim.

30. Joab also returned backe from Abner:  
and when he had gathered all the people to-  
gether, there lacked of Davids seruants  
nineteene men and Afhel.

31. But the seruants of David had smit-  
ten of Benjamin, and Abners men, so that  
thre hundred and thre score men died.

32. And they tooke up Afhel, and buried  
him in the sepulchre of his father, which was  
in Beth leheim: and Joab and his men went  
all night, and when they came to Iebion, the  
day arose.

C H A P.

CHAP. III.

1 Long warre betwene the houses of Saul and David. 2 The children of David in Hebron. 3 Abner turneth from David. 27 Joab killeth him.

1 There was then a long warre betwene the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

2 And unto David were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Jezreelite.

3 And his second, was Chisaiab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Achish the king of Gethur.

4 And the fourth, Adoniah the sonne of Haggith, and the fifth, Shephania the sonne of Abithai.

5 And the sixth, Ithream by Hagiah: Davids wife: these were borne to David in Hebron.

6 And now while there was warre betwene the house of Saul and the house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ith-beneth said to Abner, Abner, she hath thou gone in to my fathers concubines.

8 Then was Abner very wroth for the words of Ith-beneth, and said, Am I a dogs head, which against Ithabab doe shew me this day unto the house of Saul thy father: for his brethren, and to his neighbours, and have not delivered thee into the hands of David: that thou chargest me this day with a fault concerning this woman?

9 So he said to Abner, and more also, except, as the Lord hath sworn to David, even so I doe to him.

10 To remove the kingdome from the house of Saul, that the throne of David may be established over Israel, and over Judah, even from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 And then Abner sent messengers to David upon his behalf, saying, Whosoever is the land: who should also say, Make covenant with me, and behold, mine hand shall be with thee, to bring all Israel unto thee.

13 And David said, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Davids daughter when thou comest to see me.

14 And then David sent messengers to Ith-beneth Sauls sonne, saying, Deliver me my wife Michal, which I married for an hundred shekels of the Philistines.

15 And Ith-beneth sent, & tooke her from her husband: Michal the sonne of Iath.

16 And her husband went with her, and came weeping beside her, unto Bahurim: then said Abner unto him, Goe, and returne. So he returned.

17 And Abner had a communication with the Elders of Israel, saying, Ye fought for David in times past, that hee might be your king.

18 Now then doe it: for the Lord hath chosen of David, saying, By the hand of my servant David, I will save my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.

19 And Abner spake to Benjamin, and afterwards Abner went to speake with Benjamin in Hebron, concerning that Israel was content with, and the whole house of Benjamin.

20 So Abner came to David to Hebron, having twentie men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner layd unto David, I will rise up, and goe gather all Israel unto my lord king, that they may make a covenant with thee, and that thou mayest reigne over all that thine heart desireth. Then David let Abner depart, who went in peace.

22 And behold, the servants of David and Joab came from the campe, and brought a great weep with them: but Abner was not with David in Hebron: for hee had sent him away, and he departed in peace.

23 When Joab and all the hoste that was with him, were come, men tolde Joab, saying, Abner the sonne of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, & sayd, What hast thou done? behold, Abner came unto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceive thee, & to know thy outgoing and ingoing, and to knowe all that thou doest.

26 And when Joab was gone out from David, hee sent messengers after Abner, which brought him againe from the well of Bethai unknowing to David.

27 And when Abner was come againe to Hebron, Joab tooke him aside in the gate to speake with him peaceably, and smote him under the fifth rib, that he died, for the blood of Abner his brother.

28 And also when afterwarde it came to Davids eare, hee sayd, I and my kingdome are guiltlesse before the Lord for ever, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Joab, and on all his fathers house, that the house of Joab see never without some that have running issues, or leper, or that leathen on a staff, or that doth fall on the sword, or that lacketh bread.

30 (So Joab and Abithai his brother slew Abner, because he had slaine their brother Abner at Gibeon in battell)

31 And David sayde to Joab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne before Abner: and king David himselfe followed the bier.

32 And when they had buried Abner in Hebron, the king lift up his voyce, and wept beside the sepulchre of Abner, and

1 Ebr. in the care of Benjamin.

g Who challenged the kingdome because of their father Saul.

10 Or, without harme.

h From warre against the Philistines.

i Here appeareth the malicious mind of Joab, who would have had the king to slay Abner for his private grudge.

1 King. 2 5. 10 Or, secretly.

Chap. 3. 23.

k The Lord knoweth that I did not consent to his death.

l Abithai is said to slay him with Joab, because he consented to the murder.

m Meaning, because of the corps,

n He declared that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traiterously deceived by the wicked.  
o According to their custome, which was to banquet at burials.  
p It is expedient sometime not only to conceale inward sorrow, but also that it may appear to others, to the intent that they may be satisfied.  
||Or, cruel.

all the people wept: 33 And the king lamented over Abner, and said, Died Abner as a noble man?

34 Those hands were not bound, nor thy feet tied in fetters of brass: but as a man fallen before wicked men, so didst thou fall. And all the people wept againe for him.

35 After which all the people came to caule Dauid eat: meat while it was yet day, but Dauid swore, saying, God be God to me and more also, if I eate bread or ought els, till the sunne be downe.

36 And all the people knew it, & it pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstoode that day, how that it was not the kings desire that Abner the son of Neri was slaine.

38 And the king sayd vnto his seruantes, Knowe yee not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day awake and newly anointed king: and these men the sonnes of Zerubbab be too hard for me: the Lord reward the doer of euill according to his wickednes.

CHAP. III.

9 Baanah and Rechab slay Ish-boseth the son of Saul. 12 Dauid commandeth them to be slaine.

AND when Sauls sonne heard that Abner was dead in Hebron, then his hands were feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaynes of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin. (For Beeroth was reckoned to Benjamin.)

3 Because the Beerothites fled to Gethaim, and sojourned there vnto this day)

4 And Jonathan Sauls sonne had a son that was lame on his feet: he was five yeere old when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fled away. And as he made haste to flee, the child fell, and began to halt, and his name was Ghephiboseth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-boseth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, as they would haue wheat, and they smote him vnder the fifth rib, and fled.

7 For when they came into the house, he slept on his bedde in his bed chamber, and they smote him, and slew him, and beheaded him, and tooke his head, and gare them away thorow the plaine all the night.

8 And they brought the head of Ish-boseth vnto Dauid at Hebron, and sayd to the king, Behold the head of Ish-boseth Sauls sonne thine enemy, who sought after thy life: and the Lord hath anenged my lord the King this day of Saul and of his seed.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon

the Beerothite, and sayd vnto them, As the Lord lieth, who hath deliuered me out of all aduersities,

10 When one tolde me, and sayd, that Saul was dead, (thinking to haue brought good tidings) I tooke him, and slew him in the slag, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue slaine a righteous person in his house, and vpon his bed: shall I not now therefore requite his blood at your hand, and take you from the earth?

12 Then Dauid commanded his young men, and they slew them, and cut off their handes and their feet, and hanged them by ouer the mole in Hebron: but they tooke the head of Ish-boseth, and buried it in the sepulchre of Abner in Hebron.

CHAP. IV.

3 Dauid made king ouer all Israel. 7 Hea tooketh the fort of Zion. 19 Hee asketh counsel of the Lord. 20 and ouercometh the Philistines.

THEN came all the tribes of Israel to Dauid vnto Hebron, and said thus, Behold, we are thy bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, Thou shalt feed my people Israel, and thou shalt bee a captain ouer Israel.

3 So all the Elders of Israel came to the King to Hebron: and king Dauid made a couenant with them in Hebron: before the Lord: and they anointed Dauid king ouer Israel.

4 ¶ Dauid was thirtie yeere olde when he beganne to reigne: and hee reigned fortie yeere.

5 In Hebron he reigned ouer Iudah fouen yeere, and fixe moneths: and in Ierusalem he reigned thirtie and thre yeeres ouer all Israel and Iudah.

6 ¶ The king also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the lande: who spake vnto Dauid, saying, Except thou take away the blinde, and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the city of Dauid.

8 Nowe Dauid had sayd the same day, Whosoever smiteth the Jebusites, and getteth by to the gutters, and smiteth the lame and blinde, which Dauids soule hateth, I will pretere him: therefore they sayd, The blinde and the lame shall not come into that house.

9 So Dauid dwelt in that fort, & called it the city of Dauid, and Dauid built round about it, from Getho, and inward.

10 And Dauid prospered and grew: for the Lord God of hostes was with him.

11 ¶ Hiram also king of Tyrrus sent messengers to Dauid, and cedar trees, and carpenters, and maions for wallies: and they

a That is, Ish-boseth.  
b Meaning that, was discouraged.

c The cite Beeroth was in the tribe of Benjamin, Iosh. 18. 25.  
d After the death of Saul, for feare of the Philistines,

e They disguised themselves as madmen, which came to buy wheate.  
f There is nothing to vike and dangerous, which the wicked will not enterprise in hope of lucre and fauour.  
||Or, milderness.

Chap. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Chron. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Chap. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e The cite of Getho, which was the same place, as the Jebusites called it. f The same place, as the Jebusites called it. g The same place, as the Jebusites called it. h The same place, as the Jebusites called it. i The same place, as the Jebusites called it. k The same place, as the Jebusites called it. l The same place, as the Jebusites called it. m The same place, as the Jebusites called it. n The same place, as the Jebusites called it. o The same place, as the Jebusites called it. p The same place, as the Jebusites called it. q The same place, as the Jebusites called it. r The same place, as the Jebusites called it. s The same place, as the Jebusites called it. t The same place, as the Jebusites called it. u The same place, as the Jebusites called it. v The same place, as the Jebusites called it. w The same place, as the Jebusites called it. x The same place, as the Jebusites called it. y The same place, as the Jebusites called it. z The same place, as the Jebusites called it.



They built David an house.

12 Then David knew, that the Lord had established him King over Israel, and that he had created his kingdom for his people Israel.

13 And David took him more concubines and wives out of Jerusalem, after hee was come from Hebron, and more sonnes and daughters were borne to David.

14 And these be the names of the sonnes that were borne unto him in Jerusalem: Shamua, and Shobab, and Nathan, and Salomon,

15 And Ithar, & Eliphaz, and Phephay, and Iaphia,

16 And Elishama, & Eliada, & Eliphelet.

17 ¶ But when the Philistines heard that they had anointed David King over Israel, all the Philistines came up to seeke David: and when David heard, he went downe to a fort.

18 But the Philistines came, and spread themselves in the valley of Rephaim.

19 ¶ Then David asked counsell of the Lord, saying, Shall I goe by to the Philistines? wilt thou deliuer them into mine hands? And the Lord answered David, saying: for I will doubtlesse deliuer the Philistines into thine hands.

20 ¶ When David came to Baal perazin, and smote them there, and sayde, The Lord hath diuided mine enemies alunder before mee, as waters be diuided alunder: therefore hee called the name of that place, Baal perazin.

21 And there they left their images, and David and his men burnt them.

22 Again the Philistines came vp, and quied themselves in the valley of Rephaim.

23 And when David asked counsell of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vp on them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remoue: for then shall the Lord goe out before thee, to smite the hoste of the Philistines.

25 Then David did so as the Lord had commanded him, and smote the Philistines from Geba, vntill thou come to Bazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab, Vzzah is stricken and dieth, 14 David danceth before it, 16 And is therefore despised of his wife Michal.

A Haine David gathered together all the chosen men of Israel, euen thirtie thousand,

2 ¶ And David arose and went with all the people that were with him, from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the name of the Lord of Hostes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in Gethai. And Uzzah and Ahio the sonnes of Abinadab did drive the new cart.

4 And when they brought the Arke of

God out of the house of Abinadab, that was at Gethai, Ahio went before the Arke.

5 And David and all the house of Israel played before the Lord on all instruments made of siffe, and on harpes, and on Psalteries, and on tymbels, and on corymbes, and on cymbals.

6 ¶ And when they came to Bachon the sifting floore, Uzzah put his hand to the Arke of God, and helde it: for the oxen did shake it.

7 And the Lord was very wroth with Uzzah, and God smote him in the same place for his fault, and there he died by the Arke of God.

8 And David was displeased, because the Lord had smitten Uzzah: and he called the name of the place Perez Uzzah vntill this day.

9 Therefore David that day feared the Lord, and sayd, How shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord vnto him into the cite of David, but David carried it into the house of Obed-edom a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite thre moneths, and the Lord blessed Obed-edom and all his household.

12 ¶ And one tolde king David, saying, The Lord hath blessed the house of Obed-edom, & all that he hath, because of the Arke of God: therefore David went and brought the Arke of God from the house of Obed-edom into the cite of David with gladnes.

13 And when they that bare the Arke of the Lord, had gone sixe paces, hee offered an oxe, and a fat beast.

14 And David danced before the Lord with all his might, and was girded with a linnen Ephod.

15 So David and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the cite of David, Michal Saulls daughter looked thow a window, and saw King David leape, and dance before the Lord, and she despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place in the midst of the Tabernacle that David had pitched for it: then David offered burnt offerings and peace offerings before the Lord.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, hee blessed the people in the name of the Lord of Hostes.

19 And gave among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottle of wine: so all the people departed euery one to his house.

20 ¶ Then David returned to bless his house, and Michal the daughter of Saul came out to meete David, and sayde, How glorious was the King of Israel this day, which was vncouered to day in the eyes of the maydens of his seruantes,

1. Sam. 7. 2.

e Prayed God, and sang Psalmes.

1. Chron. 13. 10.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word. 1. Ebr. made a breach. 10. Or, the dismission of 1. 2. 3. 4.

e Who was a Leuite, and had dwelt in Gittaim, 1. Chron. 15. 24.

1. Chron. 15. 25. f Meaning, he caused the Leuites to beare it, according to the Law,

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God to praise God by all manner of means, 1. Chron. 16. 2.

i That is, to pray for his house, as he had done for the people.

## Nathan is sent to David.

## II. Samuel.

## Dauids thanks giving and

**Or, vnripe man.**  
It was for no worldly ambition, but only for that I beare to Gods glory.

**I Which was a punishment,** because the mocked the seruant of God.

**as a foole vnconueyeth himselfe?**

**21** When Dauid sayd vnto Michal, **a** it was before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler over the people of the Land, euen ouer Israel: and therefore will I play before the Lord,

**22** And wilt yet bee more vile then thus, and will be low in mine owne sight, and of the very same mayde seruants, which thou hast spoken of, that I be had in honour.

**23** Therefore Michal the daughter of Saul had **a** no childe vnto the day of her death.

### CHAP. VII.

**2** Dauid would build God an house, but it is forbidden by the Prophet Nathan. **8** God punisheth Dauid in minde of his benefits. **12** He promisseth continuance of his kingdom and posteritie.

**Afterward** when the King late in his house, and the Lord had giuen him rest round about from all his enemies,

**2** The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the curtains.

**3** Then Nathan said vnto the King, Go, and doe all that is in thine heart: for the Lord is with thee.

**4** And the same night the word of the Lord came vnto Nathan, saying,

**5** Go, and tell my seruant Dauid, Thus saith the Lord, **b** Shalt thou build mee an house for my dwelling?

**6** For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

**7** In all the places wherein I haue walked with all the children of Israel, I haue made with any of the tribes of Israel when I commanded the Iudges to feede my people Israel: or sayd I, **c** Build ye me an house of cedar trees?

**8** Now therefore say vnto my seruant Dauid, Thus saith the Lord of hostes, **d** I tooke thee from the sheepecoat following the sheepe, that thou mightest bee ruler over my people, ouer Israel.

**9** And I was with thee wheresoever thou hast walked, & haue destroyed all thine enemies out of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

**10** Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue no more, neither shall wicked people trouble them any more as before time.

**11** And since the time that I let Iudges ouer my people of Israel, **e** I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

**12** And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set up thy seede after thee, which shall proceede out of thy body, and will stablish his kingdom.

**13** He that build an house for my name, and I will stablish the throne of his kingdom for euer.

**14** **f** I will bee his father, and he shall be my sonne; and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

**15** But my mercy shall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.

**16** And thine house shall be stablished and thy kingdom for euer before thee, euen thy throne shall be stablished for euer.

**17** According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

**18** Then king Dauid went in, and saide before the Lord, and sayde, O Lord God, I, O Lord God, and what to mine house, that thou hast brought me hitherto?

**19** And this was yet a small thing in thy sight, O Lord God, therefore hast thou spoken also of thy seruants house for a great while: but **g** both this apperteyne to thee, O Lord God?

**20** And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

**21** For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them knowne vnto thy seruant.

**22** Wherefore thinke thou altho great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

**23** And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for you great things, and terrible for thy land, O Lord, euen for thy people, whom thou redeemedst to thee out of Egypt, from the nations, and their gods?

**24** For thou hast **h** redeemed to thy selfe thy people Israel to bee thy people for euer: and thou Lord art become their God.

**25** Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast sayd.

**26** And let thy name bee magnified for euer by them that shall say, The Lord of hostes is the God ouer Israel: and let the house of thy seruant Dauid bee stablished for euer.

**27** For thou, O Lord of hostes, God of Israel, hast reuelled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant bene holde to pray this prayer vnto thee.

**28** Therefore now, O Lord God, for thou art God, & thy wordes be true, and thou hast told this goodnesse vnto thy seruant.

**29** Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast **i** spoken it: and let the house of thy seruant bee blessed for euer with thy blessing.

### CHAP. VIII.

**1** Dauid ouercometh the Philistines & other strange nations, & maketh the tribes arise, so Israel. After.

**1. Chron. 17. 2.**

**a** Within the Tabernacle couered with skinned, Exod. 26. 7.

**b** Meaning, he should not yet Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him.

**c** As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.

**1. Sam. 16. 12. 2. Sam. 7. 20.**

**d** I haue made thee famous thorow all the world.

**e** He promisseth them quietnesse, if they will walke in his feare and obedience.

**2. King. 8. 20.**

**2. King. 5. 9. and 6. 12.**

**1. Chron. 22. 10.**

CHAP. IX.

After this now, David smote the Philistines, and subdued them: & David tooke the bible of bondage out of the hand of the Philistines.

2 And he smote Moab, and measured them with a corde, and cast them downe to the ground: hee measured them with two cordes to put them to death, and with one full corde to keepe them alive: so became the Moabites Davids servants, and brought gifts.

3 David smote also Hadadazer sonne of Rehob king of Sobah as he went to recover his border at the river & Euphrates.

4 And David tooke of them a thousand and seven hundredth horsemen, and twentieth thousand footmen, and David & destroyed all the chariots, but hee returned an hundredth chariots of them.

5 Then came the Aramites of Damascus to succour Hadadazer king of Sobah, but David slew of the Aramites two and twentieth thousand men.

6 And David put a garrison in Aram of Damascus: and the Aramites became servants to David, and brought gifts. And the Lord saved David wheresoever hee went.

7 And David tooke the shields of golde that belonged to the servants of Hadadazer, and brought them to Jerusalem.

8 And out of Betah, and Bercoth (cities of Hadadazer) king David brought exceeding much brasse.

9 Then Toi king of Hamath heard how David had smitten all the hoste of Hadadazer:

10 Therefore Toi sent Joab his sonne unto king David to salute him, and to rejoyce with him, because hee had foughte against Hadadazer, and beaten him (for Hadadazer had warre with Toi) who broughte with him vessels of silver, and vessels of golde, and vessels of brasse.

11 And king David did dedicate them unto the Lord with the silver and golde that hee had dedicate of all the nations which hee had subdued:

12 Of the Aram & Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoyle of Hadadazer the sonne of Rehob, king of Sobah.

13 So David gave a name after that hee returned, and had slaine of the Aramites in the valley of salt eightene thousand men.

14 And hee put a garrison in Edom: throughout all Edom put hee souldiers, & all they of Edom became Davids servants: and the Lord kept David & wheresoever hee went.

15 Thus David reigned over all Israel, and executed judgement and justice unto all his people.

16 And Joab the sonne of Seruiath was over the hoste, and Joabphat the sonne of Asubud was recorder.

17 And Zadok the sonne of Abitub, and Abimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiab the sonne of Jehoiada & the Cherethites, and the Gileadites, and Davids sonnes were chiefe rulers.

9 David restored all the landes of Saul to Mephibosheth the sonne of Jonathan. 10 He appointed Ziba to see to the profit of his lands.

And David sayd, Is there yet any man left of the house of Saul, that I may shew him mercy for Jonathans sake?

2 And there was of the household of Saul a servant whose name was Ziba, and when they had called him unto David, the king sayd unto him, Art thou Ziba? and he sayd, I thy servant am he.

3 Then the king sayd, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the king, Jonathan hath yet a son lame of his feet.

4 Then the king sayd unto him, Where is he? and Ziba sayd unto the king, Behold, hee is in the house of Barzai the sonne of Ammiel of Lo-debar.

5 Then king David sent, and tooke him out of the house of Barzai the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Jonathan, the sonne of Saul was come unto David, he fell on his face, and did reverence. And David sayd, Mephibosheth: and he answered, Behold thy servant.

7 Then David sayd unto him, Feare not: for I will surely shew thee kindness for Jonathans thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And hee bowed himselfe, & sayd, What is thy servant, that thou shouldest looke upon such a dead dog as I am?

9 Then the king called Ziba Davids servant, and sayd unto him, I have given unto thy masters sonne al that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy servants shall till the land for him, and bring in, that thy masters sonne may have food to eat. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had sixtene sonnes, and twenty servants).

11 Then sayde Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were servants unto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for hee did eate continually at the kings table, and was lame on both his feet.

CHAP. X.

4 The messengers of David are wilfully increased of the King of Ammon. 7 Tob is sent against the Ammonites.

After this, the King of the chanaan of Ammon died, and Hanun his son reigned in his stead.

a Because of mine oath and promise made to Jonathan, 1. Sam. 20. 15.

b Such mercy, as shall be acceptable to God, Chap. 4. 4.

c Who was also called Eliam, the father of Bathsheba Davids wife.

Or, lord.

d Meaning a despised person.

Or, nephew.

e Be ye proud overcousers and governours of his land that they may be profitable.

f There Mephibosheth may have all things at commandment as become a kings sonne.

a. The children of God are not vniuersall of a benefice received.

*1 Ebr in thine eyes dost David?*

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsel turned to the destruction of their country.

c That they had deferved Dauids displeasure, for the iniurie done to his ambassadors.

*1 Or, Syrians.*

d These were diuers parts of the country of Syria, whereby appeareth that the Syrians serued, where they might haue entertained, as now the Switzers do.

e. Here is declared wherefore warre ought to be undertaken: for the defence of true religion & Gods people.

*1 Or, Hadadezer  
1 Or, Emphates.*

f Meaning, the great part.

2 Then said David, I will shew kindness vnto Hanan the sonne of Nabal, as his father shewed kindness vnto me. And David sent his servants to comfort him for his father. So Dauids seruants came vnto the land of the children of Ammon.

3 And the princes of the children of Ammon said vnto Hanan their Lord, & Thinekest thou that David doeth honour thy father, that he hath sent comforters to thee? hath not David rather sent his seruants vnto thee, to search the citie, and to spie it out, and to ouerthrow it?

4 Therefore Hanan tooke Dauids seruants, and shaued off the halfe of their beards, and cut off their garments in the middle, & then to their buttocks, and sent them away.

5 (When it was told vnto David, hee sent to meete them (for the men were exceedingly ashamed) and the king said, Tarry at Jericho, until your beards be grown, then returne.

6 And when the children of Ammon saw that they stanke in the sight of Dauid, the children of Ammon sent & hired the Aramites of the house of Rehob, and the Aramites of Zoba, twenty thousand footemen, and of king Shobach a thousand men, and of Ish tob thine thousand men.

7 And when David heard of it, he sent Joab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their arins in aray at the entering in of the gate: and the Aramites of Zoba, and of Rehob, and of Ish tob, and of Shobach, were by themselves in the field.

9 When Joab saw that the front of the battell was against him before and behind, he chose aliof the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abisai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Joab, and the people that was with him, layned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abisai, and entered into the citie: so Joab returned from the children of Ammon, and came to Ierusalem.

15 And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And Hadadezer sent, and brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captaine of the hoste of Hadadezer went before them.

17 When it was shewed David, then hee gathered all Israel together, and passed ouer Iordan, and came to Helam: and the Aramites set themselves in aray against

David, and fought with him.

18 And the Aramites fled before Israel: and David destroyed a seuen hundred charrets of the Aramites, and foure thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all the kings, that were seruants to Hadadezer, sawe that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

# CHAPTER XI.

1 The citie Rabbah is besieged. 4. David commeth adulteris. 17 Uriah is slaine. 27 David marryeth Bath sheba.

1 And when the yeere was expired in the time when kings go forth to battell, David sent Joab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but David remained in Ierusalem.

2 And when it was evening tide, David arose out of his bed, and walked vpon the roofof the kings palace: and from the roofof he saw a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And David sent and inquired what woman it was: and one said, Is not this Bath sheba the daughter of Eliam, wiife of Uriah the Iyrite?

4 Then David sent messengers, and tooke her away: and she came vnto him, and he lay with her: (now shee was purtised from her uncleanness) and she returned vnto her house.

5 And the woman conceived: therefore she sent and tolde David, and sayde, I am with child.

6 Then David sent to Joab, saying, Send me Uriah the Iyrite. And Joab sent Uriah to David.

7 And when Uriah came vnto him, David demanded him how Joab did, and how the people fared, and how the warre prospered.

8 Afterward David layd to Uriah, So downe to thine house, and wash thy feet. So Uriah departed out of the kings palace, and the king sent a present after him.

9 But Uriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told David, saying, Uriah went not downe to his house: and David sayd vnto Uriah, Comest thou not from thy journey? why didst thou not goe downe to thine house?

11 Then Uriah answered David, The arke and Israel, and Iudah dwell in tents: and my lord Joab and the seruants of my lord abide in the open feldes: shall I then go into mine house to eat and drinke, and lie with my wife: by thy life, and by the life of thy soule, I will not do this thing.

12 Then David sayd vnto Uriah, Tarry yet this day, and to morrow I will send thee away. So Uriah abode in Ierusalem that day, and the morrow.

13 Then David called him, & he did eat and

the king  
for in all  
Arroy  
the king  
which sent  
700,000

a The  
fouling  
spring time  
1. 17m. 24

b When  
he vied in  
afternoon  
was ready  
both sides  
47

c Whom  
an Iyrite  
borne, he  
was used in  
true religi  
Lam. 1. 10  
d From  
the Iyrite  
stood  
to the

e David  
that it  
with his  
fault might  
cloaked

f Herby  
would  
David  
ence, the  
the  
religion  
seruants  
declared  
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God  
ous to

and.



and wakke before him, and hee made him a dinner: and at even hee went out to lie on his couch with the servants of his lord, but went not home to his house.

14 And on the morrowe David wrote a letter to Iobab, and sent it by the hand of Acriah.

15 And he wrote thus in the letter, \* But ye Acriah in the forefront of the strength of the battell, and recule ye backe from him, that he may be smitten, and die.

16 ¶ So when Iobab belleged the cite, hee assigned Acriah unto a place, where hee knew that strong men were.

17 And the men of the cite came out, and fought with Iobab: and there fell of the people of the servants of David, and Acriah the hitite also died.

18 Then Iobab sent and tolde David all the things concerning the warre.

19 ¶ And he charged the messenger, saying, When thou hast made an end of telling all the matters of the warre unto the king,

20 I And if the kings anger arise, so that he say unto thee, Wherefore approachedst thou unto the cite to fight? know yet not that they would hurle from the wall.

21 Also smote Abimelech sonne of Jerubbaeth? did not a woman cast a piece of a millstone upon him from the wall, and he died in Hebe? Altho went ye nigh the wall? Then say thou, Thy servant Acriah the hitite is also dead.

22 So the messenger went, and came and shewed David all that Iobab had sent him for.

23 And the messenger sayd unto David, Certainly the men prevailed against vs, and came out unto us into the field, but were purged then into the entering of the gate.

24 But the shooters shot from the wall against thy servants, and some of the Kings servants bee dead: and thy servant Acriah the hitite is also dead.

25 Then David said unto the messenger, Thus shalt thou say unto Iobab, Let not this thing trouble thee: for the sword de-voureth one as well as an other: make the battell more strong against the cite, and destroy it, and incourage thou him.

26 ¶ And when the wife of Acriah heard that her husband Acriah was dead, she mourned for her husband.

27 So when the mourning was past, David sent and tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that David had done, & displeased the Lord.

#### CHAP. XII.

David reproveth by Nathan confesseth his sinne. 18 The child conceived in adultery, death. 24 Salomon is borne. 26 Rabba is taken. 31 The cannibals are grievously punished.

Then the Lord sent Nathan unto David, who came to him, and sayde unto him, There were two men in one cite, the one rich and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all save one little sheepe which he had bought, and nour-

ished up: and it grew up with him, and with his chyliden also, and did eate of his owne mousels, and dwanke of his owne cup, and slept in his bosom, and was unto him as his daughter.

4 Now there came a stranger unto the rich man, who refused to take of his owne sheepe, and of his owne oxen to dyette for the stranger that was come unto him, but tooke the poore mans sheepe, and dyessed it for the man that was come to him.

5 Then David was exceeding wroth with the man, and sayd to Nathan, As the Lord liveth, the man that hath done this thing, I shall surely die.

6 And he shall restore the lambe & fourfold, because hee did this thing, and has no pittie thereof.

7 Then Nathan sayd unto David, Thou art the man. Thus sayth the Lord God of Israel, I anointed thee king over Israel, and delivered thee out of the hand of Saul,

8 And gave thee thy lords house, and thy lords wives into thy bosome, and gave thee the house of Israel, and of Iudah, and would make thee a great name: (if that had bene too little) have given thee a rich and such things.

9 Wherefore hast thou despised the commandment of the Lord, to doe evill in his sight? Thou hast killed Acriah the hitite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house, because thou hast despised me, and taken the wife of Acriah the hitite to be thy wife.

11 Thus sayth the Lord, Behold, I will raise up evill against thee out of thine owne house, and will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then David sayd unto Nathan, I have sinned against the Lord. And Nathan sayd unto David, The Lord also hath put away thy sinne, thou shalt not die.

14 Howbeit, because by this deepe thou hast caused the enemies of the Lord to blaspheme, the child that is borne unto thee, shall surely die.

15 ¶ So Nathan departed unto his house: and the Lord strooke the child that Acriahs wife bare unto David, and it was sicke.

16 David therefore besought God for the child, and fasted, and went in, and lay all night upon the earth.

17 Then the Elders of his house arose to come unto him, and to cause him to rise from the ground: but he would not, neither did he eat meat with them.

18 So on the seventh day the child died: and the servants of David feared to tell him, that the child was dead: for they sayd, Behold, while the child was alive, wee spake unto him, and hee would not hearken unto our voyce: howe then shall

Or, wayfaring man.  
Or, Arabs

Ebr. the anger of David was kindled.

Ebr. is the child of death.  
Exod. 23. 1.

1 Sam. 16. 13.

b For David succeeded Saul in his kingdom.

c The Iewes understand this of Eglah & Michal, or of Riaph and Michal.

d That is, greater things than these for Gods love.

e And he is increased toward his if by their ingratitude they slay him not.

f Thou hast most cruelly given him into the hands of Gods enemies.  
Drus. 2. 30.

Chap. 12. 23.  
f Meaning, openly, at all seasons.

Eccl. 47. 12.  
g For the Lord seeketh but that the sinner would

turne to him: h In saying, that the Lord hath

appointed a wicked man to reign over his people.

i To wit, to his priuie chamber.

k Thinking by his inflame prayer that God would have restored him child, but God had otherwise determined.

† Ebr. and he will do himselfe euill.

were say vnto him, The child is dead, & to wepe him more?

19 But when Dauid sawe that his seruants whisperd, Dauid perceiued that the child was dead: therefore Dauid sayd vnto his seruants, Is the child dead? And they sayd, he is dead.

20 Then Dauid arose from the earth, and washed and anointed himselfe, and changed his apparell, and came into the house of the Lord and worshipped, and afterward came to his owne house, and bade that they should let heare before him, and he did eate.

21 Then sayd = his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the child, while it was aliuē, but when the child was dead, thou didst rise vp, and eate meate.

22 And he sayd, while the child was yet aliuē, I fasted, and wept: for I sayd, why should I tell whether God will haue mercy on me, that the child may liue?

23 But nowe being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but hee shall not returne to me.

24 And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, and the bare a sonne, and hee called his name Salomon: and the Lord loued him.

25 For the Lord had sent it by Nathan the prophet: therefore hee called his name Iedidiah, because the Lord loued him.

26 And when Ioab fought against Rabbah of the children of Ammon, and tooke the citie of the kingdom.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou mayest take it, lest the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 And hee tooke their Kings crowne from his head, (which weighed a talent of golde, with precious stones) and it was set on Dauids head: and he brought away the spoile of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder sawes and vnder yon harrowes, and vnder axes of yron, and cast them into the fire kilne: euen thus did he with all cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

#### CHAP. XIII.

14 Amnon Dauids sonne deileth his sister Tamar. 19 Tamar is compassed by her brother Absalon. 29 Absalon there fore killeth Amnon.

Now after this so it was, that Absalon the sonne of Dauid hauing a faire sister, whose name was Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed that he fell sicke for his sister Tamar: for she was

a virgin, and it seemed hard to Amnon to do any thing vnto her.

3 But Amnon had a friend called Jonadab, the sonne of Shimeah Dauids brother: and Jonadab was a very subtil man.

4 Who layd vnto him, Why art thou thus long to leaue from day to day? wilt thou not tell mee? Then Amnon answered him, I loue Tamar my brother Absalons sister.

5 And Jonadab sayd vnto him, Lye downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue mee meate, and let her dress meate in my bedde, that I may see it, and eate it of her hand.

6 So Amnon lay downe, and made himselfe sicke: and when the King came to see him, Amnon sayd vnto the King, I pray thee, let Tamar my sister come, and make mee a couple of cakes in my bedde, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, See now to thy brother Ammons house, and dress him meate.

8 So Tamar went to her brother Ammons house, and she lay downe: and she took flour and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee took a painne, and powdered them one before him, but he would not eate. Then Amnon sayd, Cause vs euery man to drinke from him: so euery man went out from him.

10 Then Amnon sayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, heooke her, & sayd vnto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, doe not force mee: for no such thing ought to bee done in Israel: commit not this folly.

13 And I, I whether shall I cause my shame to goe? and thou shalt bee as one of the footes in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

14 Wherefore, he would not hearken vnto her voyce, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue, wherewith hee had loued her: and Amnon sayd vnto her, Up, get thee hence.

16 And shee answered him, I There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but he would not heare her.

17 But called his seruant that serued him, and sayd, Put this woman now out from mee, and locke the doore after her.

18 And shee had a garment of diuers colours vpon her: for with such garments were the Kings daughters that

1 Shewing that our lamentations ought not to bee excessive, but moderate: and that we must praise God in all his doings.  
m As they which considered not that God granteth many things to the fobbes and teares of the faithfull.

n By this consideration he appeased his sorrow.

Math. 1. 4.  
o To wit, the Lord, r. Chron. 22. 9.

† Ebr. by the head of.

p To call him Salomon.

q Meaning Dauid.

1. Chron. 22. 9.

† Or, the chiefe citie.

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

† Ebr. my name be called upon it.

1. Chron. 20. 3.

† That is, three-score pound, after the weight of the common talent.

t Signifying, that as they were malicious enemies of God, so he put them to cruell death.

a Tamar was Absaloms sister both by father and mother, and Ammons onely by father.

her virgin apparelled. ) Then his Ger-  
man brought her out, and locked the door  
after her.  
19 And Tamar put ashes on her head,  
rent the garment of divers colours which  
was on her, and layd her hand on her head,  
and went her way weeping.  
20 And Abalom her brother sayde unto  
her, Nach Amnon thy brother bin with thee:  
I am yet for fill, my liver: he is thy brother:  
let not this thing grieve thine heart. So  
Tamar remained desolate in her brother  
Abalom's house.  
21 ¶ But when King David heard all  
this thing, he was very wroth.  
22 And Abalom sayd unto his brother  
Amnon neither good nor bad: for Abalom  
hated Amnon, because he had forced his sis-  
ter Tamar.  
23 ¶ And after the time of two yeeres,  
Abalom had sheepe-shearers in Baal ha-  
zon, which is beside Ephraim, and Aba-  
lom called all the kings sonnes.  
24 And Abalom came to the king, and  
said, Behold now, thy servants hath shee-  
pe-shearers: I pray thee, that the king with  
his servants would goe with thy servant.  
25 But the king answered Abalom,  
I pray my sonne, I pray thee, let vs not go all  
left we be chargeable unto thee. For Aba-  
lom layd this upon him: howbeit he would  
not goe, but thankad him.  
26 Then sayde Abalom, But, I pray  
thee, shall not my brother Amnon goe with  
vs? And the king answered him, why  
should he goe with thee?  
27 But Abalom was instant upon him,  
and he sent Amnon with him, and all the  
kings children.  
28 ¶ Now had Abalom commanded his  
servants, saying, Watch now wher Ammons  
heart is merie with wine, and when I say  
unto you, smite Amnon, kill him, feare not:  
for have not I commanded you? be bolde  
therefore, and slay the men.  
29 And the servants of Abalom did un-  
to Amnon as Abalom had commaunded:  
and all the kings sonnes arose and every  
man gat him up upon his mule, and fled.  
30 ¶ And while they were in the way,  
Hittites came to David, saying, Abalom  
hath slaine all the kings sonnes, and there is  
not one of them left.  
31 Then the king arose, and tare his gar-  
ments, and lay on the ground, and all his  
servants stood by with their clothes rent.  
32 And Jonadab the sonne of Shimeah  
David's brother answered, saying, Let not my  
lord suppose that they have slaine all the  
young men the kings sonnes: for Amnon on-  
ly dwelt, because Abalom had reported so,  
since he forced his sister Tamar.  
33 Now therefore let not my lord the king  
take the thing to grievously, to thinke that  
all the kings sonnes are dead: for Amnon  
only is dead.  
34 ¶ Then Abalom fled: and the young  
man that kept the watch, life by his clew, and  
looked, and beheld, there came much people  
by the way of the hill like a beehind him.  
35 And Jonadab sayd unto the king, Be-

hold, the kings sonnes come: as thy servant  
said, so it is.  
36 And as soon as hee left speaking, be-  
hold, the kings sonnes came, and lift up  
their voyces, and wept: and the king also  
and all his servants wept exceedingly loe.  
37 But Abalom fled away, and went  
to Talmai the sonne of Ammihur king of  
Gethur: and David mourned for his sonne  
every day.  
38 ¶ So Abalom fled, and went to Gethur,  
and was there three yeeres.  
39 And king David desired to go forth  
unto Abalom, because he was pacified con-  
cerning Amnon, seeing he was dead.  
  
C H A P. XIII.  
21 Abalom is reconciled to his father by the sub-  
sistie of Iosh. 24 Abalom may not see the kings  
face. 25 The beauty of Abalom. 30 How causeth  
Iosh come to be hurt, & a brought to his fathers  
presence.  
¶ Then Iosh the sonne of Jeruliah percei-  
ved that the kings heart was toward  
Abalom.  
2 And Iosh sent to Tekoah, & brought  
thence a subtil woman, and sayd unto her,  
I pray thee, saine thy selfe to mourne, and  
now put on mourning apparell, and a can-  
dout not thy selfe with oile: but bee as a wo-  
man that had now long time mourned for  
the dead.  
3 And come to the king, and speake on  
this manner unto him, for Iosh taught her  
what she should say.  
4 ¶ Then the woman of Tekoah spake  
unto the king, and fell downe on her face to  
the ground, and did obeisance, and sayde,  
I beseech, O king.  
5 Then the king sayd unto her, What  
affect thee? and she answered, I am indeed  
a widow, and my husband is dead:  
6 And thine handmaid had two sonnes,  
and they two strove together in the field:  
(and there was none to part them) so the  
one smote the other, and slew him.  
7 And behold the whole familie is risen  
against thine handmaid, and they sayd, De-  
liver him that smote his brother, that wee  
may kill him for the soule of his brother  
whom hee slew, that wee may destroy the  
house also: so they shal quench my sparkes  
which is left, and shall not leave to mine  
husband neither name nor posteritie upon  
the earth.  
8 And the king sayde unto the woman,  
Goe to thine house, and I will give a charge  
for thee.  
9 Then the woman of Tekoah sayd un-  
to the king, My lord, O king, this is treaspas-  
se on mee, and on my fathers house, and the  
king and his throne be grieved.  
10 And the king sayd, Tying him to me  
that speaketh against thee, and he shal touch  
thee no more.  
11 Then sayd she, I pray thee, let the king  
remember the Lord thy God, that thou  
wouldest not suffer many revengers of blood  
to destroy, lest they lay my soune. And hee  
answered, As the Lord liveth, there shall not  
one haire of thy soune fall to the earth.  
12 ¶ Then.

e That onely  
Amnon is dead,  
  
p For Machab  
his mother was  
the daughter of  
this Talmai,  
chap. 3. 3.  
¶ Or, said.  
  
a That the king  
favoured him.  
b Or, wife.  
c In token of  
mourning: for  
they vid ano in-  
ting to seeme  
cherefull,  
¶ Ebr put words  
in her mouth,  
  
¶ Ebr, save.  
  
¶ Ebr a widow  
woman.  
c Under this para-  
ble the descri-  
beth the death  
of Amnon by  
Abalom.  
  
d Because he  
hath slaine his  
brother he ought  
to be slaine, ac-  
cording to the  
law, Gene. 9.  
Exod. 21. 12.  
  
e Astouching  
the breach of the  
law, which puni-  
sheth blood, let  
me beare the  
blame.  
¶ Or, innocent.  
f Swear that  
they shall not re-  
venge the blood  
which are many  
in number.

12 Then the woman sayde, I pray thee, let thine handmaid speake a word to my lord the king. And he sayd, Say on.

g Why doest thou give contrary sentence in thy sonne Absaloms

13 Then the woman sayde, Wherefore then hast thou thought such a thing against the people of God, or why doest the king, as one which is faulter, speake this thing, that he will not bring againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which cannot be gathered up againe: neither doeth God spare any person, yet doeth hee appoint means, not to cast out from him, him that is expelled.

h Or, accept.  
h God hath provided wayes (as sanctuaries) to save them oft times, whome man judgeth worthy death.  
i For I thought they would kill this mine heire.

15 Nowe therefore that I am come to speake of this thing unto my lord the king, the cause is, that the people have made mee astray: therefore thine handmayde sayde, Now will I speake unto the king: it may be that the king will performe the request of his handmaid.

16 For the king will heare, to deliver his handmaid out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

k Is of great wisdom to discern right fro wrong.

17 Therefore thine handmaid sayd, The word of my lord the king shall now be: & comfortable: for my ladye the king is even as an angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and sayde unto the woman, Wilt thou not from me, I pray thee, the thing that I shall aske thee. And the woman sayd, Let my lord the king now speake.

l Hast thou not done this by the counsel of Iobab

19 And the king said, Is not the hand of Iobab with thee in all this? Then the woman answered, and said, As thy soule liveth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for even thy servant Iobab had me, and he put all these words in the mouth of thine handmaid.

m By speaking rather in a parable then plainly.  
n Or, none can hide ought from the king.  
n I have granted thy request.

20 For to the intent that I should change the forme of speech, thy servant Iobab hath done this thing: but my lord is wise according to the wisdom of an Angel of God, to understand all things that are in the earth.

21 And the king sayd unto Iobab, Behold now, I have done this thing: go then, and bring the young man Absalom againe.

o Covering hereby his affection, & shewing some part of justice to please the people

22 And Iobab fell to the ground on his face, and bowed himselfe, and thanked the king. Then Iobab sayd, This day thy servant knoweth, that I have found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his servant.

23 And Iobab arose, and went to Gethur, and brought Absalom to Jerusalem.

24 And the king saide, Let him turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now in all Israel was there none to be so much payed for beauty as Absalom: from the sole of the foot even to the top of his head there was no blemish in him.

26 And when he polled his head, (for at every yeere end he polled it: because it was

too heavy for him, therefore he polled it) he weighed the haire of his head at two hundred shekels by the kings weight.

27 And Absalom had three sonnes, & one daughter named Tamar, which was a faire woman to looke upon.

28 And Absalom dwelt the space of two yeeres in Jerusalem, and saw not the kings face.

29 Therefore Absalom sent for Iobab to send him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he said unto his servants, Behold, Iobab hath a field by my place, and hath barley therein: goe, and see it on fire: and Absaloms servants set the field on fire.

31 Then Iobab arose, and came to Absalom, unto his house, and said unto him, Wherefore have thy servants burnt my field with fire?

32 And Absalom answered Iobab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the king for to say, Wherefore am I come from Gethur? It had bene better for mee, to have bene there still: now therefore let me see the kings face: and if there be any trespass in mee, let him kill me.

33 Then Iobab came to the king, and tolde him: and he called for Absalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

#### CHAP. XV.

1 The predictions of Absalom to Asa in the kingdome. 14 David and his flee. 21 Davids prayer. 34 Hushai is sent to Absalom to discover his counsell.

After this, Absalom prepared him chariots and horses, and seditious men to runne before him.

2 And Absalom rose by early, and stood hard by the entering in of the gate: and every man that had any matter, and came to the king for judgement, him did Absalom call unto him, and sayd, Of what cite art thou: and he answered, Thy servant is of one of the tribes of Israel.

3 Then Absalom said unto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Absalom sayd moreover, O that I were made iudge in the land, that every man which hath any matter or controuersie, might come to mee, that I might doe him iustice.

5 And when any man came neere to him, and did him obeisance, he put forth his hand, and tooke him, and kissed him.

6 And on this manner did Absalom to all Israel, that came to the king for judgement: so Absalom stole the hearts of the men of Israel.

7 And after forty yeeres, Absalom sayd unto the king, I pray thee, let me go to Hebron, and render my vow which I have vowed unto the Lord.

8 For thy servant bowed a bowe when I remained at Gethur, in Aram, saying, As the Lord shall bring me againe in Ierusalem



to Jerusalem. I will leave the Arke.

9 And the king said unto him, Go in peace: thou be anile, and went to Hebron.

10 ¶ Then Abiathar sent spies throughout all the tribes of Israel, saying, When ye have the sound of the trumpet, ye shall say, Abiathar reigneth in Hebron.

11 ¶ And with Abiathar went two hundred men out of Jerusalem, that were called: they went in their simplicity, knowing nothing.

12 Also Abiathar sent for Ahithophel the Gilonite Davids counsellor, from his citie Gilead, while hee offered sacrifices: and the counsel was great: for the people & increased still with Abiathar.

13 Then came a messenger to David, saying, The hearts of them of Israel are turned after Abiathar.

14 Then David said unto all his servants that were with him at Jerusalem, Fly, and let ye be free: for we shall not escape from Abiathar: make speede to depart, lest hee come suddenly and take ye, and bring euill vpon ye, and smite the citie with the edge of the sword.

15 And the Kings servants layde vnto him, Beholde, thy servants are ready to doe according to all that my lord the King shall appoint.

16 So the King departed and all his household: after him, and the king left tenne concubines to keepe the house.

17 And the king went forth and all the people after him, and carried in a place farre off.

18 And all his servants went about him, and all the Cherethites, and all the Pelishtines, and all the Gittites, euen five hundred men which were come after him from Gath, went before the king.

19 Then said the king to Itraai the Gittite, wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and shouldst I cause thee to wander to day and go vnto vs? I will goe whither I can: therefore returne thou, and carie againe thy brethren: mercy and truth be with thee.

21 And Itraai answered the King, and sayd, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely will thy servant be.

22 Then David said to Itraai, Come, and goe forward. And Itraai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loud voice, and all the people went forward, but the king passed over the brooke Kidron: and all the people went out towards the way of the wilderness.

24 ¶ And loe, Zadok also was there, and all the Levites with him, bearing the Arke of the Covenant of God, and they let downe the Arke of God: and Abiathar went vpon him, and the people were all come out of the citie.

25 They said the king vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, hee will bring mee againe, and I shall see both it, and the Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, here am I, let him doe to me as seemeth good in his eyes.

27 The king said againe vnto Zadok the Priest, Art not thou a Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Beholde, I will tary in the fieldes of the wilderness until there come some word from you to be told me.

29 Zadok therefore and Abiathar carried the Arke of God againe to Jerusalem, and they taried there.

30 And David went vpon the mount of Oliues, and wept as hee went vp, and had his head covered, and went barefooted: and all the people that was with him, had euery man his head covered, and as they went vp, they wept.

31 Then one tolde David, saying, Ahithophel is one of them that haue conspired with Abiathar: And David said, O Lord I pray thee, turne the counsel of Ahithophel into foolishnesse.

32 ¶ Then David came to the top of the mount where he worshipped God, and beholde, Iphai the Archite came against him with his coat arme, and having earth vpon his head.

33 Unto whom David sayd, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Abiathar, I will bee thy servant, O king, (as I haue bene in times past thy fathers servant, so will I now be thy servant) then thou mayest bring me the counsel of Ahithophel to naught.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoeuer thou shalt heare out of the Kings house, thou shalt shew to Zadok & Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall ye send me euery thing that ye can heare.

37 So Iphai Davids friend went into the citie: and Abiathar came into Jerusalem.

#### CHAP. XVI.

1 The infidelity of Ziba. 5 Shims curseth David. 16 Husai cometh to Abiathar. 21 The counsel of Ahithophel for the concubines.

**V**hen David was a little past the top of the hill, behold, Ziba the servant of Nephthoth met him with a couple of asses laden, and vpon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figs, and a bottle of wine.

2 And the king sayde vnto Ziba, What meanest thou by this? And Ziba sayde, They bee asses for the Kings household to ride on, and bread and dried figs for the young men to eat, and wine that the faint may drinke in the wilderness.

[Or, his Tabernacle.]

The habitation in all their afflictions, the when-felous obedient to Gods will. 1. Sam. 9. 3.

f With ashes and dust in signe of sorrow.

t The counsel of the crafty worklings, loth more harme then the open force of the enemy.

u Though Husai dissembled here at the Kings request, yet may we not vse this example to excuse our dissimulation.

a. Which was the hall of Oliues, Chap. 15. 30.

[Or, figge cakes. b Commonly there are no viler traitours then they, which vnder pretence of friendship accuse others.]

3 And the king said, But where is thy matters house? Then Shimei answered the king, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Shimei, Behold, thine are all that pertained unto Absalom: I beseech thee, let mee find grace in thy sight, my lord, O King.

5 And when king David came to Bahurim, behold, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out and curset.

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus sayd Shimei when he curset, Come forth, come forth thou: murderer and a wicked man.

8 The Lord hath brought upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered thy kingdom into the hand of Absalom thy sonne: and behold, thou art taken in thy wickedness, because thou art a murderer.

9 Then sayd Abigail the sonne of Neriab unto the king, Altho boeth this dead dogge curse my lord the king: let mee goe, I pray thee, and take away his head.

10 But the king sayd, Altho have I to doe with you, yet I omnes of Neriah: for hee curseth, even because the Lord hath hid den him curse David: Altho dare then say, Altho fore hast thou done so?

11 And David sayd to Abigail, and to all his servants, Behold, my sonne, which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Neriab? Suffer him to curse: for the Lord hath hid den him.

12 It may be that the Lord will looke on Amies affliction, and doe mee good for his cursing this day.

13 And as David and his men went by the way, Shimei went by the side of the mountaine ouer against him, and curset as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people, that were with him, wearie, and refreshed themselves there.

15 And Absalom, and all the people, the men of Israel came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite Davids friend was come by unto Absalom, Hushai sayd unto Absalom, God save the king, God save the king.

17 Then Absalom sayd to Hushai, Is this thy kindness to thy friend? Altho wentest thou not with thy friend?

18 Hushai then answered unto Absalom, Nay, but whome the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And moreover unto whom shall I doe service? not to his sonne? As I served before thy father, so will I serve thee.

20 Then sake Absalom to Ahithophel, Give counsell what we shall doe.

21 And Ahithophel sayd unto Absalom, Goe in to thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the handes of all that are with thee, shall be strong.

22 So they spread Absalom a tent upon the top of the house: and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which hee counselled in those dayes, was like as one had asked counsell at the oracle of God: so was all the counsell of Ahithophel both unto David and unto Absalom.

#### CHAP. XVII.

7 Ahithophels counsell is overthrowen by Hushai. 18 The Lords had so ordained. 19 The Priests fannes are hid in the well. 21 David goeth over Jordan. 23 Ahithophel hangeth himselfe. 27 They bring viaticles to David.

Whereover Ahithophel sayd to Absalom, Let mee chuse out twelve thousand men, and I will up and follow after David this night.

2 And I will come upon him: for he is weary, and weake handed: so I will feare him, and all the people that are with him, shall see, and I will smite the king onely.

3 And I will bring againe all the people unto thee, and when all shall returne, the man whom thou seest, being slaine, all the people shall be in peace.

4 And the saying pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us heare likewise what he saith.

6 So when Hushai came to Absalom, Absalom sake unto him, saying, Ahithophel hath spoken thus: shall we doe after his saying, or no? tellethou.

7 Hushai then answered unto Absalom, The counsell that Ahithophel hath given, is not good at this time.

8 For sayd Hushai, thou knowest thy father and his men, that they be strong men, and are chased in minde, as a beare robbed of her whelpes in the fildes: altho thy father is a valliant warriour, and will not lodge with the people.

9 Behold, he is hid now in some cave, or in some place: and though some of them be overthrowen at the first, yet the people shall heare, and say, The people that follow Absalom, are overthrowen.

10 Then he said that is valliant, whose heart is as the heart of a lyon, shall quicke and faint: for all Israel knoweth, that thy father is valliant, and they which bee with him, stout men.

11 Therefore my counsell is, that all Israel be gathered unto thee, from Dan even to Beer: shes as the land of the Sea in number, and that thou go to battell in thine owne person.

12 So shall we come upon him in some place, where wee shall finde him, and we will upon him as the dewe falleth on the ground:

† Ebr. I worship.

c Which was a cite in the tribe of Benjamin.

d That is, round about him.

† Ebr. Man of blood.

† Ebr. man of Belial.

e Reproaching him as though by his meanes libelousness and Abner were slaine.

1. Sam. 24. 15. & chap. 3. 8.

f David felt that this was judgement of God for his sinnes, & therefore humbled himselfe to his rod.

g Or, my teares, Meaning, that the Lord will send comfort to his when they are oppressed.

h To wit, at Bahurim.

† Ebr. Let the king live.

i Meaning, David.

† Ebr. she second time.

ground: and of all the men that are with him, he will not leave him one.

12 Moreover, if he be gotten into a citie, then shall all the men of Israel hang ropes to that citie, and we will draw it into the river, until there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Ahithophel is better then the counsell of Ahithophel: for the Lord had determined to destroy the good counsell of Ahithophel, that the Lord might bring evil upon Absalom.

15 ¶ Then said Ahithophel unto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus have I counselled.

16 Now therefore send quickly, and shew David, saying, Earie not this night in the fields of the wilderness, but rather get thee over, lest the king be denoured, and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz adove by: En-rogel: (for they might not be seene to come into the citie) & a maide went, and told it them, and they went and shewed king David.

18 Nevertheless a yong man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Babylon, who had a well in his court, into the which they went downe.

19 And the wife tooke and spread a covering over the welles mouth, and spread ground coare thereon, that the thing should not be knowne.

20 And when Absaloms servants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They bee gone over the brooke of water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And as soon as they were departed, the other came out of the well, and went and tolde king David, and said unto him, O, and get you quickly over the water: for such counsell hath Ahithophel given against you.

22 ¶ Then David arose, and all the people that were with him, and they went over Jordan: untill the dawning of the day, so that there lacked not one of them, that was not come over Jordan.

23 ¶ Now when Ahithophel saw that his counsell was not followed, he sadd his asse, and arose, and hee went home to his citie, and put his handhold in oyle, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ When David came to Bethanath. And Absalom passed over Jordan, he, and all the men of Israel with him.

25 And Absalom made Amasa captain of the hoste in the stead of Joab: which Amasa was a mans sonne named Achis an Aethiopian, that went in to Abigail the daughter of Nabal, sister to Jerusha Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when David was come to Hebron, Shobi the sonne of Nahab out of Rabbah of the children of Ammon, and Baithar the sonne of Amiel out of Lo-debar, and Barzillai the Gileadite out of Rogel.

28 Brought beds and bales, and earthen vessels, and wheate, and barley, and flour, and parched coine, and beanes, and lentiles, and parched coine.

29 And they brought homie, and butter, and sheepe, and cheefe of kine for David and for the people that were with him, to eat: for they said, The people is hungry, and wearie, and thirstie in the wilderness.

# CHAP. XVIII.

2 David divideth his armie into three parts. 9 Absalom is hanged, slaine, and cast into a pit. 33 David lamenteth the death of Absalom.

¶ Then David numbered the people that were with him, and set over them captaynes of thousands, and captaynes of hundreds.

2 And David sent forth the third part of the people under the hand of Joab, and the third part under the hand of Abishai Joabs brother the sonne of Neriah: and the other third part under the hand of Ittai, the Gittite: and the king said unto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 ¶ Then the king said unto them, What feareth you best, that will I doe. So the king stood by the gate side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab and Abishai, and Ittai, saying, Entreate the yong man Absalom gently for my sake: and all the people heard when the king gave all the captaynes charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the mood of Ephraim.

7 Where the people of Israel were slaine before the servants of David: so there was a great slaughter that day, even of twentie thousand.

8 ¶ For the battell was scattered over all the countrey: and the wood denoured much more people that day, then did the sword.

9 ¶ Now Absalom met the servants of David, and Absalom rode upon a mule, and the mule came under a great oke: and his head caught hold of the oke, and hee was taken up: so beruined the heauen & the earth: and the mule that was under him, went away.

10 And one that saw it, tolde Joab, saying, Beholde, I saw Absalom hanged in an oke.

11 ¶ Then Joab said unto the man that told

o God sheweth himselfe most liberal to him, when they seeme to be utterly desolate.

a For certaine of the Rubenites, Gailites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore loyned with David,

b Signifying, that a good governour ought to be so deare unto his people, that they will rather lose their lives, then that ought should come unto him,

c So called, because the Ephraimites, (as some say) fed their cattell beyond Jordan in this wood.

[This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents,

**Gene.33.15.**

‡ Eb. weigh upon  
mine hand.

†E<sup>b</sup>. a lie against  
my soule.

†Ebr. in the heart  
of Absalom.

d For he had pitie of the people which was seduced by Absaloms flatterie.

e Thus God turned his vaine glorie to shame.

Gene. 14. 17.  
f It seemeth that  
God had pu-  
nished him in ta-  
king away his  
children, Chap.  
14. 27.  
‡ Ebr. iudged.

g For Ioab bare  
a good affection  
to Ahimaaz, and  
doubted how  
David would  
take the report of  
Abshaloms death.

h He fate in the  
gate of the citie  
of Mahanaim.

‡ For tidings are  
in his mouth.

tolde him, And hast thou indeed seene? why  
then diddest thou not there smite him to the  
ground, and I would haue giuen thee tenn  
shekels of silver, and a girdle?

12 Then the man layde vnto Ioab,  
Though I should directue a thousand  
of silver in mine hand, yet would I not lay  
mine hand vpon the kings sonne: for in our  
bearing the king charged thee, and Abisai,  
and Ittai, saying, Beware lest any touch  
the yong man Absalom.

13 If I had done it, it had bene & the danger of my life: for nothing can be hidde from the King: yea, thou thy selfe wouldest haue bene against me.

14 Then layde Ieab, I will not thus tarie with thee. And hee tooke three darts in his hand, and thrust them : thorow Abailon, while hee was yet alive in the mids of the oke.

15 And ten servants that bare Joabs armour, compassed about and smote Absalom, and slew him.

16 Then Joab & blew the trumpet, and the people returned from pursuing after H-  
racl: for Joab held back the people.

17 And they took Abshalom, and cast him into a great pit in the wood, and layed a mighty great heape of stones vpon him: and all Israel fled every one to his tent.

18 Now Abshalom in his life time had taken and reared him vnder a pillar, which is in the kings dale: for hee sayde, I haue not tyme to keepe my name in remembrance. and hee called the pillar after his owne name, and it is called vnto this day, Abshaloms place.

19 ¶ Then said Abimeaz the sonne of Zadok, I pray thee, let me runne, and heare the king tidings, that the Lord hath & deliuered him out of the hand of his enemies.

20 And Iob layde vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then said Iſaiah to Uſſi, See, tell the king what thou haſt ſcene. And Uſſi bowed himſelfe vnto Iſaiah, and ranne.

22 Then said Ahimaaz the sonne of Zadok againe to Iobab, What I pray thee, if I also run after Cushite? And Iobab said, Wherefore hast thou wilt thou runne, my sonne, seeing thou hast no tidings to bring?

23 Yet what if I runne? Then hee said  
vnto him, Run. So Ahimaaz ran by the way  
of the plaine, and ouertwent Cush.

24 Now David sat between the two gates. And the watchman went to the top of the gate upon the wall, and lift up his eyes, and saw, and behold, a man came running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, I he bringeth tidings. And he came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, I see the running of the foimoll is like the running of Ahimaaz the sonne of Zadoi. Then the king said, He is a good man, and commeth with good tidings.

28 And Ahimaaz called, and said unto the king, Peace be with thee, and he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, who hath delivered up the men that lift up their hands against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I sawe a great tumult, but I knew not what.

30 And the king said vnto him, Turne aside, and stand here: so he turned aside, and stood still.

31 And behold, Cushite came, and Cushite  
said, I Tidings my lord the king: for the  
Lord hath delivered thee this day out of the  
hand of all that rose against thee.

32 Then the king said vnto Cushi, Is the yong man Absolom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that yong man is.

33 And the king was<sup>1</sup> mooued, and went  
by to the chamber ouer the gate, and wept:  
and as hee went, thus hee said, O my sonne  
Absalom, my sonne, my sonne Absalom:  
would God I had died for thee, O Absalom,  
my sonne, my sonne.

## CHAP. XIX.

1 *Ioab encourageth the king.* 8 *David is restored.* 23 *Shimei is pardoned.* 24 *Mephibosheth meeteth the king.* 39 *Barzillai departeth.* 41 *Israel stirreth with Iudab.*

**A**ND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 Therefore the victorie of that day  
was turned into mourning to all the people:  
for the people heard say that day, The king  
sorroweth for his sonne.

3 And the people went that day into the  
citie secretly, as people confounded hide  
themselves when they flee in battell. 10

4 So the king hid his face, and the king cried with a lowde voyce, My sonne Absalom, Absalom my sonne, my sonne.

5 ¶ Then Iob came into the house to the king, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines.

6 In that thou lovest thine enemies, and  
hatest thy friends: for thou hast declared this  
day, that thou regardest neither thy pitious  
no: seruants: therefore this day I perceive  
that if Absalom had liued: and wee all had  
died this day, that then it would haue: plea-  
sed thee well.

7 Now therefore by, come out, and  
speak : comfortably unto thy seruants : by  
I sweare by the Lord ; Except thou come  
out, there will not tarte one man with thee  
this



this night: and that will be worse unto thee, then all the evil that fell on thee from thy youth hitherto.

8 Then the King arose, and ate in the gate: and they told unto all the people, saying, Behold, the King doeth sit in the gate: and all the people came before the King: for Israel had fed every man to his tent.

9 ¶ Then all the people were at a strife throughout all the tribes of Israel, saying, The King saith he is out of the hand of our enemies, and hee delivered us out of the hand of the Philistines, and now he is fled out of the land for Abshalom.

10 And Abshalom, whom wee appointed our he, is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King David sent to Zadok, and to Abiathar the Priests, saying, Speake unto the Elders of Iudah, and say, why are ye behinde to bring the King againe to his house? (for the saying of all Israel is come unto the King, even to his house.)

12 We are my brethren: my bones and my flesh are yet: wherefore then are yet the last that bring the King againe?

13 Also say ye to Amasai, Art thou not my bone and my flesh? God doe so to me & more also, if thou be not captain of the host to me for ever in the house of Iacob.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy servants.

15 ¶ So the King returned, and came to Jordan. And Iudah came to Gihon, for to goe to meete the King, and to conduct him over Jordan.

16 ¶ And Shimei the sonne of Gera the sonne of Ishtai, which was of Babylon, halted and came downe with the men of Iudah to meete King David.

17 And a thousand men of Benjamin with him, and Siba the servant of the house of Saul, and his sixtene sonnes and twentie servants with him, and they went over Jordan before the King.

18 And there went over a boate to carrie over the Kings household, and to doe him pleasure. Then Shimei the sonne of Gera fell before the King, when he was come over Jordan.

19 And said unto the King, Let not my lord impute it wickednesse unto mee, nor remember the thing that thy servant did wickedly when my lord the King departed out of Jerusalem: that the King should take it to his heart.

20 For thy servant doeth knowe, that I have done amiss: therefore behold, I am the first this day of all the house of Iacob, that am come to goe downe to meete my lord the King.

21 But Abiathar the sonne of Phineas answered, and said, Shall not Shimei die for this, because hee cursed the Lords anointed?

22 And David said, What have I to doe with you, ye sonnes of Shimei, that this day ye should bee adversaries unto mee? Shall there any man die this day in Israel: for doe

not I knowe, that I am this day King over Israel?

23 Therefore the King sayde unto Shimei, Thou shalt not die: for the King swaere unto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor washed his beard, nor washed his clothes from the time the King departed, until hee returned in peace.

25 And when hee was come to Jerusalem, and met the King, the King said unto him, Wherefore weentest not thou with mee, Mephibosheth?

26 And hee answered, My lord the King, my servant decieved me: for thy servant said, I would have mine ass saddled to ride thereon, for to goe with the King, because thy servant is lame.

27 And he hath accused thy servant unto my lord the King: but my lord the King is as an Angel of God: doe therefore thy pleasure.

28 For all my fathers house were dead men before my lord the King, yet didst thou set thy servant among them that did ease at thyne owne table: what right therefore have I to crie yet any more unto the King?

29 And the King sayde unto him, Why speakest thou any more of thy matters? I have sayde, Thou, and Siba divide the lands.

30 And Mephibosheth said unto the King, Pardon him take al, seeing my lord the King is come home in peace.

31 ¶ Then Barzilai the Gileadite came downe from Rogelim, and went over Jordan with the King, to conduct him over Jordan.

32 Now Barzilai was a very aged man, even fourescore yeere olde, and hee had provided the King of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the King sayde unto Barzilai, Come over with mee, and I will feede thee with me in Jerusalem.

34 And Barzilai sayde unto the King, How long have I to live, that I should goe up with the King to Jerusalem?

35 I am this day fourescore yeere olde: and can I discern betweene good & euill? I have thy servant any taste in that I eat, or in that I drinke? Can I heare any more the voyce of singing men and women: wherefore then should thy servant bee any more a burden unto my lord the King?

36 Thy servant will goe a little way over Jordan with the King, & why will the King recompense it with such a reward?

37 I pray thee, let thy servant turne backe againe, that I may die in mine owne citie, and bee buried in the grave of my father & of my mother: but behold thy servant Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the King answered, Chimham shall goe with me, and I will doe to him that thou shalt be content with: and whatsoever thou

k By my hands or during my life, as reade 1. King. 3. 8. 9.

l When Mephibosheth being at Jerusalem had met the King.

Chap. 16. 3.

m Able for his wisdom to iudge in all matters. n Worthie to die for Sauls crueltie towards thee.

o David did euill in taking his lands from him before hee knew the cause, but much worse, that knowing the truth hee did not restore them.

p Ebr. how many dayes are the yeeres of my life?

p He thought it not meete to seeke benefits of him, to whom hee was not able to doe service againe.

q My sonne.

## Therebellion of Sheba,

## II. Samuel. Iobab slayeth Amasa, Sheba be-

**Or, chuse.**

**Or, bade him farewell.**  
r Where the tribe of Iudah tarried to receive him.  
f Which had taken part with the King.

t Toward Ierusalem.

t Toward Ierusalem.

|| Or, have not we first spoken to bring home the king? ver. 11.

a Where the ten tribes contended against Iudah.  
b As they of Iudah fly.

c He thought by speaking contemptuously of the King, to stir the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would have less esteemed him.

d From Gilgal, which was neere Jordan.

Chap. 16. 22.

e Who was his chiefe captaine in Iobabs roome, Chap. 19. 13.

f Either them which had bene vnder Iobab, or Dauids men, Chap. 8. 18.

thou shalt require of me, that I will doe for thee.

39 So all the people went oute Jordan: and the King passed ouer and the King kiled Barzillai, and || blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to Gilgal, and Chunham went with him, and all the people of Iudah conducted the King, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the King, and said vnto the King, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauids men with him oute Jordan?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue wee eaten of the Kings cost, or haue wee taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten parts in the King, and haue also more right to Dauid then ye. Why then did ye despise vs, that our aduise should not be first had in restoring our King? And the words of the men of Iudah were these: then the words of the men of Israel.

### CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Iobab killeth Amasa traitorously. 22 The head of Sheba is deliuered to Iobab. 23 Dauids chiefe officers.

¶ Then there was come a wicked man, (named Sheba the sonne of Bichai, a man of Gemin) and he blew the trumpet, and said, We haue no part in Dauid, neither haue wee inheritance in the sonne of Ishai: every man to his tents, O Israel.

2 So every man of Israel went from Dauid, and followed Sheba the sonne of Bichai: but the men of Iudah claue fast vnto their King, from Jordan euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the King to Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but hee tarried longer then the time which he had appointed him.

6 Then Dauid said to Abithai, Nowe shall Sheba the sonne of Bichai doe us more harme then did Absalom: take thou therefore thy Ioyds seruants, and follow after him, least hee get him walled cities, and escape vs.

7 And there went out after him Iobabs men, and the Cherethites and the Pelishtines, and all the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichai.

8 When they were at the great stone,

which is in Gibeon, Amasa went before them, and Iobabs garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hangd on his loynes in the sheath, and as hee went, it vied to fall out.

9 And Iobab said to Amasa, Art thou in I haunch my brother? And Iobab tooke Amasa by the beard with the right hand to kille him.

10 But Amasa tooke no heed to the sword that was in Iobabs hand: for therewith hee smote him in the fifth ribbe, and shed out his bowels to the ground, and I smote him not the second time: so hee died. Then Iobab and Abithai his brother followed after Sheba the sonne of Bichai.

11 And one of Iobabs mens stood by him, and said, Wee that fauoured Iobab, a hee that is of Dauids part, let him goe after Iobab.

12 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stood still, hee remoued Amasa out of the way into the field, and cast a cloth vpon him, because hee said that every one that came by, stood still.

13 ¶ When hee was remoued out of the way, every man went after Iobab, to followe after Sheba the sonne of Bichai.

14 And hee went thowt all the tribes of Israel vnto Abel, and Bethmachab, and all places of Berzin: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmachab: and they cast by a mount against the cite, and the people thereof stood on the rampier, and all the people that was with Iobab, destroyed and cast downe the wall.

16 Then cried a wise woman out of the cite, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

17 And when hee came neere vnto her, the woman said, Art thou Iobab? And hee answered, Yea. And she said to him, Heare the words of thine handmaide. And hee answered, I doe heare.

18 Then she sake thus, They sake in the olde time, saying, They should alke of Abel. And so haue they continued.

19 I am one of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a cite, and a mother in Israel: why wilt thou denounce the impietie of the Lord?

20 And Iobab answered, and said, God forbid, God forbid it mee, that I should destroy a cite, or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichai, by name) hath put by his hand against the King, euen against Dauid: deliuer vs him onely, and I will depart from the cite. And the woman said vnto Iobab, Behold, his head shall be thowen to thee ouer the wall.

22 Then the woman went vnto all the people with her wise doings, and they cutt off the head of Sheba the sonne of Bichai, and cast it to Iobab: then hee blew the trumpet, and they retired from the cite, every

quere unto his tent: and Ioad, returned to Jerusalem unto the king.

23. ¶ Then Ioad was over all the hoste of Israel, and Beniah the sonne of Jehoiada over the Cherethites and over the Pelishtines.

24. And Adoram over the tribute, and Johabab the sonne of Ahima the recorder,

25. And Shobi was scribe, and Zadok and Abiathar the Priests.

26. And also Ira the hairite was chief about Dauid.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sonnes of Saul lighteth on his sinen finnes, which are hanged. 15 Four great battels, which Dauid had against the Philistines.

¶ Then there was a famine in the dayes of Dauid, three yeeres together: and Dauid asked counsell of the Lord, and the Lord answered, Is it for Saul, and for his bloody house, because he slew the Gibeonites.

2. ¶ Then the king called the Gibeonites, and said unto them, (nowe the Gibeonites were not of the children of Israel, but a remnant of the Amorites, unto whom the children of Israel had sowne: but Saul sought to slay them for his zeale toward the children of Israel and Judah)

3 And Dauid said unto the Gibeonites, What shall I do for you, and wherewith shall I make the attemperment, that yet may blesse the inheritance of the Lord?

4. ¶ The Gibeonites then answered him, We will have no silver nor gold of Saul, nor of his house, neither for vs shalt thou kill any man in Israel. And he sayd, What yet shall say, that will I do for you.

5. ¶ Then they answered the king, The man that consumed vs, and that imagined euill against vs, so that we are destroyed from remaining in any coast of Israel.

6. ¶ Let leuen men of his sonnes be deliuered unto vs, and wee will hang them by vnto the Loyde in Gibeah of Saul, the Loyds chosen. And the king said, I will giue them.

7. ¶ But the king had compassion on Shephobeth the sonne of Jonathan the sonne of Saul, because of the Loyds othe, that was betwene them, even betwene Dauid and Jonathan the sonne of Saul.

8. ¶ But the king took the two sonnes of Rizpah the daughter of Aiah, whom hee bare unto Saul, euen Armoni and Shephobeth, and the five sonnes of Michal the daughter of Saul, whom hee bare to Adriel, the sonne of Barzillai the Gheolathite.

9. ¶ And he deliuered them into the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all foure together, and they were slaine in the time of harvest: in the first dayes, and in the beginning of Barley harvest.

10. ¶ Then Rizpah the daughter of Aiah took sackcloth, and hanged it vp for her vpon the rocks, from the beginning of harvest, untill water dropped vpon them from the heauen, and suffered neither the birds of the aire to light on them by day, nor beasts of the field by night.

11. ¶ And it was tolde Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12. And Dauid went and tooke the bones of Saul and the bones of Jonathan his son from the citizens of Jabesh Gilead, which had stolen them from the street of Beththan, where the Philistines had hanged them, when the Philistines had slaine Saul in Gilboa.

13. So hee brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of him that were hanged.

14. And the bones of Saul and of Jonathan his sonne buried they in the countrey of Benjamin in Zelah, in the grave of his father: and when they had performed all that the King had commanded, God was then appeased with the land.

15. ¶ Again the Philistines had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistines, and Dauid slaine.

16. ¶ Then Ish-bonob which was of the sons of Harappah (the head of whose speare weyed three hundred shekels of brasse) euen hee being girded with a newe sworde, thought to haue slaine Dauid.

17. But Abisai the sonne of Neriah succoured him, and smote the Philistine, and killed him. ¶ Then Dauids men swore vnto him, saying, Thou shalt go no more out with vs to battell: lest thou quench the light of Israel.

18. ¶ And after this also there was a battell with the Philistines at Gobathen Gebethai the Gubathite siewe Gath, which was one of the townes of Harappah.

19. And there was yet another battell in God with the Philistines, where Elkanah the sonne of Isare-ogegim, a Berthehemite, slew Goliath the Gittite, the staff of whose speare was like a weavers beame.

20. Afterward there was also a battell in Gath, where was a man of a great stature, and had on every hand fire fingers, and on euery foote fire toes, foure and twentie in number: who was also the sonne of Harappah.

21. And when hee reuiled Israel, Jonathan the son of Ahima the brother of Dauid slew him.

22. These foure were borne to Harappah in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories praifeth God, 8 The anger of God toward the wicked, 44 Hee prophesie of the reuersion of the Iewes, and vocation of the Gentiles.

¶ And Dauid make the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, The Lord is my rocke and my fortress, and he that deliuereth me.

comfortable name, hee sheweth how his faith was strengthened in all tentations.

1 Sam. 31. 10.

k For where the Magistrate suffereth faults unpunished, there the plague of God lieth vpon the land.

l That is, of the race of Gians. m Which amount to nine pound three quarters.

n For the glory and wealth of the country standeth in the preferuacion of the godly Magistrate.

o Called Gether, and Saph is called Sippai.

p That is, Lahmi the brother of Goliath, whom Dauid slew.

Chro. 20. 4. Chro. 20. 5.

1 Sam. 16. 9.

a In token of the wonderful benefits, that he receiued of God, Psa. 124. b By the diuinitie of these

[Dr. ps. 147.]

3 God's my strength, in his will I trust : my shield, and the bane of my salvation, my hit tower and my refuge : my Saviour, thou hast saved me from violence.

4 I will call on the Lord, who is worthy to be prayed : so shall I be safe from mine enemies.

5 For the pangues of death have compassed me : the floods of ungodliness have made me afraid.

6 The sorowes of the grave compassed me about, the snares of death overtook me.

7 But in my tribulation did I call upon the Lord, and cry to my God, and hee did heare my voyce out of his temple, and my cry did come into his eares.

8 Then the earth trembled and quaked : the foundations of the heaven mooved, and shook, because he was angry.

9 Smoke went out of his nostrils, and consuming fire out of his mouth : coles were kindled thereat.

10 He boweth the heavens also, and came down, and darkness was under his feet.

11 And hee rode upon Cherub and did flye, and he was seene upon the wings of the winde.

12 And hee made darkness a tabernacle round about him, even the gatherings of waters, and the cloudes of the ayre.

13 At the brightness of his presence the coles of fire were kindled.

14 The Lord thundered from heaven, and the most hit gave his voyce.

15 Hee shot arrowes also, and scattered them : to wit, lightning and destroyed them.

16 The channels also of the sea appeared, even the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 He sent from above, and tooke me : hee drew me out of many waters.

18 He delivered me from my strong enemy, and from them that hated me : for they were too strong for me.

19 They prevented me in the day of my calamitie, but the Lord was my stay.

20 And brought mee forth into a large place : he delivered me, because he favoured me.

21 The Lord rewarded me according to my righteousness : according to the pureness of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his lawes were before me, and his statutes : I did not depart therefrom.

24 I was upright also toward him, and have kept me from my wickedness.

25 Therefore the Lord did reward me according to my righteousness, according to my pureness before his eyes.

26 Alas the godly thou wilt shewe thy selfe godly : with the upright man thou wilt shewe thy selfe upright.

27 As the pure thou wilt shewe thy selfe pure, and with the sorrowd thou wilt shewe thy selfe sorrowd.

28 Thus thou wilt save the poore people : but thine eyes are upon the haughty to humble them.

29 Surely thou art my light, O Lord : and the Lord will lighten my darkness.

30 For by thee have I broken through an holke, and by my God have I leaped over a wall.

31 The way of God is incorrupt : the word of the Lord is tried in the fire : hee is a shield to all that trust in him.

32 For who is God besides the Lord : and who is mighty, save our God ?

33 God is my strength in battell, and maketh my way upright.

34 He maketh my feet like a hindes feet, and hath set me upon mine hit places.

35 He teacheth mine hands to fight, so that a bow of yballe is broken with mine armes.

36 Thou hast also given me the shield of thy salvation, and thy loving kindness hath caused me to increase.

37 Thou hast enlarged my steps under me, and mine heeles have not slid.

38 I have pursued mine enemies and destroyed them, and have not turned againe untill I had consumed them.

39 Yea, I have consumed them and thrust them through, and they shall not arise, but shall fall under my feet.

40 For thou hast girded me with power to battell, and them that arose against me, hast thou subdued under me.

41 And thou hast given me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to save them, even unto the Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth : I did tread them flat as the clay of the streets, and did spread them abroad.

44 Thou hast also delivered mee from the contentions of my people : thou hast preserved me to be the head over nations : the people which I knew not, do serve me.

45 Strangers shall see in subiection to me : as those as they heare, they shall obey me.

46 Strangers shall shinke away, and feare in their private chambers.

47 Let the Lord live, and blessed be my strength : and God, even the force of my salvation be praised.

48 It is God that giveth me power to revenge me, and subdue the people under me.

49 And rescue me from mine enemies : (thou hast lift me up from them that rose against me, thou hast delivered me from the cruel man.

50 Therefore I will praise thee, O Lord, among the nations, and will sing unto thy name.

51 Hee is the tower of salvation for his kings, and sheweth mercy to his anointed, even to David, and to his seed for ever.

CHAP. XXIII.

The last words of David. 6 The wicked shall be plucked up as thornes. 9 The names and acts of his mighties men. 15 He desired water and would not drinke it.

These also bee the last wordes of David. David the sonne of Jesse sayeth, such the man who was set up on hit,

the

c As David (who was the figure of Christ) was by Gods power delivered from all dangers so Christ and his Church shall overcome most grievous dangers, tyranny, and death.

d That is, cloudes and vapours.

e Lightning and thundering.

f So it seemeth when the aire is darke.

g To flie in a moment through the world.

h By this description of a tempest, he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset, that all means seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commandment.

n Their wickedness is cause, that thou seemest to forget thy wounded mercie.

o The more thou God dost to favour him.

p He that extendeth his mercie to me when I am in trouble.

q He that is God's chosen one, who is his favourite.

r The more thou God dost to favour him.

s He that is God's chosen one, who is his favourite.

t He that is God's chosen one, who is his favourite.

u He that is God's chosen one, who is his favourite.

v He that is God's chosen one, who is his favourite.

w He that is God's chosen one, who is his favourite.

x He that is God's chosen one, who is his favourite.



the armour of the God of Israel, and the  
the spirit of the Lord came by me, and  
his word was in my tongue.

3 The God of Israel saith to me, the  
herald of Israel say, thou shalt hear the  
cry of men, being still, and calling in the  
name of the Lord.

4 For as the morning, so is the  
day of the Lord, and as the morning, so is  
the day of the Lord, and as the morning,  
so is the day of the Lord.

5 For as the morning, so is the  
day of the Lord, and as the morning,  
so is the day of the Lord, and as the  
morning, so is the day of the Lord.

6 But the man that shall touch  
me, shall be as the touch of the Lord,  
and as the touch of the Lord, so shall  
he be.

7 These be the names of the mighty  
men of Israel, which were in the  
days of David, when he was young.

8 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

9 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

10 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

11 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

12 And after him was Eliezer the  
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13 And after him was Eliezer the  
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14 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

15 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

16 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

17 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

18 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

the name of the Lord, and he  
was called by the name of the Lord,  
and he was called by the name of the Lord.

19 For he was most excellent of the three,  
and was called by the name of the Lord,  
and he was called by the name of the Lord.

20 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

21 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

22 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

23 And after him was Eliezer the  
son of Abiathar, one of the three  
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the Philistines.

24 And after him was Eliezer the  
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the Philistines.

25 And after him was Eliezer the  
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the Philistines.

26 And after him was Eliezer the  
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the Philistines.

27 And after him was Eliezer the  
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the Philistines.

28 And after him was Eliezer the  
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the Philistines.

29 And after him was Eliezer the  
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mighty men of David, when they fought  
the Philistines.

30 And after him was Eliezer the  
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31 And after him was Eliezer the  
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the Philistines.

32 And after him was Eliezer the  
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33 And after him was Eliezer the  
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mighty men of David, when they fought  
the Philistines.

34 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

35 And after him was Eliezer the  
son of Abiathar, one of the three  
mighty men of David, when they fought  
the Philistines.

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c Because he did  
this to trie his  
power, and so to  
trust therein, it  
offended God,  
els it was lawfull  
to number the  
people, Exo. 30.  
32. Num. 1. 2.

¶ Or, niser.

¶ Or, to the nether  
land newly inha-  
bited.

Or, Zor.

2 According to  
Joab's count: for  
in all there were  
eleven hundred  
thousand, 1. Chr.  
255.

e. Concluding  
vnder them the  
Beniamites : for  
els they had but  
four hundred  
and seuentie  
thousand, 1.  
Chron. 21. 5.  
f Whom God  
had appointed  
for Dauid and  
his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeere more, 1. Chron, 21. 12.

number ye the people, that I may know the  
number of the people.

3 And Ioad layde vnto the King, The  
Lord thy God increase the people in Uni-  
uersall fold more then they be, and that the eyes  
of my lord the King may see it: but woe  
doth my lord the King desire this thing?

24 And withstanding the king's word per-  
suaded against Joab and against the cap-  
taines of the host: therefore Joab and the  
captaines of the host went out from the pre-  
sence of the king: for number the people of  
Israel.

5 And they passed out Jordan, & pitched in Arcoer at the right side of the city that is in the midnes of the valley of Gad and toward Dan.

6 Then they came to Sidon, and to  
Tahthim-hodshi, so they came to Dan Ja-  
an and so abode to Sidon.

7 And came to the fortress of I-Syke, and to all the cities of the Hittites and of the Canaanites, and went to seek the South of Judah even to Be'er-Saba.

8 ¶ So when they had gone about all the land, they returned to Jerusalem at the end of nine months, and ruled the people.

9 And Joab delivered the number unto the king: and there were in Israel eight hundred thousand strong men that drew swords, and the men of Judah were five hundred thousand.

IO Then Dauid's heart smote him, after  
that he had numb'd the people: and Dauid  
said vnto the Lord, I haue shaked the  
dingy in that I haue done: O Lord, I be-  
seeech thee, take away the iniqui-  
tie of thy seruant: for I haue done very  
foolishly.

**H** And when David was by in the morning, the word of the Lord came unto the Prophet Gad, saying,

12. See, and say vnto Dauid, Thus saith the Lorde, I offer thee three things, whiche thou wilt of them I shall doe vnto thee.

13 So God came to Dauid, and said  
vnto him, and said vnto him, I will thinke that I  
see thee peeres famine come vpon thee in thy  
land, or wilt thou see thee moneths before  
thine enemies, they following thee, or that  
there be three dayes pestilence in the land:  
now aduise thee, and see, what answer I  
shall giue to him that sent me.

14. ¶ And Dauid saye vnto God, I am  
in a wonderfull straffe: let vs fall now into  
the hand of the Lorde, (for his mercies are

gleads and let me not fall into the hands of man.

11:17 So the Lord sent a pestilence in Israel, from the morning, even to the time appointed: and there died of the people from Dan, even to Beer-sheba seventy thousand men.

16 And when the Angel stretched out his hand upon Jerusalem to destroy it, the Lord repented of the evil, and said to the Angel, that he should not destroy the people. It is sufficient to hold many cities in hand. And the Angel of the Lord was by the rising place of Achanah in the Valley.

17 And Dauid saide vnto the Lord,  
(when he said the Angel that smote the peo-  
ple) he said, Becholt, I haue sinned, yet  
I haue done it afore: I haue done, I haue  
done thy word: let thine hand, O Lord,  
ther, bee against me and against my father-  
house, for thou hast done right.

18 And God came the same day to Dauid, and layd vnto him, Arise up; feare an altar vnto the Lorde in the thursching doore of Beersheba. And Dauid said, I will.

19. And David (according to saying of  
the Lord) had commanded.

10 And Shimei looked on to the King and his servants coming toward him, and Shimei went out, and bowed himself before the King on his face to the ground.

21. Quid? Quidnam? In quo, quid? Quid est? Quid  
tulerit? Quid? Quid? Quid? Quid? Quid? Quid?  
David answered, To buy the thyrsus,  
Horn of silver, his to build an Altar unto the  
Lord: that the plague may cease from the  
land.

Then Annah Thye wife Dams,  
Let my loyde the King take and offer what  
seemeth him good in his eyes: I beholde the  
oven for the burnt offering, and charred  
the instruments of the oven for meat.

23 And he things did befall him — as he  
King came unto the King: and Crispian said  
unto the King, To be Lord the Gode be fauor-  
able, whether I live and die, it is your will.

24. Then the King said unto Achish, What is it? but I will buy it of thee as a price, and will not offer burnt offering unto the Lord my God, of that which doth cost me nothing. So David bought a shield of brass, and the oven for: fifteen shekels of silver.

And David built an altar unto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

● The first booke of the Kings.

## THE ARGUMENT

**B**ECAUSE the children of God should seek for no continuall rest and quietnesse in this world, the holy Ghost sheweth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of David, Salomon, and the rest of the Kings: vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preferred by Gods protection, (who then fauoureth them when his Word is truly followed, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nothing: as appeareth by the chiding of the kingdom vnder Roboam and Ieroboam, which before were but one people, and now by the full punishment of God were made two, wherof Iudah and Benjamin chide in Roboam: and this was called



the earth, and hid themselves unto the king, and said, God save my lord king David for ever.

32 And King David said, Call me Joab: the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada. And they came before the king.

33 Then the king said unto them, Take with you the Jerusalem of your lord, and cause Salomon my sonne to ride upon mine own mule, and cause him to come to Gihon.

34 And let Joab the Priest and Nathan the Prophet anoint him there King over Israel, and blow ye the trumpet, and say, God save King Salomon.

35 Then come up after him, that he may come and sit upon my throne: and he shall be king in my stead: for I have appointed him to be prince over Israel, and over Judah.

36 Then Benaiah the sonne of Jehoiada answered the king, and said, As he is, and the Lord God of my lord the king, I will do it.

37 As the Lord hath bene with my lord the king, so be with Salomon, and exalt his throne above the throns of my lord king David.

38 So Joab the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites and the Gileadites went down, and caused Salomon to ride upon King Davids mule, and brought him to Gihon.

39 And Joab the Priest took an horn of myrrour out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God save King Salomon.

40 And all the people came up after him, and the people piped with pipes, and danced with great joy, so that the earth was rung with the sound of them.

41 And Adonijah and all the guests that were with him, heard it: (and they had made an robe of eating,) and when Joab heard the sound of the trumpet, he said, What meaneth this noise and tumult in the city?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: which he saw him, saying, Arise, thou, and Adonijah say, Come in: for thou art a worthy man, and hast done good things.

43 And Jonathan answered, and said, Adonijah, blessed our lord king David: for he hath made Salomon king.

44 And the king hath anointed him Joab the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Gileadites, and they have caused him to ride upon the king's mule.

45 And Joab the Priest, and Nathan the Prophet, have anointed him here in Gihon: and they are gone up from thence to the altar, and the cite is moved: for ye have heard.

46 And Salomon also lifted up his voice, and said, Blessed be the Lord our God, who hath made me king.

47 And moreover the kings servants came to bless our lord king David, saying,

God make the name of Salomon more famous than thy name, and exalt his throne above the throns: therefore the king bowed upon the bed.

48 And thus says the king also, Blessed be the Lord God of Israel, who hath made good for me one to sit on my throne this day, even in my sight.

49 Then all the guests that were with Adonijah, were afraid, and rose up, and went every man his way.

50 And Adonijah fearing the presence of Salomon, arose, and went, and sought refuge on the houses of the altar.

51 And one told Salomon, saying, Behold, Adonijah doth leave king Salomon: for lo, he hath caught hold on the houses of the altar, saying, Let king Salomon leave me this day, that he will not slay his servant with the sword.

52 Then Salomon says, If he will turn himselfe a worthy man, he shall not: but he shall fall to the earth, but it touched not him, he shall live.

53 Then king Salomon sent, and they brought him from the altar, and he came, and did obedience unto king Salomon. And Salomon said unto him, Go to thine house.

CHAP. II.

1 David excheveth Salomon, and gives him a portion of the land, Barzillai, and Shimeon, 10 The death of David, 17 Adonijah excheveth Salomon, 25 He is slain, 35 Joab was placed in Ahithars house, 41 He is slain.

Then the dayes of Davids death were come: that he should die, and he charged Salomon his sonne, saying,

1 I give thee a part of all the earth: be strong therefore, and firm the life a man, and take heed to the charge of the Lord thy God, so walke in his wayes, and keep his statutes, and his commandments, and his judgements, and his testimonies, as it is written in the Law of Moyses, that thou mayest prosper in all that thou doest, and in every thing wherunto thou turnedst thee.

2 What the Lord may confirme his word which he hath said, saying, Arise thou, take heed to thy way, that thou walke therein, and thou shalt prosper, and thou shalt be a man of peace, and thou shalt not fall by the sword of the people, upon the throne of David thy father.

3 Thou knowest also what Joab the sonne of Ner hath done, and wher he hath slain the two captains of the host of Israel, Barzillai the Gileadite, and Abiathar the Priest, the sonne of Ahimelech, and thou shalt know that the Lord hath said, that thou shalt prosper, and thou shalt be a man of peace, and thou shalt not fall by the sword of the people, upon the throne of David thy father.

4 And thou shalt know that the Lord hath said, that thou shalt prosper, and thou shalt be a man of peace, and thou shalt not fall by the sword of the people, upon the throne of David thy father.

5 And thou shalt know that the Lord hath said, that thou shalt prosper, and thou shalt be a man of peace, and thou shalt not fall by the sword of the people, upon the throne of David thy father.

6 And thou shalt know that the Lord hath said, that thou shalt prosper, and thou shalt be a man of peace, and thou shalt not fall by the sword of the people, upon the throne of David thy father.

7 And thou shalt know that the Lord hath said, that thou shalt prosper, and thou shalt be a man of peace, and thou shalt not fall by the sword of the people, upon the throne of David thy father.

8 And thou shalt know that the Lord hath said, that thou shalt prosper, and thou shalt be a man of peace, and thou shalt not fall by the sword of the people, upon the throne of David thy father.

9 And thou shalt know that the Lord hath said, that thou shalt prosper, and thou shalt be a man of peace, and thou shalt not fall by the sword of the people, upon the throne of David thy father.

Meaning, the kings servants, and such as were of his guard.

† Ebr. commanded.

† Ebr. say so.

p Wherewith they accustomed to anoint the Priests and the holy instruments, Exod 30:23, † Ebr. brake.

† Ebr. a man of power. q He praised Jonathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and so did beate downe his pride.

r To lift him, and to pray, and praise God for him.



So they came to me: when I fled from Abiathar my brother.

¶ And behold, with thee is Shimai the Gera, the sonne of Jerimi, of Bethanien, which cursed me with an horrible curse in the day when I went to Bethanien: but he came downe to meete mee at Iudon, and I waxe to him by the way, saying, I will not stay thee with the sword.

¶ But thou shalt not count him innocent: for thou art a wise man, and knowest what thou suggestest to doe vnto him: therefore thou shalt cause his honore head to go downe to the grave with a blood.

¶ So David slept with his fathers, and was buried in the cite of Dauid.

¶ And the daies which Dauid reigned vpon Israel were foure yeres: seven yeres reigned he in Hebron, and thirte and three yeres reigned he in Ierusalem.

¶ Then saie Salomon vpon the throne of Dauid his father: and his kingdome was established mightily.

¶ And Abiathar the sonne of Phineas came to Beth-sheba the mother of Salomon: and he saide, I commeth thou peaceably? And he saide, Peace.

¶ He saide moreover, I haue a suite vnto thee. And he saide, Say on.

¶ Then he saide, Thou knowest that the kingdome was mine, and that all Israel set their faces on me, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Law.

¶ Now therefore I aske thee one request: I reque thee not. And he saide vnto him, Say on.

¶ And he saide, Speake, I pray thee, vnto Salomon the king, (for hee will not say thee nay) that he give me A-biathar the Shunammite to wife.

¶ And Bath-sheba saide, Well, I will speake for thee vnto the king.

¶ And Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and bowed himselfe vnto her, and late downe on his throne: and hee caused a seate to bee set for the kings mother, and she sat at his right hand.

¶ Then she saide, I desire a small request of thee: say me not nay. Then the king saide vnto her, Akeay, my mother: for I will not say thee nay.

¶ She saide then, Let A-biathar the Shunammite bee giuen to Adonijah thy brother to wife.

¶ But King Salomon answered and saide vnto his mother, And why doest thou aske A-biathar the Shunammite for Adonijah? for him the kingdome also: for he is mine elder brother, and hath sayd vnto him both I will be the Priest, and I will be the sonne of Jerubael.

¶ Then King Salomon waxe by the Law, saying, God doe so to me and more also, if Adonijah hath not spoken this word against his owne life.

¶ Nowe therefore as the Lord threat-

eth, who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as he promised, Adonijah shall surely die this day.

¶ And king Salomon sent by the hand of Benaiah the sonne of Jehoiada, and hee smote him that he died.

¶ Then the king layd vnto Abiathar the Priest, Goe to Anathoth vnto thine owne fields: for thou art unworthy of death: but I will not thinke this day kill thee, because thou barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

¶ So Salomon call out Abiathar from being Priest vnto the Lord, that he might fulfill the words of the Lord, which he spake against the house of Eli in Shiloh.

¶ Then tidings came to Joab: (for Joab had turned after Adonijah, but hee turned not after Salomon,) and Joab fled vnto the Tabernacle of the Lord, & caught hold on the corners of the altar.

¶ And it was told king Salomon, that Joab was fled vnto the Tabernacle of the Lord, and behold, he is by the altar. Then Salomon sent Benaiah the sonne of Jehoiada, saying, Go, fall vpon him.

¶ And Benaiah came to the Tabernacle of the Lord, & layd vnto him, Thus saith the king, Come out. And he saide, Nay, but I will die here. Then Benaiah brought the king worde againe, saying, Thus saide Joab, and thus hee answered me.

¶ And the king layd vnto him, Doe as he hath said, and slay him, and bury him, that thou mayest take away the blood, which Joab shed causelesse, from me and from the house of my father.

¶ And the Lord shall bring his blood vpon his owne head: for hee is more two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: to wit, Abner the sonne of Neri, captaine of the hoste of Israel, and Amasa the sonne of Iether, captaine of the hoste of Iudah.

¶ Their blood shall therefore returne vpon the head of Joab, and on the head of his seedes for ever: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there bee peace for ever from the Lord.

¶ And Benaiah the sonne of Jehoiada went by, and smote him, and slew him, and hee was buried in his owne house in the wilderness.

¶ And the king put Benaiah the sonne of Jehoiada in his roome ouer the hoste: and the king let Iadok the Priest in the roome of Abiathar.

¶ Afterward the king sent, and called Shimai, and layd vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whit.

¶ For that day that thou goest out, and passest ouer the river of Kidon, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

¶ And Shimai saide vnto the king, The things

2 Sam. 7. 12, 13.

|| Or, fell vpon him:

|| Or, poss. fions:

2 Ebr. a man of

death.

m When hee fled

before Abalom,

2 Sam. 15. 24.

1 Sam. 2. 31, 32

n He tooke A-

donijahs part

when hee would

haue vltured the

kingdome, Chap.

1. 7.

o Thinking to

bee faued by the

holinesse of the

place.

p For it was law-

full to take the

willfull murderer

from the altar,

Exod. 21. 14.

2 Sam. 3. 27.

2 Sam. 20. 10.

q Joab shall be

justly punished

for the blood

that hee hath

cruelly shed.

r And so tooke

the office of the

high Priest from

the house of Eli,

and restored it

to the house of

Phineas.

f Thus God appointeth the wayes & meanes to bring his iust judgements vpon the wicked.

t His covetous minde moued him rather to venture his life, then to lose his worldly profit which he had by his seruants.

u Forthough thou wouldest denie, yet thine owne conscience would accuse thee for reuiling and doing wrong to my father, 2. Sam. 16. 5. 1. Chron. 1. 1. x Because all his enemies were destroyed.

Chap. 7. 8.

a Which was Beth-lehem,

b Wherealtars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 3. 3.

d For there the Tabernacle was, 2. Chron. 1. 9.

Or, as he walked

thing is good: as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after thre yeeres two of the seruants of Shimei fled away vnto Achish sonne of Pharaoh king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, & saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went and brought his seruants from Gath.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and sayd vnto him, Did not I make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death: And thou saydest vnto mee, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandment wherewith I charged thee?

44 The king said also to Shimei, Thou knowest all the wickednes wherunto thine heart is prynced, that thou didst to Dauid my father: the Lord therefore shall bring thy wickednes vpon thine owne head.

45 And let king Salomon bee blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the king commanded Benaiab the sonne of Jehoiada: who went out and smote him that he died. And the kingdom was stablished in the hand of Salomon.

#### CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 2 The Lord appeareth to him, & giveth him wisdom. 3 The pleasing of the two harlots, and Salomons sentence therein.

Salomon then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the city of Dauid, vntill hee had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the high places, because there was no house built vnto the name of the Lord: vntill those dayes.

3 And Salomon loved the Lord, walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the high places.

4 And the king went to Gibeon to sacrifice there: for that was the chief high place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night, and God sayd, Aske what I shall give thee.

6 And Salomon sayd, Thou hast shewed vnto thy seruant Dauid my father great mercie, I when hee walked before thee in truth, and in right conscience, and in up-

rightnesse of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in steade of Dauid my father: and I am but a yong childe, and know not how to goe out and in.

8 And thy seruant is in the midst of thy people, which thou hast chosen, euen a great people, which cannot bee told, nor numbered for multitude.

9 Give therefore vnto thy seruant an vnderstanding heart to iudge thy people, that I may discern between good and bad: for who is able to iudge this thy mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God sayd vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to the words: for, I haue giuen thee a wise and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honoure, so that among the kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandments, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholds, it was a dreame, and hee came to Ierusalem: and stood before the Arke of the covenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 Then came two harlots vnto the king, and stood before him.

17 And the one woman sayd, O my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house:

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, and wee twaine.

19 And this womans sonne died in the night: for hee overlay him.

20 And shee arose at midnight, and tooke my sonne from my side, while thine hand mayd slept, and layd him in her bosome, and layd her dead sonne in my bosom.

21 And when I rose in the morning to giue my sonne sucke, behold, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, but she had borne.

22 Then the other woman sayd, Nay, burne some thing, and thy sonne is dead: againe she sayd, Nay, but thy sonne is dead, and mine aliue: thus they spake before the king.

13 Then said the king, She saith, This child is my sonne, and the dead is thy sonne; and the other saith, Nay, but the dead is my sonne, and the living is my sonne.

24 Then the king sayd, = Bring mee a sword; and they brought out a sword before the king.

25 And the king sayd, Divide mee the living child in twaine, and give the one halfe to thyne, and the other halfe to the other.

26 Then spake the woman, whose the living child was, unto the king, for her compassion was kindled toward her sonne, and she sayd, O my lord, give her the living child; and say him not: but the other sayd, Let it be neither mine nor thine, but divide it.

27 Then the king answered, and sayde, Give her the living child, and say him not: he is his mother.

28 And all Israel heard the iudgement, which the king had iudged, and they feared the king: for they saw that the wisdom of God was in him to doe iustice.

CHAP. liij.

The princes & officers under Salomon. 22 The furniture for his victuals. 26 The number of his horses. 32 His bookes and writings.

1 And king Salomon was king over all Israel.

2 And these were his princes, Azariah the sonne of Zadok the High Priest,

3 Eliphaz and Abiath the sonnes of Eliezer the seer, Jehoshaphat the sonne of Achub the recorder,

4 And Benaiah the sonne of Jehoiada was over the port, and Zadok and Abiathar High Priests,

5 And Azariah the sonne of Bathan was over the officers, and Sabud the sonne of Naaman the Priest was the kings friend.

6 And Adishar was over the household: and Adoniram the sonne of Bada was over the tribute.

7 And Salomon had twelue officers over all Israel, which provided victuals for the king: and his household: & every man had a month in the yere to provide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Zabulon, and in Zabulon, and Beth-shechem, and Beth-leon and Beth-hanan:

10 The sonne of Heber in Gad, to whom pertained Socchoh, and all the land of Geder.

11 The sonne of Abinadab in all the region of Dor, which had Capach the daughter of Salomon to wife.

12 Baana the sonne of Ahitub in Tamar, and Belegdo, and in all Beth-shean, which is by Tartanah beneath Jersai, from Beth-shean to Abel-meholah, even till beyond euer againe Jokmeam:

13 The sonne of Ezer in Ramoth Gilead, and hee were the townes of Iair, the sonne of Manasseh, which were in Gilead, and under him was the region of Argob, which is in Bashan: cherekeore great cities with walles and barres of brasse.

14 Abinadab the sonne of Iddo had to Pashanum:

15 Abinadab in Naphtali, he tooke Bas-math the daughter of Salomon to wife:

16 Baauah the sonne of Iphai in Acher and in Aloth:

17 Jehoshaphat the sonne of Baruah in Machar:

18 Shimei the sonne of Elai in Benjamin:

19 Ezer the sonne of Uri in the country of Gilead, the land of Shimon king of the Amosites, and of Og king of Bashan, and was officer alone in the land.

20 Judah and Israel were many, as the sand of the sea in number, eating, drinking, and making merry.

21 And Salomon reigned over all kingdoms, from the Euphrates unto the land of the Philistines, and unto the border of Egypt, and they brought presents, and served Salomon all the dayes of his life.

22 And Salomons victuals for one day, were thirtie & the stores of fine flour, and cherekeore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, & an hundred sheepe, beside harts, and bucks, and bugles, and fowle.

24 For he ruled in all the region on the other side of the river, from Tiphiah even unto Izzah, over all the kings on the other side of the river: and he had peace round about him on every side.

25 And Judah and Israel dwelt without feare, every man under his vine, and under his fig tree, from Dan even to Beer-sheva, all the dayes of Salomon.

26 And Salomon had foure thousand stables of horses for his charrets, and twelue thousand horsemen.

27 And these officers provided victual for king Salomon, and for all that came to king, Salomons table, every man his month, and they suffered to lack nothing.

28 Barley also and strawe for the horses & mules brought they unto the place where the officers were, every man according to his charge.

29 And God gave Salomon wisdom, and understanding exceeding much, and a large heart, even as the sand that is on the sea shore.

30 And Salomons wisdom exceeded the wisdom of all the children of the East, and all the wisdom of Egypt.

31 For he was wiser then any man: yea then were Eshan the G-rabite, then Heman, then Chalcol, then Darda the sonnes of Bahol: and hee was famous throughout all nations round about.

32 And Salomon spake three thousand & six hundred sayings; and his songs were a thousand and five.

33 And hee spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: hee spake also of beasts and of fowles, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon, from all kings of the earth, which had heard of his wisdom.

C. H. A. B.

e Salomon observed not the division that Joshua made: but divided it, as might best serve for his purpose. f They hued in all peace and security.

Ecclus. 47. 15. g. Which is Euphrates.

1 Ebr. Corin.

Or, Gaze. h For they were tributaries vnto him.

i Thotowout all Israel.

2 Chron 2. 25.

Ecclus. 47. 14.

15. 16.

k Meaning great understanding, & able to comprehend all things.

l To wit, the philosophers, and astronomers, which were iudged most wise.

m Which for the most part are thought to have perished in the captivity of Babylon.

n From the highest to the lowest.

## C H A P. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 Hee prepareth stuffe for the building. 13 The number of the workemen.

|| Or, Zor.

2, Chron. 2, 3.

|| Or, his enemies.

a He declareth that he was bold to set forth Gods glory, forasmuch as the Lord had sent him rest and peace.

2, Sam. 7, 13.

2, Chron. 22, 10.

b This was his equitie, that he would not receive a benefit without some recompense.  
c In Hiram is prefigurate the vocation of the Gentiles, who should hope to build the spiritual temple.

|| Or, fates.

d While my servants are occupied about thy businesse.  
e Ebr. Corim.  
f Or, pure.

Chap. 3, 12.

e As touching the furniture of wood and vi-  
cuals,

Chap. 4, 6.

And Hiram king of Tyre sent his servants unto Salomon, (for he had heard that they had anointed him king in the room of his father) because Hiram had loved David.

2 And Salomon sent to Hiram, saying, Thou knowest that David my father could not build an house unto the name of the Lord his God, for the warres which were about him on every side, untill the Lord had put them under the soles of his feete.

4 But now the Lord my God hath given me rest on every side, so that there is neither adversarie, nor euill to resist.

5 And beholde, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy sonne, whom I will set upon thy throne for thee, he shall build an house unto my name.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my servants shall be with thy servants, and unto thee will I give the hire for thy servants, according unto all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like unto the Sidonians.

7 And when Hiram heard the words of Salomon, he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this mighty people.

8 And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest unto me, and will accomplish all thy desire, concerning the cedar trees and figge trees.

9 My servants shall bring them downe from Lebanon to the sea: and I will convey them by sea in raftes unto the place that thou shalt shew me, and will cause them to be discharged there, and thou shalt receive them: now thou shalt doe me a pleasure to minister foode for my familie.

10 So Hiram gaue Salomon cedar trees, and three trees, euen his full desire.

11 And Salomon gaue Hiram twenty thousand measures of wheat for food to his household, and twenty measures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 And the Lord gaue Salomon wisdom as he promised him. And there was peace betwene Hiram and Salomon, and they two made a covenant.

13 And king Salomon raised a summe out of all Israel, and the summe was thirty thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: there were a moneth in Lebanon, and two moneths at home. And Adoniram was ouer the summe.

15 And Salomon had seuenie thousand that bare burdenes, and fourscore thousand

maisons in the mountaine.

16 Besides the princes whom Salomon appointed ouer the worke, euen thre thousand and thre hundred, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great stones and colly stones to make the foundation of the house, euen betwixt stones.

18 And Salomon wroughten, and the workemen of Hiram, & the maidens heued and prepared timber and stones for the building of the house.

## C H A P. VI.

1 The building of the Temple, and the forme thereof. 12 The promise of the Lord to Salomon.

12 In the foure hundred and fourtie yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth 2<sup>d</sup>, (which is the second moneth) he built the house of the Lord.

2 And the house which king Salomon built for the Lord, was thirtie cubits long, and twenty broad, thirtie cubits high.

3 And the porch before the Temple of the house was twentie cubits long according to the breadth of the house, and thre cubits broad before the house.

4 And in the house hee made windowes, broad without and narrow within.

5 And by the wall of the house hee made galleries round about, euen by the wallies of the house round about the Temple, and the oracle, and made chambers round about.

6 The innermost gallery was five cubits broad, and the middlemost six cubits broad, and the third seven cubits broad, hee made rests round about without the house, that the beames should not be fastened in the wallies of the house.

7 And when the house was built, it was built of perfect stone, before it was brought, so that there was neither hammer, nor axe, nor any tooles of iron heard in the house while it was in building.

8 The doore of the middle chamber was in the right side of the house, and men went by with winding staire into the middlemost, & out of the middlemost into the third.

9 So he built the house and finished it, and heled the house, being wanted, with lining of cedar trees.

10 And he built the galleries upon all the wall of the house of fine cubits bright, and they were toynd to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buidest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandments, to walke in them, then will I performing unto thee my promise, which I promised to David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,



14 And built the walls of the house within, with boordes of cedar tree from the pavement of the house unto the walls of the ceiling, and within he covered them with wood, and covered the floore of the house with planks of firre.

15 And hee built twentie cubites in the sides of the house with boordes of Cedar, from the floore to the wall, and hee prepared a place within for the oracle, even the most holy place.

16 But the house, that is, the temple before it, was fourtie cubits long.

17 And the Cedar of the house within was carved with knops, and graven with flowers: all was Cedar, so that no stone was seen.

18 And he prepared the place of the altar in the midst of the house within, to set the Ark of the Covenant of the Lord there.

19 And the plate of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites high, and hee covered it with pure gold, and covered the altar with cedar.

20 So Salomon covered the house within with pure gold: and he set the place of the oracle with chaines of golde; and covered it with gold.

21 And hee overlaid all the house with golde, untill all the house was made perfect. And hee covered the whole altar that was before the oracle, with gold.

22 And within the oracle hee made two Cherubims of olive tree, ten cubits high.

23 The wing also of the one Cherub was five cubits, and the wing of the other Cherub was five cubits: from the uttermost part of one of his wings unto the uttermost part of the other of his wings, were ten cubits.

24 Also the other Cherub was of tenne cubits: both the Cherubims were of one measure and one like.

25 For the height of the one Cherub was ten cubits, and so was the other Cherub.

26 And hee put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the midst of the house.

27 And hee overlaid the Cherubims with gold.

28 And hee carved all the wallies of the house round about with graven figures of Cherubims and of palm trees, and graven flowers within and without.

29 And the floore of the house hee covered with gold within and without.

30 And in the entering of the oracle hee made two boordes of olive tree: and the upper part and the postes were five square.

31 The two doores also were of olive tree, and hee grained them with graving of Cherubims and palm trees, and graven flowers, and covered them with golde, and layde thin golde upon the Cherubims and upon the palm trees.

32 And hee made for the doore of the

Temple postes of olive tree four square.

33 But the two doores were of firre tree, the two sides of the one house were round, and the two sides of the other house were round.

34 And hee grained Cherubims, & palm trees, and carved flowers, and covered the carved works with golde finely wrought.

35 And he built the court within with three rowes of brewh stones, and one rowe of beames of cedar.

36 In the fourth yeere was the foundation of the house of the Lord in the month of Zilai.

37 And in the eleventh yeere in the month of Bul, (which is the right month) hee finished the house with all the furniture thereof, and in every point: so was hee seven yeere in building it.

### CHAP. VIII.

The building of the house of Salomon. The excellent workmanship of Hiram in the pieces which he made for the Temple.

1 At Salomon was building his stone house: thirtie yeeres, and finished all his house.

2 Hee built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites high upon four rowes of cedar pillars, and cedar beames were layde upon the pillars.

3 And it was covered above with cedar upon the beames, that lay on the four and five pillars, sixteen in a rowe.

4 And y windows were in three rowes, and window was against window in three rankes.

5 And all the doores, and the five postes with the windows were four square, and window was over against window in three rankes.

6 And hee made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before them, and before them were thirtie pillars.

7 Then hee made a porch for the throne, where hee indged, even a porch of iudgement, and it was fyled with cedar from pavement to pavement.

8 And in his house, where he dwelt, was an other hall more inward then the porch, which was of the same work. Also Salomon made an house for his daughter (whom he had taken to wife) like unto this porch.

9 All these were of costly stones, hewed by measures, and fyled with flaves within and without, from the foundation unto the roofe of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubites, and stones of eight cubites.

11 Above also were costly stones, squared by rule and boorde of cedar.

12 And the great court round about was with three rowes of brewh stones, and a rowe of cedar beames.

13 And hee made the court within

[Or folding.

o Where the priests were, and was thus called in respect of the great court which is called, Acts 5: 11 the porch of Salomon, where the people used to pray.

p Which containeth part of October, and part of November.

Chap. 9. 10.

a After he had built the temple. b For the beauty of the place and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon in Syria: this house he vied in summer for pleasure and recreation.

c There were as many, and like proportion on the one sides on the other, and at every end even three on a row one above another.

d Before the pillars of the house.

e For his house, which was at Lebanon.

Chap. 11. [Or, precious.

f Which were flaves and flaves for the beames to lie upon.

g From the foundation upward.

h As the Lords house was built, so was this: only the great court of Salomons house was vacuatted.

18 Or, 20r.

I Thus when God will have his glory let forth, he raiseth up men to give them excellent gifts for the accomplishment of the same, Exod. 31. 2-5.  
1 Ebr. the second.  
1 Or. pumeli.

K As was it one commonly wrought in costly porches.  
1 Or. round about the middle.  
1 Or. beyond.  
1 Ebr. the second.  
1 Which was in the inner court between the Temple and the Oracle.  
m That is, he will stablish, so will his promise toward his house.  
n That is, in strength, meaning the power thereof that continueth.  
o So called for the highness of the vessel.  
2 Chron. 4. 5.

1 Or, a furnace.  
p Bath and Ephraim seeme to be both one measure, Ezek. 45. 11. every Bath contained about ten pottels.

inner court of the house of the Lord, and to the porch of the house of the Lord.  
13 ¶ Then King Solomon sent, and let one Ishmael out of Judah.

14 Hee was a widower some of the tribe of Manasse, his father being a man of Tyne, and wrought in brass: hee was full of wisdom, and understanding, and knowledge, to make all manner of worke in brass: hee came in King Solomon, and wrought all his worke.

15 And hee cast two pillars of brass: the height of a pillar was thirtie cubites, and a third of twelue cubites did compass it: either of the pillars.

16 And hee made two chapters of molten brass to sit on the tops of the pillars: the height of one of the chapters was five cubites, and the height of the other chapter was five cubites.

17 Hee made grates like networke, and twelue hundred like chains for the chapters that were on the toppe of the pillars, even leuen for the one chapter, and leuen for the other chapter.

18 And hee made the pillars and two towres of pomegranates round about in the one grate to cover the chapters that were upon the toppe. And thus did hee for the other chapter.

19 And the chapters that were on the toppe of the pillars were after a lillie worke in the porch, four cubites.

20 And the chapters upon the two pillars hee also adorne, lower against the bellie within the networke pomegranates: for two hundred pomegranates were in the two ranks above upon a richer of the chapters.

21 And hee set up the pillars in the porch of the Temple. And when hee had set up the right pillar, hee called the name thereof Boazim: and when hee had set up the left pillar, hee called the name thereof Boaz.

22 And upon the top of the pillars was work of lillies: for thus was the workmanship of the pillars finished.

23 ¶ And hee made a molten sea ten cubites wide from brimme to brimme, round in compass, and five cubites hie, and a line of thirtie cubites did compass it about.

24 And under the brimme of it were knops like twelve cucumbers compassing it round about, round in one cubite, compassing the sea: four about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the South, and three toward the North, and three toward the East, and three toward the West: and all their hinder parts were inward.

26 It was a hand breadth thicke, and the brimme thereof was like the waine of the brimme of a cuppe with flowers of lillies: it contained two thousand Bathes.

27 ¶ And hee made tenne bases of brass, one base upon four cubites long, and four cubites broad, and three cubites hie.

28 ¶ And the worke of the bases was on

this manner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lions, bulles, and Cherubims: and upon the ledges there was a base above: and beneath the lions and bulles, were additions made of four bases.

30 And every base had four twelue wheeles, and places of handles: and the four corners had 4 underletters: under the addition were underletters molten as the base of every addition.

31 And the mouth of it was within the chapter and above to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and half a cubite, and within the mouth thereof were grates like networke, whose borders were four square, and not round.

32 And under the borders were four wheeles, and the arreters of the wheeles were to the base: and the height of a worke was a cubite and half a cubite.

33 And the fashion of the wheeles was like the fashion of a chariot wheele, their arreters, and their naves, and their spokes, and their spokes were all molten.

34 And four underletters were upon the four corners of one base: and the underletters thereof were of the base itselfe.

35 And in the toppe of the base was round compass of half a cubite hie round about: and upon the top of the base the ledge thereof and the borders thereof were like the same.

36 And upon the tables of the ledges thereof, and on the borders thereof hee had grave Cherubims, lions, and palme trees on the side of every one, and additions round about.

37 Thus made hee the ten bases, they had all one casting, one measure, and one life.

38 ¶ Then made hee ten caldrons of brass, one caldron contained fourtie bathes, and every caldron was four cubites, one caldron was upon one base throughout the tenne bases.

39 And hee set the bases, five on the right side of the house, and five on the left side of the house: and hee set the sea on the right side of the house Eastward toward the South.

40 ¶ And hee made caldrons, and belows, and basins: and hee made washed all the worke that hee made to King Solomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapters: that were on the top of the two pillars, and two grates to cover the two bowles of the chapters which were upon the top of the pillars.

42 And four hundred pomegranates for the two grates, even two towres of pomegranates for every grate to cover the two bowles of the chapters that were upon the pillars.

43 And the tenne bases, and ten caldrons upon the bases.

44 And the sea, and twelue bulles under that sea.

And potres, and basons, and basins: and all the vessels, which thy man made to king Salomon for the house of the Lord, were of beaten brass.

In the plains of Jordan did the king call them in to lay between Ameroth and Tadmor.

And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brass be counted.

Salomon made all the vessels, that pertained unto the house of the Lord, the golden altar, and the golden table, wherein the shewbread was.

And the candlesticks, five at the right side, and five at the left, before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold.

And the bases, and the hooks, and the balms, and the thrones, and the altarpieces of pure gold, and the hinges of gold for the doors of the house within, even to the most holy place, and for the doors of the house, to wit, of the Temple.

So was finished all the works that king Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the silver and the gold, and the vessels, and laid them among the treasures of the house of the Lord.

# CHAP. VII.

The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King doth seth the people.

Then king Salomon assembled the Elders of Israel, chief men, the heads of the tribes, the chief fathers of the children of Israel unto him in Jerusalem, for to bring by the Arke of the Covenant of the Lord, from the cite of David, which is Zion.

And all the men of Israel gathered unto king Salomon at the Hall in the manner of Encampment, which is the Quency manner.

And all the Elders of Israel came, and the Priests took the Arke.

They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle, shall into the Quency manner, as they bring up.

And king Salomon and all the Congregation of Israel, that were assembled unto him, were with him before the Arke, offering freze and beaze, which could not be told, nor numbered for multitude.

So the Priests brought the Arke of the Covenant of the Lord into his place, into the oracle of the house, into the most holy place, even under the wings of the Cherubims.

For the Cherubims stretched out their wings over the place of the Arke, and the Cherubims covered the Arke, and the bases thereof above.

And they were out the bases, that the ends of the bases might appear out of the Sanctuary before the oracle, but they

were not seen without: and there they are unto this day.

Nothing was in the Arke save the two tables of stone which Moses had put there at Horeb: where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt.

And when the Priests were come out of the Sanctuary, the cloud filled the house of the Lord.

So that the Priests could not stand to minister, because of the cloud: for the gloze of the Lord had filled the house of the Lord.

Then spake Salomon, The Lord said, that hee would dwell in the darke cloud.

I have built thee an house to dwell in, an habitation for thee to abide in: for ever.

And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

And he said, Blessed bee the Lord God of Israel, who spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

Since the day that I brought my people Israel out of Egypt, I have not said of all the tribes of Israel, to build an house that my name might bee therein: but I have chosen David to be over my people Israel.

And it was in the heart of David my father to build an house to the name of the Lord God of Israel.

And the Lord said unto David my father, whereas it was in thine heart to build an house unto my name, thou didest well: that thou wast forbidden.

But whereas thou hast not build the house, but thy sonne, that shall come out of thy loynes, hee shall build the house unto my name.

And the Lord hath made good his word that hee spake: and I am risen up in the count of David my father, and sit on the throne of Israel, as the Lord promised, and have build the house for the name of the Lord God of Israel.

And I have prepared therein a place for the Arke, wherein is the Covenant of the Lord which hee made with our fathers, when he brought them out of the land of Egypt.

Then Salomon stood before the altar of the Lord in the hope of all the Congregation of Israel, and stretched out his hands toward heave.

And said, O Lord God of Israel, there is no God like thee in heaven above, or in the earth beneath, that hath kept covenant & mercy with thy servants that walke before thee with all their heart.

Thou that hast sent with thy servant David my father, that thou hast promised him: for thou spakest with the mouth, and hast fulfilled it with thine hand, as appeareth this day.

Therefore now, Lord God of Israel, keepe with thy servant David my father, that thou hast promised him, saying, Thou shalt not want a man in my sight to sit upon the throne of Israel: in that

For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron, and the

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. 28. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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that thy children take he to their way, that they walke before mee, as thou hast walked in my light.

26 And now, O God of Israel, I pray thee, let thy word bee verified, which thou spakest unto thy servant Damiid my father.

27 Is it true indeed that God will dwell on the earth? behold, the heavens, and the heavens of heavens are not able to contain thee: how much more vnable is this house that I have built.

28 But haue thou respect vnto the prayer of thy seruants, and to his supplication, O Lord my God, to heare for cry and prayer, which thy seruants praye before thee this day.

29 That thine eyes may be open toward this house, night and day, euen toward the place whither thou hast said, \* My name shall bee there: that thou mayest hearken vnto the prayer which thy seruants praye in this place.

30 Heare thou therefore the supplication of thy seruants, O of the people Israel, which pray in this place, O heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue merke.

31 When a man shall trespass against his neighbour, and shall sweare upon an oath to cause him to curse, and the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and doe and iudge thy seruants, that thou condemne the wicked to dying his way upon his death, and visit the righteous, to geue him according to his righteousnes.

33 When thy people Israel shall bee overthruen before the enemy, because they haue sinned against thee, and turne againe to thee, and \* confesse thy name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 When heauen shalbe shut up, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy name, and turne from their sinne, when thou dost aduert them,

36 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and geue raine vpon the land that thou hast giuen to thy people to inherite.

37 When thou shalt see famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grasshopper, or caterpillar, when their enemy shall begeth them in the 4 corners of their land, or any plague, or any sickness,

38 When their prayer, and supplication to thee shall bee made of any man, or of all thy people Israel, when euery one shall know the plague in his owne heart, and stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his

wayes, as thou knowest his heart: (for thou only knowest the hearts of all the children of men.)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreover, as touching the stranger that is not of the people Israel, who shall come out of a farre country to thy famous lake,

42 (When they shall heare of thy great name, and of thy mightie hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and so according to all that the stranger called for vnto thee: that all the people of the earth may know thy name, and feare thee, as doe thy people Israel: and that they may knowe that thy name is called vpon in this house which I haue built.

44 When thy people shall goe out to battell against their enemy by the way that thou shalt send them, and shall pray vnto the Lord, \* toward the way of the cite which thou hast chosen, and toward the house that I haue built to thy name,

45 Heare thou then in heauen their prayer, and their supplication, and I iudge their cause.

46 If they sinne against thee (\* for there is no man that sinneth not) and thou be angry with them, and deliver them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either far or neere,

47 Yet if they turne againe vnto thee, when they be in the land, to the which they be carried away captiues, and returne and pray vnto thee in the land of their captiues, saying, \* We haue sinned, we haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which tooke them away captiues, and pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the cite which thou hast chosen, and the house which I haue built to thy name,

49 Then heare thou their prayer, & their supplication in heauen thy dwelling place, and I iudge their cause.

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which tooke them away captiues, may \* haue pittie vpon them, and conuert them.

51 For thy people of the priests, and thine high priests, which thou broughtest out of Egypt from the midst of the yon foine.

52 Let thine eyes be open vnto the prayer of thy seruants, and vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saydest by the hand of thy seruants, when thou broughtest out

i He is ransomed with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

Deut. 12.11.

Or, from.

k To wit, the iudge or neighbour.   
 l Ebr. she oath.   
 m That is, make it knowne.

m Acknowledge thy iust judgement, and praise thee.

n So that there be a drought to destroy the fruits of the land.

† Ebr. in the land of their gates.

o For such are most meete to receiue Gods mercies.



our fathers out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heaven.

55 And God and blessed all the Congregation of Israel with a lowde voyce, saying,

56 Blessed bee the Lord that hath given rest unto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his servant.

57 The Lord our God be with vs, as hee was with our fathers, that hee forsake us not, neither leave vs.

58 That he may bowe our hearts unto him, that wee may walke in all his wayes, and keepe his commandments, and his statutes, and his lawes, which hee commanded our fathers.

59 And these my wordes, which I have prayed before the Lord, hee receiue unto the Lord our God day and night, that hee defende the cause of his seruants, and the cause of his people Israel: alway as the matter requiereth.

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfite with the Lord our God to walke in his statutes, and to keepe his commandments, as this day.

62 ¶ Then the King and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which hee offered unto the Lord, to wit, two & twentieth thousand heeres, and an hundred & twentieth thousand sheepe: so the king and all the children of Israel dedicated the house of the Lord.

64 The same day did the King hallothe the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the brazen altar that was before the Lord, was too little to receive the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a verie great Congregation, euen from the entering in of Hamath unto the riuer of Egypt, before the Lord our God, seven daies and seven daies, euen fourteen daies.

66 And the eight day he sent the people away: and they thanked the king, and went unto their tents ioyous & with glad heart, because of all the goodnes that the Lord had done for Dauid his seruant, and for Israel his people.

#### CHAP. IX.

1 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 Hee sendeth forth a naue for gold.

When Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired

and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as hee appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue hallowed this house (which thou hast built) to put my name there for euer, and mine eyes, and mine heart shall be there perpetually.

4 And if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in righteousnesse) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, ¶ Thou shalt not want a man vpon the throne of Israel.

6 But if ye and your children turne away from me, and will not keepe my commandments, and my statutes, (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed for my name, will I cast out of my sight, and Israel shall be a prowerbe, and a common talke among all people.

8 Euen this high house shall be so: euerie one that passeth by it, shall bee astonished, and shall hiss, and they shall say, ¶ Why hath the Lord done thus vnto this land and to this house?

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 ¶ And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king of Tyrus had brought to Salomon timber of cedar, and syc trees, and golde, and whatsoeuer hee desired) then King Salomon came to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee sayde, What cities are these which thou hast giuen me my brother? And he called them the land of Cabul vnto this day.

14 And Hiram had sent the King a present of talents of gold.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to builde the house of the Lord, and his owne house, and Millo, and the wall of Jerusalem, and Hazer, and Megiddo, and Gezer.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire, and

Chap. 35.

Chap. 8. 29.  
deut. 32. 18.

a If thou walke in my feare, and withdraw thy selfe from the common manner of men, which followe their sensualitye.  
2. Sam. 7. 12.  
1. Chron. 22. 10.

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.  
Iere. 7. 14.

c The world shall make of you a mocking stocke for the vile contempt, & abusing of Gods most liberal benefices.  
Deut. 29. 24.  
Iere. 32. 8.

1. Chron. 3. 1.

Or, Zor.

Or, Galile.

Or, dirtie, or barren.

d For his tribute toward the building.

e The common talent was about three score pound weight.  
f Millo was as the towne house or place of assembly, which was open aboue.

and slew the Canaanites that dwelt in the citie, & gave it for a present unto his daughter Salomons wife.

17 Therefore Salomon built Gezer and Beth hon the nether.

18 And Baalath and Tamar in the wilderness of the land.

19 And all the cities of store, that Salomon had, even cities for charrets, and cities for horsemen, and all that Salomon desired and would build in Jerusalem, and in Lebanon and in all the land of his dominion.)

20 All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries unto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his servants, and his princes, and his captaines, and rulers of his charrets, and his horsemen.

23 These were the princes of the officers, that were over Salomons worke: even five hundred and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Sharaas daughter came by from the citie of David unto the house which Salomon had built for her: then did shee build a Pillar.

25 And thusse a yeere did Salomon offer burnt offerings and peace offerings upon the altar which hee built unto the Lord; and her burnt incense upon the altar, that was before the Lord, when hee had finished the house.

26 ¶ All the king Salomon made a naule of ships in Ezean gder, which is beside Tyre, and the bynke of the red Sea, in the land of Edom.

27 And Hiram sent with the nanie his servants, that were Harners, and had knowledge of the sea, with the servants of Salomon,

28 And they came to Ophir, and set from thence four hundredeth and twentie talents of gold, and brought it to king Salomon.

# CHAPTER X.

1 The Queene of Saba cometh to heare the wisdom of Salomon. 18 Hu royall throne. 23 His power and magnificence.

¶ And the Queene of Saba hearing the fame of Salomon (concerning the name of the Lord) came to proue him with hard questions.

2 And she came to Jerusalem with a beere great traine, and Camels that bare sweet odours, and gold exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared unto her all her questions: nothing was hid from the king, which hee expounded not unto her.

4 Then the Queene of Saba laude all Salomons wisdom, and the house that he had built,

5 And the meate of his table, and the sitting of his servants, and the order of his ministers, and their apparel, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and he was greatly astonished.

6 And shee laid unto the king, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleevd not this report, till I came, and had seene it with mine eyes: but loe, the one halfe was not tolde me: for thou hast more wisdom and prosperitie, then I have heard by report.

8 Happie are thy men, happie are these thy servants, which stand ever before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which allowed thee, to set thee on the throne of Israel, because the Lord loved Israel for ever, and made thee king, to doe equitie and righteousness.

10 And shee gave the king sixe scope talents of golde, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the Queene of Saba gave to king Salomon.

11 The nanie also of Hiram (that carried gold from Ophir) brought likewise great plenty of Amuggin trees from Ophir and precious stones.

12 And the king made of the Amuggin trees, pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for singers. There came no more such Amuggin trees, nor were any more seene unto this day.

13 And king Salomon came unto the Queene of Saba, whatsoever shee would aske, besides that, which Salomon gave her: of his kingly liberallitie: so shee returned and went to her owne countrey, both she, and her servants.

14 ¶ All the weight of gold, that came to Salomon in one yeere, was sixe hundredeth, three score and sixe talents of gold.

15 Besides that hee had of merchant men and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And king Salomon made two hundredeth targets of beaten gold, sixe hundredeth shekels of gold went to a target:

17 And three hundredeth shields of beaten gold, three pound of gold went to one shield: and the king put them in the house of the wood of Lebanon.

18 ¶ Then the king made a great throne of Iuorie, and covered it with the best gold.

19 And the throne had sixe steps, & the top of the throne was round behind, & there were sixe stapes on either side on the place of the throne, and two lions standing by the staves.

20 And there stood twelve lions on the sixe steps on either side: there was not the like made in any kingdome.

21 And all the Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of silver: for it was nothing

g Cities for his munitions of warre.

h These were as bondmen, and payed what was required, either labour or money.

Leui 25.39.

i The outcriers of Salomons works were divided into three parts: the first contained 3300. the second 300. & the third 50. which were Israelites: so here are conteyned the two last partes, which make 550. look more, 2.Chro.8.10.

k In the 2.Chro.8.18 is made mention of 30. more, which seeme to have bene employed for their charges.

a.Chro.9.1. matt.12.42. Luke 11.31. a Iosephus saith that she was Queene of Ethiopia, and that Saba was the name of a chiefe citie of Mezo, which is an Iland of Nilus. b That is the whole order, and trade of his house.

c Baruch more than they which the wisdom of God was his word. d It is said that the wisdome of Salomon was such, that hee could see the end of all things. e The same cause of the wisdom of Salomon. f To wit, his wisdom, which was the power of his wisdom. g To wit, his wisdom, which was the power of his wisdom. h To wit, his wisdom, which was the power of his wisdom. i To wit, his wisdom, which was the power of his wisdom. j To wit, his wisdom, which was the power of his wisdom. k To wit, his wisdom, which was the power of his wisdom. l To wit, his wisdom, which was the power of his wisdom. m To wit, his wisdom, which was the power of his wisdom. n To wit, his wisdom, which was the power of his wisdom. o To wit, his wisdom, which was the power of his wisdom. p To wit, his wisdom, which was the power of his wisdom. q To wit, his wisdom, which was the power of his wisdom. r To wit, his wisdom, which was the power of his wisdom. s To wit, his wisdom, which was the power of his wisdom. t To wit, his wisdom, which was the power of his wisdom. u To wit, his wisdom, which was the power of his wisdom. v To wit, his wisdom, which was the power of his wisdom. w To wit, his wisdom, which was the power of his wisdom. x To wit, his wisdom, which was the power of his wisdom. y To wit, his wisdom, which was the power of his wisdom. z To wit, his wisdom, which was the power of his wisdom.

nothing offered in the dayes of Salomon.

22 For the king had on the sea the name of Tyarish with the name of Tyram : once in three years came the name of Tyarish, and brought golde and silver, peacock, and apes, and peacocks.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and sapphire, and armour, and sweete odours, horses and mules, from year to year.

26 Then Salomon gathered together chariots and horsemen : and he had a thousand and foure hundred chariots, and twelue thousand horsemen, whom he placed in the chariot cities, & with the king at Ierusalem.

27 And the king gave silver in Ierusalem as stones, and gaue cedars as the wilde figge trees that growe abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen, the kings merchants received the linnen for a price.

29 There came up and went out of Egypt some chariot, worth five hundred shekels of silver : that is, one horse, an hundred and fiftie. And thus they brought horses to all the kings of the Iudites, and to the kings of Aram by their meanes.

CHAP. XI.

1 Salomon hath a thousand wives, and concubines, which bring him to idolatrie : 14 His God reaseth up adversaries against him. 43 He dieth.

14 King Salomon loved many outlandish women : both the daughter of Pharaoh, and the women of Habb, Ammon, Edom, Sidon and Heti,

2 Of the nations, whereof the Lord had sayd unto the children of Israel, "Goe not ye in to them, nor let them come in to you : for surely they will turne your hearts after their gods. To them, I say, did Salomon loyne in love.

3 And he had seven hundred wives, that were Ippines, and three hundred concubines, and his wives turned away his heart.

4 For when Salomon was olde, his wives turned his heart after other gods, so that his heart was not perfect with the Lord his God, as was the heart of David his father.

5 For Salomon followed Astartoth the god of the Sidonians, and Bilcom the Adomination of the Ammonites.

6 So Salomon wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did David his father.

7 Then did Salomon build an high place for Chemoth the adomination of Habb, in the mountaine that is ouer against Ierusalem, and unto Moloch the adomination of the children of Ammon.

8 And so did hee for all his outlandish wives, which burnt incense and offered unto their gods,

9 Therefore the Lord was angry with Salomon, because hee had turned his heart from the Lord God of Israel, which had appeared unto him to his wife.

10 And had given him a charge concerning this thing, that he should not follow other gods : but hee kept not that which the Lord had commanded him.

11 Wherefore the Lord sayd unto Salomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes (which I commanded thee) I will surely rent the kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of David thy father, but I will rent it out of the hande of thy sonne :

13 Whereby I will not rent all the kingdome, but will giue one tribe to thy sonne, because of David my seruant, and because of Ierusalem which I haue chosen.

14 Then the Lord stirred up an adversary vnto Salomon, euen Hadad the Edomite, of the Kings feede, which was in Edom.

15 For when David was in Edom, and Joab the captain of the hoste had smitten all the males in Edom, and was gone vp to burie the slaine,

16 (For sixe moneths did Joab remaine there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hadad fled, and certaine other Edomites of his fathers seruantes with him, to goe into Egypt, Hadad being yet a little child.

18 And they arose out of Midian, & came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him vittales, and gaue him land.

19 So Hadad found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes weined in Pharaohs house : and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that David slept with his fathers, and that Joab the captain of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh sayd vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey ? And he answered, Nothing, but in any wise let me goe.

23 And God stirred him by another adversary, Rezon the sonne of Eliab, which fled from his lord Hadad, & was king of Zobab.

24 And he gathered men vnto him, and had bene captain ouer the company, when David slewe them. And they went to Damascus, and dwelt there, and they made him king in Damascus.

2

25 There.

Chap. 3. 5.

and 9. 2.

Chap. 6. 1. 2.

f That thou hast forsaken me and worshipped idoles.

Chap. 1. 2. 15.

g Because the tribes of Iudah and Benjamin had their possession mixed, they are here taken as one tribe.

h Of the king of Edoms stocke.

2. Sam. 8. 14.

i Of the Edomites.

k Thus God reserued this idole later to be a scourge to punish his peoples finnes.

l God brought him to honour, that his power might be more able to compass his enterprises against Salomons house.

2. Sam. 8. 1.

m When David had discomfited Hadad, & his armie.

n To wit, the men, whom he had gathered vnto him.

2 Chron. 13. 6.

o He was over-  
seer of Salomons  
workes for the  
tribe of Ephraim  
and Manassah.

p By these visi-  
ble signes the  
Prophets would  
print their mes-  
sage into their  
hearts, to whom  
they were sent,

|| Or, to doe that  
that pleaseth me.

2 Chap. 12. 5.

q He hath re-  
spect vnto the  
Messiah, which  
should be the  
bright starre that  
should shine thro-  
row all the world.  
2 Ebr. in all that  
thy soule.

r For this idola-  
try that Salomon  
hath committed,  
f For the whole  
spirituall king-  
dome was resto-  
red in Messiah.

25 Therefore was he an aduersary to Is-  
rael all the dayes of Salomon: besides the  
evil that he had done, he also aduoyed Israel,  
and reigned ouer them.

26 ¶ And Jeroboam the sonne of Ne-  
bat an Ephraimite of Ieroboam Salomons ser-  
uant (whose mother was called Ternah a wi-  
dow) lift up his hand against the King.

27 And this was the cause that he lift up  
his hand against the king, When Salomon  
built Millo, hee repaired the broken places  
of the cite of Dauid his father.

28 And this man Jeroboam was a man  
of strength and courage, and Salomon see-  
ing that the young man was meere for the  
worke, he made him <sup>o</sup> ouerseer of all the la-  
bour of the house of Ioseph.

29 And at that time, when Jeroboam  
went out of Ierusalem, the Prophet Ahijah  
the Shilonite found him in the way, hauing  
a new garment on him, and they two were  
alone in the field.

30 Then Ahijah caught the newe gar-  
ment that was on him, & rent it in twelue  
pieces,

31 And sayde to Jeroboam, Take vnto  
thee ten pieces: for thus saith the Lord God  
of Israel, Behold, I will rent the kingdome  
out of the hands of Salomon, and will giue  
ten tribes to thee.

32 But he shall haue one tribe for my ser-  
uant Dauids sake, and for Ierusalem the ci-  
tie, which I haue chosen out of all the tribes  
of Israel,

33 Because they haue forsaken mee, and  
haue worshipped Astaroth the god of the  
Zidonians, and Chemosh the god of the  
Moabites, and Milcom the god of the Am-  
monites, and haue not walked in my  
wayes (I to doe right in mine eyes, and my  
statutes, and my lawes) as did Dauid his  
father,

34 But I will not take the whole king-  
dome out of his hand: for I will make him  
Prince all his life long for Dauid my ser-  
uants sake, whom I haue chosen, and who  
kept my commandements and my statutes.

35 ¶ But I will take the kingdome out of  
his sonnes hand, and will giue it vnto thee,  
euen the ten tribes.

36 And vnto his sonne will I giue one  
tribe, that Dauid my seruant may haue a  
light alway before me in Ierusalem the ci-  
tie which I haue chosen mee, to put my  
name there.

37 And I will take thee, and thou shalt  
reigne, & euen as thine heart desireth, and  
thalt be king ouer Israel.

38 And if thou hearken vnto all that I  
commaunde thee, and wilt walke in my  
wayes, and doe right in my sight to keepe  
my statutes and my commandements, as  
Dauid my seruant did, then will I be with  
thee, and build thee a sure house, as I  
built vnto Dauid, and will giue Israel vnto  
thee.

39 And I will for: this, afflict the seed of  
Dauid, but not for euer.

40 ¶ Salomon sought therefore to kill  
Jeroboam, and Jeroboam arose, and fledde  
into Egypt vnto Shishak king of Egypt,

and was in Egypt vntill the death of Sal-  
mon.

41 And the rest of the wordes of Sal-  
mon, and all that he did, and his wisdom,  
are they not written in the booke of the  
acts of Salomon?

42 The time that Salomon reigned in  
Ierusalem ouer all Israel, was <sup>8</sup> foure  
score.

43 And Salomon slept with his fathers,  
and was buried in the cite of Dauid his fa-  
ther: and Rehoboam his sonne reigned in  
his stead.

## CHAP. XII.

1 Rehoboam succedeth Salomon. 8 He refuseth  
the counsell of the Ancients. 20 Jeroboam reigne-  
th ouer Israel. 21 God commaundeth Rehoboam not to  
fight. 28 Jeroboam maketh golden calves.

¶ Rehoboam went to Shechem: for  
all Israel were come to Shechem, to  
make him King.

2 And when Jeroboam the sonne of Ne-  
bat heard of it (who was yet in Egypt,  
whither Jeroboam had fled from king Sa-  
lomon, and dwelt in Egypt)

3 Then they sent and called him: and Je-  
roboam and all the Congregation of Israel  
came, and spake vnto Rehoboam, saying,

4 Thy father made our yoke grieuous:  
nowe therefore make thou the grieuous ser-  
uitude of thy father, and his sore yoke which  
he put vpon vs, lighter, and we will serue  
thee.

5 And he said vnto them, Depart yet for  
three dayes, then come againe to mee. And  
the people departed.

6 And King Rehoboam tooke counsell  
with the old men that had stood before Sa-  
lomon his father, while hee yet liued, & sayd,  
What counsell giue ye, that I may make an  
answer to this people?

7 And they spake vnto him, saying, If  
thou be a seruant vnto this people this day,  
and serue them, & answer them, and speake  
kinde wordes to them, they will bee thy ser-  
uants for euer.

8 But hee forsooke the counsell that the  
olde men had giuen him, and asked counsell  
of the yong men, that had bene brought vp  
with him, and waited on him.

9 And he sayd vnto them, What coun-  
sell giue ye, that wee may answer this peo-  
ple, which haue spoken to me, saying, Make  
the yoke, which thy father did put vpon vs,  
lighter?

10 Then the yong men that were brought  
up with him, spake vnto him, saying, Thus  
shalt thou say vnto the people, that haue  
spoken vnto thee, and sayde, Thy father hath  
made our yoke heauie, but make thou it  
lighter vnto vs: euen thus shalt thou say vnto  
them, My least part shalbe a bigger then  
my fathers loynes.

11 Nowe where as my father did burden  
you with a grieuous yoke, I will yet make  
your yoke heauier: my father hath chastised  
you with rods, but I will correct you with  
scourges.

12 ¶ Then Jeroboam and all the people  
came to Rehoboam the thirde day, as the  
King had appointed, saying, Come to mee  
againe



we againe the third day.

13 And the King answered the Hebrews saying, and let the old man come hither that he may shew you the vision which he hath seen.

14 And he came to them, and said the vision of the young man, saying, My father made you your gods graven, and I will make you like unto them: my father hath forsaken you with idols, but I will correct you with counsel, and shall not be as your fathers.

15 And the King hearkned unto him, and the people that he had made to be his servants, which the Lord had chosen, and which the Spirit had given, Jeroboam the sonne of Nebat.

16 So when all Israel saw that the King regarded them not, the people answered the King thus, saying, Our portion hath been in David, and we will have no portion in the house of Jeroboam. And he said, O people, now see to thing your house. David, who first prepared unto this thing.

17 Therefore came the children of Israel, which dwelt in the cities of Judah, and Jeroboam reigne still.

18 And when the King Rehoboam sent to desire the counsel of the tribes, and all Israel would have to be as they were, Jeroboam made incense to get him to the altar, to flee to Jericho.

19 And Israel rebelled against the house of David unto this day.

20 And when all Israel heard that Jeroboam was come thither, they that called him unto the assembly, and made him King, came out of all Israel, and gathered at the house of Dan, and there he stood in the tenth month.

21 And when Rehoboam was come to Jerusalem, he gathered all the house of Judah by the tribe of Benjamin, an hundred and fourty thousand of chosen men, which were good warriors, to fight against the house of Israel, and to bring the kingdom againe to Rehoboam the sonne of Salomon.

22 But the word of God came unto Achimiah the man of God, saying,

23 Speake unto Rehoboam the sonne of Salomon King of Judah, and unto all the house of Judah and Benjamin, and the remnant of the people, saying,

24 Thus saith the Lord God, I will not go up, nor fight against you, when the children of Israel be come downe upon you: for this thing is done by me. They obeyed therefore the words of the Lord, and returned, and departed, according to the word of the Lord.

25 And Jeroboam built a high altar in mount Ephraim, and dwelt therein, and went from house to house, and built chapels.

26 And Jeroboam thought in his heart, that the king should returne to the house of David.

27 At the people got up, and to sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turne againe to David, who is Rehoboam King of Judah: so shall they kill me, and go againe to Rehoboam King of Judah.

28 Therefore on the King took the counsel, and made two calves of gold, and said unto them, I have done this thing, for you are now too far from Jerusalem, which brought me up out of the land of Egypt.

29 And he stood on in Beth-el, and the altar that he had made in Beth-el, and the other that he had made in Dan.

30 And this thing turned to sinne, for the people went to worship of them, even to this day.

31 And he made on the house of his places, and made the houses of the houses of the people, which were not of the houses of Israel.

32 And Jeroboam made a feast the fifteenth day of the eighth month, like unto the feast that is in Judah, and offered on the altar. And he made in Beth-el, the fifteenth day of the eighth month, even in the month which he had forged of his own heart, and made a silver calf, and went up to the altar, to burne incense.

33 And he offered upon the altar, which he had made in Beth-el, the fifteenth day of the eighth month, even in the month which he had forged of his own heart, and made a silver calf, and went up to the altar, to burne incense.

34 Jeroboam is reprehended of the Prophet, and his hand drieth up. 35 The Prophet is seduced, and is killed of a lion. 36 The obstinacy of Jeroboam.

37 Behold, there came a man of God out of Judah, by the commandment of the Lord, unto Beth-el, and Jeroboam stood by the altar to offer incense.

38 And he cried against the altar by the commandment of the Lord, and said, O altar, thus saith the Lord, Thou shalt be destroyed, and thou shalt be broken downe, and thou shalt be made as dust. And upon thee shall be sacrificed the priests of the high places that burne incense upon thee, & they shall burne mens bones upon thee.

39 And he gave a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the altar that are upon it, shall fall out.

40 And when the King had heard the saying of the man of God, which he had cried against the altar in Beth-el, Jeroboam stretched out his hand from the altar, saying, I will not hearken unto him: for his hand which he put forth against him, dried up, and he could not pull it in againe to him.

41 The altar also clave asunder, and the altar fell out from the altar, according to the signe, which the man of God had given by the commandment of the Lord.

42 Then the King answered and said unto the man of God, I will give thee half of my kingdom, if thou wilt go with me, and make intercession for me, that this hand may be restored unto mee. And the man of God answered and said, I will not go with thee, for thou hast made the altar, and the Kings hand was withered, and became as it was afore.

43 Then the King laye into the man of God, Come now, I will give thee reward, if thou wilt go with me, and make intercession for me, that this hand may be restored unto mee.

44 But the man of God laye unto the King,

m So craftie are the carnall pleasures of princes, when they will make a religion to serve to their appetite.

n That is, a temple where others were built for idolatrie. o Because hee would be more binde the peoples devotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

34 Jeroboam is reprehended of the Prophet, and his hand drieth up. 35 The Prophet is seduced, and is killed of a lion. 36 The obstinacy of Jeroboam.

a That is, a Prophet. b Not that that was called Luz in Benjamin, but another of that name. c King 33. 27.

d By this signe, ye shall know that the Lord hath sent me. e Or, he poured out.

f The wicked rage against the Prophets of God, when they decline them Gods judgments. g Lev. mouth. h Though the wicked humble themselves for a time when they feele Gods judgments, yet after, they returne to their old malice, and declare that they are but vile hypocrites. i Or, take Justice.



And her feet as she came in at the house, her son, Jeroboam, thou son of Jeroboam: who hath it not thus the best to be, that thou art sent to thee with these things.

7 And Jeroboam, thus said the Lord God of Israel, Soothly as I have created thee from among the people, and have made thee prince over my people Israel.

8 And have sent the kingdom away from the house of David, and have given it thee, and thou hast not kept as my servant David, who kept my commandments, and followed me with all his heart, and did only that which was right in mine eyes.

9 But hast done evil above all that were before thee, (for thou hast gone & made thee other gods, and molten images to provoke me, and hast cast me behind thy back.)

10 Therefore doth the Lord say, I will bring still upon the house of Jeroboam, and will cut off from Jeroboam him that is a pillar against the wall, as well him that is hurt by, as him that is left in Israel, and will sweep away the remnant of the house of Jeroboam, as a man sweepeth away dung, till it be all gone.

11 The dogs shall eat him of Jeroboam's flesh that dieth in the city, and the fowls of the air shall eat him that dieth in the field: for the Lord hath said so.

12 Thy brethren, and get thee to thine house: the women thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for the house of Jeroboam shall come to the grave, because in him there is found some good thing, touching the Lord God of Israel in the house of Jeroboam.

14 Moreover, the Lord shall strike him by a King over Israel, which shall destroy the house of Jeroboam in that day: whosoever, saith now.

15 For the Lord hath said Israel, as when a reed is shaken in the water, and he shall be like Israel, out of this good land, which he gave to their fathers, I shall scatter them beyond the River, because they have made them groves, provoking the Lord to anger.

16 And he hath given Israel up, because of the sinnes of Jeroboam upon his sinne, and made Israel to sinne.

17 And Jeroboam wife also, and departed, and came to Tirzah, and when she came to the threshold of the house, the king man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of the prophet Ahijah the Shilonite.

19 And the rest of Jeroboam's acts, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the Kings of Israel.

20 And the dates which Jeroboam reigned, were two and twenty years: & he slept with his fathers, and was buried in Samaria in his day.

21 And Rehoboam the son of Jeroboam reigned in Judah. Jeroboam was one and forty years old, when he began to reign,

and reigned seventeen years in Jerusalem the city, which the Lord did choose out of all the cities of Israel, to put his name there: and his mother's name was Jezebel an Ammonite.

22 And Judah wrought wickedness in the sight of the Lord, and they provoked him more with their sinnes, which they had committed, when Achan spoiled their fathers' had more.

23 For then also made them like places, and images, and groves on every high hill, and under every green tree.

24 There were also high places in the land, they did according to all the abominations of the nations, which the Lord had said out before the children of Israel.

25 And in the fifth year of King Rehoboam, Shishak king of Egypt came by against Jerusalem.

26 And took the treasures of the house of the Lord, and the treasures of the King's house, and took away all: also he carried away all the shields of gold, which Solomon had made.

27 And King Rehoboam made for him brassen images, and committed them unto the hands of the chief of the people, which waited at the house of the Kings house.

28 And when the King went into the house of the Lord, the guard bare them, and brought them again into the guard chamber.

29 And the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah?

30 And there was warre betweene Rehoboam and Jeroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: his mother's name was Jezebel, an Ammonite. And Abiam his sonne reigned in his stead.

CHAP. XV.

1 Abiam reigned over Judah. 2 Asa succeeded him in his throne. 3 The house of Asa and Asa's. 4 Jeroboam's sinne. 5 Asa's sinne. 6 Asa's sinne. 7 Asa's sinne. 8 Asa's sinne. 9 Asa's sinne. 10 Asa's sinne. 11 Asa's sinne. 12 Asa's sinne. 13 Asa's sinne. 14 Asa's sinne. 15 Asa's sinne. 16 Asa's sinne. 17 Asa's sinne. 18 Asa's sinne. 19 Asa's sinne. 20 Asa's sinne. 21 Asa's sinne. 22 Asa's sinne. 23 Asa's sinne. 24 Asa's sinne. 25 Asa's sinne. 26 Asa's sinne. 27 Asa's sinne. 28 Asa's sinne. 29 Asa's sinne. 30 Asa's sinne. 31 Asa's sinne. 32 Asa's sinne. 33 Asa's sinne. 34 Asa's sinne. 35 Asa's sinne. 36 Asa's sinne. 37 Asa's sinne. 38 Asa's sinne. 39 Asa's sinne. 40 Asa's sinne. 41 Asa's sinne. 42 Asa's sinne. 43 Asa's sinne. 44 Asa's sinne. 45 Asa's sinne. 46 Asa's sinne. 47 Asa's sinne. 48 Asa's sinne. 49 Asa's sinne. 50 Asa's sinne. 51 Asa's sinne. 52 Asa's sinne. 53 Asa's sinne. 54 Asa's sinne. 55 Asa's sinne. 56 Asa's sinne. 57 Asa's sinne. 58 Asa's sinne. 59 Asa's sinne. 60 Asa's 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him better in Tirzah, and Elah his sonne began to reigne.

7 And also by the hand of Jehu the sonne of Nimri the Prophet, came the word of the Lord to Baasha, & to his house, that he should bee like the house of Jeroboam, even for all the wickednesses that hee did in the sight of the Lord, in provoking him with the works of his hands, and because he killed him.

8 In the five and twenty yeere of Ahab king of Judah began Elah the sonne of Baasha to reigne over Israel in Tirzah, & reigned two yeere.

9 And his servant Tibni, captaine of halfe his chariots, conspired against him, as hee was in Tirzah: thinking till hee was drunken in the house of Arza husband of his house in Tirzah.

10 And Tibni came and smote him, and killed him in the tenth and twentieth yeere of Ahab king of Judah, and reigned in his stead.

11 And when hee was king, and late on his throne, hee slew all the house of Baasha, not leaving thereof one to pike against a wall, neither of his kindred, nor of his friends.

12 And Tibni destroyed all the house of Baasha, according to the word of the Lord, which hee spake against Baasha by the hand of Jehu the Prophet.

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, and made Israel to sinne, and provoked the Lord God of Israel with their doings.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel.

15 In the seven and twentieth yeere of Ahab king of Judah did Tibni reigne seven dayes in Tirzah, and the people was then in camp against Gibeon, which belongeth to the Philistines.

16 And the people of the host that say, Tibni hath conspired, and hath also slain the king, therefore all Israel made Omri the captaine of the host king over Israel that same day, even in the host.

17 Then Omri went up from Gibeon, and all Israel with him, and they began to build Tirzah.

18 And when Tibni saw that the city was taken, hee went into the palace of the kings house, and burnt himselfe, and the kings house with fire, and so died.

19 For his sinnes which hee sinned, in doing that which is evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sinnes which hee did, causing Israel to sinne.

20 And the rest of the acts of Tibni, and his treason that hee wrought, are they not written in the booke of the Chronicles of the kings of Israel.

21 Then were the people of Israel divided into two parts: for halfe the people followed Tibni the sonne of Omri to make him king, and the other halfe followed Omri.

22 But the people that followed Tibni, conspired against the people that followed

Tibni the sonne of Omri: so Tibni died, and Omri reigned.

23 In the one and thirtieth yeere of Ahab king of Judah began Omri to reigne over Israel, and reigned sixtie yeere. But yeere reigned he in Tirzah.

24 And he bought the mountaine of Samaria of one Shemer for two talents of silver, and built in the mountaine, and called the name of the city which hee built after the name of Shemer: for he was of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did worse then all that were before him.

26 For hee walked in all the way of Jeroboam the sonne of Nebat, & in his sinnes wherewith hee made Israel to sinne, in worshipping the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri that hee did, and the strength that hee showed, are they not written in the booke of the Chronicles of the kings of Israel.

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne over Israel in the eight and thirtieth yeere of Ahab king of Judah: and Ahab the sonne of Omri reigned over Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Jeroboam, the sonne of Nebat, except hee took Jezabel also the daughter of Eth-baal king of the Phoenicians to a wife, and went and served Baal, and worshipped him?

32 Also hee reared up an altar to Baal in the house of Baal which hee had built in Samaria.

33 And Ahab made a grove, and Ahab proceeded, and did provoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build Jericho: hee layd the foundation thereof in Aharab his eldest sonne, and let up the gates thereof in his yongest sonne Segub according to the word of the Lord which hee spake by Joshua the sonne of Nun.

#### CHAP. XVII.

Elijah forewarneth of the famine to come. 4 He is fed of ravens. 9 He is sent to Zarephath, where hee refresheth his hostesse sonne to life.

As Elijah the Tishbite one of the inhabitants of Gilead layd vnto Ahab, As the Lord God of Israel saith: Before whom I stand, there shall be neither dew nor raine these yeeres, but according to my word.

2 And the word of the Lord came vnto him, saying,

3 Go downe, and tume thee Eastward, and thence shall be the raine: for thou shalt see it. And thou shalt purue of the quene and

|| Or, Shomeron.

k For such is the nature of idolatry, that the superstition thereof doth dayly increase, and the elder it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose means he fell to all wicked and strange idolatries, and cruell persecution.

n Reade Iosh. 6. 16.

o Ebr. by the hand of Joshua.

Eccl. 4. 2. 1. That is, whom I serve. 2. I shall declare it by Gods revelation. 3. Or, breaking.

e To strengthen his faith against perfection, God promitteth to feed him miraculously.

I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over against Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the river.

7 And after a while the river dried up, because there fell no raine upon the earth.

8 ¶ And the word of the Lord came unto him, saying,

9 ¶ Up, and get thee to Zarephath, which is in Sidon, and remaine there: behold, I have commanded a widow there to sustaine thee.

10 So he arose, and went to Zarephath: and when hee came to the gate of the cite, behold, the widow was there: gathering sticks: and he called her, and sayd, Bring me, I pray thee, a little water in a vessel, that I may drinke.

11 And as she was going to fet it, he called to her, and sayd, Bring me, I pray thee, a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God lieth, I have not a cake, but even an handful of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering a few sticks for to goe in, and dress it for me and my sonne, that wee may eat it, and die.

13 And Elijah sayd unto her, Feare not, doe as thou hast sayde, but make mee thereof a little cake first of all, & bring it unto me, and afterwards make for thee and thy sonne.

14 For thus saith the Lord God of Israel, & The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, unto the time that the Lord send raine upon the earth.

15 So he went, and did as Elijah sayd, and he did eat: so did he and her house for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sick, and his sicknesse was so sore, that there was no breath left in him.

18 And she sayd unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my sonne?

19 And hee sayd unto her, Give mee thy sonne: and hee tooke him out of her bosome, and carried him up into a chamber, where hee abode, and layed him upon his owne bed.

20 Then hee called unto the Lord, and sayd, O Lord my God, halt thou! punished alv the widows, with whom I sojourne, by killing her sonne?

21 And hee stretched himself upon the child three times, and called unto the Lord, and sayd, O Lord my God, I pray thee, let this child's soule come into him againe.

22 Then the Lord heard the voice of Elijah, and the soule of the child came into him againe, and hee revived.

23 And Elijah tooke the child, & brought him down out of the chamber into the house, and delivered him unto his mother, and Elijah sayd, Behold, thy sonne lieth.

24 And the woman sayde unto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

# CHAP. XVIII.

1 Elijah is sent to Ahab, 13 Obadiah hideth an hundredth Prophets, 40 Elijah killeth all Baals prophets, 45 Hee obtaineth raine.

AFTER many dayes, the word of the Lord came to Elijah, in the third yeere, saying, God, shew the selfe unto Ahab, and I will send raine upon the earth.

2 And Elijah went to shew himselfe unto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the governor of his house: (for Obadiah feared God greatly.)

4 For when Isebel destroyed the Prophets of the Lord, Obadiahooke an hundred Prophets, and hid them by fittes in a cave, and he fed them with bread and water.

5 And Ahab sayd unto Obadiah, Go into the land, unto all the fountains of water, and wrap up the rivers, if so be that we may finde grass to feed the horses and the mules alive, lest wee be requisite to the beasts.

6 And so they divided the land betwixt them to walke throug it. Ahab went the way by himselfe, & Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the land, behold, Elijah met him: and he knew him, and fell on his face, and sayd, Art not thou my lord Elijah?

8 And he answered him, Yea, so tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the Lord thy God lieth, there is no nation as kingdome, whether my lord hath not sent to finde thee: and when they sayd, Hee is not here, heooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not knowe: so when I come and call Ahab, if he cannot finde thee, thou wilt be his me: but I the servant fear the Lord from my youth.

13 ¶ Was it not told my lord, what I did when Isebel slew the Prophets of the Lord, how I hid an hundredth man of the Lords Prophets by fittes in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord,

d As the troubles of the Saints of God are many, so his mercy is ever at hand to deliver them, Luke 4.35, 36.

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods providence.

f Ebr. two.

f For there is no hope of any more fullness.

g God receiveth no benefits for the use of his, but he promitteth a most ample recompense for the same. h That is, till he had raine & food on the earth.

i Or, that he died. i God would try whether he had learned by his mercifull providence to make him her only stay and comfort.

k He was afraid lest Gods Name should have bene blasphemed and his ministers contemned, except he should have continued his mercies, as he had begun them, especially while he there remained.

15 And Elias saith here, that he may say me.

16 And Elias saith, As the Lord of hosts liveth, before whom I stand, I will surely find thee, if thou wilt say this day.

17 And when Ahab saw Elias, Ahab said unto him, Art thou here that troublest Israel?

18 And he answered, I have not troubled Israel, but thou, and thy fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel, unto mount Carmel, and the prophets of Baal four hundred, and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 And Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elias came unto all the people, and said, How long will ye betweene two opinions? If the Lord be God, follow him, but if Baal be God, then go after him. And the people answered him not a word.

22 Then said Elias unto the people, I am only remaine a Prophet of the Lord: but Baals prophets are four hundred and fifty men.

23 Let them therefore give vs two bullocks, and let them build the one, and cut him in pieces, and lay him on the wood, and put no fire under, and I will prepare the other bullock, and lay him on the wood, and will put no fire under.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elias said unto the prophets of Baal, Chafe you a bullock, and prepare him first (for ye are many), and call on the name of your gods, but put on fire under.

26 So they took the one bullock, that was given them, and they prepared it, and called on the name of Baal, from morning till noon, saying, O Baal, heare vs: but there was no voice, nor any to answer: and they leapt upon the altar that was made.

27 And at noone Elias mocked them, and said, Cry loud: for he is a god: either he is talked of, or he hath his enemies, or he is in his misery, or it may be that he is sleepy, and must be awaked.

28 And they cryed loude, and cut themselves as their manner was, with knives, and lancets, till the blood gushed out upon them.

29 And when the midday was passed, and they had prophesied until the offering of the evening sacrifice, there was neither voice, nor any to answer, nor any that regarded.

30 And Elias said unto all the people, Come to me. And all the people came to him, and he repaired the altar of the Lord that was broken downe.

31 And Elias took twelve stones, ac-

cording to the number of the tribes of the sonnes of Jacob, (unto whom the word of the Lord came, saying, \* Israel shall be thy name.)

32 And with the stones he built an altar in the name of the Lord: and hee made a ditch round about the altar, as great as would containe two measures of seede.

33 And hee put the wood in order, and bewet the bullocke in pieces, and layd him on the wood.

34 And sayd, Fill foure bariels with water, and poure it on the burnt offering and on the wood. Again he sayd, Do so id again. And they did so the second time. And hee sayd, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: & he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elias the Prophet came, and sayd, Lord God of Abraham, Isaac and of Israel, let it be known this day, that thou art the God of Israel, and that I am the servant, & that I have done all these things at thy commandement.

37 Heare mee, O Lord, heare mee, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe: at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, & the dust, and licked up the water that was in the ditch.

39 And when all the people sawe it, they fell on their faces, & sayd, The Lord is God, the Lord is God.

40 And Elias said unto them, Take the prophets of Baal, let not a man of them escape. And they took them, & Elias brought them to the brooke Kishon, and slew them there.

41 And Elias said unto Ahab, Get thee up, eat and drinke, for there is a sound of much raine.

42 So Ahab went up to eat, & to drinke, and Elias went up to the top of Carmel: and hee crouched unto the earth, and put his face betwene his knees.

43 And sayd to his servant, Goe by now and looke toward the way of the Sea. And he went up, and looked, and sayd, There is nothing. Again he sayd, Goe againe: seven times.

44 And at the seventh time he sayd, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he sayd, It is, and say unto Ahab, Make ready thy chariot, and get thee downe, that the raine stay thee not.

45 And in the meane while the heaven was blacke with clouds and wind, and there was a great raine. Then Ahab went up and came to Jezel.

46 And the hand of the Lord was on Elias, and hee grided by his loynes, and ranne: & before Ahab till he came to Jezel.

# CHAP. XIX.

Elias fleeing from Jezebel, is nourished by the Angel of God. 15 He is commanded to arise Hazeel, Ithiel, and Elipha.

Gen 32. 28.  
2. Aug. 17. 34.

1 Elr Sat, which some thinke containe about three patels & a th. rd part a piece.

m Herby he declared the excellent power of God, who contrary to nature could make the fire burne even in the water, to the intent they should have none occasion to doubt, that he is the onely God.  
n Though God suffer his to run in blindness and error for a time, yet at the length he calleth them home: to him by some notorious signe and worke.  
o He commanded them that as they were truly persuaded to confesse the onely God: so they would leave him with all their power, and destroy the idolaters his enemies.  
p As Gods spirit moved him to pray, so was he strengthened by the same that he did not faint, but continued still till he had obtained.  
q He was strengthened with Gods spirit, that he ran faster then the chariot was able to run.

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

c *Or, whether his minde led him.*

d So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not overcome the same.

e He declarerth that except God had nourished him miraculously, it had not bene possible for him to have gone this journey.

f He complaineth that the more zealous that he shewed himselfe to maintain Gods glorie, the more cruelly was he persecuted.

Rom. 11. 3.

g For the nature of man is not able to come neere unto God, if hee should appeare in his strength & full maiestie, and therefore of his mercie he submiteth himselfe to our capacite.

h We ought not to depend on the multitude in maintaining Gods glory, but because our dutie fo requirith, we ought to do it.

i *Or, Syria.*

**N**OW thus saide Iezabel all that Elijah had done, and how he had slayd all the prophets with the sword.

2 Then Iezabel sent a messenger unto Elijah, saying, *The gods doe so to me and more also, if I make not thy life like one of their liues by to morrow this time.*

3 *When hee saw that, he arose, and went for his life, and came to Beer sheba, which is in Iudab, and left his servant there.*

4 But he went a dayes journey into the wilderness, and came and sate downe under a Juniper tree, and desired that hee might die, and sayde, *It is now enough, O Lord, take my soule, for I am no better then my fathers.*

5 And as he lay and slept under the Juniper tree, behold now, an Angel touched him, and sayd unto him, *Up, and eat.*

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and sayde, *Up and eat: for thou hast a great journey.*

8 Then hee arose, and did eat and drinke, and walked in the strength of that meate fourtie dayes and fourty nights, unto Mount the mount of God.

9 And there hee entered into a cave, and lodged there: and behold, the Lord spake to him, and sayd unto him, *What dost thou here, Elijah?*

10 And he answered, *I have bene very zealous for the Lord God of hostes: for the children of Israel have forsaken thy covenant, broken downe thine altars, and slaine thy prophets with the sword, and I onely am left, and they seek my life to take it away.*

11 And he sayd, *Come out, and stand by on the mount before the Lord.* And behold, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rocks before the Lord: but the Lord was not in the wind: and after the winde, came an earthquake: but the Lord was not in the earthquake.

12 And after the earthquake, came fire: but the Lord was not in the fire: and after the fire came a still and soft voyce.

13 And when Elijah heard it, he covered his face with his mantle, and went out, and stood in the entering of the cave: and behold, there came a voyce unto him, and sayd, *What dost thou here, Elijah?*

14 And he answered, *I have bene very zealous for the Lord God of hostes, because the children of Israel have forsaken thy covenant, cast downe thine altars, and slaine thy prophets with the sword, and I onely am left, and they seek my life to take it away.*

15 And the Lord sayd unto him, *Get thee by the wilderness into Damascus, and when thou comest thence, anoynt Hazael king over Syria.*

16 And Jehu the sonne of Nimshi that thou anoynt king over Israel: and Elisha

the sonne of Shaphat of Abel Beth Bach shall thou anoynt to be King over Iudab.

17 And *him that escaped from the sword of Hazael, shall Jehu slay: and him that escaped from the sword of Jehu, shall Elisha slay.*

18 *Per will* *I leave seven thousand in Israel, even* *all the kness that have not bowed unto Baal, and every mouth that hath not kissed him.*

19 And hee departed thence, and found Elisha the sonne of Shaphat who was plowing with twelve yoke of oxen before him, and was with the twelfth: and Elisha went towards him, and cast his mantle upon him.

20 And he left the oxen, and ranne after Elisha, and said, *Let me, I pray thee, kiss my father, and my mother, and then I will follow thee.* Elisha answered him, *Get thee returne: for what have I done to thee?*

21 And when he went backe againe from him, he tooke a couple of oxen, & slew them and sod their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose and went after Elisha and ministered unto him.

#### CHAP. XX.

1 Samaria is besieged. 13 The Lord promisseth the victory to Ahab by a Prophet. 31 The King of Syria made peace with Ben-hadad, and is reprooved thereof by the Prophet.

**T**HEN Ben-hadad the king of Syria gathered all his armies, and two and thirtie Kings with him, with buyles and charrets, and went up and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel into the cite.

3 And sayd unto him, *Thus sayeth Ben-hadad, thy sluier and thy godd is mine: also thy women and thy faire children are mine.*

4 And the king of Israel answered, and sayd, *My lord king, according to thy saying, I am thine, and all that I have.*

5 And when the messengers came againe, they sayd, *Thus commanded Ben-hadad, and sayd, Cather I shall send him thee, and command, thou shalt deliver me thy sluier and thy godd, and thy women, and thy children.*

6 *Or is it I will send my servants unto thee by to morrow this time: and they shall searche thine house, and the houses of thy servants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.*

7 Then the king of Israel sent for all the Elders of the land, and sayd, *Take heed, I pray you, and see how hee seeketh mischief: for hee sent unto me for my wives, and for my children, and for my sluier, and for my godd, and I denied him not.*

8 And all the Elders, and all the people sayd to him, *Searchen not unto him, and say, hee shall not find thee.*

9 Therefore he sayd unto the messengers of Ben-hadad, *Tell my lord the king,*



10 And the king of Israel said to the servant at the first time, that I will do, but this thing I may not do. And the messengers departed, and brought him an answer.

11 And Ben-hadad sent unto him, and said, The gods do so to me and more also, if the \*bank of Samaria be enough to all the people that follow me, for every man an handful.

12 And the king of Israel answered, and said, Tell him, Let not him that girdeth his loins, boast himself, as he that putteth it on.

13 And when hee heard that tidings, as hee was with the kings drinking in the pavilions, hee layde unto his servants, Bring forth your engines, and they set them against the cite.

14 And behold, there came a Prophet unto Ahab king of Israel, saying, Thus saith the Lord, Wilt thou see me all this great multitude? behold, I will deliver it into thine hand this day, that thou mayest know, that I am the Lord.

15 And Ahab sayd, By whom? And hee said, Thus saith the Lord, By the servants of the princes of the provinces. We layde againe, Who shall order the battell? And hee answered, Thou.

16 And hee numbred the servants of the princes of the provinces, and they were two hundred, two and thirtie: and after them he numbred the whole people of all the children of Israel, even seven thousand.

17 And they went out at noone; but Ben-hadad did drinke, till he was drunken in the tents, both he, and the kings: for two and thirtie kings helped him.

18 So the servants of the Princes of the provinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

19 And hee sayd, Call them: they bee come out for peace, take them alive: or whether they bee come out to fight, take them yet alive.

20 So they came out of the cite, so wke, the servants of the princes of the provinces, and the hosts which followed them.

21 And they slue every one his \* enemy, and the Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on a horse with his horsemen.

22 And the king of Israel went out, and smote the horses and charrets, & with a great slaughter slue hee the Aramites.

23 For there had come a Prophet to the king of Israel, and had said unto him, Goe, be of good courage, and consider, and take heed what thou doest: for when the peece is gone about, the king of Aram will come up against thee.

24 And then the servants of the King of Aram layd unto him, Their \* gods are gods of the mountains, and therefore they overcome us: but let us fight against them in the plaine, and doubtlesse we shall overcome them.

25 And this doe, take the kings away every one out of his place, and place captives for them.

26 And number thy hoste an arme, like the arme that thou hast lost, with such bayles, & such charrets, and we will fight against them in the plaine, and doubtlesse we shall overcome them: and hee hearkened unto their voyce, and did so.

27 And after the peece was gone about, Ben-hadad numbred the Aramites, & went up to Aphek to fight against Israel.

28 And the children of Israel were numbred, and were all assembled and went against them, and the children of Israel pitched before them, like two little flocks of kids: but the Aramites filled the countrey.

29 And there came a man of God, and spake unto the king of Israel, saying, Thus saith the Lord, Because the Aramites have sayde, The Lord is the God of the mountaines, and not God of the vallies, therefore will I deliver all this great multitude into thine hand, and ye shall knowe that I am the Lord.

30 And they pitched one over against the other seven daies, and in the seventh day the battell was layned: and the children of Israel slew of the Aramites an hundred thousand footmen in one day.

31 But the rest fled to Aphek into the city: and there fell a wall upon seven and twenty thousand men that were left: and Ben-hadad fled into the cite, and came into a secret chamber.

32 And his servants said unto him, Behold now, we have heard say, that the kings of the house of Israel are mercifull kings: we pray thee, let us put sackcloth about our loines, and ropes about our heads, and goe out to the king of Israel: it may be that hee will save thy life.

33 Then they girded sackcloth about their loines, and put ropes about their heads, and came to the king of Israel, and sayd, Thy servant Ben-hadad saith, I pray thee, let me live: and hee sayd, Is he yet alive? hee is my brother.

34 Now the men tooke diligent heede: if they could catch any thing of him, and made haste, and sayd, Thy brother \* Ben-hadad. And he said, So saying him. So Ben-hadad came out unto him, and hee caused him to come up into the charret.

35 And Ben-hadad sayde unto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streets for thee in \* Damascus, as my father did in Samaria. Then sayd Ahab, I will let thee goe with this covenant. So he made a covenant with him, and let him goe.

36 Then a certaine man of the children of the Prophets sayde unto his neighbour by the commandement of the Lord, \* Smite me, I pray thee. But the man refused to smite him.

37 Then said he unto him, Because thou hast not obeyed the voyce of the Lord, behold, alsoone as thou art departed from me, a Lion shall slay thee. So when he was departed from him, a Lion found him, and slue him.

1 All they which were in the battell of the former yeere, verse 15.

m Who am of like power in the valley, as I am on the hills, and can as well destroy a multitude with few, as with many.

† Ebr. from chamber to chamber.

n In signe of submission, and that we have deserved death if he will punish us with scourge.

o He is alive, as of him.

p Thou shalt appoint in my chiefe city what thou wilt, and I will obey thee.

q By this external signe, hee would more lively touch the kings heart.

r Because thou hast transgressed the commandement of the Lord.

f By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemy, and let him escape, whom God had appointed to be slaine.

Chap. 22. 38.

Or, Shomeron.

Or, at this time.

a Though Ahab tyrannie be condemned by the holy Spirit, yet he was not rigorous that he would take from another man his right without full recompense.

b Thus the wicked consider not what is iust and lawfull, but free inwardly, when they cannot haue their inordinate appetites satisfied.

e As though he said, Thou knowest not what it is to reigne. Command, and in-treat not, &c. let thine heart be merry.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, & waited for the King by the way, and disguised himselfe with ashes upon his face.

39 And when the King came by, he cried vnto the King, and said, Thy seruant went into the midst of the battell: and behold, there went away a man, whom another man brought vnto me, & sayd, Keepe this man: if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here & there to doe, he was gone: and the King of Israel said vnto him, So shall thy iudgement bee: thou shalt giue sentence.

41 And hee hastened, and tooke the asses away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, Because thou hast let goe out of thine handes a man whom I appointed to die, thy life shall goe for his life: and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to Samaria.

# CHAP. XXI.

8 Jezabel commaundeth to kill Naboth for the vineyard that he refused to sell to Ahab. 19 Elias reproofeth Ahab, and he repenteth.

After these things Naboth the Izeelite had a vineyard in Izeel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue me thy vineyard, that I may make me a garden of herbes thercof, because it is nere by mine house: and I will giue thee for it is a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth sayd to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the worde which Naboth the Izeelite had spoken vnto him: for he had saide, I will not giue thee the inheritance of my fathers, and hee lay vpon his bed and turned his face, and would eate no bread.

5 Then Jezabel his wife came to him, and said vnto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izeelite, and sayde vnto him, Giue mee thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Jezabel his wife said vnto him, Dost thou now gouerne the kingdome of Israel? yea, eate bread, and I bee of good cheere, I will giue thee the vineyard of Naboth the Izeelite.

8 So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, & to the nobles that

were in his city dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a fast, and let Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witness against him, saying, Thou hast blasphemed God, and the King: then carry him out, and stone him that he may die.

11 And the men of his city, euen the Elders and gouernours, which dwelt in his city, did as Jezabel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people.

13 And there came two wicked men, and sat before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they carried him away out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezabel, saying, Naboth is stoned and is dead.

15 And when Jezabel heard that Naboth was stoned and was dead, Jezabel said to Ahab, Up, and take possession of the vineyard of Naboth the Izeelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he arose to goe downe to the vineyard of Naboth the Izeelite, to take possession of it.

17 And the word of the Lord came vnto Elias the Tisbite, saying,

18 Arise, goe downe to meete Ahab king of Israel, which is in Samaria: loe, hee is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, In the place where dogges licked the blood of Naboth, shall dogges lick thee: and thy blood also.

20 And Ahab sayd to Elias, Hast thou found mee, O mine enemy? And he answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

21 Behold, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that is piftier against the wall, aswell him that is a spur vp, as him that is left in Israel.

22 And I will make thine house like the house of Ieroboam the sonne of Nebat, and like the house of Baasha the sonne of Ahisab, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Jezabel spake the Lord, saying, The dogges shall eate Jezabel, by the wall of Izeel.

24 The dogges shall eate him of Ahabs stocke, that dyeth in the citie: and him that dieth in the fieldes, shall the fowles of the aire eate.



As in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michajah, and carie him vnto Azon the gouernour of the citie, and vnto Ioth the kings sonne.

27 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michajah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, Hearken all ye people.

29 So the king of Israel, and Jehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Jehoshaphat, I will change mine appaerell and will enter into the battell, but put thou on thine appaerell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captains ouer his charrets, saying, Fight neither with small, nor great, saue onely against the king of Israel.

32 And when the captains of the Charrets saw Jehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Jehoshaphat cried.

33 And when the captains of the charrets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man dyed for a bodie, singhtly, and smote the king of Israel betwene the wyndes of his brigandine, wherfore hee said vnto his charret man, Turne thine hand and carie me out of the holte: for I am hurt.

35 And the battell increased that day, and the king stood still in his charret against the Aramites, and died at even: and the blood ranne out of the wound into the mids of the charret.

36 And there went a Proclamation throughout the holte about the going downe of the sunne, saying, Every man to his citie, and every man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charret in the poole of Samaria, & the dogs licked up his blood (and they washed his armour) according vnto the word of the Lord which hee spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the Iuorie

house which hee built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Abaziah his sonne reigned in his stead.

41 And Jehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab king of Israel.

42 Jehoshaphat was fine and thirtie yere old, when hee began to reigne, and reigned fine and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shobi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheless the high places were not taken away: for the people increased still and burnt incense in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Jehoshaphat and his worthie deedes that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Edomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the Deputie was king.

48 Jehoshaphat made ships of Charish to sayle to Ophir for golde, but they went not, for the ships were broken at Esion Gaber.

49 Then said Abaziah the sonne of Ahab vnto Jehoshaphat, Let my seruants go with thy seruants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Jehoram his sonne reigned in his stead.

51 Abaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the thirtie yere of Jehoshaphat king of Iudah, and reigned two yeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and promoued the Lord God of Israel vnto wrath, according vnto all that his father had done.

r Let him be pined away with hunger, and be fed with a small portion of bread and water.

u That when ye shall see these things come to passe, ye may giue God the glorie, and know that I am his true Prophet.

x That is, to the Lord for helpe.

|| Or, in his simplicity, and ignorantly.

† Ee, and betweene the brigandines.

‡ Ee, facke.

y To wit, Ahab king of Israel.

z Of the Israelites.

|| Of the harlots washed it, Chap. 31. 19.

## The second booke of the Kings.

### THE ARGUMENT.

THIS second booke containeth the actes of the kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Mofes, who was imprisoned by the king of Assyria, and his citie Samaria taken, and then troyed by the iust plague of God for their idolatrie and disobedience to God, Ierusalem taken, and also of Iudah, from the reigne of Iehoram sonne of Jehoshaphat vnto Zedekiah, who for contempting the Lords commandement by his Prophets, & neglecting his sundry admonitions by famine & other meanes, was taken by his enemies: Iaw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: & also by the vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and hee and all



through were led away captive into Babylon. In this booke are notable examples of Gods favour toward the righteous and people which obey the Prophets, and contrarie his wrath and punishment, of his plagues toward those common wretches which neglect his ministers, and doe not obey his commandments.

CHAP. I.

1 Eliſha ſaw a full ſilber ſtick, & conſulted with Baal-ſebeth. 2 Hee is reproved of Eliſha. 3 The ſpirits ſent forth were ſent to Eliſha, whereof one was borne with fire. 4 Eliſha ſaw the ſpirit of Baal-ſebeth, and Iehoram his brother ſuccedeſſor him.

Ben Doab rebelled againſt Iſrael after the death of Ahab: 2 And Eliſha ſell Iehoram the Lattice window in his upper Chamber which was in Samaria, ſo hee was ſeek: then hee ſent meſſengers to whom hee ſaid, Goe and inquire of Baal-ſebeth the god of Ekron, if I ſhall recover of this my diſtelle.

3 Then the Angel of the Lord ſaid to Eliſha the Liſſibite, Ariſe, and goe up to meete the meſſengers of the king of Samaria, and ſay unto them, As it is not becauſe there is no God in Iſrael, that ye go to enquire of Baal-ſebeth the god of Ekron?

4 Wherefore thus ſaith the Lord, When ſhalt not come downe from the bed on which thou art gone up, but ſhalt die the death. So Eliſha departed.

5 And the meſſengers returned unto him, in whom he ſaid, Why are ye now returned?

6 And they answered him, There came a man and met us, and ſaid unto us, Goe and returne unto the King which ſent you, and ſay unto him, Thus ſaith the Lord, As it is not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-ſebeth the god of Ekron? Therefore thou ſhalt not come downe from the bed on which thou art gone up, but ſhalt die the death.

7 And hee ſaid unto them, What manner of man was he which came and met you, and told you theſe wordes?

8 And they ſaid unto him, Hee was an hairy man, and girded with a girdle of leather about his loynes. Then ſaid hee, It is Eliſha the Liſſibite.

9 Therefore the king ſent unto him a captain over ſixty ſixty his ſervants, who went up unto him, for becauſe, hee ſate on the top of a mountaine: and hee ſaid unto him, O man of God, the King hath commanded that thou come downe.

10 But Eliſha answered, and ſaid to the captain over the ſixty, If I ſee a man of God, let him come downe from the heauen, and denounce thee & thy ſixty. A ſo ſix came downe from heauen, and denounced him and his ſixty.

11 Againſt alſo hee ſent unto him another captain over ſixty, with his ſixty. Eliſha ſaith, and ſaid unto him, O man of God, thus the King commandeth, Come downe quickly.

12 But Eliſha answered, and ſaid unto the captain, when they threaten Gods iudgements against me, take this in mockerie, ſo therefore ſhall I be the more.

then, If I ſee a man of God, let him come downe from the heauen, and denounce thee and thy ſixty. A ſo ſix came downe from the heauen, and denounced him and his ſixty.

13 And againe he ſent the third captain over ſixty with his ſixty. And the third captain over ſixty went up, and came, & fell on his knees before Eliſha, and brought him, and ſaid unto him, O man of God, I pray thee, let my life and the life of theſe thy ſixty ſervants be precious in thy ſight.

14 Behold, three came firſt downe from the heauen: I denounce the two ſixties that came over ſixty with their ſixties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſaid unto Eliſha, Goe downe with him, hee is afraid of his preſence. So hee aroſe, and went downe with him unto the king.

16 And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal-ſebeth the god of Ekron, (was it not becauſe there was no God in Iſrael to inquire of his mouth?) therefore thou ſhalt not come downe off the bed, on which thou art gone up, but ſhalt die the death.

17 So hee died according to the word of the Lord, which Eliſha had ſpoken. And Iehoram beganne to reigne in his ſtead, in the ſecond yeere of Iehoram the ſonne of Iehoſaphat king of Iudah, becauſe hee had no ſonne.

18 Concerning the reſt of the actes of Eliſha, that hee did, are they not written in the booke of the Chronicles of the Kings of Iſrael?

And in the ſix yeere of this Iehoram, Iehoſaphat died, and the Kingdome of Iudah was confirmed to his ſonne.

CHAP. II.

8 Eliſha denideſh the waters with his cloke. 11 He is taken up into heauen. 13 Eliſha taketh his cloake & dauidath Iordan. 20 The bitter and venomous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with Beeres.

And when the Lord would take up Eliſha into heauen by a whirle wind, Eliſha went with Eliſha from Gilgal.

2 Then Eliſha ſaid to Eliſha, Say heere, I pray thee, for the Lord hath ſent mee to Beth-el. But Eliſha ſaid, As the Lord lieth, and as thy ſoule lieth, I will not leave thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take thy maſter from thyne head this day? And he ſaid, Yea, I knowe it: ſo hee ſaw peace.

4 Againe Eliſha ſaid unto him, Eliſha, tarry heere, I pray thee, for the Lord hath ſent mee to Jericho. But hee ſaid, As the Lord lieth, and as thy ſoule lieth, I will not leave thee. So they came to Jericho.

ſo be as the head, is to be the maſter, as to him the feete, is to be a ſcholler. 8 For the Lord had reſcued him from them.

i Meaning, that God would ſhew by effect, whether hee was a true Prophet or not. k Which humble my ſelfe before God and his ſervant.

l That is, ſpare my life, & let me not die as the other two.

m Thus the Lord giueth boldneſſe to him, that they feare not the threatnings of tyrants, which other wiſe of themſelves are afraid to doe Gods meſſage.

n Iehoſaphat going to battell againſt the Syrians, made him ſonne Iehoram King in the 17. yeere of his rignee: and in the 18. yeere, which was the ſecond yeere of his ſonne Iehoram the ſonne of Ahab reigned in Iſrael.

and in the ſix yeere of this Iehoram, Iehoſaphat died, and the Kingdome of Iudah was confirmed to his ſonne.

CHAP. II.

8 Eliſha denideſh the waters with his cloke. 11 He is taken up into heauen. 13 Eliſha taketh his cloake & dauidath Iordan. 20 The bitter and venomous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with Beeres.

a Which was the place where the children of Iſrael were circumciſed after they came ouer Iordan, and had bene fourtie yeeres in the wilderneſſe, as Ioh. 6. 9.

b So called, becauſe they are begotten as it were anew by the heavenly doctrine.

c That is from being any more thine head: for ſo be as the head, is to be the maſter, as to him the feete, is to be a ſcholler. 8 For the Lord had reſcued him from them.

e Not onely at Bethel, but at Iericho and o- ther places were there prophets which had schol- ars, whom they instructed, and brought up in the true feare of God.

f To wit, of Jeri- den.

g Let thy spirit haue double force in me, be- cause of these dangerous times: or let me haue trust so much as the rest of the Prophets: or thy Spirit being di- uided into three parts, leaue mee haue two. *Eccles. 4. 8. 3. iud. 3. 18.* h Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The spirit of prophesie is gi- uen to him as it was to Elijah.

k Meaning, Eli- jah: for they thought his bod- dy had bene cast in some moun- taine.

l Because the fact was extraordina- ry, they doubted where he was be- come, but Eliha was assured that he was taken vp to God. *10r, killeth the inhabitants.*

5 And the children of the Prophets that were at Iericho, came to Eliha, and said vnto him, Knowest thou that the Lord will take the matter from thine hand this day: and hee said, Yea, I know it: hold pee your peace.

6 Moreover, Eliha said vnto him, Ma- rie, I pray thee, turne: for the Lord hath sent me to meete thee here. As the Lord liueth, as thy soule liueth, I will not leave thee. So they went both together.

7 And fiftie men of the sonnes of the Pro- phets went, and stood on the other side afar off, and they two stood by Iordan.

8 And when Eliha made his cloke, & wrapt it together, and loose the waters, and they went plashed higher and higher, vnto they came went ouer on the dry land.

9 Now when they were passed ouer, Eliha said vnto Eliha, What I shall doe for thee before I be taken from thee. And Eliha said, I pray thee, Let thy Spirit bee double vpon me.

10 And hee said, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, then shalt haue it to: and if not, it shall not be.

11 And as they went walking and talk- ing, behold, there appeared a chariot of fire, and horses of fire, and did separate them thence. So Eliha went vp by a whirle- wind into heauen.

12 And Eliha said it, and hee cried, My father, my father, the chariot of Israel, and the hostmen thereof: and hee saue him no more: and hee took his owne clothes, and rent them in two pieces.

13 And hee took by alld the cloke of Eliha that fell from him, and returned, and stood by the bankes of Iordan.

14 After hee tooke the cloke of Eliha, that fell from him, and loose the waters, and said, Where is the Lord God of Eliha? And so hee also, after hee had stricken the water, so that they were diuided this way and that way, went ouer, euen Eliha.

15 And when the children of the Pro- phets, which were at Iericho, saue him on the other side, they sayde, The spirit of Eliha doth rest on Eliha: and they came to meete him, and fell to the ground before him.

16 And said vnto him, Behold now these bee with thy seruants fiftie strong men: let them goe, wee pray thee, and lette thy ma- ster, if so bee the Spirit of the Lord hath taken him vp, and cast him vpon some moun- taine, or into some valley. But hee said, Ye shall not send.

17 Yet they were instant vpon him, till hee was ashamed: wherefore hee said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for hee tarried at Iericho) and hee said vnto them, Did not I say vnto you, doe not?

19 And the men of the cite said vnto Eliha, Behold, we pray thee: the situation of this cite is pleasant, as thou, my lord, saidst, but the waters naught, and the ground barren.

20 Then hee said, Being not a rich man, and put salt thereto. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there the salt, and sayde, Thus saith the Lord, I haue heale this barrenness: shall no more come thence, vnto the end of the ground.

22 So the waters were healed vntill this day, according to the word of Eliha which hee had spoken.

23 And hee went by from thence vnto Beth-el. And as hee was going by the way, little children came out of the cite, and mock- ed him, and said vnto him, Come by, thou bald head, come by, thou bald head.

24 And hee turned backe, and looked in them, and cursed them in the name of the Lord. And two beards came out of the forehead, and face in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

C. H. A. P. III.  
1 The reigne of Iehoram. 6 He and Jeho- shaphat goe to warre against Moab, which rebelled. 13 Eliha reprooueth him: 17 and giueth their boyle water. 24 The Moabites are overcome. 27 Their King sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the eighteenth yere of Jehoashaphat king of Iu- dah, and reigned twelue yeres.

2 And hee was brought euill in the sight of the Lord, but not like his father: nor like his mo- ther: for hee took away the image of Baal that his father had made.

3 Nevertheless, hee cleaued vnto the sinnes of Iehoram, the sonne of Ahab, which made Israel to sinne, and departed not therefrom.

4 Then Achaz king of Moab had store of sheepe, and rendered vnto the King of Israel an hundred thousand lambs, and an hundred thousand rammes with the wool.

5 But when Ahab was dead, the king of Moab rebelled against the King of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel.

7 And went, and sent to Jehoashaphat King of Iudah, saying, The King of Moab hath rebelled against me: wilt thou goe with me to battell against Moab: and be an- swered, I will goe vp: for I am, as thou art, my people, as thy people, and mine houses as thine houses.

8 Then said he, What may I doe to thee? And hee answered, The way of the wickedness of Chem.

9 So went the king of Israel and the king of Iudah, and the king of Edom, and when they had compassed the way three dayes, they had no water for the horses, and for the cattell that followed them.

10 Therefore the King of Israel said, that the Lord hath called these Kings, to giue them into the hand of Moab.

11. And Jehoshaphat sayde, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? and one of the sons of Manasse answered, and said, There is within the house of Jehoshaphat, which poured water on the hands of Eli-

12. Then Jehoshaphat sayde, The word of the Lord is with him. Therefore the king of Israel, and Jehoshaphat, and the king of Edom went downe to him.

13. And Eliha sayd unto the king of Israel, What haue I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel sayd vnto him, May: for the Lord hath called these three kings, to giue them into the hand of Edom.

14. Then Eliha sayd, As the Lords of hosts lieth, in whose light I stand, if it were not, that I regard the presence of Jehoshaphat the king of Iudah, I would not haue looked toward thee, nor seen thee.

15. But now being mee a minstrell, And when the minstrell played, the hand of the Lord came vpon him.

16. And hee sayd, Thus saith the Lord, Make this valley full of ditches.

17. For thus saith the Lord, Ye shall neither see wind nor feele raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattell, and your beasts.

18. But this is a small thing in the sight of the Lord: for he will giue Abiah into your hand.

19. And ye shall smite every strong towne and every chiefe citie, and shall fell every faire tree, and shall stop all the fountaines of water, and marre every good field with stones.

20. And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the country was filled with water.

21. And when all the Moabites heard that the Kings were come up to fight against them, they gathered all that was able to put on harness, and upward, and stood in their border.

22. And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites layne the water ouer against them, as red as blood.

23. And they sayde, This is blood: the Kings are surely slaine, and one hath smitten another: now therefore Abiah to the hoyle.

24. And when they came up to the hoyle of Israel, the Israelites rose up, and smote the Moabites, so that they lied before them, but they wounded them, and smote Abiah.

25. And they destroyed the cities: and on all the good field every man cast his stone, and filled them, and they stopp all the fountaines of water, & felled all the good trees:

26. And in a little barabath left they the stones thereof, whereby they went about to drinke, and smote it.

27. When the king of Edom saw that, hee was too sore for him, hee took: seven hundred men that drinke, to breake through vnto the king

of Edom: but they could not.

27. Then hee took his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

ther it seemed to be his owne sonne, whom hee offered to his gods to pacifie them, which barbarous cruelty mooued the Israelites hearts of pittie to depart.

CHAP. IIII.

4. God increaseth the oyle to the poore widow by Eliha. 13. Hee braueth for the Shunammite a son at Gods hand. 18. Hee dring. 23. Hee pacifieth him up againe. 40. Hee maketh forget the gattage, 43. And multiplieth the haues.

As one of the widues of the townes of the Prophets cryed vnto Eliha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant didd take the Lords: and the crediting is come to take my two sonnes to be his bondmen.

2. Then Eliha sayd vnto her, Call that halfe I doe for thee: tel me, what hast thou at home? And hee sayd, Thine handmayd hath nothing at home, saue a pitcher of oyle.

3. And hee sayd, Go and borrow thee beseels abroad of all thy neighbours, empty beseels, and thare not.

4. And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sons, and poure out into all those vessels, and set afire those that are full.

5. So he departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she poured out.

6. And when the vessels were full, hee said vnto her sonne, Bring mee yet a vessel. And hee sayd vnto her, There are no more vessels. And the oyle ceased.

7. Then he came & told the man of God, And hee said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8. And on a time Eliha came to Shunamm, and there a woman of great estimation constrained him to eate bread: and as hee passed by he turned in thither to eate bread.

9. And hee sayd vnto her husband, Behold, I know now, that this is an holy man of God that passeth by us continually.

10. Let vs make him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlestick, that hee may turne in thither when he cometh to vs.

11. And on a day he came thither, and turned into the chamber, and lay therein.

12. And sayd to Gehazi his seruant, Call hee that standeth before him: and when hee called her, he stood before him.

13. Then hee layde vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shall wee doe for thee? Is there any thing to be spoken for thee to the King, or to the Captaine

14. Thus the seruants of God are not thankfull for the benef

Some referre it to the king of Edom, whom they say he had taken in that skirmish: but it

Some referre it to the king of Edom, whom they say he had taken in that skirmish: but it

a Reade Chap, 23.

b And therefore fell not into debt by vnchristianesse or prodigality, but by the hand of the Lord.

c Because I am poore and not able to pay.

d Thus God satisfeth his many times to bee brought to extreme necessity,

e before he succor them, that afterward they may the more praise his mercy.

f The Prophet declareth hereby vnto her, that God neuer faileth to provide for his seruants, their wiues and children, if they trust in him.

g To augment and increase in the vessels.

h God here did not onely provide for his seruant, that his debt should be paid, and so kept his conscience and profession with-

out his slender, but also for his wife and children.

i Which should be separate from the rest of the house, that he might more commodiously giue himselfe to study and pray.

j Thus the seruants of God are not thankfull for the benef

k I am content with that that God hath sent me, & can want nothing that one can doe for another.

l Which then was a reproch, and therefore he would that his master should pray to God for her that shee might be fruitful.

Gen. 18. 10.

m His head ake'd sore, and therefore he cryed thus.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

1 Ebr. peace.

1 Or, farre off.

o In token of humilitie and ioy that he had met with him.

1 Ebr. her soule is in bitterness.

p Make such speeche that nothing may let thee in the way, Luke 10. 4.

of the hoste: And hee answered, I dwell among mine owne people.

14 Again hee sayd, What is then to be done for her? Then Gehazi answered, In deed shee hath no sonne, and her husband is olde.

15 Then sayd he, Call her. And he called her, and she stood in the doore.

16 And he sayd, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, doe not lie unto thine hand-mayd.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elifha had said unto her.

18 And when the child was grown, it fel on a day that he went out to his father, and to the reapers.

19 And he said to his father, Mine head ake's sore. Elifha sayd to his servants, Beare him to his mother.

20 And he tooke him, and brought him to his mother, and shee sat on her knees till noone, and died.

21 Then hee went by, and layd him on the bed of the man of God, and shut the doore upon him, and went out.

22 And when hee called to her husband, and said, Send with me, I pray thee, one of the young men and one of the asses: for I will haile to the man of God, and come againe.

23 And hee sayd, Wherefore wilt thou goe to him to day? It is neither a newe Moone nor Sabbath day. And hee answered, I shall be well.

24 Then hee sadden an ass, and said to her servants, Drive, and go forward: stay not for me to get by except I die there.

25 And so hee went, and came unto the man of God to mount Carmel. And when the man of God saw him, hee said, Behold the Shunammite.

26 Runne now, I say, to meete her, and say unto her, Art thou in health? is thine husband in health, and is the child in health? And she answered, Wee are in health.

27 And when shee came to the man of God unto the mountaine, shee caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God sayd, Let her alone: for her soule is troubled within her, and the Lord hath hid it from me, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee sayd to Gehazi, Gird thy loynes, & take my staffe in thine hand, and go thy way: if thou meete any, salute him not: and if any salute thee, answer him not: and lay my staffe upon the face of the child.

30 And the mother of the child sayd, As the Lord liueth, and as thy soule liueth, I will not leave thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layd the staffe upon the face of the child, but he neither spake nor heard: wherefore hee returned to meete him, and told him, saying, The child is not waken.

32 And when came Elifha into the house, and beholds, the child was dead, and layd upon his bed.

33 Hee went in therefore, and shut the doore upon them twaine, and cried unto the Lord.

34 After hee went by, and lay upon the child, and put his mouth on his mouth, and his eyes upon his eyes, and his hands upon his handes, and stretched himself upon him, and the flesh of the child waxed warme.

35 And he went from him, and walked by and downe in the house, & went by and layd himself upon him: then the child wakened, and opened his eyes.

36 Then hee called Gehazi, and said, Call this Shunammite. So hee called her, which came in unto him. And hee layd unto her, Take thy sonne.

37 And hee came and fell at his feet, and bowed her selfe to the ground, and tooke up her sonne, and went out.

38 Afterward Elifha returned to Edrei, and a famine was in the land, and the children of the Prophets dwelt togeth. And hee said unto his servant, Get on y great pot, and seeke the portage for the children of the Prophets.

39 And one went out into the field, to gather heards, and found, as it were, a wild vine, and gathered thereof twelve gourdes his garment full, and came and shred them into the pot of portage: for they knew it not.

40 So they powred out for the men to eat: and when they had eate of the portage, they cried out, and said, O thou man of God, death is in the pot: and they could not eate thereof.

41 Then hee sayde, Bring meale. And hee cast it into the pot, and said, Potage out for the people, that they may eate: and there was more still in the pot.

42 And when came a man from Basilestha, and brought the man of God head of the first fruites, even twentie loaves of barley, and full eares of come in the bulke. And hee sayd, Give unto the people, that they may eate.

43 And his servant answered, How should I set this before an hundred men? Hee sayd againe, Give it unto the people, that they may eate: for thus saith the Lord, They shall eate, and there shall remaine.

44 So hee set it before them, and they did eate, and left over according to the word of the Lord.

## CHAP. V.

1 Naaman the Syrian is healed of his leprosy. 16 Elifha refuseth his gifts. 27 Gehazi is punished with leprosy, because hee took money, and raiment of Naaman.

Now was there one Naaman captain of the hoste of the king of Aram, a great man, and honourable in the sight of his king, because that by him the Lord had delivered the Syrians. Hee also was a mighty man, and valiant, but a leper.

2 And the Syrians had gone out by the river,



And he had taken a little maid of the land of Israel, and her sister Naaman's wife.

And shee layde unto her mistress, Wouldst thou my lord were with thee? For he that is in Samaria, he would loose thee from him of his leprosie.

And she went in, and told him her lord, saying, Thus and thus hath the maid that is of the land of Israel.

And the king of Aram saide, See thy way thither, and I will sende a letter unto the king of Israel. And hee departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten change of raiments.

And he brought the letter to the king of Israel to this effect, Nowe when this letter is come unto thee, understande, that I have sent thee Naaman my servant, that thou mayest heale him of his leprosie.

And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and give life, that hee doth sende to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see howe hee seeketh squarell against me.

But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent unto the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall knowe, that there is a Prophet in Israel.

Then Naaman came with his horses, and with his charers, and stood at the doore of the house of Elisha.

And Elisha sent a messenger unto him, saying, See, and wash thee in Jordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

But Naaman was wroth, and went away, and saide, Beholde, I thought with my selfe, hee will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

Are not Abanah and Pharpar, rivers of Damascus, better then all the waters of Israel? may I not wash mee in them, and bee cleansed? so he turned, and departed in displeasure.

But his servants came, and spake unto him, and said, Father, if the Prophet had commaunded thee a great thing, wouldest thou not have done it? how much rather then when hee saith to thee, Wash, and be cleane?

Then went hee downe and washed himselfe seven times in Jordan, according to the saying of the man of God, and his flesh came againe, like unto the flesh of a little child, and he was cleane.

And he returned againe to the man of God, he, & all the companie, and came and stood before him, and saide, Beholde, now I knowe that there is no God in all the world, but in Israel: nowe therefore, I pray thee, give a reward of thy servant.

But hee saide, As the Lord liveth, whom I stand, I will not receive it.

And hee would have constrained him to receive it, but he refused.

Whereupon, Naaman said, Behold there is no gift to be given to thy servant: two mules load of this earth: for thy servant will henceforth offer neither burnt sacrifice, nor offering unto any other god, save unto the Lord.

For when the Lord be mercifull unto thy servant, that when my master goeth into the house of Rimmon, to worship there, and I stand with him, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lord be mercifull unto thy servant in this point.

Unto whom hee sayd, See in peace, hee departed from him about halfe a dayes journey of ground.

And when the servant of Elisha the man of God saide, Beholde, my master hath shared this Aramite Naaman, receiving not those things at his hand that he brought: as the Lord liveth, I will runne after him, and take somewhat of him.

So Gehazi followed him, after Naaman. And when Naaman sawe him running after him, hee light down from the chariot to meet him, and said, Is all well?

And he answered, All is well: my master hath sent me, saying, Beholde, there be come to me, even now from mount Ephraim two young men of the children of the Prophets: give them, I pray thee, a talent of silver, and two change of garments.

And Naaman saide, Dea, take two talents: and hee compelled him, and bound two talents of silver in two bagges, with two change of garments, and gave them unto two of his servants, that they might beare them before him.

And when hee came to the towne, hee tooke them out of their bagges, and layde them in the house, and sent away the men: and they departed.

Then he went in, and stood before his master. And Elisha saide unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

But hee saide unto him, Is not mine heart with thee when the man turned againe from his chariot to meete thee? Is this a time to take money, and to receive garments, and olives, and vineyards, and sheepe, and oxen, and men servants, and maid servants?

The leprosie therefore of Naaman shall cleave unto thee, and to thy seede for ever. And hee went out from his presence a leper, white as snowe.

CHAP. VI.

Elisha maketh yrons for sinners about the water. He despiseth the king of Syria, and saith to the king of Israel, Who sending comes to take him, were kept fast in Samaria. Samaria is besieged and endureth extreme famine.

And the children of the Prophets layde unto Elisha, Beholde, here nowe is the place where wee dwell with thee, is too little for us.

So the Lord commaundeth that they that receive freely, should give also freely.

Hee feelth his conscience wounded in being present at idoles service, and therefore desireth God to forgive him, lest others by his example might fall to idolatrie: for as for his own part hee confesseth that he will never become any but the true God.

The Prophet did not approve his aile, but after the common manner of speech hee biddeth him farewell.

Declaring that by what honour and affection he bare to the Prophet his master.

On, fortress, or secret place.

Naamans servants. Was not I present with thee in spirit?

That is, money to buy possessions with; meaning, that it is desirable in the servants of God to have covetous mindes.

To be an example to all such, as by whose covetousnesse Gods word might be slandered.

a Or a piece of wood fit to build with.

b Or, the axe head. c God wrought this miraculously to confirm the authority of Elisha, to whom he had given such abundance of his spirit.

c Meaning, that he would lie in ambush and take the Israelites at unawares.

d The wicked conspire nothing so easily, but God can revile it to his servants, and cause their counsel to be disclosed.

e There is nothing so secret that thou canst go about, but he knoweth it, & discovereth it unto his King.

f Though it had bene nothing in mans judgement to have taken Elisha, yet the wicked ever doubt and thinke they are never able to prepare power enough, though it be but against one, or a few.

g For he was assured of Gods help, and that millions of Angels cased about the godly to deliver them.

h That he may behold howe thou hast prepared an arme to rescue vs.

i Meaning the Syrians his enemies which came downe thinking themselves sure of him.

k Thus he did being led by the Spirit of God, & nor because he sought his owne revengeance, but onely to set forth the elect of God.

2 Let vs now goe to Jordan, that we may take thence every man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Touchstake, I pray thee, to goe with thy servants: and he answered, I will goe.

4 So he went with them, and when they came to Jordan, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then he cryed, and said, Alas maister, it was but borrowed.

6 And the man of God said, Elisha fell it: And he shewed him the place. Then he cut downe a piece of wood, and cast in it: ther, and he cauled the yron to swimme.

7 Then he said, Take it up to thee. And he stretched out his hand, and tooke it.

8 Then the king of Aram warred against Israel, and tooke counsell with his servants, and said, In such and such a place shall we campe.

9 Therefore the man of God sent unto the king of Israel, saying, Beware thou ges not over to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God tolde him, and warned him of, & shued himselfe from thence, not once, nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his servants, and said unto them, What ye not yethe mee, which of vs bewailed our counsell to the king of Israel?

12 Then one of his servants said, None, my lord. O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, even the wordes that thou speakest in thy private chamber.

13 And he said, For, and elsythe where hee is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 So he sent thither horses and charers, and a mightie host: and they came by night, and compassed the cite.

15 And when the servant of the man of God arose early to goe out, behold, an host compassed the cite with horses and charers. Then his servant said unto him, Alas maister, how shall we doe?

16 And he answered, A feare not: for they that be with us, are more then they that be with them.

17 Then Elisha prayed and said, Lord, I beseech thee, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he looked, and beholde, the mountaine was full of horses, and charers of fire round about Elisha.

18 So they came downe to him: but Elisha prayed unto the Lord, and said, Strike this people. I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the cite: follow mee, and I will leave you to the man whom ye seek. But he led them to Samaria.

20 And when they were come to Sa-

maria, Elisha said, Lords, open their eyes that they may see. And the Lord opened their eyes, and they saw, and beholde, they were in the mids of Samaria.

21 And the king of Israel said unto Elisha, When he hath them, I pray father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sword, and with thy bowe: but set bread and water before them, that they may eat and drinke & goe to their matter.

23 And he made great preparation for them; and when they had eaten and drunken, he sent them away: and they went to their matter. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad King of Aram gathered all his hoste, and went up, and beleaged Samaria.

25 So there was a great famine in Samaria: for loe, they beleaged it, untill an assle head was at foure score pieces of silver, & the fourth part of a cab of dones downe at three pieces of silver.

26 And as the king of Israel was going upon the wall, there cryed a woman unto him, saying, helpe, my lord, O king.

27 And he said, Seeing the Lord doeth not succour thee, howe should I helpe thee, with the shame of with the winnipeke?

28 Alas the king said unto her, Elisha asleth thee: And he answered, This woman said unto me, Give thy sonne, that we may eate him to day; and we will eate my sonne to morrow.

29 So we sod my sonne, and did eate him: and I laide to her the day after, Give thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the wordes of the woman, he rent his clothes, & (as shee went upon the wall, the people looked, and beholde, he had sackcloth with upon his flesh).

31 And he said, God doe so to me & more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Nowe Elisha sate in his house, and the Elders sate with them) And the king sent a man before him: but before the messenger came to him, hee said to the Elders, See ye not howe this man here comes? he hath sent to take away mine head: take heed when the messenger cometh, and thus hee shall doe, & handle him roughly at the doore: he is not the sound of his maisters feete behind him.

33 Whilster yet talked with them, behold, the messenger came downe unto him, and said, Beholde, this evil commeth of the Lord: O spondler I attend on the Lord as long time.

# CHAP. VII.

Elisha propheseth plagues of swails and belly chagges to Samaria. 6 The Syrians forsake and have no man following them. 27 The price that would not believe the word of Elisha, is trodden to death.

THE

1 Then Elisha sayd, Behold ye the word of the Lord: thus saith the Lord, To morrow about this time a measure of fine flour shall be at a shekel, & two measures of barley at a shekel in the gate of Samaria.

2 Then a prince on whose hand the king leaned, answered the man of God, and sayd, Though the Lord would make widowers in the haven, could this thing come to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

3 Now there were foure leproous men at the entering in of the gate: and they sayd one to another, Let us be here until wee see.

4 If we say, we will enter into the citie, the famine is in the citie, and wee shall die there: and if we be here, we die also. Now therefore come, and let vs fall into the campe of the Aramites, if they save our lives, wee shall live: and if they kill vs, wee are but dead.

So they rose up in the twilight, to go to the campe of the Aramites: and when they were come to the utmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to beare a noy of charrets, and a noy of horses, and a noy of a great arme, so that they layd one to another, Behold, the king of Israel hath hired against us the king of the Assyrians, and the king of the Egyptians to come upon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, when the campe as it was, and a fled for their lives.

8 And when these lepers came to the utmost part of the campe, they entered into one tent, and tooke a vinegar, and carried the same: and gods, and garments, and went away: after they returned, and entered into another tent, and carried thence also, and went and hid it.

9 Then sayd one to another, One do not well: this day is a day of good tidings, and we hold our peace. If we say, still say light, some mischief will come upon vs. For the Lord is here: let vs now tell the king, his household.

10 So they came, and called unto the porters of the citie, and told them, saying, Allee came to the campe of the Aramites, and loe, there was no man there: neither worpe of man, but horses tyed, and asses tyed: and the tents as they were.

11 And the porters cryed and declared to the king his house within.

12 Then the king arose in the night, and sayde unto his servants, I will shew you now, what the Aramites have done unto vs. They know that we are afflicted, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, wee shall catch them alive, and get into the citie.

13 And one of his servants answered, and sayd, Let men sake now flue of the houses that remaine and are left in the citie: behold,

they are even as all the multitude of Israel: they are left therein: behold, I say, they are as the multitude of the Jewelliers that are consumed, and we will send to see.

14 So they took two charets of horses, and the king sent after the hoste of the Aramites, saying, Go and see.

15 And they went after them into Jordan, and loe, all the way was full of clothes and bests, which the Aramites had cast from them in their halle: and the messengers returned, and told the king.

16 Then the people went out and spoyle the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel, according to the word of the Lord.

17 And the king gave the Prince (on whose hand he leaned) the charge of the gate, and the people trode upon him in the gate, and he died, as the man of God had sayde, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, to morrow about this time in the gate of Samaria.

19 But the Prince had answered the man of God, and sayd, Though the Lord would make widowers in the haven, could it come to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

20 And so it came unto him: for the people trode upon him in the gate, and he died.

#### CHAP. viij.

1 Elisha prophesieth unto the Shunammite the death of seven years. 23 He prophesieth to Hazael that he should be king of Syria. 25 He reigneth after Ben-hadad. 26 Jehoram reigneth over Judah. 30 Elisha falleth from Iudah. 35 A Hazael succeedeth Iehoram.

1 **T**HEN spake Elisha unto the woman, whose sonne he had restored to life, saying, As I and goe, thou and thine house, and sojourne where thou canst sojourne: for the Lord hath called for a famine, and it cometh also upon the land seven yeeres.

2 And the woman arose, and did after the saying of the man of God, and went forth her and her household, and sojourned in the land of the Philistines seven yeeres.

3 And at the seven yeeres end the woman returned out of the land of the Philistines, and went out to call upon the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And as he told the king, how hee had restored one dead to life, behold, the woman whose sonne hee had rayed to life, called upon the king for her house and for her land. Then Gehazi sayd, O my lord, O king, this is the woman, and this is her sonne, whose sonne Elisha restored to life.

1 There are no more left, but they, or the rest are consumed with the famine, as the rest of the people.

10 Some horses of the charret, which were accustomed to draw in the charret.

k Which hee spake by the mouth of Elisha veries.

l As the people praised out of the gate to run to the Syrians, when they had heard was near, and great spoyle left.

Chap. 4. 37.

a Where thou canst finde a commodious place to dwell, whereas is plenty,

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderful providence appeareth in this, that he caused the king to be desirous to heare of him, whom before hee contemned, and also hereby prepared an entrance to the poore widows case.

d The king caused that to be justly restored which was wrongfully holden from her.

e Of all the chiefest and precious things of the country.

f Meaning that he should recover off this disease but he knew that this messenger Hazeal should slay him to obtaine the kingdom.

g That I should be without all humilitie and pitee.

h Under pretence to refresh or ease him, he striked him with this cloth.

i Chron. 21. 4.

j Reade Chap. 1. 17.

k Hewas confirmed in his kingdom after his fathers death.

l The holy Ghost sheweth hereby what danger it is to joyne with infidels.

m 2. Sam. 7. 13.

n Which had bin subject from Davids time vntill this time of Iehoram.

6 And when the king asked the woman, the talbe him: is the king appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her lande since the day shee left the lande, even vntill this time.

7 ¶ Then Elisha came to Damascus: Ben-hadad the king of Aram was sicke, and one tolde him, saying, The man of God is come hither.

8 And the king sayd vnto Hazeal, Take a present in thine hand, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this disease?

9 ¶ So Hazeal went to meete him, and tooke the present in his hande, and of every good thing of Damascus, euen the burden of sacket camels, and came and stood before him, and sayde, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha sayd to him, Goe, and say vnto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely die.

11 And he looked vpon him stedfastly til Hazeal was ashamed, and the man of God wept.

12 And Hazeal sayde, Why weepeth my lord? And he answered, Because I knowe the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou let ouer, and their strong men shalt thou slay with the sword, and thou shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazeal sayde, What? is thy servant a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed me, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, and came to his master, who layde to him, What sayde Elisha to thee? And he answered, He tolde me that thou shouldst recover.

15 And on the morrow he tooke a cloth, and dypt it in water, and spread it on his face, and he died: and Hazeal reigned in his stead.

16 ¶ Now in the fifth yere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, Iehoram the sonne of Iehoshaphat king of Iudah began to reigne.

17 He was two and thirtie yere old, when he began to reigne: and he reigned eight yere in Ierusalem.

18 And he walked in the wayes of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 But the Lord would not destroy Iudah for Dauds his seruants sake, as he had promised him to giue him a light, and to his children for euer.

20 ¶ In those dayes Zimri rebelled vnder the hand of Iudah, and made a king ouer themselues.

21 Therefore Ioram went to Zair, and all his chariots with him, and hee arose by

night, and smote the Chonitres which were about him with the Captaines of the chariots, and the people fled into their tents.

22 So Zimri rebelled from vnder the hand of Iudah vnto this day: And Zimri rebelled at that same time.

23 Concerning the rest of the actes of Ioram, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram kept with his fathers, and was buried with his fathers in the citie of Daud. And Abaziah his sonne reigned in his stead.

25 ¶ In the twelfth yere of Ioram the sonne of Ahab king of Israel did Abaziah the sonne of Iehoram king of Iudah begin to reigne.

26 ¶ Two and twentie yere olde was Abaziah when hee began to reigne, and hee reigned one yere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for hee was the sonne in law of the house of Ahab.

28 And hee went with Ioram the sonne of Ahab to war against Hazeal king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to bee healed in Ierusalem of the wounds which the Aramites had giuen him at Ramoth, when hee fought against Hazeal king of Aram: and Abaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Ierusalem, because hee was sicke.

#### C H A P. IX.

1. Iohn a made king of Israel, 2. And Elisha tolde him the King thereof, 3. And Abaziah the wife called Athaliah the King of Iudah, 4. And conspired to rebel to be calld downe out of a window, and the dogges did eate her.

¶ When Elisha the Prophet called one of the children of the Prophets, and said vnto him, ¶ Bind the loynes, and take this borie of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where a Iehu the sonne of Iehoshaphat, the sonne of Shunith, and goe and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the borie of oyle, and poure it on his head, and say, Thus saith the Lord, I haue anointed thee for king ouer Israel: then open the doore, and flee without any tarrying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when hee came in, behold, the captaines of the armie were sitting. And hee said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And hee arose, and went into the house, and hee poured the oyle on his head, and sayde vnto him, Thus sayeth the Lord God of Israel, I haue anointed thee for



for king over the people of the Land, even as I will.

And thou shalt smite the house of Ahab thy master: that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, of the hand of Jezabel.

For the words of the Lord which he spake unto Ioram, saying, I will cut off from Ahab, how that maketh water against the wall, as well him that is shut up, as him that is left in Ahab.

And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahiab.

And the dogs shall eat Jezabel in the field of Israel, and there shall be none to bury her. And he opened the door, and fled.

And when Jehu came out to the servants of his lord, and one said unto him, Is all well? wherefore came this? maddest thou to thee: and he said, unto them, Ye know the man, and what his tale was.

And they said, It is false, tell us it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee for king over Israel.

Then they made haste, and took every man his garment, and put it under him on the toppe of the staires, and blew the trumpet, saying, Jehu is King.

So Jehu the sonne of Jehoshaphat the sonne of Hanani conspired against Ioram, (howe Ioram kept Ramoth Gilead, he and all Israel, because of Hazael King of Aram.

And King Ioram returned to be healed in Israel of the wounds, which the Aramites had given him, when he fought with Hazael king of Aram: and Jehu sayd, If he see your minde, let no man depart and escape out of the citie, to goe and tell in Israel.

So Jehu gate by into a charret, and went to Israel: for Ioram lay there, and Hazael king of Judah was come downe to the Ioram.

And the watchman that stood in the route in Israel, spied the company of Jehu as he came, and sayd, I see a company. And Jehoram sayd, Take a horseman, and send to mee them, that he may say, Is it peace?

So there went one on horsebacke to meete him, and sayd, Thus saith the King, Is it peace? And Jehu sayd, What hast thou to doe with peace? I turne behinde me. And the watchman tolde, saying, The messenger came to them, but he cometh not againe.

Then hee sent out an other on horsebacke, which came to them, and sayd, Thus saith the king, Is it peace? And Jehu answered, What hast thou to doe with peace? turne behinde me.

And the watchman tolde, saying, He came to them also, but cometh not againe, and the marching is like the marching of Jehu the sonne of Hanani: for he marcheth suddenly.

21 ¶ Then Jehoram said, Make ready: and his chariot was made ready. And Jehoram king of Israel, and Ahaziah king of Judah went out either of them in his chariot against Jehu, and met him in the field of Naboth the Jezreelite.

22 And when Jehoram sawe Jehu, hee sayd, Is it peace, Jehu? and he answered, What's peace, whiles the whoeredownes of thy mother Iezabel, and her witchcraftes are yet in great number?

23 Then Jehoram turned his hand, and fled, and sayd to Ahaziah, O Ahaziah, there is treachery.

24 But Jehuooke a bowe in his hand, and smote Jehoram betwene the shoulders, that the arrowe went thorow his heart: and he fell downe in his charret.

25 Then said Iehu to Bidkar a captaine, Take and call him in some place of the field of Naboth the Jezreelite: for I remember that when I and thou rode together after Ahab his father, the Lord I laid this burden upon him.

26 Surely I have seene yesterday the blood of Naboth, & the blood of his sonnes, sayd the Lord, and I will render it thee in this field, sayth the Lord: now therefore take and call him in the field, according to the word of the Lord.

27 But when Ahaziah the king of Judah sawe this, hee fled by the way of the garden house: and Jehu purshed after him, and sayd, Smite him also in the charret: and they smote him (as hee going by to Gur, which is by Ibleam. And hee fled to Megiddo, and there died.

28 And his servants caried him in a charret to Jerusalem, & buried him in his sepulchre with his fathers in the citie of David.

29 ¶ And in the eleventh yeere of Ioram the sonne of Ahab, began Ahaziah to reigne over Judah.

30 And when Jehu was come to Israel, Iezabel heard of it, and painted her face, and tyed her head, and looked out at a window.

31 And when Jehu entred at the gate, she sayd, Had I sunne peace, which shewe his master?

32 And hee left by his eyes to the window, and sayd, What is on my side, who? Then two or three of her Eunuches looked unto him.

33 And he sayd, Cast her down: and they cast her down, and he sprinkled of her blood upon the wall, and upon the houses, and hee trode her under foote.

34 And when he was come in, hee did eat and drinke, and said, Alas! now poudest thou woman and burie her: for she is a kings daughter.

35 And they went to burie her, but they found no more of her then the skull, and the seere, and the palmes of her hands.

36 Catherfor they came againe and told

g Meaning, that forasmuch as God is their enemy, because of their finnes, that he will euer stirre vp some to revenge his cause.

Or, spake this prophesie against him.

1. King 21.29.

h By this place it is evident, that Iezabel caused both Naboth and his sonnes to be put to death, that Ahab might enjoy his vineyard more quietly: for els his children might have claimed possiession.

After that he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

k That is, eleven whole yeeres: for chap. 8.25. before, when he sayd that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

l Being of an haucie and cruel nature, shee would fill recine her princely state and dignitie.

m As though she would say, Can any traitour or any that riseth ag. inst his superior, have good success? resde 1. King. 16. 10.

Or, his servants.

n This hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants. o To wit, of the king of Iddon, 1. Kings 16.31.

16hr. by the hand of.  
1. King. 1. 23.  
p Thus Gods iudgements appeare even in this world against them that suppress his word and persecute his seruants,

him. And hee sayd, This is the worde of the Lord, which hee saide by his seruant Eliab the Gileadite, saying, In the field of Israel shall the dogges eat the flesh of Jezabel.  
37 And the carkeis of Jezabel shall be as dung vpon the ground in the field of Israel, so that none shall say, This is Jezabel.

CHAP. X.

6 Iehu causeth the twenty sonnes of Ahab to be slaine, 14. and after that fourteen and two of Ahaziah brethren. 25 He killed also all the Priests of Baal. 35 After his death his sonne reigne in his stead.

Ahab had now sentie sonnes in Samaria. And Iehu wrote letters, & sent to Samaria vnto the rulers of Israel, and to the Elders, and to the bingers vp of Ahab's children, to this effect,

2 Nowe when this letter cometh to you, (for yee haue with you your masters sonnes, yee haue with you both charrets and horses, and a defended citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and let him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and sayd, Behold, two kinges could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahab's house, and hee that ruled the citie, and the Elders, and the bingers vp of the childien sent to Iehu, saying, Allee are thy seruants, and will doe all that thou shalt bid vs: wee will make no thing: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, & take the heads of the men that are your masters sonnes, and come to mee to Israel by to morrow this time. (Nowe the Kings sonnes, euen sentie persons, were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the king sonnes, and slew the sentie persons, and laid their heads in baskets, and sent them vnto him to Israel.

8 ¶ Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he sayd, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, hee went out, and stood and sayd to all the people, See ye righteous: behold, I combred against my maker, and slewe him: but who slewe all these?

10 Know now that there shall fall vnto the earth nothing of the word of the Lorde, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee saide: by his seruant Eliab.

11 So Iehu slew all that remained of the house of Ahab in Israel, and all that were great with him, and his familiars, and his priests, so that hee let none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepherds dwelt.

13 He met with the shepherds of Ahab's king of Iudah, and sayd, Allee are ye: And they answered, Allee are the shepherds of Ahab's, and got downe to salute the children of the king, and the children of the sheperds.

14 And he sayd, Take them allee. And they tooke them allee, and slew them at the well beside the house where the sheps are house, euen two and fourtie men, and he left not one of them.

15 ¶ And when hee was departed thence hee met with Jehonadab the sonne of Rechab coming to meete him, and hee blessed him, and sayd to him, Is thine heart vpright, as mine heart is toward thine? And Jehonadab answered, Yea, doubtlesse, then giue mee thine hand. And when hee had giuen him his hand, hee took him vp to him into the charret.

16 And he sayd, Come with me, and see the place that I haue for the Lord: so they made him ride in his charret.

17 And when hee came to Samaria, hee slewe all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the word of the Lord, which he spake to Eliab.

18 Then Iehu assembled all the people, and sayd vnto them, Ahab serued Baal a litle, but Iehu shall serue him much more.

19 Nowe therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: who soeuer is lacking, hee shall not liue. But Iehu did it by a subtilty to destroy the seruants of Baal.

20 And Iehu sayde, Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee sayd vnto them that had the charge of the vestry, Bring forth vestments for all the seruants of Baal. And they brought them out in their clothes.

23 And when Iehu went, and Jehonadab the sonne of Rechab into the house of Baal, hee sayd vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fortye men without, and sayd, If any of the men whom I haue brought into your hands, escape, if his soule shall bee for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the gardes, and to the captaines, See in, slay them, let not a man come out: And they smote them with the edge of the sword. And the gardes,

a The Scripture vseth to cal them sonnes, which are either children, or nephewes,

b Hee wrote this to prouoe them whether they would take his part or no,

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iustly condemne for the kings death, seeing ye haue done the like to his predecessor: for the Lord commanded me, and mooued you to execute this his iudgement, Iehu by the hand of.

1. King. 31. 29.  
e Meaning, which were the ido'atours priests.



# Prouision forrepairing of the Temple. II. Kings. Jehoshaphat.

19 When hee took the captaines of hundreds, & the other captaines, and the gards, and all the people of the lande: and they brought the king from the house of the Lord, and came by the way of the gate of the gard to the kings house: and hee late him downe on the throne of the kings.

20 And all the people of the lande reioyced, and the cite was in quiet: for they had slaine Athaliah with the sword belide the kings house.

21 Seuen yeere olde was Jehoshaphat when he began to reigne.

## CHAP. XII.

6 Jehoshaphat maketh prouision for the repairing of the Temple. 16 He slayeth the king of Syria by a present from cunning against Ierusalem. 26 He is killed by two of his seruants.

1 In the seventh yeere of Iehu, Jehoshaphat began to reigne and reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Jehoshaphat did that which was good in the sight of the Lord all his time: for Jehoiada the Priest taught him.

3 But the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 And Jehoshaphat saide to the Priests, All the filur of dedicate things that bee brought to the house of the Lord, that is, the money of them that are under the count, the money that every man is let at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, every man of his acquaintance: and they shall repaire the broken places of the house, where-fore any decay is found.

6 For in the thre and twentieth yeere of king Jehoshaphat the Priests had not mended that which was decayed in the temple.

7 Then king Jehoshaphat called for Jehoiada the Priest, and the other Priests, & said vnto them, Why repaire ye not the ruines of the Temple? shewe therefore receive no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

8 So the Priests consented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Jehoiada the Priest tooke a chest, and boyled an hole in the lid of it, & set it belide the altar, on the right side, as euery man cometh into the temple of the Lord. And the Priests that kept the doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the Kings secretarie came vp, and the hie Priest, and put it vp after that they had told the money that was found in the house of the Lord.

11 And they gaue the money made ready into the hands of them, that undertooke the worke, and that had the ouersight of the house of the Lord: and they payed it out to the carpenters, and builders that wrought vpon the house of the Lord,

12 And to the masons and hewers of

stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was not made in the house of the Lord bowles of silver, instruments of musike, basins, cymbels, nor vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.

14 But they gaue it to the workmen, which repaired therewith the house of the Lord.

15 Howouer, they reckoned not with the men, into whose hands they deliuered the money to bee bestowed on workmen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sin offerings was not brought into the house of the Lord: for it was the Priests.

17 Then came by Hazael king of Aram, and fought against Samaria and took it: and Hazael let his face to goe vp to Ierusalem.

18 And Jehoshaphat king of Iudah tooke all the hallowed things that Jehoshaphat, and Jehoram, & Ahaziah his fathers kings of Iudah had dedicated, and that he himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and hee departed from Ierusalem.

19 Concerning the rest of the actes of Ioshaphat, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And his seruants arose & wrought treason, and slew Ioshaphat in the house of Millo, when hee came downe to Gilgal.

21 Then Jotham the sonne of Achaziah, and Jehozabab the sonne of Shomer his seruants smote him, and hee died: and they buried him with his fathers in the cite of Dauid. And Amaziah his sonne reigned in his stead.

## CHAP. XIII.

3 Jehoshaphat the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioshaphat his sonne reigneth in his stead. 20 Elshapha doeth. 24 Hazael dieth.

1 In the thre and twentieth yeere of Ioshaphat the sonne of Achaziah king of Iudah, Jehoshaphat the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seentene yeere.

2 And hee did euill in the sight of the Lord, and followed the finnes of Jeroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael, king of Aram, and into the hand of Benhadad the sonne of Hazael all his dayes.

4 And Jehoshaphat besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the child

e Which by her crueltye and persecution had vexed the whole land before.

2 Chron. 24. 1.

a So long as rulers giue care to the true ministers of God, they prosper.

b So hard a thing it is for them that are in authority, to be brought to the perfect obedience of God.

c That is, the money of redemption, Exod. 30. 12. also the money which the Priest valued the

d For the Temple which was build an hundredth fiftie and five yeeres before, had many things decayed in it, both by negligence of the kings his predecessors, and also by wickedness of the idolaters.

e He taketh fro them the ordering of the money because of their negligence.

f That is, on the Southside.

g Or, vessel.

h For the king had appointed other which were meet for that purpose, Chap. 22. 5.

1. For hee had charged the king, that he should not make in the house of the Lord bowles of silver, instruments of musike, basins, cymbels, nor vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord. 2. For hee saw the trouble of Israel, wherewith the king of Aram troubled them. 3. And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the child



Children of Israel dwell in their tents as a bestialime.

6 Nevertheless they departed not from the finnes of the house of Jeroboam which made Israel sinne, but walked in them: even the grove also remained still in Samaria.

7 For he had left of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Jehoahaz, and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his sonne reigned in his stead.

10 ¶ In the seven and thirtieth yeere of Joash king of Judah began Jehoash the sonne of Jehoahaz to enigne our Israel in Samaria, and reigned thirtene yeere.

11 And did euill in the sight of the Lord: for he departed not from all the finnes of Jeroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Joash, and all that he did, his valiant deedes, and how he fought against Amaziah king of Judah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam late upon his seat: and Joash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickness wherof he died, Joash the king of Israel came home vnto him, and wept vpon his face, and sayde, O my father, my father, the charer of Israel, and the hostemur of the same.

15 Then Elisha sayd vnto him, Take a bow and arrowes. And heooke vnto him bow and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bowe. And hee put his hand vpon it. And Elisha put his hands vpon the kings hands.

17 And sayd, Open the window Eastward. And when hee had opened it, Elisha sayd, Shoot. And he shot. And he sayd, Behold the arrowe of the Lordes deliuerance, and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again hee sayd, Take the arrowes. And heeooke them. And hee sayd vnto the king of Israel, Smite the ground. And he smote thyle, and ceased.

19 Then the man of God was angry with him, and sayd, Thou shouldest haue smitten five or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where nowe thou shalt smite Aram but thyle.

20 ¶ So Elisha dyed, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they sawe the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was come, and touched the bones of Elisha, hee remoued and stood vpon his feet.

22 ¶ But Hazael king of Aram vered Israel all the dayes of Jehoahaz.

23 Therefore the Lord had mercie on the, and pitied them, and had respect vnto them because of his couenant with Abraham, Isaac, and Iacob, & would not destroy them, neither cast he them from him as yet.

24 So Hazael the king of Aram had and Ben-hadad his sonne reigned in his stead.

25 Therefore Jehoash the sonne of Jehoahaz returned, andooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Jehoahaz his father: for three times did Joash beate him, and destroyed the cities vnto Israel.

### CHAP. XLIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 And after smareth Edom. 15 Joash dieth, and Jeroboam his sonne succedeth him. 29 And after him reigneth Zachariah.

The second yeere of Joash sonne of Jehoahaz king of Israel reigned. Amaziah the sonne of Joash king of Iudah.

2 Hee was five and twentie yeere olde when he began to reigne, and reigned nine and twenty yeere in Ierusalem, and his mothers name was Jehoabab of Ierusalem.

3 And hee did righte in the sight of the Lord, yet not like Dauid his father, but did according to all that Joash his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burnt incense in the hie places.

5 ¶ And when the kingdom was confirmed in his hand, hee slew his seruants which had killed the king his father.

6 But the children of those that did slay him, he slew not, according vnto that that is written in the booke of the Lawe of Moses wherein the Lord commanded, saying, The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but every man shall bee put to death for his owne linne.

7 Hee slew also of Edom in the halley of salt ten thousand, andooke the cite of Beela by warre, and called the name thereof Jothkeel vnto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the sonne of Jehoahaz, sonne of Jehoahaz king of Israel, saying, Come, I let vs see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy

ries. e By this parable Jehoash compared himselfe to a cedar tree because of his great kingdom: ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoiach his souldiers that spoyle d the cities of Iudah.

daughter

Ezech. 48. 14.  
1 By this miracle God confirmed the authority of Elisha, whose doctrine in his life they contemned, that at this sight they might returne & embrace the same doctrine. That is, vntill their finnes were come to a full measure, & there was no more hope of amendment.

z. Chron. 27. 1.  
a In the beginning of his reigne hee seemed to haue an outward shewe of godliness, but afterward he became an idolater, and worshipped the idoles of the Idumeans.  
Chap. 12. 10.  
b Because they neither confessed nor were partakers with their fathers in that acte.

Deut. 24. 16.  
c 18. 20.  
c For the Idumeans, whom Dauid had brought to subjection, did rebel in the time of Iehoiach sonne of Iehoshaphat.  
1 Cor. 10. 1.  
d Let vs fight hand to hand and trie it by battell, and not destroy one anothers tries.

f Bagge of thy  
victory, so that  
thou carryst at  
home and annoy  
me not.

daughter to my sonne to wife: and the wife  
beast that was in Lebanon, went and trode  
downe the thistle.

10 Because thou hast smitten Eom, thine  
heart hath made thee proud: a bagge of  
glory, and tarry at home: why dost thou  
goe to thine host, that thou shouldst fall,  
and Judah with thee?

11 But Amaziah would not heare: there-  
fore Jehoash king of Israel went up: and  
he and Amaziah king of Judah saw one an-  
other in the face at Beth-shechem which is  
in Judah.

12 And Judah was put to the worse be-  
fore Israel, and they fled every man to their  
tents.

For, brought him.

13 But Jehoash king of Israel took Amaziah king of Judah, the sonne of Jeho-  
nah the sonne of Ahaziah, at Beth-shechem,  
and came to Jerusalem, and brake downe  
the wall of Jerusalem, from the gate of Ge-  
phaiim to the corner gate, four hundredeth  
cubites.

14 And he took all the gold & silver, and  
all the vessels that were found in the house of  
the Lord, and in the treasures of the Kings  
house, and the children that were in a ho-  
tage, and returned to Samaria.

g That is, which  
the Israelites had  
given to them of  
Judah for an as-  
surance of peace.

15 Concerning the rest of the acts of Je-  
hoash which he did, and his valiant deedes,  
and how hee fought with Amaziah king of  
Judah, are they not written in the booke of  
the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers,  
and was buried at Samaria among the kings  
of Israel: and Ieroboam his sonne  
reigned in his stead.

17 And Amaziah the sonne of Joash  
king of Judah, lived after the death of Je-  
hoash sonne of Jehoahaz king of Israel six-  
teene yeere.

18 Concerning the rest of the actes of A-  
maziah, are they not written in the booke of  
the Chronicles of the kings of Judah?

a. Chron. 25. 27.  
h Which cite  
Roboam's will  
to Judah for a  
fortresse, 2.  
Chron. 11. 9.  
i Which is also  
called Vzziah.  
2. Chron. 26. 1.  
k Which is also  
called Elamion  
or Eloth.

19 But they wrought treason against  
him in Jerusalem, and he fled to Lachish,  
but they sent after him to Lachish, and slew  
him there.

20 And they brought him on horse, and  
hee was buried at Jerusalem with his fa-  
thers in the citie of David.

21 Then all the people of Judah took  
Azariah which was sixteen yeere olde, and  
made him king for his father Amaziah.

22 He built a cloath, and restored it to Ju-  
dah, after that y king slept with his fathers.

23 In the sixteen yeere of Amaziah  
the sonne of Joash king of Judah, was Je-  
roboam the sonne of Joash made king over  
Israel in Samaria, and reigned one and forty  
yeere.

24 And hee did enill in the sight of the  
Lord: for he departed not from all the finnes  
of Ieroboam the sonne of Nebat, which  
made Israel to sinne.

25 Hee restored the coast of Israel, from  
the entering of Hamath, unto the Sea of the  
wildernesse, according to the worde of the  
Lord God of Israel, which he spake by his  
servant Iohah the sonne of Amittai the Pro-  
phet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter  
affliction of Israel, so that there was none  
that was up, nor any left, neither yet any that  
could helpe Israel.

27 Yet the Lord had not decreed to put  
out the name of Israel from under the hea-  
ven: therefore hee preferred them by the hand  
of Ieroboam the sonne of Joash.

28 Concerning the rest of the acts of Je-  
roboam, and all that hee did, and his valiant  
deedes, and how hee fought, and how hee re-  
stored Damascus and Hamath to Judah  
in Israel, are they not written in the booke  
of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers,  
even with the kings of Israel, and Zacha-  
riah his sonne reigned in his stead.

## CHAP. XV.

1 Azariah the king of Judah became lame a leper.  
2 Of Iotham, 20 Shallum, 14 Menahem, 23 Pe-  
kahiah, 30 Zzziah, 32 Iotham, 38 And Ahaz.

3 In the 2. tenth and twentieth yeere of Je-  
roboam king of Israel, began Azariah sonne  
of Amaziah king of Judah to reigne.

4 Sixteene yeere olde was hee when he  
was made king, and he reigned two and six-  
tie yeeres in Jerusalem: and his mothers  
name was Jehoahab of Jerusalem.

5 And hee did uprightly in the sight of  
the Lord, according to all that his father Je-  
roboam did.

6 But the high places were not put away:  
for the people yet offered, and burned incense  
in the high places.

7 And the Lord smote the king: and he  
was a leper unto the day of his death, and  
dwelt in an house apart, and Jotham the  
kings sonne governed the house, and iudged  
the people of the land.

8 Concerning the rest of the actes of A-  
zariah, and all that hee did, are they not writ-  
ten in the booke of the Chronicles of the  
kings of Judah?

9 So Azariah slept with his fathers,  
and they buried him with his fathers in the  
citie of David, and Jotham his sonne reig-  
ned in his stead.

10 In the eight and thirtieth yeere of  
Azariah king of Judah, did Zachariah the  
sonne of Ieroboam reigne over Israel in  
Samaria six & moneths.

11 And did enill in the sight of the Lord,  
as did his fathers: for he departed not from  
the finnes of Ieroboam the sonne of Nebat,  
which made Israel to sinne.

12 And Shallum the sonne of Iadeth  
conspired against him, and smote him in the  
sight of the people, and killed him, and  
reigned in his stead.

13 Concerning the rest of the actes of Za-  
chariah, behold, they are written in the book  
of the Chronicles of the king of Israel.

14 This was the word of the Lord,  
which hee spake unto Jehu, saying, Thy  
sonnes shall sit on the throne of Israel unto  
the fourth generation after thee. And it came  
so to passe.

15 Shallum the sonne of Iadeth be-  
gan to reigne in the nine and thirtieth yeere  
of Oziah king of Judah: and hee reigned

l Because this  
idolatrie was so  
vile and almost  
incredible that  
men should for-  
sake the living  
God to worship  
calues, the worke  
of mans hands,  
therefore the  
Scripture doeth  
oft times repeate  
it in the reproch  
of all idolaters,  
1 Ebr. by the  
hand of.

Rehobah a month in Samaria.

14 For Menahem the son of Gadi went by from Tirzah, and came to Samaria, and smote Rehobah the sonne of Iahash in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Rehobah, and the treason which he wrought before, they are written in the booke of the Chronicles of the Kings of Israel.

16 When Menahem destroyed Tiphath, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it; and ript by all their women with child.

17 The nine & thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne over Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sin of Jeroboam the sonne of Nebat, which made Israel to sinne.

19 When Pul the king of Asshur came against the land, and Menahem came Pul a thousand talents of silver, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menahem erected the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels of silver a peece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne over Israel in Samaria, and reigned two yeeres.

24 And hee did euill in the sight of the Lord: for hee departed not from the finnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace, with Argob and Arieah, and with him fiftie men of the Gileadites; so hee killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 In the two and fiftieth yeere of Azariah king of Iudah, began Pekah the sonne of Remaliah to reigne over Israel in Samaria, and reigned twenty yeeres.

28 And hee did euill in the sight of the Lord: for hee departed not from the finnes of Jeroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Asshur, and took Iion, and Abel, Berch-maachab, and Iamoth, and Kebeh, and Hazor, and Gilead, and Galiliah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the son of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, & slew him, and reigned in his stead in the twentieth yere of Iotham the sonne of Azziah.

31 Concerning the rest of the actes of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 In the second yere of Pekah the son of Remaliah king of Israel began Iotham sonne of Azziah king of Iudah to reigne.

33 Five and twentie yeere olde was hee, when he began to reigne, and he reigned fixeene yeeres in Ierusalem, and his mothers name was Jerubah the daughter of Zadoh.

34 And hee did uprightly in the sight of the Lord: hee did according to all that his father Azziah had done.

35 But the high places were not put away: for the people yet offered and burnt incense in the high places: hee built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In those dayes the Lord beganne to send against Iudah Rezin the king of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of David his father, and Abaz his sonne reigned in his stead.

CHAP. XVII.

1 Abaz king of Iudah consecrated his sonne in fire. 2 Ierusalem is besieged. 3 Damascus is taken and Aram slain. 4 Salsarim. 5 The death of Abaz. 6 Hershiah succedeth him.

The fourteenth yere of Pekah the sonne of Remaliah, Abaz the sonne of Iotham king of Iudah began to reigne.

2 Twenty yeere olde was Abaz, when he began to reigne, and hee reigned fixeene yeere in Ierusalem, and did not uprightly in the sight of the Lord his God, like David his father.

3 But walked in the way of the kings of Israel, yea, and made his sonne to goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also hee offered and burnt incense in the high places, and on the hills, and vnder every greene tree.

5 Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came up to Ierusalem to fight: and they besieged Abaz, but could not overcome him.

6 At the same time Rezin king of Aram restored Elath to Aram, and dyone the Jewes from Elath, so the Aramites came to Elath, and dwelt there unto this day.

7 Then Abaz sent messengers to Tiglath Pileser King of Asshur, saying, I am thy seruauit and thy sonne: come up, and deliuer mee out of the hand of the

for his promise sake made to David. d Which citie Azariah had taken from the Aramites, and fortified it. Chap. 14. 22. e Contrary to the admonition of the Prophet, Isa. 7. 14.

king

1 Chron. 27. 1. Or, Azziah.

1 He sheweth that his vprightnes was not such, but that hee had many and great faults.

m After death of Iotham, n Which flew of Iudah in one day sixscore thousand fighting men, 1 Chron. 28. 6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Rezin, and of him, wicked Manasseh, saue that God in the end, shewed him mercie. Thus we see, how yncertaine is the disposition of men, saue by b. There is, offered him to Molech, or made him to passe betweene two fires, as the manner of the Gentiles was, Leuit. 18. 21. dent. 18. 10.

c For the Lord preferred the citie and his people

f Thus he spared  
not to spoyle the  
Temple of God  
to haue succour  
of men, & would  
not once lift his  
heart toward  
God, no yet desire  
his helpe, nor yet  
heare his Pro-  
phets counsell.  
g We see that  
there is no prince  
so wicked, but he  
shall finde flatter-  
ers and false mi-  
nisters to serue  
his turne.  
h Biddes offerings  
for peace, or pro-  
pheticke, or of  
charke giving, as  
Leuie. 3. 1. or else  
meaning the mor-  
ning and euen-  
ing offering.  
Ibid. 29. 38.  
Ibid. 28. 3. and  
thus he contin-  
ued the meane  
and the altar,  
which God had  
commanded by  
Salomon to serue  
God after his  
owne fantasie.  
l That is, at the  
right hand, as  
men went into  
the Temple.  
k Here he esta-  
blisheth by com-  
mandement his  
owne wicked  
proceedings, and  
doeth abolshe the  
commandement  
and ordinance of  
God.  
l Or, sent, where-  
in they lay on the  
Sabbath, which  
had serued their  
weekes in the  
Temple, and so  
departed home.  
m Either to flate-  
re the king of  
Assyria when he  
should thus see  
him change the  
ordinance of  
God, or els that  
the temple might  
be a refuge for him,  
if the king should  
suddenly assault  
his house.

king of Assur, went out of the hand of the king of Israel which rose up against me.

8 And Ahaz cooke the silver and the gold that was found in the house of the Lord, and in the treasures of the kings house, and sent a present unto the king of Assur.

9 And the king of Assur contented him: and the king of Assur went up against Damascus, and when hee had taken it, hee casted the people away to Kir, and slew Rezin.

10 And king Ahaz went unto Damascus to meet Tiglath Pileser king of Assur: and when king Ahaz saw the altar that was at Damascus, he sent to Uriah the Priest the pattern of the altar, and the fashion of it, and all the workmanship thereof.

11 And Uriah the Priest made an altar in all points like to that which king Ahaz had sent from Damascus: so did Uriah the Priest against King Ahaz came from Damascus.

12 So when the King was come from Damascus, the king saw the altar: and the King drew nether to the altar, and offered thereon.

13 And hee burnt his burnt offering, and his meate offering, and pouzed his drinke offering, and sprinkled the blood of his peace offering besides the altar.

14 And so it is by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the North side of the altar.

15 And King Ahaz commanded Uriah the Priest, and said, Upon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and pouze thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brasen altar shall be for me to inquire of God.

16 And Uriah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oven that were under it and put it upon a pavement of stones.

18 And the base for the Sabbath (that they had made in the house) and the kings entrie without turned hee to the house of the Lord, because of the king of Assur.

19 Concerning the rest of the actes of Ahaz, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the cite of Daula, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Israel is taken, 4 and he and all his realm brought to the Assyrians: 18 for their adolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Every one worshippeth the

God of his nation, 33 contrary to the commandment of God.

1 In the twelfth yeere of Ahaz king of Iudah I began Hoshea the sonne of Elah to reigne in Samaria over Israel, and reigned nine yeeres.

2 And hee did evil in the sight of the Lord, but not as the kings of Israel, that were before him.

3 And Shamanezer king of Assur came up against him, and Hoshea became his servant, and gave him presents.

4 And the king of Assur found treachery in Hoshea: for hee had sent messengers to the king of Egypt, and brought no present unto the king of Assur, as hee had done formerly: therefore the king of Assur shut him up, and put him in prison.

5 Then the king of Assur came up throughout all the land, and went against Samaria, and besieged it three yeeres.

6 ¶ In the ninth yeere of Hoshea, the king of Assur tooke Samaria, and caried Israel away to Assur, and put them in Galah, and in Gaboz by the river of Habor, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whome the Lord had cast out before the children of Israel, and after the manners of the kings of Israel, which they used,

9 And the children of Israel had done secretly things that were not upright before the Lord their God, and therefore all their cities had built high places, both from the tower of the watch, to the defended cite,

10 And had made them images and groves upon every hill, and under every greene tree,

11 And there burnt incense in all the high places, as did the heathen, whome the Lord had taken away before them, and wrought wicked things to anger the Lord.

12 And serned idoles: whereof the Lord had said unto them, \* Pee shall doe no such thing.

13 Notwithstanding the Lord testified to Israel, and to Iudah by all the Prophets, and by all the Seers, saying, \* Come from your euill wayes, and keepe my commandments and my statutes, according to all the law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Nevertheless, they would not obey, but hardened their neckes, like to the necks of their fathers, that did not beleeue in the Lord their God.

15 And they refused his statutes and his covenant, that hee made with their fathers, and his testimonies (wherewith hee witnessed unto them) and they followed vanity, and became vaine, and followed the heathen that were round about them concerning whome, the Lord had charged them,













mine inheritance, and deliver them into the hand of their enemies; and they shall be robbed and spoiled of all their adventures.

15 Because they have done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt until this day.

16 Whereouer Banasseth shed innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Banasseth, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Banasseth slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Azra: and Amon his sonne reigned in his stead.

19 ¶ Amon was two and twentie yeere olde, when he began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Jezibab the daughter of Iacariz of Iosiah.

20 And hee did euill in the sight of the Lord, as his father Banasseth did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee soughte the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the lande slew all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And they buried him in his sepulchre in the garden of Azra: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah reparaeth the Temple. 8 Hilkiah findeth the booke of the Law, & causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetesse to enquire the Lords will.

1 Iosiah was eight yeere old when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Jedibab the daughter of Iadai of Bozrah.

2 And hee did uprightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaltab, the sonne of Meshullam the chamberler, to the house of the Lord saying,

4 Goe vp to Hilkiah the sic Priest, that hee may shew the Law which is brought into the house of the Lord, which the keepers of the doore haue gathered of the people.

¶ 3

f The Abrewes write that hee slew Iosiah the Prophet, who was his father in law.

2 Chron. 31. 20, 21.

g That is, according to his commandements.

¶ Or, he buried him, so that Iosiah his sonne.

2 Chron. 34. 1. a His zeale was prophesied of, & his name mentioned by Iadai the Prophet, more then 300. yeeres before, 1. Ios. 13. 2. and being but eight yeere old, he sought the God of his father Dauid, 2. Chr. 34. 3. Or, 34. 3. 4. Or, 34. 3. b Certaine of the Priests were appointed to this office, as chap. 12. 9

CHAP. XXI.

King Manasseh reparaeth Ierusalem, 18 And Iosiah reparaeth the Temple, 28 Iosiah is killed of his ownie seruants, 29 Iosiah reparaeth Iosiah.

Manasseh was twelue yeere old when hee began to reigne, and reigned fiftie and six yeere in Ierusalem: his mothers name also was Sephoth daughter.

2 And hee did euill in the sight of the Lord, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went backe and built the high places, which Ieremias his father had destroyed: and hee erected up altars for Baal, and made a groue, as did Ahab King of Israel, and worshipped all the hoste of heauen and serued them.

4 And hee built altars in the house of the Lord, of the which the Lord saide, \* In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 And hee caused his sonnes to passe through the fire: and gaue himselfe to witchcraft and sorcerie, and hee bled them that had familiar spirits, and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And hee set the image of the groue, that hee had made in the house, whereof the Lord had said to Dauid & to Solomon his sonne, \* In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for ever.

8 Therefore will I make the feete of Israel moue any more out of the lande, which I gaue their fathers: so that they will obstrue and do all that I haue commanded them, and according to all the Law that my seruant Moyses commanded them.

9 For they obeyed not, but Banasseth led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 \* Because that Banasseth king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his doles.

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch out Ierusalem the King of Amaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipe a dish, which hee wipe, and turneth it upside downe.

14 And I will forsake the remnant of

c From the time of Iosiah for the space of 124 years the Temple remained without reparation through the negligence of the priests. This declares that they that true a charge and execute it not, ought to have it taken from them.

d So God provided him of faithful servants, seeing he went about so zealously to set forth the works of God: e This was the copie that Moses left them, as appeareth, 2 Chron. 34. 14 which either by the negligence of the priests had bene lost, or ch by the wickedness of idolatrous kings had bene abolished. f Ebr. *medid*. Meaning, to some Prophet whom God reuileth the knowledge of things vnto, as Jer. 24. 1. though at other times they inquire the Lord by Vijn and Thumvin. g Or, the house of doctrine, which was neere to the temple, & where the learned assembled to entre at the scriptures, and the doctrine of the Prophets. h The works of mine hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods service. i Meaning, that be did repent, as they that doe not repent, are said to harden their heart. Psal. 95. 8.

And let them deliver it into the hands of them that doe the worke, and haue the oversight of the house of the Lord: let them give it to them that worke in the house of the Lord, to reparaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to reparaire the house.

7 Howbeit let no reckoning bee made with them for the money, that is delivered into their hand: for they deale faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chancellor, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, and brought him word againe, and said, Thy seruants haue gathered the money, that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, & haue the oversight of the house of the Lord.

10 Also Shaphan the chancellor shewed the king, saying, Hilkiah the Priest hath deliuered mee a booke. And Shaphan read it before the king.

11 And when y king had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achboz the sonne of Bechaiah, and Shaphan the chancellor, and Asahiah the kings seruants, saying,

13 Go ye and enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord, that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 So Hilkiah the Priest, & Ahikam, and Achboz, and Shaphan, and Asahiah went vnto Iudah the Prophetesse the wife of Shaphan, the sonne of Achaz, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the Colledge) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel. Tell the man that sent you to me,

16 Thus saith the Lord, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read.

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, so anger me with all the wordes of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the King of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard shall come to passe.

19 But because thou hast heard the word, and thou hast humbled thy selfe before the Lord, when thou hast heard what I spoke against

this place, and against the inhabitants of the land, to wit, that it should bee destroyed, and accurst, and halt rent thy clothes, and wept before mee, I haue also heard it, sayeth the Lord.

20 Behold therefore, I will gather thee to thy fathers, & thou shalt be put in the grave in peace: and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the king word againe.

21 And the king read the Law before the people.

22 He maketh a couenant with the Lord. He putteth downe the idoles after hee had killed the Priests. He keepeth the Law. He destroyeth the conuener. He putteth downe the idols. He putteth downe the idols. He putteth downe the idols.

23 Then the king sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

24 And the king went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the Couenant, which was found in the house of the Lord.

25 And the king stood by the pillar, and made a couenant before the Lord, that they should walke after the Lord, and keep his Commandements, and his testimonies, and his statutes with all their heart, & with all their soule, that they might accomplish the wordes of this Couenant written in this booke. And all the people stood to the Couenant.

26 Then the king commanded Hilkiah the high Priest and the Priests of the second order, and the keepers of the house to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for althe harte of beemen, and he burnt them without Ierusalem in the fields of Kedron, and caried the powder of them into Beth-el.

27 And he came downe the Chemarims, whom the King of Iudah had soulders to burne incense in the high places, and in the cities of Iudah, and about Ierusalem, and al-together that burnt incense vnto Baal, to the Sunne and to the Moone, and to the planets, and to all the hoste of heauen.

28 And hee brought out of the groue from the Temple of the Lord without Ierusalem into the valley of Beniamin, and burnt it in the valley of Beniamin, and stamped to powder, and cast the dust thereof vpon the graues of the children of the people.

29 And he brake downe the houses of the Soothsayers, that were in the house of the Lord, where the women wore hangings for the groue.

30 Also hee brought out all the Priests out of the house of the Lord, and made them to stand before the Lord, and hee said, Thus saith the Lord God of Israel, In both in contrary of the idoles, that ye had worshipped, them in their liues.

And as for the plates of the altars, he defiled the plates where the priests had burnt incense, even as he had done to the gates, and defiled the plates of the gates that were in the entrance of the gate of Jehoiach the governor of the city, which was at the left hand of the gate of the city.

9. And he defiled the plates of the plates of the altars, that were in the house of the Lord, and he defiled the plates of the altars, that were in the house of the Lord, and he defiled the plates of the altars, that were in the house of the Lord.

10. And he defiled also the plates of the altars, which were in the house of the Lord, and he defiled the plates of the altars, which were in the house of the Lord, and he defiled the plates of the altars, which were in the house of the Lord.

11. And he put down also the plates of the altars, which were in the house of the Lord, and he put down the plates of the altars, which were in the house of the Lord, and he put down the plates of the altars, which were in the house of the Lord.

12. And he also that were on the top of the chamber of the altars, which the kings of Judah had made, and the altars which Pharaoh had made in the time of the house of the Lord, and the king brake down, and haled thence, and cast the dust of them in the house of the Lord.

13. And he also the king defiled the plates of the altars, which were in the house of the Lord, and he defiled the plates of the altars, which were in the house of the Lord, and he defiled the plates of the altars, which were in the house of the Lord.

14. And he brake the images in pieces, and cut down the groves, and filled their places with the bones of men.

15. Furthermore, the altar that was at Beth-el, and the high place made by Jeroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the high place brake he downe, and burnt the high place, and stamp it to powder and burnt the grove.

16. And as Josiah turned himselfe, hee spied the graves, that were in the mount, and sent &ooke the bones out of the graves, and burnt them vpon the altar, and polluted it, according to the worde of the Lord, that the man of God proclaimed, which cried the same words.

17. Then he said, What title is that which I see? And the men of the citie sayde vnto him, It is the sepulchre of the man of God, which came from Judah, and tolde thee things that thou hast done to the altar of Beth-el.

18. Then sayd he, Let him alone: let none remoue his bones. So his bones were sawed with the bones of the Prophet that came from Samaria.

19. Josiah also tooke away all the houses of the high places, which were in the citie of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the fables that he had done in Beth-el.

20. And he sacrificed all the priests of the high places, that were there, vpon the altar,

and burnt mens bones vpon them, and returned to Jerusalem.

21. ¶ Then the king commanded all the people saying, Keepe the Passouer vnto the Lord your God, as it is written in the booke of this covenant.

22. And there was no Passouer holden like that from the dayes of the Judges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Judah.

23. And in the eighteenth yere of King Josiah was this Passouer celebrated to the Lord in Jerusalem.

24. Josiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the lande of Judah and in Jerusalem, to performe the wordes of the Lawe, which were written in the booke that Iehiakim the Priest found in the house of the Lord.

25. Likewise vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

26. Notwithstanding the Lord turned not from the fiercenes of his great wrath wherewith he was angry against Judah, because of all the provocations wherewith Pharaoh had provoked him.

27. Therefore the Lord sayd, I will put Judah also out of my sight, as I haue put away Israel, and will call off this citie Jerusalem, which I haue chosen, and the house wherof I sayd, My Name shall bee there.

28. Concerning the rest of the acts of Josiah, and all that he did, are they not written in the booke of the Chronicles of the kings of Judah?

29. ¶ In his dayes Pharaoh Necho king of Egypt went by against the king of Assur to the river Berach, And king Josiah went against him, whom when Pharaoh saw, he slew him at Megiddo.

30. Then his seruants caried him dead from Megiddo, and brought him to Jerusalem, and buried him in his owne sepulchre. And the people of the lande tooke Jehoahaz the sonne of Josiah, and anoynted him, and made him king in his fathers stead.

31. ¶ Jehoahaz was thre and twenty yere olde when hee began to reigne, and reigned thre moneths in Jerusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

32. And hee did euill in the sight of the Lord, according to all that his fathers had done.

33. And Pharaoh Necho put him in bonds at Riblah in the lande of Hamath, while hee reigned in Jerusalem; and put the lande to a tribute of an hundred talents of silver, and a talent of golde.

34. ¶ And Pharaoh Necho made Sedechiah the sonne of Josiah king in stead of Josiah his father, and turned his name to Jehoahaz, & tooke Jehoahaz away, which was then

1. Chron. 35. 1. 1. of d. 1. 1.

Exod. 12. 3.

Leuit. 23. 2.

For the multitude and zeale of the people with the great preparation.

Leuit. 20. 27. deut. 18. 11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

1. King. 3. 39. and 9. 3. chap. 21. 7.

2. Chron. 35. 20.

f Because hee passed thorow his countrey, he feared, lest he should haue done him harme, and therefore would haue slayed him, yet he consulted not with the Lord, and therefore was slaine.

2. Chron. 36. 1. 2.

t Meaning the wicked kings before. u Which was Antiochia in Syria, called also Hamath. || Or that he should not reigne.

when he came to Egypt, died there.

35 And Iehoiakim gave the silver and the golde to Shabaoth, and taxed the lands to give the money, according to the commandment of Shabaoth: he leuied of euery man of the people of the land, according to his value, silver and golde to give vnto Shabaoth Shabaoth.

36 Iehoiakim was five and twenty yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Sedubab the daughter of Bedabab of Kuma.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

#### CHAP. XXIIII.

2. Iehoiakim made Iubelch to Nabuchad-nezzar, rebeller; 3. The cause of his ruine and all Iudah. 6. Iehoiachin reigned. 15. Hee and his people are carried vnto Babylon. 17. Zedekiah is made king.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1. 1.

Chap. 20. 17. and 23. 27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon, reade Iere. 22. 19. 1. On. Euphrates.

Dan. 1. 1.

d That is, veiled himselfe vnto 1. m by the counsell of Iere. 1. c.

In his 3. dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward he returned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bandes of the Ammonites, and hee sent them against Iudah, to destroy it, according to the word of the Lord, which hee spake by his seruants the Prophets.

3 Surely by the b commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Shabaoth, according to all that hee did,

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the acts of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer of Berath, all that pertained to the king of Egypt.

8 And Iehoiachin was eightene yeere olde when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nechusta, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his fathers had done.

10 In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the cite was besieged.

11 And Nebuchad-nezzar king of Babel came against the cite, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, he, and his mother, and his seruants, and his princes, and his eunuches: and the king of

Babel tooke him in the eight yeere of his reigne.

13 And hee carried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and hee took all the vessels of golde, which Salomon king of Israel had made in the temple of the Lord, as the Lord had sayd.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained saving the poore people of the land.

15 And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the land caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen ten thousand, and carpenters, and locksmiths a thousand: all that were strong, and apt to warre, did the king of Babel bring to Babel captiues.

17 And the king of Babel made Shabaoth his uncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde when hee began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Jeremiah of Lisan.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah, until hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

#### CHAP. XXV.

1. Ierusalem is besieged of Nebuchad-nezzar, & taken. 7. The sinnes of Zedekiah are layde before his eyes, & after are his owne eyes put out. 21. Ierusalem is brought to Babylon. 25. Gedaliah is slaine. 27. Iehoiachin is exiled.

And in the 9. ninth yeere of his reigne, A the 10. tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his hoste against Ierusalem, and pitched against it, and they builded forts against it round about it.

2 So the cite was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was sore in the cite, so that there was no bread for the people of the land.

4 Then the cite was broken vp, and all the men of warre fled by night, by the way of the gate, which is betwene two walles that was by the kings garden: now the Caldees were by the city round about: and the king went by the way of the wilderness.

5 But the army of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slaine the souldiers of Zedekiah before



And he cut out the eyes of Se-  
buchad-negar king of Babel, and bound him in chains, and carried him to Babel.

And in the first moneth, and thirtieth day of the moneth, which was the nineteenth day of the moneth, Nebuchad-negar king of Babel, came Nabuzaradan a chiefe steward, and servant of the king of Babel, to Jerusalem.

And burnt the house of the Lord, and the kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Jerusalem round about.

And the rest of the people that were left in the cite, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nabuzaradan chiefe steward carie away captiue.

But the chiefe steward left of the poore of the land to digge the vines, and to till the land.

Also the pillars of brasie that were in the house of the Lord, and the bases, and the basen Sea that was in the house of the Lord, did the Caldees brake, and caried the brasie of them to Babel.

The pots also, and the basennes, and the instruments of musique, and the incense dishes, and all the vessels of brasie that they ministred in, tooke they away.

And the silue pannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

Also the two pillars, one wee, and the bases, which Solomon had made for the house of the Lord: the brasie of all these vessels was without weight.

The height of the one pillar was eigheten cubites, and the chapter thereon was brasie, and the height of the chapter was with netwooke three cubites, and pomegranates upon the chapter round about, all of brasie: and likewise was the second pillar with the netwooke.

And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the house.

And out of the cite hee tooke an Eunuich that had the oversight of the men of warre, and foure men of them that were in the kings presence, which were found in the cite, and Sapher captiue of the house,

who mustered the people of the land a threescore men of the people of the land, that were found in the cite.

And Nabuzaradan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

And the king of Babel smote them, and slew them at Riblah in the land of Hamath. And Judah was caried away captiue out of his owne land.

Now these were the remanent people in the land of Judah, whom Nabuchad-negar king of Babel left, and made Gedaliah the sonne of Abiham the sonne of Geyaphan ruler ouer them.

Then when all the captiues of the house, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Bethan, to wit, Johanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the seerophathie, and Jaazaniah the sonne of Baazbachi, they and their men.

And Gedaliah sware to them, and to their men, and said vnto them, Feare not to bee the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

But in the fourth moneth, when the sonne of Zedekiah the sonne of Eliashin of the Kings seide came, and ten men with him, and smote Gedaliah, and he died, and so did hee the Iewes and the Caldees that were with him at Bethan.

Then all the people both small and great, and the captiues of the armie arose, and came to Egypt: for they were afraid of the Caldees.

Nowwithstanding in the seuen and thirtieth yeere after, Jehoiachin King of Iudah was caried away, in the twelfth moneth, and the seuen and twentieth day of the moneth, Cusi merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Jehoiachin King of Iudah out of the prison.

And spake kindly to him, and set his throne about the throne of the Kings that were with him in Babel,

And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

And his portion was a continuall portion giuen him by the King, euerie day a certaine, all the dayes of his life.

Jer. 40. 3. 4.

I Thar, he did exhort them in the name of the Lord, according to Ieremies counsell, to submit themselves to Nebuchad-negar seeing it was the reuelled will of the Lord.

Jer. 42. 3. 4. m Contrary to Ieremies counsell, Jer. 40. 3. 4.

Thus long was he, his wife, and his children in Babylon, whom Nebuchad-negars sonne after preferred to honour: thus by Gods providence the seede of David was reserved euen vnto Christ. Meaning, that he had an ordinance in the courts

## The first booke of <sup>†</sup>Chronicles, or || Paralipomenon.

### THE ARGUMENT.

The Iewes comprehended both these bookes in one, which the Grecians, because of the length, divide into two: and they are called Chronicles, because they note briefly the histories from Adam to their returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so often mentioned in the bookes of the Kings of Iudah and Israel, which did at large set forth the state of both the Kingdoms, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conueyneth











Or, Euphrates.

e The Ishmaelites that came of Hagar Aorahams concubine.

f Both the whole country & one peculiar citie were called by this name Bashan.

g Thesetwaine were the sonnes of Ishmael, Gen. 25. 15.  
h To wit, by the Lord, that gave them the victory.

i Ebr. souls of men.

i Meaning the captivitie of the tribes under Tigath Pilnezer.

k Offer-wicallied Baal-gad.

l Thus God firereth up the wicked and vieldeth them as instruments to execute his iust judgement against sinners, although they were led with malice and ambition.

9 All the Eastward bee inhabited unto the entering in of the wilderness from the river Euphrat: for they had much cattell in the land of Gilead.

10 And in the dayes of Sami they warred with the Hagarenes, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 And the children of Gad fought over against them in the land of Bashan, unto Balcham.

12 Joel was the chiefeft, and Shapham the second, but Jaani and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michal, and Weisumam, and Shiba, and Shual, and Isan, and Zia, and Uet, seven.

14 These bee the children of Abihah, the sonne of Isuri, the sonne of Jacob, the sonne of Gilead, the sonne of Michal, the sonne of Jeishaph, the sonne of Isahou, the sonne of Bui.

15 And the sonne of Abihah, the sonne of Gunt was cheefe of the household of their fathers.

16 And they dwelt in Gilead in Bashan, and in the townes thereof, and in all the labours of Sharon, by their borders.

17 All these were reckoned by genealogies, in the dayes of Joatham king of Iudah, and in the dayes of Jeroboam king of Israel.

18 These the sonnes of Reuben and of Gad, and of halfe the tribe of Manassch of those that were valiant men, able to beare shield and sword, and to draw a bow, exercised in warre, were foure and fiftie thousand, seven hundred, and threescore, that went out to the warre.

19 And they made warre with the Hagarenes, with Isetur, and Shaphin, and Shobab.

20 And they were holpen against them, and the Hagarenes were destroyed into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them because they trusted in him.

21 And they led away their cattell, two thousand asse thowand, and two hundred and fiftie thousand sheepe, and two thousand asses, and of persons a hundred thowand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their strays untill the captivitie.

23 And the children of the halfe tribe of Manassch dwelt in the land, from Bashan unto Baal Beracan, and Gunt, and unto mount Sennar: for they inherited.

24 And these were the heads of the households of their fathers, even Gunt and Isai, and Etel and Azriel, and Jeremah, and Weisumam, and Shiba, strong men, valiant, and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel turned away the face of his anger from them, and hee

of Tigath Pilnezer king of Ashur, and hee destroyed them, and hee destroyed the Gadites, and the halfe tribe of Manassch, and brought them unto Galat, and Hama, and Hama, and to the river of Euphrat unto this day.

C. H. A. P. VI.

The genealogie of the sonnes of Levi, in their order in the ministry of the Tabernacle. 45. Aaron and his sons, Eleazar, 64. 57. Their positions.

The sonnes of Levi were Gershom, Kehath, and Merari.

1 And the sonnes of Kehath, Amram, Izhar, and Iechon, and Asriel.

2 And the children of Amram, Aaron, and Eleazar, and Iphraim. And the sonnes of Aaron, Nadab, and Abihu, and Eleazar, and Ithamar.

3 Eleazar begate Phinehas, Phinehas begate Abihua.

4 And Abihua begate Bukki, and Bukki begate Uzzi.

5 And Uzzi begate Zerabiah, and Zerabiah begate Sheraiah.

6 Sheraiah begate Amariah, and Amariah begate Ahitub.

7 And Ahitub begate Zadok, and Zadok begate Ahimaaz.

8 And Ahimaaz begate Azariah, and Azariah begate Johanan.

9 And Johanan begate Azariah, (it may be that was Azariah in the house that Solomon built in Jerusalem.)

10 And Azariah begate Amariah, and Amariah begate Ahitub.

11 And Ahitub begate Zadok, and Zadok begate Shalaiah.

12 And Shalaiah begate Azariah, and Azariah begate Azariah.

13 And Azariah begate Azariah, and Azariah begate Azariah.

14 And Azariah begate Azariah, and Azariah begate Azariah.

15 And Azariah begate Azariah, and Azariah begate Azariah.

16 And Azariah begate Azariah, and Azariah begate Azariah.

17 And these bee the names of the sonnes of Gershom, Ithamar, and Shimeon.

18 And the sonnes of Merari were Amram, and Izhar, and Iechon, and Asriel.

19 The sonnes of Merari, Gershom, and Shimeon, and these are the families of Levi concerning their fathers.

20 Of Gershom, Ithamar, and Shimeon, Ithamar his sonne, Shimeon his sonne.

21 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

22 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

23 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

24 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

25 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

26 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

27 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

28 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

29 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

30 Ithamar his sonne, Ithamar his sonne, Ithamar his sonne, Ithamar his sonne.

28 And the sonnes of Simeon, the eldest  
of the Levites.

29 The sonnes of Simeon were Gabil,  
and his sonne, Simeon his sonne, Gabil  
his sonne.

30 Simeon his sonne, Hagab his sonne,  
Gabil his sonne.

31 And these be they whom David set for  
the tribe of Simeon, after that the  
Levites were set.

32 And they ministered before the Taber-  
nacle, even the tabernacle of the Congrega-  
tion with singing, until Salomon had built  
the house of the Lord in Jerusalem: then they  
continued in their office, according to their  
cousines.

33 And these ministered with their chil-  
dren: of the sonnes of Kohath, Bernau a  
singer, the sonne of Joel, the sonne of Sbe-  
mon.

34 The sonne of Elkanah, the sonne of  
Jerem, the sonne of Elit, the sonne of  
Coah.

35 The sonne of Zaph, the sonne of El-  
kanah, the sonne of Saphah, the sonne of  
Amat.

36 The sonne of Elkanah, the sonne of  
Joel, the sonne of Azariah, the sonne of Ze-  
phaniah.

37 The sonne of Zabab, the sonne of  
Am, the sonne of Ebiashaph, the sonne of  
Kozab.

38 The sonne of Yhar, the sonne of Ro-  
bath, the sonne of Leah, the sonne of Israel.

39 And his brother Ahiaph stood on his  
right hand: and Ahiaph was the sonne of Be-  
reth, the sonne of Simeon.

40 The sonne of Michah, the sonne of  
Bashab, the sonne of Balchiah.

41 The sonne of Erum, the sonne of Ze-  
rah, the sonne of Amash.

42 The sonne of Erhan, the sonne of  
Zinnah, the sonne of Simeon.

43 The sonne of Zabab, the sonne of  
Simeon, the sonne of Ahi.

44 And their brethren the sonnes of We-  
mer were on the left hand, even Erhan the  
sonne of Bish, the sonne of Abdi, the sonne  
of Baddah.

45 The sonne of Babbabiah, the sonne of  
Amash, the sonne of Babbab.

46 The sonne of Ami, the sonne of Ba-  
n, the sonne of Simeon.

47 The sonne of Babil, the sonne of Pu-  
b, the sonne of Bernat, the sonne of Ahi.

48 And their brethren the Levites  
were appointed unto all the service of the  
Tabernacle of the house of God.

49 But Aaron and his sonnes burnt in-  
cense upon the altar of burnt offering, and  
on the altar of incense, by all that was to  
doe in the most holy place, and to make an  
attonement for Israel, according to all that  
Moses the servant of God had commaund-  
ed.

50 These are also the sonnes of Aaron,  
Eleazar his sonne, Simeon his sonne, A-  
himelech his sonne.

51 Simeon his sonne, Saphir his sonne, Ze-  
bulah his sonne.

52 Perathah his sonne, Amariah his

sonne, Thibah his sonne,  
53 Zabek his sonne, and Ahimaz his  
sonne.

54 And these are the dwelling places  
of them that were their suburbs and coasts,  
even of the sonnes of Aaron, for the families  
of the Kohathites, for the lot was theirs.

55 So they gave them a portion in the  
land of Judah, and the suburbs thereof round  
about it:

56 But the field of the city, and the villa-  
ges thereof they gave to Gath the sonne of  
Nephthuneh.

57 And to the sonnes of Aaron they  
gave the cities of Judah for a refuge, even  
Hebron and Libna with their suburbs,  
and Jactis, and Eschemoa with their sub-  
urbs.

58 And a Hillen with her suburbs, and  
Debir with her suburbs.

59 And Ahan with her suburbs, and  
Beth-hemeth with her suburbs.

60 And of the tribe of Benjamin, Ge-  
ba and her suburbs, and Almereth with  
her suburbs, and Anathoth with her sub-  
urbs: all their cities were thirteene cities by  
their families.

61 And unto the sonnes of Kohath the  
remnant of the familie of the tribe, even of  
the halfe tribe of the halfe of Manasseh, by  
lot, ten cities.

62 And to the sonnes of Gerson ac-  
cording to their families out of the tribe of  
Manasseh, and out of the tribe of Asher,  
and out of the tribe of Naphtali, and out of  
the tribe of Manasseh in Bashan, thirteene ci-  
ties.

63 Unto the sonnes of Merari according  
to their families out of the tribe of Reu-  
ben, and out of the tribe of Gad, and out  
of the tribe of Zabulun, by lot twelue ci-  
ties.

64 Thus the children of Israel gave to  
the Levites cities with their suburbs.

65 And they gave by lot out of the tribe  
of the children of Judah, and out of the tribe  
of the children of Simeon, and out of the  
tribe of the children of Benjamin, their ci-  
ties, which they called by their names.

66 And they of the families of the sonnes  
of Kohath had cities, and their coasts out of  
the tribe of Ephraim.

67 And they gave unto them cities of  
refuge, Shechem in mount Ephraim, and  
her suburbs, and Geyer and her suburbs,

68 Tokmeam also and her suburbs, and  
Beth-hason with her suburbs,

69 And Aiaon and her suburbs, & Beth-  
rimmon and her suburbs.

70 And out of the halfe tribe of Manas-  
seh, Aner and her suburbs, and Bileam  
and her suburbs, for the families of the re-  
mnant of the sonnes of Kohath.

71 Unto the sonnes of Gerson out of  
the familie of the halfe tribe of Manasseh,  
Golan in Bashan, and her suburbs, and A-  
nathoth with her suburbs.

72 And out of the tribe of Manasseh, I-  
den and her suburbs, Deberah and her  
suburbs.

73 Ramoth also and her suburbs, and  
Anem

1 Or, cities which  
were given to the  
Levites.

m They were  
first appointed  
and prepared  
for.

n Which was 21-  
so called Kithi-  
arba, Gen. 23. 2.

o That he that  
had killed a man  
might flee there-  
unto for succour

till his cause were  
tried, Deut. 19. 2.

p Which Iothua  
called Holon.

losh. 5. 31. and  
21. 15.

q Or, Almon,  
losh. 21. 18.

r That is, they  
gave a portion to  
the Kohathites,  
which were the  
remnant of the  
tribe of Levi, out  
of the halfe tribe  
of Manasseh and  
out of Ephraim,  
verie 66.

losh. 21. 21.

losh. 21. 22.

losh. 21. 23.

losh. 21. 24.

losh. 21. 25.

losh. 21. 26.

losh. 21. 27.

losh. 21. 28.

losh. 21. 29.

losh. 21. 30.

losh. 21. 31.

losh. 21. 32.

losh. 21. 33.

losh. 21. 34.

losh. 21. 35.

losh. 21. 36.

losh. 21. 37.

# Cities of the Levites, Issachars, Beniamins, J. Chron. Naphtalies, and Ephraim

|| Or, Engannim,  
Iob. 21. 39.

|| Or, Helkah,  
Iob. 21. 31.

|| Or, Ammudor  
Iob. 21. 32.

|| Or, Kertan,  
Iob. 21. 32.

|| Or, Iackneam.  
|| Or, Kertab,  
Iob. 21. 34.

Iob. 20. 8 and  
21. 36.

|| Or, Phuuab,  
a Who also is  
called Iob, Gen.  
46. 13.

b That is, their  
number was found  
thus great when  
David numbered  
the people,  
2 Sam. 24. 1.  
c Meaning the  
four sons, and  
the father.

|| Or, kinsmen.

d Called also  
Ahhel, Gen. 46.  
21. Numb. 26. 38.  
e Which were  
the chiefs: for els  
there were seven  
in all, as appea-  
reth, Gen. 46. 21.

|| Anem, with her suburbs,  
74 And out of the tribe of Issachar, **De-  
shai** and her suburbs, and **Abdon** and her  
suburbs,

75 And **Imanah** and her suburbs, and  
**Kezab** and her suburbs,

76 And out of the tribe of Naphtali, **Ke-  
deshi** in Gilead and her suburbs, and **Ham-  
mon** and her suburbs, and **Kitiathaim** and  
her suburbs.

77 Unto the rest of the children of **De-  
rari** were given out of the tribe of Simeon,  
**Kimmon** and her suburbs, **Tabai** and her  
suburbs,

78 And on the other side Jordan by **Jer-  
icho**, even to the Eastside of Jordan, out of  
the tribe of Reuben, **Bazer** in the wilder-  
ness with her suburbs, and **Jabjah** with her  
suburbs,

79 And **Kedemoth** with her suburbs, and  
**Ghepach** with her suburbs,

80 And out of the tribe of Gad **Ramoth**  
in Gilead with her suburbs, and **Manasseh**  
with her suburbs,

81 And **Deishon** with her suburbs, and  
**Jaazer** with her suburbs.

## CHAP. VII.

1 The genealogie of Issachar, 6 Beniamin,  
13 Naphtali, 14 Manasseh, 20 Ephraim,  
30 and Asher.

And the sonsnes of Issachar were **Tola**  
and **Ushai**, **Jaishub**, and **Shimon**,  
four.

2 And the sonsnes of **Tola**, **Uzzi**, and **Re-  
phaiah**, and **Jeriel**, and **Rahmai**, and **Is-  
tham**, and **Shemuel**, heads in the households  
of their fathers. Of **Tola** were valiant men  
of warre in their generations, whose num-  
ber was in the dayes of David two & twentie  
thousand, and five hundred.

3 And the sonne of **Uzzi** was **Izrahiah**,  
and the sonsnes of **Izrahiah**, **Michael**, and  
**Obadiah**, and **Joel**, and **Ashub**, **four** men  
all princes.

4 And with them in their generations  
after the households of their fathers were  
bands of men of warre for battell, five and  
thirtie thousand: for they had many wives  
and children.

5 And their brethren among all the fa-  
milies of Issachar were valiant men of war,  
reckoned in all by their genealogies four-  
score and seven thousand.

6 The sonsnes of Beniamin were **Bela**,  
and **Becher**, and **Jediahel**, three.

7 And the sonsnes of **Bela**, **Ezbon**, **U-  
zi**, and **Uziel**, and **Jeremoth**, and **Iri**, five  
heads of the households of their fathers, val-  
iant men of war, and were reckoned by their  
genealogies two and twentie thousand and  
thirtie and four.

8 And the sonsnes of **Becher**, **Samirah**,  
and **Joash**, and **Elerzer**, and **Eloenai**, and  
**Omri**, and **Jeremoth**, and **Abiah**, and **A-  
nahab**, and **Alameth**: all these were the  
sonsnes of **Becher**.

9 And they were numbered by their ge-  
nealogies according to their generations,  
and the chiefs of the houses of their fathers,  
valiant men of war, twentie thousand and  
two hundred.

10 And the sonsnes of **Jeremoth** were **Eliah**  
and the sonsnes of **Eliah**, **Jeush**, **Je-  
tham**, and **Chad**, and **Benasiah**, and **Je-  
tham**, and **Jeush**, and **Chad**, and **Benasiah**.

11 All these were the sonsnes of **Jeremoth**,  
chiefs of the houses, valiant men of war,  
leventene thousand and threescore and  
ching in battell array to the warre.

12 And **Shuppim**, and **Huppim** were the  
sonsnes of **Iri**, but **Huppim** was the sonne  
of another.

13 The sonsnes of **Samirah**, **Jahiel**,  
and **Omri**, and **Jezer**, and **Shallum** of the  
sonsnes of **Bela**.

14 The sonne of **Uziel** was **Abiah**,  
born like bare unto him, but his countenance  
of **Asan** bare **Abiah** the father of **El-  
leah**.

15 And **Abiah** tooke to wife the sister  
of **Huppim** and **Shuppim**, and the name of  
their sister was **Paachah**. And the names  
of the second sonsnes were **Zeaphreah**, and **Je-  
phreah** had daughters.

16 And **Paachah** the wife of **Abiah**  
bare a sonne, and called his name **Peresh**,  
and the name of his brother was **Shechem**,  
and his sonsnes were **Ulam** and **Rakem**.

17 And the sonne of **Ulam** was **Bedan**.  
These were the sonsnes of Gilead the sonne  
of **Abiah**, the sonne of **Manasseh**.

18 And his sister **Shotech** bare **Isai**,  
and **Abier**, and **Abalah**.

19 And the sonsnes of **Shimon** were **Is-  
biah**, and **Shechem**, and **Lisai**, and **Isaem**.

20 The sonsnes also of **Shimon** were  
**Shuriah**, and **Bezer** his sonne, and **Je-  
bath** his sonne, and his sonne **Elabah**, and  
**Elabah** his sonne.

21 And **Jabab** his sonne, and **Shuriah**  
his sonne, and **Ezer**, and **Eled**: and the men  
of **Ezer** that were borne in the land, some  
then, because they came downe to take away  
their cattell.

22 Therefore **Ephraim** their father mo-  
ned many dayes, and his brethren came to  
comfort him.

23 And when he went in to his wife, she  
conceaved, and bare him a sonne, and he cal-  
led his name **Peresh**, because affliction was  
in his house.

24 And his daughter was **Sheerah**, which  
built **Beeth-horon** the nether, and the upper,  
and **Uzzen-Sheerah**.

25 And **Rephah** was his sonne, and **Je-  
sheph**, and **Elah** his sonne, and **Isai** his  
sonne.

26 **Leadan** his sonne, **Amudon** his  
sonne, **Eltham** his sonne.

27 **Don** his sonne, **Jeboia** his sonne.  
28 And their possessions and their habi-  
tations were **Beith-el**, and the villages thereof,  
and **Castward** **Asan**, and **Castward**  
**Ezer** with the villages thereof, **Shechem**  
also and the villages thereof, **Uza** and **Uza**,  
and the villages thereof.

29 And by the places of the children  
**Manasseh**, **Beeth-shan** and her villages,  
**Caanan** and her villages, **Shechem** and  
her villages, **Dos** and her villages, in the  
dwelt the children of Joseph the sonne of  
**Israel**.



10 And the names of the sons of Ashur were  
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40 And the names of the sons of Ashur were

Or, Arish.

e The chief of the tribe of Benjamin that dwelt in Jerusalem. Chap. 9. 35.

f Who in the 1. Sam. 9. 1. is called Abiel.  
g He is also named Ishobabeth, 1 Sam. 2. 8.  
h He is likewise called Mephobabeth, 1 Sam. 9. 6.

CHAP. VIII.

The names of Benjamin. 1. And the name of Saul  
2. And the name of Saul was Jonathan  
3. And the name of Saul was Jonathan  
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10 And the names of the sons of Ashur were  
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CHAP. IX.

1. All Israel and Judah were  
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i Hitherto he hath described their genealogies before they went into captivity, and now he describes their history after their return.  
b Meaning the Gibeonites, which served in the Temple, read Josh. 9. 23.









10 And at Danahel some fell to Dauid, when he came with the Philistines against Saul to battle, but they helped them against the princes of the Philistines by anointment sent them away, saying, We will fall to his master Saul: I for our heads.

20 As he went to Ziklag, there fell to him of Danahel, a Danah, and Jozabab, and Jephiah, and Michael, and Jozabab, and Eliah, and Ithai, heads of the thousands that were of Danahel.

21 And they helped Dauid against: that he might be: they were all valiant men, & were captains in the hoste.

22 For at that time day by day there came to Dauid to help him, untill it was a great hoste, like the hoste of God.

23 And there are the numbers of the captains that were armed to battell, and came to Dauid to Hebron to rurne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and spear, were fixe thousand & eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, fixe thousand an hundred.

26 Of the children of Levi foure thousand and fixe hundred.

27 And Jehoiada was the chiefe of them of Aaron: and with him three thousand and fixe hundred.

28 And Jotham a yong man very valiant, and of his fathers house: he came two and twentie captaines.

29 And of the children of Benjamin the children of Saul three thousand: for a great part of them unto that time kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the house of their fathers.

31 And of the halfe tribe of Danahel eightene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandement.

33 Of Iebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand: which could see the battell in aray: they were not of a double heart.

34 And of Naphtali a thousand captaines, and with them with shields, and speare seven hundred.

35 And of Dan expert in battell, eight hundred thousand and fixe hundred.

36 And of Acher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Jordan of the Reubenites, and of the Gadites, and of the halfe tribe of Danahel with all instruments of warre to fight with, an hundred and twentie thousand.

38 All these men of warre that could leade an armie, came with ioyfull heart to

Hebron to make Dauid King over all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for there Hebron had prepared for them.

40 Moreover, they that were nere them brought bread upon asses, and on camels, and on mules, and on oxen, even meat, flour, figges, and raisins, and wine and oyle, and beemes and cheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriaeth-learim to Ierusalem: 8 Uzza dieth because hee touched it.

AND Dauid counselled with the captaines of thousands and of hundreds, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it please the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests, and on oxen, even meat, flour, figges, and raisins, and wine and oyle, and beemes and cheepe abundantly: for there was ioy in Israel.) that they may assemble themselves vnto vs.

3 And we will bring againe the Arke of our God to vs: for wee thought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe it: for the thing seemed good in the eyes of all the people.

5 So Dauid gathered all Israel together from Shihor in Egypt, even vnto the entering of Hamath, to bring the Arke of God from Kiriaeth-learim.

6 And Dauid went vp and all Israel to Baalath, in Kiriaeth-learim, that was in Judah, to bring vp from thence the Arke of God: the Lord that dwelleth betwene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Uzza and Aio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songs and with batens, and with bioles, and with timbrels and with cymbales and with trumpets.

9 And when they came vnto the thre-thing stone of Chidon, Uzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Uzza, and hee smote him, because hee laide his hand vpon the Arke: so hee died there before God.

11 And Dauid was angrie, because the Lord had made a breach in Uzza, and hee called the name of that place Perez Uzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to mee the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused

n The rest of the Israellites,

a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected, 3 Sam. 6. 2.

b Or, Nidur. That is, from Gibeon, where the inhabitants of Kiriaeth-learim had placed it in the house of Abinadab, 3 Sam. 6. 3.

c Or, Baala, read 2 Sam. 6. 2.

d The finnes of Abinadab. That is, before the Arke, where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the old and new Testament. e Called also Nachon, 2 Sam. 6. 6.

f Before the Arke for warning that which did not appertine to his vocation: for tithing was giuen to the Priests,

Num. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

g Who was a  
Leuite, and cal-  
led Gittite, be-  
cause he had  
dwelt at Gath.

it to turne into the house of a **Obed Edom** the Gittite.

14 So the **Arke of God** remained in the house of **Obed Edom**, even in his house three moneths: and the **Lord** blessed the house of **Obed Edom**, and all that he had.

#### CHAP. XIII.

1 **Hiram** sendeth wood and workmen to **Dauid**. 2 The names of his children. 3 By the counsell of **God** he goeth against the **Philistims**, & overcometh them. 4 **God** fighteth for him.

Then sent **Hiram** the king of **Tyrus** messengers to **Dauid**, and cedar trees, with masons and carpenters to build him an house.

3 Therefore **Dauid** knew that the **Lord** had confirmed him king over **Israel**, and that his kingdom was set up on him, because of his people **Israel**.

3 Also **Dauid** took more wives at **Jerusalem**, and **Dauid** begate more sonnes and daughters.

4 And these are the names of the children which hee had at **Jerusalem**. **Shammua**, and **Obedab**, **Israhim**, and **Salomon**.

5 And **Yadab**, **Elisua**, and **Elpalet**.

6 And **Fogah**, **Stepheg**, and **Japhia**.

7 And **Elisama**, and **Seetia**, and **Eliphalet**.

8 But when the **Philistims** heard that **Dauid** was anointed king over **Israel**, all the **Philistims** came up to seeke **Dauid**. And when **Dauid** heard, hee went out against them.

9 And the **Philistims** came and spread themselves in the valley of **Kezaim**.

10 Then **Dauid** asked counsell at **God**, saying, Shall I goe up against the **Philistims**, and will thou deliver them into mine hand? And the **Lord** said unto him, Goe up: for I will deliver them into thine hand.

11 So they came up to **Baal perazim**, and **Dauid** smote them there: and **Dauid** said, **God** hath divided mine enemies with mine hands, as waters are divided: therefore they called the name of that place, **Baal perazim**.

12 And there they had left their gods: and **Dauid** said, Let them even bee burnt with fire.

13 Again the **Philistims** came and spied themselves in the valley.

14 And when **Dauid** asked againe counsell at **God**, **God** said to him, Thou shalt not go up after them, but turne away from them, that thou mayest come upon them once against the mulberie trees.

15 And when thou hearest the noise of one going in the tops of the mulberie trees, then goe out to battell: for **God** is gone forth before thee, to smite the hoste of the **Philistims**.

16 So **Dauid** did as **God** had commanded him: and they smote the host of the **Philistims** from **Gibcon** even to **Gazer**.

17 And the fame of **Dauid** went out into all lands, and the **Lord** brought the feare of him upon all nations.

#### CHAP. XV.

1 **Dauid** prepareth an house for the **Arke**. 2 The number and order of the **Leuites**. 3 The

fingers are chosen out among them. 4 They begin against the **Arke** with joy. 5 **Dauid** dancing before it in the midst of his wife **Michal**.

And **Dauid** made him houses in the city of **Dauid**, and prepared a place for the **Arke of God**, and pitched for it a tent.

2 Then **Dauid** said, None ought to carie the **Arke of God** but the **Leuites**: for the **Lord** hath chosen them to beare the **Arke of the Lord**, and to minister unto him for ever.

3 And **Dauid** gathered all **Israel** together to **Jerusalem** to bring up the **Arke of the Lord** unto his place, which hee had appointed for it.

4 And **Dauid** assembled the sonnes of **Aaron**, and the **Leuites**.

5 Of the sonnes of **Kobath**, **Aziel** the chiefe, and his brethren five score.

6 Of the sonnes of **Merari**, **Alatah** the chiefe, and his brethren two hundred and twenty.

7 Of the sonnes of **Gershom**, **Joel** the chiefe, and his brethren an hundred and thirtie.

8 Of the sonnes of **Elizaphan**, **Shemias** the chiefe, and his brethren two hundred.

9 Of the sonnes of **Debion**, **Elie** the chiefe, and his brethren fourscore.

10 Of the sonnes of **Aziel**, **Amminadab** the chiefe, and his brethren an hundred and twelue.

11 And **Dauid** called **Jadok** and **Abiathar** the **Priests**, and of the **Leuites**, **Aziel**, **Alatah**, and **Joel**, **Shemias**, and **Elie**, and **Amminadab**:

12 And he sayd unto them, See are the chiefe fathers of the **Leuites**: I sanctifie your selves, and your brethren, and bring up the **Arke of the Lord** God of **Israel** unto the place that I have prepared for it.

13 For because ye were not there at the first, the **Lord** our **God** made a breach among vs: for we fought him not after due order.

14 So the **Priests** and the **Leuites** sanctified themselves to bring up the **Arke of the Lord** God of **Israel**.

15 And the sonnes of the **Leuites** bare the **Arke of God** upon their shoulders with the barres, as **Moses** had commanded, according to the word of the **Lord**.

16 And **Dauid** spake to the chiefe of the **Leuites**, that they should appoynt certaine of their brethren to sing with instruments of musicks, with viols and harpes, andymballes, that they might make a sound, and lift up their voyce with joy.

17 So the **Leuites** appointed **Heman** the sonne of **Joel**, and of his brethren **Asaph** the sonne of **Berechiah**, and of the sonnes of **Merari** their brethren, **Ethan** the sonne of **Kubiah**.

18 And with them their brethren in the second degree, **Zechariah**, **Ben**, **Jaaziel**, and **Shemumoth**, and **Aziel**, and **Eliah**, and **Benaiah**, **Baseliah**, and **Perethiah**, and **Eliphah**, and **Elkanah**, and **Obed Edom**, and **Aziel** the porters.

19 So **Heman**, **Asaph** and **Ethan** were fingers to make a sound withymballes of brasse,

20 And **Zechariah**, and **Aziel**, and **Shemumoth**, and **Aziel**, and **Ethan**, and **Eliah**,

2 Sam 5.11.  
2 Ebr. Zor.

a Because of  
Gods promise  
made to the peo-  
ple of **Israel**,

b Elpalet and  
Nogath are not  
mentioned,  
2 Sam. 5.14.  
so there are but  
eleuen, and here  
thirteene.  
1 Or, Elada,

c That is, the  
valley of diuif-  
ions, because the  
enemies were  
dispersed there  
like waters,



p To restore all things to their estate.

q He esteemeth this to be the chiefest felicity of man.

r Hewilleth all the people both in heart & mouth to consent to these prayes,

f With Zadok and the rest of the Priests,

t Declaring that after our dautie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, & in trust our families to praise his Name,

at the presence of the Lord: for he commeth to see the sacrifice.

34 **Then** the Lord be to you, for his mercie sake, that he will be to you.

35 **And** the Lord be to you, for his mercie sake, that he will be to you.

36 **Blessed** be the Lord God of Israel for ever and ever: and let all people say, God be to you, and the Lord.

37 **Then** he left them before the Ark of the Lord, and he went up to his chamber: to minister continually before the Ark, which was to be done every day.

38 **And** David, Edoim and his brethren, threecore and eight: and David Edoim the sonne of Jeduthun, and Edoim were porters.

39 **And** Zadok the Priest, and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon.

40 **To** offer burnt offerings vnto the Lord, by the burnt offering altar continually, in the morning and in the evening, even according vnto all that is written in the lawe of the Lord, which he commanded Israel.

41 **And** with them were Heman, & Jeduthun, and the rest that were chosen (which were appointed by names) to playe the Lord, because his mercie endureth for ever.

42 **Then** with them were Heman and Jeduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musick: and the sonnes of Jeduthun were at the gate.

43 **And** all the people departed: every man to his house: and Dauid returned to bless his house.

CHAP. XVII.

3 **David** is forbidden to build a house for the Lord: 12 **Christ** is promised under the figure of Solomon. 18 **Dauid** giveth thanks, 21 **and** prayeth vnto God.

**N**ow afterwards when Dauid dwelt in his house, he sayd to Nathan the Prophet, Behold, I dwell in an house of cedars, but the Ark of the Lordes covenant remaineth under curtains.

2 **Then** Nathan sayd to Dauid, Do all that is in thine heart: for God is with thee.

3 **And** the same night euen the word of God came to Nathan, saying,

4 **Go**, and tell Dauid my servant, Thus sayth the Lord, Thou shalt not build me an house to dwell in:

5 **For** I have dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I have bene from tent to tent, and from habitation to habitation.

6 **Wherefore** I have walked with all Israel, Iake I one worde to any of the Judges of Israel (whom I commanded to feede my people) saying, Why have yet not built me an house of Cedar trees?

7 **Now** therefore thus saith the Lord to my servant Dauid, Thus saith the Lord of hostes, I took thee from the sheep-

chies, and from following the sheep, and thou hast been as a prince over my people Israel.

8 **And** I have bene with thee whithersoever thou hast walked, and have destroyed all thine enemies out of the light, and thou hast bene as a name, like the name of the great men that are in the earth:

9 **Also** I will appoint a place for my people Israel, and will place it, that they may dwell in their places: someone no more shall build the house of my people, I will dwell among them as at the beginning.

10 **And** since the time that I commanded Judges over my people Israel, and I will addre all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 **And** when thy dayes shall be fulfilled, to goe with thy fathers, then will I raise up the seed after thee, which shall bee of thy sonnes, and will stablish his kingdom.

12 **He** shall build me an house, and I will stablish his throne for ever.

13 **I** will be his father, and he shall be my sonne, and I will not take my mercie away from him, as I took it from him that was before thee.

14 **But** I will stablish him in mine house, and in my kingdom for ever, and his throne shall be established for ever.

15 **According** to all these wordes, and according to all this vision, so Nathan spake to Dauid.

16 **And** Dauid the King was in, and I saie before the Lord, and sayde, I know, O Lord God, and what is mine house? that thou hast wrought mee this:

17 **Yet** thou esteemest this a small thing, O God, hast also spoken concerning the house of thy servant for a great while, and hast regarded mee according to the estate of a man of thine degree, O Lord God.

18 **Altho** as can Dauid desire more of thee for the honour of thy servant, thy thou knowest thy servant.

19 **O** Lord, for thy servants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 **Lord**, there is none like thee, neither is there any God besides thee, according to all that we have heard with our eares.

21 **Wherefore**, what one nation in the earth is like thy people Israel, whose God went to redeem them to be his people, and to make thy selfe a name, and to doe great and terrible things by calling out nations from before the people, whom thou hast destroyed out of the earth?

22 **For** thou hast chosen thy people Israel to be thine owne people for ever, and thou Lord art become their God.

23 **Wherefore** howe Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be confirmed for ever, and doe as thou sayest.

24 **And** let thy name be magnified and magnified for ever, that it may bee large, O Lord God of hostes, God of Israel, thy God.

3. Sam. 7. 2.  
a Well built and faire.  
b That is, in tents covered with skins.  
c As yet God had not recruited to the Prophet what he purposed concerning Dauid: therefore seeing God favoured Dauid, he spake what he thought.  
d After that Nathan had spoken to Dauid.  
e That is, in a tent which removed to and fro.  
f Meaning, whensoever his Ark went, which was a signe of his presence,





27 And the rest of the people he put to death: the hand of Ammon he broke; and they put themselves in array against the children of Ammon.

28 And he said, If I can be too strong for me, then thou shalt succour me: and if the children of Ammon prevail against thee, then I will succour thee.

29 Be strong, and let us fight our own battell for the people, and for the cities of our God, and let the Lord do that which is good in his own sight.

30 So Joab and the people that was with him, came neere before the Ammonites unto the battell, and they stood before him.

31 And when the children of Ammon saw that the Ammonites fled, they fled also before Abihai his brother, and entered into the citie: so Joab came to Jerusalem.

32 And when the Ammonites saw that they were discomfited before Israel, they sent messengers and caused the Ammonites to come forth that were beyond the river: and Shobach the captain of the host of Hadarezer went before them.

33 And when it was between David, hee gathered all Israel, and went over Jordan, and came unto them, and put himselfe in array against them: and when David had put himselfe in battell array to meete the Ammonites, they fought with him.

34 But the Ammonites fled before Israel, and David destroyed of the Ammonites seven thousand chariots, and fourty thousand footmen, and killed Shobach the captain of the host.

35 And when the servants of Hadarezer saw that they were before Israel, they made peace with David, and served him. And the Ammonites would no more succour the children of Ammon.

## CHAP. XX.

1 Rabbah destroyed. 2 The Ammonites tormented. 3 The Philistines are thrust overcome with their giants.

And when the yeere was expired, in the autumn that kings got out a warfare, Joab carried out the strenging of the armie, and destroyed the countrey of the children of Ammon, and came and besieged Rabbah (but David tarried at Jerusalem) and Joab smote Rabbah and destroyed it.

2 Then David tooke the crown of their king from off his head, and found in the weight of a talent of golde, with precious stones in it; and it was set on Davids head, and hee brought away the spoyle of the citie exceeding much.

3 And hee carried away the people that were in it, and cut them with sawes, and with harrowes of yon, and with axes: even thus did David with all the cities of the children of Ammon. Then David and all the people came againe to Jerusalem.

4 And after this also, there arose warre at Geyer with the Philistines: then Giddeon the Iudathite slew Gippai, of the children of Paraphath, and they were subdued.

5 And there was yet another battle with the Philistines: and Giddeon the sonne of Iudai slew Lahai, the brother of Gippai the Gierathite: which spoyle was the Iudathites booty.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by three, com three and twentie, and was also the sonne of Paraphath.

7 And when hee sawe Israel, hee was the sonne of Githies Dauidis brother did slay him.

8 These were borne unto Paraphath at Gath, and fell by the hand of David, and by the hands of his servants.

## CHAP. XXI.

1 David caused the people to be numbered, and there was seven hundred thousand men of his possiblities.

2 And Satan stood by against Israel, and approached David to number Israel.

3 Therefore David sayd to Joab, and to the rulers of the people, See, and number Israel from Beer-sheba even to Dan, and bring it to me, that I may know the number of them.

4 And Joab answered, The Lord encrease his people an hundred times so many as they be, O my lord the king: are they not all my lords servants? wherefore doest my lord require this thing? why should he be a cause of trespass to Israel?

5 Nevertheless the kings word prevailed against Joab. And Joab departed and went throughout all Israel, and returned to Jerusalem.

6 And Joab gave the number & summe of the people unto David: & all Israel were eleven hundred thousand men that drew sword: and Judah was four hundred and seavente thousand men that drew sword.

7 But the Levites and Benjamin counted he not among them: for the kings word was adominable to Joab.

8 And God was displeased with this thing: therefore he smote Israel.

9 Then David sayd unto God, I have sinned greatly, because I have done this thing: but now I beseech thee, remove the iniquity of the servant: for I have done very foolishly.

10 And the Lord spake unto Gad Davids seer, saying,

11 See and tell David, saying, Thus saith the Lord, I offer thee three things; chuse thee one of them, that I may do it unto thee.

12 So Gad came to David, and said unto him, Thus saith the Lord, Take to thee

13 Either three yeeres famine, or three moneths to bee destroyed before thine adversaries, or the sword of thine enemies to take thee, or all the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coastes of Israel:

g He declared that where the cause is evil, the courage cannot be valiant, and that in good causes men ought to be courageous, and commit the successe to God.

h That is, Euphrate.

i For this place read 2. Sam. 10. 18.

3. Sam. 11. 7.

a Which was the chief citie of the Ammonites.

2. Sam. 12. 39. 70.

b Which mounteth about the value of seven thousand and seaventy crownes, which is about three score pound weight.

3. Sam. 24. 18.

1. Or. Goliath. 2. Sam.

21. 18.

1. Or. Saph.

10. Rephaim, or the giants.

Dauid: thou therefore admit thee, what thou hast done against me, that I may forgive thee.

13 And Dauid said unto God, I am in a miserable state: let me not fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 For the Lord sent a pestilence in Israel, and there fell of Israel seventeen thousand men.

15 ¶ And God sent the Angel into Jerusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the evil, and said to the Angel that destroyed, It is not enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floor of Ornan the Jebusite.

16 And Dauid lift up his eyes, and saw the Angel of the Lord stand between the earth and the heaven with his sword drawn in his hand, and stretched out toward Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sack, fell upon their faces.

17 And Dauid said unto God, Is it not I that commanded to number the people? It is even I that have sinned and have committed evil, but these people, what have they done? O Lord my God, I beseech thee, let thine hand be not up, and on my fathers' house, and not on the people for their destruction.

18 ¶ Then the Angel of the Lord commanded God to say to Dauid, that Dauid should get up, and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite.

19 So Dauid went up according to the saying of God, which he had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angel, and his four sons, that were with him, hid themselves, and Ornan threshed wheat.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floor, and bowed himself to Dauid with his face to the ground.

22 And Dauid said to Ornan, Give me the place of thy threshing floor, that I may build an altar therein unto the Lord: give is more for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said unto Dauid, Take it to thee, and let my Lord the king do that which seemeth him good: for I give thee bullocks for burnt offerings, and threshing instruments for wood, and wheat for meat offering. I give it all.

24 And King Dauid said to Ornan, That is not my intent for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gave to Ornan for that place — five hundred shekels of gold by weight.

26 So Dauid built there an altar unto the Lord, and offered burnt offerings, a peace offering, and called upon the Lord, and he

answered him by fire from heaven upon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put up his sword against him into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floor of Ornan the Jebusite, then he sacrificed there.

29 (But the tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the high places of Gibeon.)

30 And Dauid could not go before it to ask the counsel of God: for he was afraid of the sword of the Angel of the Lord.)

# CHAP. XXII.

2 Dauid prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing he himself was forbidden to do. 9 Vnder the figure of Salomon Christ is promised.

1 And Dauid said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the strangers that were in the land of Israel, and hee let masons to hew and polish stones to build the house of God.

3 Dauid also prepared much yron for the nails of the doores and of the gates, and for the topings, and abundance of brass casting weights.

4 And cedar trees without number: for the Sidonians and they of Tyre brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is young and tender, and wee must build an house for the Lord, magnificent, excellent, and of great fame and dignitie throughout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, My sonne, I purposed with my selfe to build an house to the name of the Lord my God,

8 But the word of the Lord came to me, saying, Thou hast shed much blood, and hast made great battels: thou shalt not build an house unto my name: for thou hast shed much blood upon the earth in thy fight.

9 Beholde, a sonne is borne unto thee, which shall be a man of rest: for I will give him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse upon Israel in his dayes.

10 He shall build an house for my name, and hee shall be my sonne, and I will be his father, and I will establish the throne of his kingdom upon Israel for ever.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

a God decreed that he heard his request, that he sent downe fire from heaven: for else they might see no fire in sacrifice, but of that which was referred still vpon the altar, Leuit. 9.13, and came downe from heauen, Leuit. 9.24, as appeared by the punishment of Nadab and Abihu, Leuit. 10.1.

a That is, the place wherein he will be worshipped.  
b Meaning, running me of other nations which dwell among the Iewes.  
c To wit, which weighed fiftie shekels of gold.  
2. Chron. 2.9.

2. Sam. 7.13.  
Chap. 28. 3.  
d This declareth how greatly God desireth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit hee entertained no warre, but by God commandement and against his enemies.  
2. Sam. 7.13.  
e He heareth that hee can be no prosperitie, but when the Lord's will is.

f There are one  
ly the means  
whereby kings  
govern their  
subjects right  
and whereby the  
realms do pro  
per and flourish.

g For David was  
poore in respect  
of Solomon.

h Or, masons and  
carpenters.

h That's go a  
bout it quickly.

i The nations  
round about.  
k For else he  
knew that God  
would plague  
them, and not  
prosper their la  
bours, except  
they fought with  
all their hearts to  
set forth his  
glorie.

12 **¶** When the Lord gave thee wisdom and understanding, and gave thee charge over Israel, even to keep the Law of the Lord thy God.

13 **¶** When thou shalt prosper, if thou take heed to observe the statutes and the judgments which the Lord commanded Moses for Israel: be strong and of good courage; feare not, neither be afraid.

14 **¶** For behold, according to my power, I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and of iron passing weight: for there was abundance: I have also prepared timber and stone, and thou mayest provide more thereto.

15 **¶** Moreover, thou hast workmen with thee, enow, I bewere of stone, and workmen for timber, and all men expert in every worke.

16 **¶** Of gold, of silver, and of brass, and of iron, there is no number: thy therefore, and be doing, and the Lord will be with thee.

17 **¶** David also commanded all the princes of Israel to help Solomon his sonne, saying,

18 **¶** Is not the Lord your God with you, and hath given you rest on every side? he hath given thee the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 **¶** Now let your hearts and your souls to seek the Lord your God, and arise, and build the Sanctuary of the Lord God to bring the Ark of the covenant of the Lord, and the holy vessels of God into the house built for the name of the Lord.

#### CHAP. XXIII.

1 David being older, ordeineth Solomon king. 2 He causeth the Levites to be numbered, and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moses.

**S**o when David was old, and full of dayes, hee made Solomon his sonne king over Israel.

2 **¶** And he gathered together all the princes of Israel with the High Priests and the Levites.

3 **¶** And the Levites were numbered from the age of thirtie yeeres and above, and their number according to their summe was eight and thirtie thousand men.

4 **¶** Of these foure and twentie thousand were set to aduance the worke of the house of the Lord, & fixe thousand were ouercleers and Judges.

5 **¶** And foure thousand were porters, and foure thousand waited the Lord with instruments which he made to praise the Lord.

6 **¶** So David dividede offices unto them, to wit, to the sonnes of Levi, to Gerson, Kohath, and Merari.

7 **¶** Of the Gersonites were Lemai and Shimei.

8 **¶** The sonnes of Laadan, the chief was Jehiel, and Jehiam, and Jeck three.

9 **¶** The sonnes of Shimeel, Shemomiyah

and Shimeel, and Shimeel, these were the chief fathers of Laadan.

10 **¶** Also the sonnes of Shimeel were Jahi, Jem, Jem, and Beriah: these were the sonnes of Shimeel.

11 **¶** And Jahiah was the chief, and Jahiah the second, but Jem and Beriah had not many sonnes; therefore they were to the families of their father, counted but as one.

12 **¶** The sonnes of Kohath were Amram, Izhar, Vehon, and Gizzel, foure.

13 **¶** The sonnes of Amram, Aaron and Moyses: and Aaron was separated to sanctifie the most holy place, hee and his sonnes for ever to burne incense before the Lord, to minister to him, and to bless in his name for ever.

14 **¶** Moyses also the man of God, and his children were named with the name of Levi.

15 **¶** The sonnes of Moyses were Gershom, and Eliezer.

16 **¶** Of these sonnes of Gershom was Shubael the chief.

17 **¶** And the sonne of Eliezer was Rehabiah the chief: for Eliezer had none other sonnes; but the sonnes of Rehabiah were of the many.

18 **¶** The sonne of Izhar was Shelomiyah the chief.

19 **¶** The sonnes of Vehon were Jethai the first, Amariah the second, Zabaziel the third, and Jehamiah the fourth.

20 **¶** The sonnes of Gizzel were Shichab the first, and Jethiah the second.

21 **¶** The sonnes of Eliezer were Gashai and Hushi. The sonnes of Shabli, Elazar and Kish.

22 **¶** And Elazar died, and had no sonnes, but daughters, & their husbands the sonnes of Kish took them.

23 **¶** The sonnes of Hushi were Hushi and Ozer, and Jeremoth, three.

24 **¶** These were the sonnes of Levi according to the house of their fathers, even the chief fathers according to their offices, according to the number of names, and their summe that did the worke for the service of the house of the Lord from the age of thirtie yeeres and above.

25 **¶** For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever.

26 **¶** And also the Levites shall no more beare the Tabernacle and all the vessels for the service thereof.

27 **¶** Therefore according to the last words of David, the Levites were numbered from thirtie yeeres and above.

28 **¶** And their office was under the hand of the sonnes of Aaron, for the service of the house of the Lord in the sources, and chambers, and in the purifying of all holy things, and in the worke of the service of the house of God.

29 **¶** Both for the bread, and for the fine flour, for the meate offering, and for the unleavened cakes, and for the trash things, and for the which was offered, and for all uncleanes and cle.

30 **¶** And for to stand every morning, in

1 King. 1. 30.

Or, so have care  
over.

1 El. T made, mean  
ing David,  
Chap. 1.  
Exod. 6. 17.

Or, Leph, chap.  
8. 17.





† *Ebr. loud.*

d Who should be in every company and course, e Without respect to age or cunning, f So that he served in the first turne, and the rest every one at his turne followed orderly, || *Or, the Zerrites.*

fathers, singing in the house of the Lord with cymbals, viols, and harpes, for the service of the house of God, and Asaph, & Jeduthun, and Herman were at the Kings & commandments.

7 So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundred fourscore and eight.

8 And they cast lots, & charge against charge, as well small as great, the cunning man as the scholar.

9 And the first lot fell to Joseph, which was of Asaph, the second to Jeduthan, who with his brethren & his sonnes were twelve.

10 The third to Zaccur, hee, his sonnes, and his brethren were twelve.

11 The fourth to Ieri, hee, his sonnes, and his brethren were twelve.

12 The fifth to Jehananiah, hee, his sonnes, and his brethren were twelve.

13 The sixth to Bukkiah, hee, his sonnes, and his brethren were twelve.

14 The seventh to Jehazariah, hee, his sonnes, and his brethren were twelve.

15 The eighth to Ithaiab, hee, his sonnes, and his brethren were twelve.

16 The ninth to Shattaniah, hee, his sonnes, and his brethren were twelve.

17 The tenth to Shemuel, hee, his sonnes, and his brethren were twelve.

18 The eleventh to Izrael, hee, his sonnes, and his brethren were twelve.

19 The twelfth to Ithabiah, hee, his sonnes, and his brethren were twelve.

20 The thirteenth to Shubael, hee, his sonnes, and his brethren were twelve.

21 The fourteenth to Shattiah, hee, his sonnes, and his brethren were twelve.

22 The fifteenth to Jerimoth, hee, his sonnes, and his brethren were twelve.

23 The sixteenth to Hananiah, hee, his sonnes, and his brethren were twelve.

24 The seventeenth to Ishbakhah, hee, his sonnes, and his brethren were twelve.

25 The eighteenth to Hanani, hee, his sonnes, and his brethren were twelve.

26 The nineteenth to Ballothi, hee, his sonnes, and his brethren were twelve.

27 The twentieth to Eliahah, hee, his sonnes, and his brethren were twelve.

28 The one and twentieth to Bochim, hee, his sonnes, and his brethren were twelve.

29 The two and twentieth to Siddalti, hee, his sonnes, and his brethren were twelve.

30 The three and twentieth to Bahazi, hee, his sonnes, and his brethren were twelve.

31 The four and twentieth to Romamiezer, hee, his sonnes, and his brethren were twelve.

#### CHAP. XXVI.

1 The porters of the Temple are ordained, every man to the gate which he should keepe, 20 And over the treasure.

Concerning the 1 divisions of the porters of the Houses, Jehohanan the sonne of Koz of the sonnes of Asaph.

2 And the sonnes of Jehohanan, Jehazariah the eldest, Jehiel the second, Jehoiadab the third, Jachin the fourth,

3 Eliehoenai the fifth, Jehohanan the sixth, Eliehoenai the seventh.

4 And of the sonnes of Obed Edom, Jehohanan the eldest, Jehoiadab the second, Joab the third, and Saur the fourth, and Saur the fifth.

5 Amiel the first, Baphar the second, Dehiah the third, for God had blessed him.

6 And to Jehohanan his sonne, and to his sonnes borne that ruled in the house of the father: for they were men of might.

7 The sonnes of Jehohanan were Othiel and Baphar, and Deh, Eliahah and his brethren strong men: Eliahah also, and Jehohanan.

8 All these were of the 1 sonnes of Obed Edom, they and their sonnes and their brethren mighty & strong to serve, even their issue and ruse of Obed Edom.

9 And of Jehohanan's sonnes and brethren, eighteen mighty men.

10 And of Joab of the sonnes of Jehoiadab, the sonnes were Shari the chief, and (though he was not the eldest, yet his father made him the chief)

11 Jehiel the second, Tabaliah & Jehoiadab the fourth: all the sonnes and the brethren of Joab were thirtie.

12 Of these were the divisions of the porters of the chief men, having the charge against their brethren, to serve in the house of the Lord.

13 And they cast lottes both small and great for the house of their fathers, for every gate.

14 And the lot on the East side fell to Jehohanan: then they cast lots for Jehoiadab his sonne, a wise counsellor, and his lot came out Northward.

15 To Obed Edom Southward, and to his sonnes the house of Asuppim.

16 To Shuppim, and to Joab Eastward with the gate of Shallecheth by the pained streete that goeth upward, ward out against ward.

17 Eastward were six Levites, and Northward four a day, and Southward four a day, and toward Asuppim, two and two.

18 In a Barbar toward the West were four by the pained streete, and two in Barbar.

19 These are the divisions of the Porters of the sonnes of Koz, and of the sonnes of Jehoiadab.

20 ¶ And of the Levites Abiah was over the treasures of the house of God, and over the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gerhunnites descending of Laadan, the chief fathers of Laadan were Gedhoni Temple and Jehiel.

22 The sonnes of Jehiel were Jehon and Joab his brother appointed over the treasures of the house of the Lord.

23 Of the Gerhunnites, of the Jehonites, of the Jehonites, and of the Jehonites.

24 And Jehiel the son of Gedhoni the sonne of Abiah, a ruler over the treasures.

25 And of his 1 brethren, which were of Elizer, was Jehoiadab his sonne, and Jehiel.

¶ *Or, courses and turns.*  
a This Asaph was not the notable musician, but another of that name, called also Abiathar, Chap. 6: 1, 2, and 9, 10, and also Asaph,

Chap. 6: 1, 2, and 9, 10, and also Asaph,

and Isaac his sonne, and Joseph his sonne,  
and Judah his sonne, and Simeon his

26. Which Shelomith and his brethren  
were carry all the treasures of the dedicate  
things, which Dauid the King, & the chiefe  
captains, the capitaines over thousands and  
hundreds, and the capitaines of the army had  
dedicated.

17 (For of the battels and of the spowles  
they did dedicate to maintaine the house of  
the Lord.)

28 And all that Samuel the Seer had  
dedicate, & Saul the sonne of Kish, and Ab-  
ner the sonne of Ner, and Joab the sonne of  
Zeruiah, & whosoever had dedicate any thing,  
it was under the hand of Shelumith, and his  
brethren.

29 Of the Isharites was Chenantiah and his sonnes, for the businesse without our street for Officers and for Judges.

30 Of the Jehonimites, Athabiah and his brethren, men of activitie, a thousand and seven hundred were Officers for Israel beyond Jordan seaward, in all the businesse of the Lord, and for the service of the king.

31 Among the Hedronites was Jediah  
himself, even the Hedronites, by his ge-  
nerations according to the families. And  
in the fourteenth year of the reign of David  
they were sought for: and there were found  
among them men of actiuitie at Jazer in

32 And his hundred men of actiuite,  
thousand and ten hundred chiefe fa-  
thers, whom King Dauid made rulers ouer  
the Gadites, & the Gadires, and the halfe  
tribe of Danasse, for every matter pertain-  
ing to God, and for the kings iustitie.

## CHAP. XXVII

Of the Princes and Rulers that ministered unto  
the King.

**T**HE children of Israel also after their number, even the chiefe fathers and captaynes of thousands arin of hundredes, and their officers that served the king by diners & counsels, which came in and went out, moneth by moneth, shewvout all the moneths of the yere: in every counsell were foure and thirtie thousand.

2. What the first course of the first month was Nabothian, the sonne of Naboth: and in his court were fourte & twentie thou-

3 Of the sonnes of Peter was the chiefe  
over all the princes of the armies for the first  
moneth.

4 And over the course of the second month was Dodai, an Abhite, and this was his course, and Mikloch was a Captaine, and in his course were four & twenty thousand.

5 The captaine of the third hoste for the third moneth was Benatah the sounne of Jehoiada the chiefe Priest: & in his course were foure and threene thousand.

6 This Benajah was mighty among  
"the people about the throne, and in his court

was Limfahan his name.

17 The fourth in the fourth month was  
 Gad: the number of Gad, & Zabadias his  
 sonne after him: and in his house were foure  
 and twentie thousand.

8 The list for the list month was prince  
Shamshah the Tzarite : and in his course  
four and twenty thousand.

9 The list for the first month was for the sum of Jeketh the Tekotte: and in his course four and twenty thousand.

TO The seventh for the seventh month was Heli, the Delanite, of the sonnes of Ephraim: and in his count foure and twentie thousand.

II The right for the eight moneth was  
Siberai the Pusathite of the Zarbitsen:  
and in his court four and twenty thou-  
sand

12 The ninth to: the ninth moneth was  
Abiezzer the Anethorhite of the sonnes of  
Jemim: and in his course foure and twen-  
ty thousand.

13 The tenth for the tenth month was Baharai, the Acetophachite of the Zar-bhoshan; and in his court four and twenty thousand.

14 The eleventh for the eleventh moneth was named the Strachonite of the founnes of Ephraim: and in her course foure & twenty thousand.

15 The twelfth for the twelfth month was Huldai the Netophathite, of Jehiel: and in his course four and twenty thousand.

16 ¶ **Boozonzer** : the ruler over the tribes of Israel were these : over the Benjaminites was ruler, **Eliezer** the sonne of **Zechar** : over the Shimeonites , **Shephatiah** the sonne of **Maachab** :

17 Over the Levites, Nathabiah the sonne of Kemuel: over them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of  
Dauid: ouer Issachar, Dami the sonne of  
Michael:

19 Over Zebulun, Issachar the son of  
Dhablah: over Naphtali, Jerimoth the son  
of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea  
the sonne of Azaziah: ouer the halfe tribe of  
Manasseh, Joel the sonne of Pedaiab:

21 Ouer the<sup>d</sup> other halfe of Danasheh in  
Silead, Idoe the sonne of Zechariah: ouer  
Beniamin, Jaasiel the sonne of Abner:

22 **Butt Dan, Aziel** the sonne of **Iero-**  
**ham:** these are the princes of the tribes of  
**Israel.**

23 ¶ But Dauid tooke not the number of them from twentie yeere olde and vnder, because the Lord had saide that he would increase Israel like vnto the stars of the heauens.

24 And Joab the sonne of Zeruiah began to number: but hee finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of king David.

25 And over the Kings treasures was  
Hymaneuth the sonne of Adiel: and over  
the treasures in the fieldes, in the cities  
and in the villages and in the towerns was

(Dr. B. Niswonger)

c Meaning, be-  
side the set of  
captains.

d Which is be-  
yond Jordan, in  
respect of Judah:  
also one captain  
was over the  
Reubenites and  
the Gadites.  
*Chap. 21. 7.*

c And the com-  
mandment of  
the King was a-  
bominable to To-  
ab. chap. 11.6.

f The Hebrews make both these bookes of Chronicles but one, and at this verse make the midst of the booke, as touching the number of verses.

**Tech:**

Rehoboth the fourth of the river:

26 And over the vineyards in the field that filled the growth, was Ezer the house of Ezer:

27 And over them that yielded the vines, was Shimon the Karamite: and over that which apperained to the vines, and over the store of the wine, was Dabbi the Shiphmiter:

28 And over the olive trees and mulberry trees that were in the valleys, was Ezer the man the Gheritz: and over the store of the wine, was Ezer:

29 And over the open that fed in Sharon, was Ezer the Gheritz: and over the open in the valleys was Shaphat the sonne of Adai:

30 And over the camels was Abi the Shiphmiter: and over the asses was Rehoboth the Gheronothite:

31 And over the sheeps was Ezer the Gheritz: all these were the rulers of the substance that was king Dauts.

32 And Rehoboth Dauts was a man of counsel and of understanding (for he was a Gheritz) and Rehoboth the sonne of Ezer was a Gheritz: and Rehoboth the sonne of Ezer was a Gheritz.

33 And Rehoboth was the king's counsellor: Rehoboth the Gheritz the king's friend.

34 And after Rehoboth was Rehoboth the sonne of Ezer: and Rehoboth the sonne of Ezer was a Gheritz: and Rehoboth the sonne of Ezer was a Gheritz.

g That is, a man learned in the word of God. h To be their schoolmasters and teachers. i After that Ahitophel had hanged himself, 2. Sam. 17. 23. j Choizad was made counsellor.

## CHAP XXVIII.

1 Rehoboth Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

AND King Dauts assembled all the princes of Israel: the princes of the tribes, and the captains of the bands that served the king, and the captains of thousands, and the captains of hundreds, and the rulers of all the substance, a possession of the king, and of his houses, with the eunuchs, and the mighty, and all the men of power unto Jerusalem.

2 And king Dauts stood up upon his feet, and said, I care ye me, my brethren & my people: I purposed to have built an house of rest for the Ark of the Covenant of the Lord, and for a footstool of our God, and have made ready for the building.

3 But God saide unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

4 Yet is the Lord God of Israel chose me being all the house of my father, to be king over Israel for ever (for in Judah would he choose a prince, and of the house of Judah is the house of my father, & among the houses of my father he delighted in me to make me king over all Israel.)

5 And of all my houses (for the Lord hath chosen me many houses) he hath chosen Salomon my sonne to sit upon the throne of the kingdom of the Lord over Israel.

6 And hee said unto me, Salomon thy sonne, he shall build mine house & my courts: for I have chosen him to be my sonne, and I will be his father.

g Or, chiefe servants, Gene. 37. 36.

a Where the Ark should remaine and remove na more to and fro. Psal. 99. 5. 2. Sam. 7. 5. 13. chap. 22. 8.

b According to the prophesie of Iakob, Gene. 28. 10. 2. Sam. 7. 12.

11 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

12 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

13 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

14 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

15 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

16 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

17 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

18 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

19 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

20 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

21 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

22 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

23 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.

24 And king Dauts was forbidden to build the Temple, but wither Salomon and the people performed it, 8. concerning him to fear the Lord.





reigned he in Ierusalem.

28 And he died in a good age, in riches, riches, and honour, with Solomon his sonne reigning in his stead.

29 Concerning the actes of Dauid the King, first and last, behold they are written

in the booke of Samuel the Great, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer.

30 And all his reign, and his power, and times that went ouer him, and ouer Israel, and ouer all the kingdome of the earth,

## The second booke of the Chronicles.

### THE ARGUMENT.

**T**His second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this story are certaine things declared and set forth more copiously then in the bookes of the Kings, & therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the goodly Kings, when they saw the plagues of God prepared against their country for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The second, howe it is a thing that greatly offendeth God, that such as reue him and professe his Religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers succoured the Prophets of God, and were very zealous to set forth his Religion throughout all their dominions, & contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and spurned God according to the fantasie of men. Thus haue we written the chief actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand six hundred, threescore and eighty seue yeeres and five moneths.

**6** The offering of Salomon at Gibeon. **7** His prayer vnto God to giue him wisdom. **8** Which he giueth him and more. **9** The number of his chariots and horses. **10** And of his riches.



**Dauid** was confirmed in his kingdom: and the Lord his God was with him, and magnified him highly.

**2** And Salomon make vnto all Israel, to the captiues of thousands, and hundredth, and to the Iudges, and to all: the gouernours in all Israel, euen the chiefe fathers.

**3** So Salomon and all the Congregation with him went to the high place, that was at Gibeon: for there was a Tabernacle of the Congregation of God, which Moses the seruant of the Lord had made in the wilderness.

**4** But the Arke of God had Dauid brought vp from Kirjath searim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

**5** Wherever the brazen Altar, that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

**6** And Salomon offered there before the Lord vpon the brazen Altar, that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offered he vpon it.

**7** The same night did God appeare vnto Salomon, and sayde vnto him, Aske what I shall giue thee.

**8** And Salomon sayde vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made mee to reigne in his stead.

**9** Nowe therefore, O Lord God, let thy promise vnto Dauid my father be true:

for thou hast made mee King ouer a great people, like to the dust of the earth.

**10** Giue mee now wisdom and knowledge, that I may gouerne and get in before this people: for who can Iudge this great people?

**11** And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, riches, nor honour, nor the flutes of some enuies, neither yett as few long life, but hast asked for the wisdom and knowledge, that thou mightest Iudge my people, I will giue thee wisdom, and knowledge, and riches, and honour, as thou hast desired.

**12** And wisdom and knowledge shall be granted vnto thee, and I will giue thee riches, and treasures and honour, so that there shall not be one like thee among the Kings which were before thee, neither after thee, that shall be like thee.

**13** Then Salomon came from the place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

**14** And Salomon gathered the chariots and horsemen: and hee had a thousand and foure hundred chariots, and twelue thousand horsemen, whom hee placed in the chariot cities, and with the King at Ierusalem.

**15** And the King gaue silver and gold of Ierusalem as stones, and gane cedar trees as the yulme figg trees, that are abundantly in the plaine.

**16** Also Salomon had holies bought out of Egypt and sinners: the Kings of Egypt and sinners received the fine linen for a woman.

**17** They came vp also and brought out of Egypt some chariots, six hundred wheels of silver, chariots, in a horse for an hundred silver, and sitters, and thus they brought horses to all the Kings of the Syrians, and to the Kings of Aram by their sennes.

**10** Established and strong.  
**1** King 3.1.

**a** That is, he proclaimed a solemn sacrifice, and commanded that all should be at the same.  
**b** Read 1. King 3.4.

**c** So called, because that God thereby shewed certaine signes to the Congregation of his presence.

**d** Which was for the burnt offerings, Exod. 27.1.  
**Exod. 38.1, 2.**

**1** King 3.4.

**e** Performe thy promise made to my father concerning me.

CHAP. II.

The number of Solomon's workmen, in building the Temple. 1. Solomon's speech to Huram the king of Tyre for wood and workmen.

1 And Solomon determined to build an house for the Name of the Lord, and an house for his king's house.

2 And Solomon told out twenty thousand men to be hewers of stones in the mountain, and three thousand and a five hundred to oversee them.

3 And Solomon sent to Hiram the king of Tyre, saying, As thou hast sent to Dania my father, and saidst, I send him cedar trees to build him an house to dwell in, so do to me.

4 Behold, I build an house unto the Name of the Lord my God, to sanctify it unto him, and to burn sweet incense before him, and for the continual showbread, and for the burnt offerings of the morning, and evening, on the Sabbath dayes, and in the new monthes, and in the solemn feastes of the Lord our God: this is a perpetual thing for Israel.

5 And the house which I build, is great: for great is our God above all gods.

6 Also to see then that can bee able to build him an house, when the beames, and the beams of beames can not containe him: who can I then that I should build him an house, but I do it to burne incense before him.

7 Send me now therefore a cunning man, that can worke in gold, in silver, in brasse, and in yew, and in purple, and in crimolins, and blue like, and that can graue in grauen, worke with the cunning men that are with me in Judah, and in Jerusalem, whom David my father hath prepared.

8 Send me also cedar trees, firre trees, and alumum trees from Lebanon: for I know that thy servants can skill to hew timber in Lebanon: and behold, my servants shall be with thee.

9 That they may prepare me timber in abundance: for the house which I do build, is great and wonderfull.

10 And behold, I will give to thy servants the cutters and the hewers of timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oyle.

11 Then Hiram king of Tyre answered in writing, which he sent to Solomon, because the Lord had loved his people, for he had made him king over them.

12 Hiram said moreover, Blessed be the Lord God of Israel, which made the heaven and the earth, and that hath given unto David the king, a cunning man that hath discretion, prudence, and understanding in building an house for the Lord, and a palace for his king.

13 Therefore, O Solomon, I have sent a wise man, and a cunning man, an art father

and he hath made a woman of the thoughtes of Dan, and his father was a man of Tyre, and he can skill to worke in gold, in silver, in brasse, in yew, and in timber, in purple, in blue like, and in crimolins, and in crimolins, and can graue in all grauen worke, and bloyder in all bloyder worke that shall be given him, with thy cunning men, and with the cunning men of thy land David thy father.

14 Showe therefore the wheate and the barley, the oyle, and the wine, which my lord hath spoken of, let him send unto his servants.

15 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in asses by the sea, and I paye for it, as thou mayest covenent with us.

16 And Solomon numbred all the strangers that were in the land of Israel, after the numbering that his father David had numbred them: and they were found an hundred and threescore and five thousand, and five hundred.

17 And he set twenty thousand of them to the burden, and threescore thousand to hew stones in the mountain, and three thousand and five hundred porterers to caule the people to worke.

CHAP. III.

1 The Temple of the Lords, and the porch are builded, with other thinges thereto belonging.

2 Solomon beganne to build the house of the Lords in Jerusalem, in Mount Sion, which had bene declared unto David his father, in the place that David prepared in the high place of the Jebusites.

3 And he beganne to build in the second month, and the second day in the fourth yere of his reigne.

4 And these are the measures, wherof Solomon grounden to build the house of God: the length of cubites after the first measure was threescore cubites, and the breadth threescore cubites.

5 And the porch, that was before the length in the front of the breadth was twentie cubites, and the height was an hundred and twenty, and he overlaid it with pure gold.

6 And the greater house bee filled with firs, trees which bee overlaid with good golde, and graven theron palme trees and choines.

7 And he overlaid the house with precious stone for beautie, and the golde was gold of Paraur.

8 The house, I say, the beames, postes, and holles theron, and he mooves theron overlaid with good golde, and graven theron upon the walls.

9 And he made also the bent of the most holy place: the length thereof was in the front the breadth of the house, twenty cubites, and the breadth thereof twenty cubites: and he overlaid it with the best golde, of life hundred talents.

10 And he overlaid the naves with firs, the hole of gold, and he overlaid the chambers with gold.

It is also written that he was of the tribe of Naphtali. 1. King 7.14. which may be understood that by reason of the confusion of tribes, which then began to be, they married in divers tribes, so that by her father he might be of Dan, and by her mother of Naphtali. Or, Simeon. Or, Issachar.

1. Kings 6.1. a Which is the mountain where Abraham thought to have sacrificed his sonne, Gen. 22.2. 2. Sam. 24.16, 21.

b According to the whole length of the Temple, comprehending the most holy place with the rest. c It contained as much as did the breadth of the Temple. 1. King 6.3. d From the foundation to the top: for in the booke of Kings mention is made, from the foundation to the first stage. e Some think it is that place which is called Peru.

1. King. 6. 24.

10 ¶ And in the house of the most holy  
place hee made two Cherubims wrought  
the children and overlaid them with gold.

II. \* And the wings of the Cherubim were twenty cubits long: the one wing was five cubits, reaching to the wall of the house, and the other wing like cubits, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was like cubits, reaching to the wall of the house, and the other wing like cubits, joining to the wing of the other Cherub.

13 The wings of the Cherubims were spread abroad twenty cubits : they stood on their feet, and their faces were toward the home.

14. ¶ He made also the vaille of blue silk,  
and purple, and crimolin, and fine linnen,  
and mought together thereon.

15 ¶ And he made before the house two pillars of fine and thirtie cubits high: and the chapter that was upon the top of each of them was five cubits.

16 We made also chaines for the Dacle  
and put them on the heads of the pylars and  
made an hundred pomegranates and put  
them among the chaines.

17 And he set up the pillars before the Temple, one on the right hand, & the other on the left, and called that on the right hand Tachin, and that on the left hand Boaz.

f Which separated the Temple from the most holy place.

g. Every one was  
eighteen cubits  
long, but the half  
cubit could not  
be seene: for it  
was hid in the  
roundnesse of the  
chapter, and  
therefore he gi-  
ueth to every one  
but 17 and an  
halfe.

h For every pil-  
lar an hundred,  
reade 1. Kings 7.  
30.

and flue on the left: and he made an image  
haleng of gold.

9 And he made the court of the Priests, and the great Court, and doozes for the Court, and overlaid the doozes thereof with brass.

10 And he let the Sea on the right line  
Eastward toward the South.

II And Huram made spots, & bosses  
and balcons, and hee finished the work  
that he should make for King Salomon in  
the house of God.

13. To wit, two pillars, and the balustrades and the chapiters on the top of the two pillars, & two grates to cover the two houses of the chapiters, which were upon the top of the pillars :

13 And foure hundredeth pomegranates for  
the two gates, also rows of pomegranates  
for every gate to cover the two houses of  
the chambers, that were upon the pillars.

T4. He made also bales, and made calozons upon the bales :

16 Pots also and basins, and fleshhooks,  
and all these vessels made Huram his fa-  
ther to king Solomon for the house of the  
Lord of Shinar brass.

17 In the plaine of Jordan did the King  
cast them in clay betwene Succoth and Je-  
rich.

18. And Salomon made all these vessels in great abundance: for the weight of brass could not be reckoned.

19- And Salomon made all the vessels that were for the house of God: the golden altar also of the tables whereon the golden vessels.

20 They took the candlesticks with their lamps to burn them after the manner of the Diacle of pure gold :

24 And the flowers, and the lamps, and the snuffers of gold, which was fine gold :

22. And the bookes, and the balens, and the spoones, and the altars of pure golde: the entry also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were i of golde.

## CHAP. III.

1. The altar of brass 2 The molten Sea 6 The  
caldron 7 The candlestick &c.

And he made an altar of brass threem  
cubits long, and twenty cubits broad,  
and ten cubits high.

2. And he made a molten Sea of ten cubits from brem to brem, round in compass, and five cubits high: and a line of thirty cubits in compass it about.

3 And under it was the fashion of oren,  
which did compass it round about, <sup>seeme</sup>  
in a cubite compassing the Sea about: two  
rowes of oren were cast when it was mol-  
ten.

4 It stood upon the twelve: open: three looked toward the South, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea roode above upon them, and all their hinder parts were upward.

5 And the thickensse thereof was an hand  
breadth, and the dyam thereof was like the  
worke of a busshne of a cup; with flowers  
of Lilies: it contained three thousande  
barke.

6 **I** have made this tented down, and pass  
five on the right hand, and five on the left,  
to watch in them, and to think in them what  
which appertaineth to the burning of things:  
but the more you will be able to watch in

7 And he made ten candlesticks of  
gold, (according to their faims) and put  
them in the Temple, six on the right hand,  
and four on the left.

8 ¶ And hee made ten tables, and put  
them in the temple, five on the right hand,

a A great vessell  
of brasse, so cal-  
led because, of the  
great quantitie  
of water, which  
it contained.

b Meaning, under the brim of the vessel, as 1 King 7:23.

2. King 7. 24.  
c In the length  
of every cubite  
were ten heads  
or knops which  
in all are 300.  
|| Or, *floure de-  
lices.*

d In the first  
booke of Kings  
chap 7: 16. men-  
tion is onely  
made of two  
thousand: but  
the lesse number  
was taken there,  
and here accor-  
ding as the mea-  
sures prouoed  
afterward is de-  
clared.

Even as they..  
should be made.

## CHAP. V

1 The things dedicated by David, are put in the Temple. 2 The Ark is brought into the Temple. 3 What was within it. 4 They sing praise to the Lord.

So **D**\* was all the work finished that Salomon made for the house of the Lord; and Salomon brought in the things that David his father had dedicated with the silver and the gold, and all the vessels, and put them among the treasures of the house.

15 Then Saulon assembled the Chiefs of Israel, and all the heads of the tribes, the chief fathers of the children of Israel, only Jerusalem to bring up the Ark of the covenant of the Lord from the city of David, which is Zion.

3 And all the men of Israel whom  
under the King of the land: it was in the



1. *Or, power.*

And all the elders of Israel came, and David took up the Arke.

And they carried up the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, shall into the Priests and Levites being up.

2. *Or, Temple.*  
And king Salomon and all the Congregation of Israel that were assembled unto him, were before the Arke, offering there sheep and bullocks, which could not bee told nor numbered for multitude.

3. *2. Sam. 7. 5.*  
So the Priests brought the Arke of the Covenant of the Lord unto his place, into the Place of the house, into the most holy place, even under the wings of the Cherubims.

4. *4. Ebr. that it was in thine heart.*  
For the Cherubims stretched out their wings over the place of the Arke, and the Cherubims covered the arke, and the barres thereof above.

5. And they drew out the barres, that the ends of the barres might bee seen out of the arke before the People, but they were not seen; without: and there they are unto this day.

6. *b* Meaning, the two Tables, which Moses gave at Mount Sinai, where the Lord made a Covenant with the children of Israel, when they came out of Egypt.

7. And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified and did not wear by coult).

8. And the Levites the fingers of all sorts, of Saph, of Heman, of Jeduthan, and of their brethren, and of their brethren, being clad in fine linen, stood with cymbals, and with dales and harpes at the East end of the Altar, and with them an hundred and twentie priests blowing with trumpets;

9. And they were as one, blowing trumpets and singing, and made one sound to bee heard in playing and thanking the Lord, and when they lift up their voices with trumpets and with cymbals, and with instruments of musicks, and when they praised the Lord, singing, *a* For bee is good, because his mercie lasteth for ever: then the house, even the house of the Lord was filled with a sound.

10. So that the priests could not stand to minister, because of the cloud: for the glorie of the Lord had filled the house of God.

#### CHAP. VI.

1. *a* *b* *c* *d* *e* *f* *g* *h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
Salomon blesseth the people. 4. He praiseth the Lord. 14. He prayeth unto God, for those that shall pray in the Temple.

1. *a* *b* *c* *d* *e* *f* *g* *h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
Then Salomon said, The Lord hath said, that he would dwell in the barke cloud:

2. And I have built thee an house to dwell in, an habitation for thee to dwell in forever.

3. And the king turned his face, and blessed all the Congregation of Israel, (for all the Congregation of Israel stood there.)

4. And he said, Blessed be the Lord God of Israel, who spake with his mouth unto

David my father, and hath with his hand fulfilled it, saying,

5. Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to bee a ruler over my people Israel.

6. But I have chosen Jerusalem, that my Name might be there, and have chosen David to be over my people Israel.

7. And it was in the heart of David my father to build an house unto the Name of the Lord God of Israel.

8. But the Lord said to David my father, whereas it was in thine heart to build an house unto my Name, thou dost well that thou wilt to number.

9. Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build an house unto my Name.

10. And the Lord hath performed his word that he spake: and I am stand in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built an house to the Name of the Lord God of Israel.

11. And I have set the Arke there, wherein is the Covenant of the Lord, that hee made with the children of Israel.

12. And the king stood before the Altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands.

13. (For Salomon had made a brazen scaffold and set it in the mids of the court, of fine cubites long, and fine cubites broad, and three cubites of height, and upon it he stood, and kneeled downe upon his knees before al the Congregation of Israel, and stretched out his hand toward heaven)

14. And said, O Lord God of Israel, there is no God like thee in heaven nor in earth, which keepeth covenant, and mercie unto thy servants, that walke before thee with all their heart.

15. Thou that hast kept with thy servant David my father, that thou hast promised him; for thou spakest with thy mouth, and hast fulfilled it with thine hand, as thou spakest.

16. Therefore now Lord God of Israel, keepe with thy servants David my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit upon the throne of Israel: so that thy Sones take heed to their wayes, to walke in my Law, as thou hast walked before me.

17. And now, O Lord God of Israel, let thy word be verified, which thou spakest unto thy servant David.

18. As it true in deed that God will dwell with man on earth? Behold, the heavens, and the heavens of heavens are not able to containe thee: how much more unable is this house, which I have built?

19. But have thou respect to the prayer of thy servant, and to his supplication, O Lord my God, to heare the crye and prayer

*Or, power.*

*Or, Temple.*

*2. Sam. 7. 5.*

*4. Ebr. that it was in thine heart.*

*b* Meaning, the two Tables,

wherein is contained the effect of the covenant,

that God made with our fathers.

*c* On a scaffold that was made for that purpose,

that he praying for the whole people, might be heard of all,

*d* Both to give thanks for the great benefits of God bestowed

upon him, and also to pray for the perseverance and prosperitie of his people.

*e* *f* *g* *h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*2. Mic. 2. 8.*

*h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Or, in effect, or by thy power.*

*i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Ebr. a man shall not be cut off.*

*2. Mic. 2. 8.*

*h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Or, in effect, or by thy power.*

*i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Ebr. a man shall not be cut off.*

*2. Mic. 2. 8.*

*h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Or, in effect, or by thy power.*

*i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Ebr. a man shall not be cut off.*

*2. Mic. 2. 8.*

*h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Or, in effect, or by thy power.*

*i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Ebr. a man shall not be cut off.*

*2. Mic. 2. 8.*

*h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Or, in effect, or by thy power.*

*i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Ebr. a man shall not be cut off.*

*2. Mic. 2. 8.*

*h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Or, in effect, or by thy power.*

*i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*  
*Ebr. a man shall not be cut off.*

*2. Mic. 2. 8.*

e That thou  
maiest declare in  
effect, that thou  
hast a continuall  
care over this  
place.

1. King. 8. 31.

f By retaining  
any thing from  
him, or els by de-  
nying that which  
he hath left him  
to keepe, or doe  
him any wrong.

g Ebraeth.

h Meaning, to  
give him that  
which he hath  
deserued.

i Or praise.

k Or toward this  
place.

Chap. 20. 7.

l Ebr. in the land  
of their gates.

m He declareth  
that the prayers  
of hypocrites can  
not be heard, nor  
as y<sup>e</sup> one of  
those, which pray  
vnto God with  
an vnfaigned faith  
and in true re-  
pentance.

n He sheweth  
that before God  
there is no accep-  
tion of person.  
but all peopl<sup>e</sup> that  
feareth him, and  
worketh righte-  
ousnes, is accep-  
ted. Act. 10. 35.

which thy seruant prayeth before thee.

20 What thine eyes may be open toward  
this house day and night, even toward the  
place, wherof thou hast said, that thou wouldest  
put thy name there, that thou mayest  
hearken vnto the prayer, which thy seruant  
prayeth in this place.

21 Heare thou therefore the supplication  
of thy seruant, and of thy people Israel, which  
they pray in this place: and heare thou in the  
place of thine habitation, even in heauen, and  
when thou hearest, be mercifull.

22 ¶ When a man shall sinne against  
his neighbour, and he lay vpon him an oath  
to cause him to sweare, and the swearer shall  
come before thine altar in this house.

23 Then heare thou in heauen, and doe,  
and iudge thy seruants, in recompensing the  
wicked to him by his way: vpon his head, &  
in iustifying the righteous, to giue him ac-  
cording to his righteousness.

24 ¶ And when thy people Israel shall  
bee overthrown before the enemy, because  
they haue sinned against thee, and turne a-  
gainst thee, i confess thee thy name, and pray,  
and make supplication before thee in this  
house.

25 Then heare thou in heauen, and bee  
mercifull vnto the sinne of thy people Is-  
rael, and bring them againe vnto the land  
which thou gauest to them and to their fa-  
thers.

26 ¶ When heauen shall be shut vp, & there  
shall bee no raine, because they haue sinned a-  
gainst thee, and shall pray in this place, and  
confesse thy name, and i turne from their  
sinne, when thou dost assise them.

27 Then heare thou in heauen, and pa-  
don the sinne of thy seruants, & of thy people  
Israel, when thou hast taught them the good  
way wherein they may walke, and giue raine  
vpon thy land, which thou hast giuen vnto  
thy people for an inheritance.

28 ¶ When there shall bee famine in the  
land, when there shall bee pestilence, blasting,  
or mildew, when there shall bee grasshopper, or  
caterpillar, when their enemy shall bessege  
them in y<sup>e</sup> cities of their land, or any plague,  
or any sickness.

29 Then what prayer and supplication  
thou shalt bee made of any man, or of all thy  
people Israel, when euery one shall knowe  
his owne plague, and his owne disease, and  
shall stretch forth his handes toward this  
house.

30 Heare thou then in heauen, thy dwel-  
ling place, and bee mercifull, and giue euery  
man according vnto all his wayes, as thou  
dost know his heart: for thou onely knowest  
the hearts of the children of men.

31 ¶ That they may feare thee, and walke  
in thy wayes as long as they liue in the land  
which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger  
which is not of thy people Israel, who shall  
come out of a farre country for thy great  
names sake, and thy mighty hand, and thy  
stretches out: arriue when they shall come and  
pray in this house.

33 Heare thou in heauen thy dwelling  
place, and doe according to all that the stran-

ger calleth for vnto thee, that all the people  
of the earth may know thy name, and feare  
thee like thy people Israel, and that they may  
know that thy name is called vpon in this  
house which I haue built.

34 ¶ When thy people shall goe out to  
warr against their enemies, by the way that  
thou shalt send them, and they pray to thee,  
in the way toward this cite, which thou  
hast chosen, even toward the house which I  
haue built in thy name.

35 Then heare thou in heauen their pray-  
er and their supplication, and iudge their  
cause.

36 ¶ If they sinne against thee (for there  
is no man that sinneth not) and thou be  
wroth with them and deliver them into the  
hands of their enemies, and they take them and carie them  
away captiue vnto a land farre off, or neere,

37 If they turne againe to their heart  
in the land whither they bee caried in cap-  
tivity, and turne and pray vnto thee in the  
land of their captivity, saying, We haue sin-  
ned, wee haue transgressed, and haue done  
wickedly,

38 If they turne againe to thee with all  
their heart, & with all their soule in the land  
of their captivity, whither they haue caried  
them captiue, and pray toward their land,  
which thou gauest vnto their fathers, and  
toward the cite which thou hast chosen, and  
toward the house which I haue built for thy  
name.

39 Then heare thou in heauen, in the  
place of thine habitation their prayer and  
their supplication, and iudge their cause, and  
be mercifull vnto thy people, which haue  
knowned against thee.

40 Now my God, I beseech thee, let thine  
eyes be open, and thine eares attend vnto the  
prayer that is made in this place.

41 ¶ Now therefore arise, O Lord God, to  
come into thy rest, thou, and the Ark of thy  
strength: O Lord God, let the Priests be  
clothed with salutation, and let thy Saints  
reioyce in goodness.

42 O Lord God, refuse not the face of  
thyne anoynted: remember the mercies pro-  
mised to Dauid thy seruant.

#### CHAP. VII.

1 The fire consumed the sacrifice. 2 The glory  
of the Lord filled the Temple. 3 He beareth his  
prayer. 4 And promise to exalt him and his  
throne.

A 20<sup>th</sup> when Salomon had made an end  
of praying, a fire came downe from hea-  
uen, and consumed the burnt offering and the  
sacrifices: and the glorie of the Lord filled the  
house.

2 So that the Priests could not enter in  
to the house of the Lord, because the glorie  
of the Lord had filled the Lords house.

3 And when all the children of Israel  
saw the fire, and the glorie of the Lord come  
downe vpon the house, they bowed themselves  
with their faces to the earth vpon the pave-  
ment, and worshipped, and praised the Lord,  
saying, For he is good, because his mercies  
reach for euer.

4 ¶ Then the king & all the people offered  
sacrifices

Statutes before the Lord.

And king Salomon offered a sacrifice of twelve thousand bullocks, and an hundred and thirtie thousand sheepe, for the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Levites with the instruments of musick of the Lord, which king David had made to praise the Lord. Because his merry lute he ever: when David praised God: by them, the Priests also blew trumpets over against them: and all they of Israel sang by.

7 Moreover Salomon hallowed the middle of the court that was before the house of the Lord: for there hee had prepared burnt offerings, and the fat of the peace offerings, because the beaten altar which Salomon had made, was not able to receive the burnt offering, and the meate offering, and the fat.

8 And Salomon made a feast at that time of seven dayes, & all Israel with him, a very great congregation, from the exiting in of Hamath unto the river of Egypt.

9 And in the eight day they made a sollemne assembly: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the three and twentieth day of the seventh moneth, hee sent the people away into their tents, joyous and with glad heart because of the goodnesse that the Lord had done for David and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart, to make in the house of the Lord: and he prospered in his house.

12 And the Lord appeared to Salomon by night, and said to him, I have heard thy prayer, and have chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there bee no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called upon, doe humble themselves and pray, and seek my presence, and turne from their wicked wayes, then will I heare in heauen, and bee mercifull to their sinne, and will breake their land:

15 Then mine eyes shall be open, & mine eares attent unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before mee, as David thy father walked, to do according unto all that I have commanded thee, and shall observe my statutes and my judgments.

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if thou turne away, and forsake my

statutes and my commandements which I have set before you, and shal goe and serve other gods, and worship them,

20 Then will I plucke them by out of my land which I have given them, and this house which I have sanctified for my Name, will I cast out of my sight, and will make it to be a poulder and a common take among all people.

21 And this house which is most hie, shall be an astonishment to every one that passeth by it, so that hee shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall and were, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken holde on other gods, and have worshipped them, and served them, therefore hath he brought all this evil upon them.

#### CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributaries unto him. 12 His sacrifices. 17 He sendeth to Ophir.

And after thirtie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram gave to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and overcame it.

4 And hee built Tadmor in the wilderness, and repaired all the cities of store which he built in Hamath.

5 And he built Beth-horon the upper, and Beth-horon the nether, cities defended with wailes, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Jerusalem, and in Lebanon, and throughout all the lands of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, even them did Salomon make tributaries untill this day.

9 But the children of Israel did Salomon make no servants for his worke: for they were men of warre, and his chiefes princes, and the captaynes of his charrets, and of his horsemen.

10 So these were the chiefes of the officers which Salomon had, even two hundred, and fiftie that bare rule over the people.

11 And then Salomon brought by the daughter of Hiram out of the cite of Tyre, into the house that hee had built for her: for hee said, My wife shall not dwell in the house of David king of Israel: for it is holy, because that the Ark of the Lord came unto it.

12 Then Salomon offered burnt offerings unto

f Which thing declareth the God had more respect to their salvation, then to the advancement of his owne glory: and whereas men abuse those things, which God hath appointed to set forth his praise, he doeth withdraw his graces thence.

1 King. 9. 10. a Signifying that hee was twentie yeere in building them.

b That is, which Hiram gave a gainet Salomon because they pleased him not: & therefore called them Cabul, that is, dirt or filth, 1. Kin. 6. 13.

c Meaning, of munitions and treasures for the warre.

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim,

1. Chron. 9. 68. and 7. 24.

e Read 1. King, 7. 2.

f Ebr. to come to tributary.

f For in all there were 3300 but here hee meaneth them that had the principall charge, reade 1. King. 9. 23.

Chap 4. v.

Exod. 29. 19.

Or, after the man-  
ner of every day.  
g Read Leuit.  
23.

2. Chron. 24. 1.

h Both for the  
matter, and also  
for the work-  
manship.

i Meaning, the  
red sea.

k Which summe  
is thought to  
mount to three  
millions and six  
hundred thou-  
sand crownes: for  
here is mention  
made of thirtie  
moe, then are  
spoken of, i.  
King. 9. 28.

1. King. 10. 1.  
marth. 12. 41.  
luke 11. 31.

a To know who  
ther his wisdom  
were so great as  
the report was.

b There was no  
question so hard  
that he did not  
solue.

Or, galleries  
wherby we went  
up.

i Eb there was no  
more spirit in her.  
Or, gales.

unto the Lorde, in the altar of the Lorde  
which he had built before the porch.

13 To offer according to the command-  
ment of Moyses every day, in the Sab-  
baths, and in the new moones, and in the  
solemn feastes, & three times in the yeere,  
that is, in the feast of the unleavened bread,  
and in the feast of the weekes, & in the feast  
of the Tabernacles.

14 And he let the courtes of the Priests to  
their offices, according to the order of Da-  
uid his father, and the Leuites in their war-  
ches, for to praye and minister before the  
Priestles every day, and the porters by their  
courtes, at every gate: for so was the com-  
mandment of Dauid the man of God.

15 And they declined not from the com-  
mandment of the King, concerning the  
Priestles & the Leuites, touching all things,  
and reaching the treasures.

16 Nowe Salomon had made provision  
for all the worke, from the day of the  
foundation of the house of the Lord, untill it  
was finished: so the house of the Lorde was  
perfite.

17 Then went Salomon to Ezion-ge-  
ber, and to Elath by the sea side in the land  
of Edom.

18 And Hiram sent him by the hands of  
his seruants, shippes, and seruants that had  
knowledge of the sea: and they went with  
the seruants of Salomon to Ophir, and  
brought thence foure hundred and fiftie  
talents of golde, and brought them to king  
Salomon.

## CHAP. IX.

1. 9 The Queene of Sheba cometh to see Sa-  
lomon, and bringeth gifts. 13 His yerely revenues.  
30 The time of his reigne. 31 His death.

And when the Queene of Sheba heard  
of the fame of Salomon, she came to  
prooue Salomon with hard questions at  
Ierusalem, with a very great traine, and  
camels that bare sweete odours, and much  
golde, and precious stones: & when shee came  
to Salomon, he communed with him of all  
that was in her heart.

2 And Salomon declared her all her  
questions, and there was nothing hid from  
Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the  
wisdomme of Salomon, and the house that  
he had built.

4 And the meat of his table, and the sit-  
ting of his seruants, and the order of his  
waiters, and their apparell, and his butlers,  
and their apparell, and his burnes offerings,  
which he offered in the house of the Lorde,  
and she was greatly astonished.

5 And she said to the King, It was a true  
word which I heard in mine owne land of  
thy sayings, and of thy wisdomme:

6 For when I desired to hear thy report,  
untill I came, and mine eyes had seene it:  
and behold, the one half of thy great wise-  
dome was not told me; for thou exceedest the  
fame that I heard.

7 Happy are thy men, & happy are they  
thy seruants, which stand before thee alway  
and heare thy wisdomme.

8 Blessed bee the Lorde thy God, which  
loved thee, to set thee on his throne as  
king, in the steade of the Lorde thy God:  
because thy God loveth Israel, to exalt  
it for ever, therefore hath hee made the  
king over them, to execute his good will  
and iustice.

9 Then shee gave the King sixe hun-  
dred talents of golde, & of sweete odours exceeding  
much, and precious stones: neither was  
there such sweet odours since, as the Queene  
of Sheba gave vnto king Salomon.

10 And the seruants also of Hiram, with  
the seruants of Salomon which brought  
golde from Ophir, brought Alagumum  
wood and precious stones.

11 And the king made of the Alagumum  
wood staires in the house of the Lorde, and  
in the Kings house, and harpes and viols  
for singers: and there was no such scene be-  
fore in the land of Iudah.

12 And King Salomon gave to the  
Queene of Sheba, every pleasant thing that  
shee asked, besides for that which shee had  
brought vnto the king: so shee returned and  
went to her owne countrey, both she, and her  
seruants.

13 Also the weight of golde that came  
to Salomon in one yeere, was sixe hundred,  
therefore and sixe talents of golde.

14 Besides that which chapmen & mer-  
chants brought: and all the Kings of Ara-  
bia, and the princes of the countrey brought  
golde and silver to Salomon.

15 And King Salomon made two hun-  
dred targets of beaten golde, and a sixe hun-  
dred sheels of beaten golde went to one  
target.

16 And three hundred sheels of beaten  
golde: three hundred sheels of golde went  
to one sheeld, and the King put them in the  
house of the wood of Lebanon.

17 And the king made a great throne of  
purpise, and overlaid it with pure golde.

18 And the throne had sixe steppes, with  
a footstool of golde: fastened to the throne,  
and staves on either side on the place of  
the feete, and two Lyons standing by the  
staves.

19 And twelue Lyons stood there on the  
sixe steps on either side: there was not the  
like made in any kingdomme.

20 And all King Salomons drinke-  
ing vessels were of golde, and all the vessels of the  
house of the wood of Lebanon were of pure  
golde: for silver was nothing esteemed in the  
dayes of Salomon.

21 For the kings ships went to Tarshish  
with the seruants of Hiram, every three  
yeere once came the ships of Tarshish, and  
brought golde, and silver, purpise and apes,  
and peacocks.

22 So King Salomon excelled all the  
kings of the earth in riches and wisdomme.

23 And all the kings of the earth sought  
the presence of Salomon, to heare his wis-  
dome that God had put in his heart.

24 And they brought every man his pre-  
sent, vessels of silver, and vessels of golde, and  
raiment, armour, and sweet odours, horses,  
and mules from yeere to yeere.



10 And Salomon had four thousand chariots, and twelve thousand horsemen, whom he bestowed in Jerusalem, and with the king at Jerusalem.

11 And he reigned over all the kings from the River even unto the land of the Philistines, and to the border of Egypt.

12 And the king gave silver in Jerusalem, as stones, and gave cedar trees as the hyacinth trees that are abundant in the plain.

13 And they brought unto Salomon horses out of Egypt, and out of all lands.

14 Concerning the rest of the acts of Salomon first and last, are they not written in the book of Nathan the Prophet, and in the prophesie of Ahijah the Shilonite, and in the visions of Ierobo the Seer against Jeroboam the sonne of Nebat?

15 And Salomon reigned in Jerusalem over all Israel fourty yeeres.

16 And Salomon slept with his fathers, and they buried him in the city of David his father: and Rehoboam his sonne reigned in his stead.

### CHAP. X.

1 The rigor of Rehoboam, 2 He followeth Ieroboam's counsel. 16 The people rebell.

1 Then Rehoboam went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither hee had fled from the presence of Salomon the king,) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous servitude of thy father, and his sore yoke, that he put upon us, lighter, & we will serve thee.

5 And he sayde to them, Depart yet three dayes, then come againe unto mee. And the people departed.

6 And king Rehoboam rooke counsell with the olde men that had stood before Salomon his father, while he yet lived, saying, What counsell give ye that I may answer these people?

7 And they spake unto him, saying, If thou be kinde to this people, and please them, and speake lowing wordes to them, they will be thy servants for ever.

8 But he left the counsell of the ancient men that they had given him, and rooke counsell of the young men that were brought up with him, and waited on him.

9 And he said unto them, What counsell give ye, that we may answer this people, which have spoken to me, saying, Make thy yoke lighter, thy father did put upon us, lighter?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heave, but make thou it lighter for vs: thus shalt thou say unto them, My lead part shall

be bigger then my fathers yokes.

11 Some whereas my father did burden you with a grievous yoke, I will yet increase your yokes: my father hath chastised you with rods, but I will correct you with scourges.

12 Then Ieroboam and all the people came to Rehoboam the thirde day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men.

14 And spake to them after the counsell of the young men, saying, My father made your yoke grievous, but I will increase it: my father chastised you with rods, but I will correct you with scourges.

15 So the king hardened not unto the people: for it was the ordinance of God, that the Loide might perforce him saying, which he had spoken: & by Ahijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, What portion have we in David? for we have none inheritance in the sonne of Ithai. O Israel, every man to your tents: now see to thine owne house, David. So all Israel departed to their tents.

17 Nowbeit Rehoboam reigned over the children of Israel, that dwelt in the cities of Judah.

18 Then King Rehoboam sent Adoram that was over the tribute, and the children of Israel stoned him with stones, that he dyed: then king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

### CHAP. XI.

1 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he build. 21 He hath eighty one wives, and therefore concubines, & by them eighty and twentie sonnes, and thre score daughters.

1 As when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin ninetie thousand chosen men of warre to fight against Israel, and to bring the kingdome againe to Rehoboam.

2 But the worde of the Loide came to Shemaiah the man of God, saying,

3 Speake unto Rehoboam, the sonne of Salomon king of Judah, and to all Israel, that are in Judah, and Benjamin, saying,

4 Thus saith the Lord, Ye shall not goe up, nor fight against your brethren: returne every man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, & returned from going against Rehoboam.

5 And Ieroboam dwelt in Jerusalem, & built strong cities in Judah.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, & Shoco, & Adullam,

8 And

|| Or, scorpions

c Gods will im-  
pofeth such a ne-  
cessitie to the se-  
cond causes, that  
nothing can be  
done but accord-  
ing to the same,  
and yet mans will  
worketh as of it  
selfe, so that it  
cannot be excu-  
sed in doing euil,  
by alleging that  
it is Gods ordi-  
nance.

1 Eke by the bid of.

1 King. 12. 16.

1 Or, receiver.

2 Eke strength-  
ned himselfe.

1 King. 12. 20.

21.

a That is, the  
halfe tribe of  
Benjamin: for the  
other halfe was  
gone after Iero-  
boam.

b Meaning, the  
ten tribes which  
rebelled.

c Or, repaired  
them, and made  
them strong, to  
be more able to  
resist Ieroboam.

8 And Beth, and Bether, and Beth-  
9 And Beth, and Beth, and Beth,  
10 And Beth, and Beth, and Beth,  
which were in Judah and Benjamin, strong  
cities.

10 Or, strengthened

11 And he repaired the strong holds and  
put capitaines in them, and store of vitaille,  
and oyle and wine.

12 And in all cities hee put sheldes and  
speares, and made them exceeding strong :  
to Judah and Benjamin were his.

12 Ebr. flood.

13 And the Priests & the Levites that  
were in all Israel, & resorted vnto him out  
of all their coasts.

Chap. 13. 9.

14 For the Levites left their suburbs,  
and their possession, and came to Iudah and  
to Ierusalem : for Ieroboam & his sonnes  
had cast them out from ministering in the  
Priests office vnto the Lord.

1 King. 12. 31.

d Meaning,

idols, reade Iu.

44. 15.

e Which were  
zealous of true  
religion, and fea-  
red God.

15 And hee ordained him Priests for the  
high places, and for the deuils, and for the  
calues which hee had made.

16 And after the Levites there came to  
Ierusalem of all the tribes of Israel, such as  
set their hearts to seeke the Lord God of  
Israel, to offer vnto the Lord God of their  
fathers.

f So long as they  
feared God, and  
set fourth his  
word, they prof-  
pered.

17 So they strengthened the kingdome of  
Iudah, and made Rehoboam the sonne of  
Salomon mighty, three yeere long : for three  
yeere they walked in the way of Dauid and  
Salomon.

18 And Rehoboam tooke him Baah-  
lah the daughter of Jerimoth the sonne of  
Dauid to wife, and Abihail the daughter of  
Eliah the sonne of Ithai.

19 Which bare him sonnes, Ierub, and  
Sheariah, and Zebad.

20 And after hee hee tooke Baahlah the  
daughter of Abiah which bare him Abi-  
ah, and Arhai, and Iiza, and Shelomith.

21 And Rehoboam loved Baahlah the  
daughter of Abiah above all his wiues  
and his concubines : for hee tooke eightene  
wiues, and threescore concubines, and begat  
eight and twentie sonnes, and threescore  
daughters.

g Called also  
Abiam, who  
reigned three  
yeere, 1. King.  
15. 2.  
h He gaue him  
selfe to haue  
many wiues.

22 And Rehoboam made s Abiah the  
sonne of Baahlah the chiefe ruler among his  
brethren : for he thought to make him king.

23 And he taught him : and dispersed all  
his sonnes throughout all the countreies of  
Iudah & Benjamin vnto every strong city :  
and he gaue them abundance of vitaille, and  
defenced many wiues.

# CHAP. XII.

1 Rehoboam forsaeth the Lords & is punished  
by Shishak. 5 Shemaiah reproveth him. 6 Hee  
troubleth himselfe. 7 God sendeth him succour. 9  
Shishak taketh his treasures. 13 He reigneth death.  
16 Abiah his sonne succeedeth him.

10 Or, when the  
Lord had esta-  
blished Rehobo-  
ams kingdome.  
a For such is fin-  
conscience of the  
people, for the  
most part they fo-  
low the vices of  
their gouernours.

And when Rehoboam had established  
the kingdome and made it strong, hee  
forgotte the Lawe of the Lord, and all Is-  
rael with him.

2 Therefore in the fifth yeere of king Re-  
hoboam, Shishak the king of Egypt came  
vp against Ierusalem (because they had  
transgressed against the Lord)

3 Which twelue hundred chariots,  
threescore thousand footmen, and the  
were without number, that came with him  
from Egypt, with the Lubims, & Suthians  
and the Ethiopians.

4 And hee tooke the strong cities which  
were of Iudah, and came vnto Ierusalem.

5 Then came Shemaiah the Prophet  
to Rehoboam, and to the princes of Iudah  
that were gathered together in Ierusalem  
because of Shishak, and sayde vnto them  
Thus saith the Lord God hath forsaken me  
therefore haue I also left you in the hands  
of Shishak.

6 Then the princes of Israel, and the  
king humbled themselves, and sayd, The  
Lord is a just.

7 And when the Lord sawe that they  
humbled themselves, the word of the Lord  
came to Shemaiah, saying, They haue  
humbled themselves, therefore I will not  
destroy them, but I will lend them deli-  
uerance shortly, and my wrath shall not be  
poured out vpon Ierusalem by the hands  
of Shishak.

8 Nevertheless they shall be his seruants  
so shall they knowe my seruice, and the ser-  
uice of the kingdomes of the earth.

9 Then Shishak king of Egypt came  
vp against Ierusalem, and tooke the trea-  
sures of the house of the Lord, and the trea-  
sures of the kings house : hee tooke euen all  
that hee caried away the shields of gold, which  
Salomon had made.

10 In steade whereof king Rehoboam  
made shields of brasse, and committed them  
to the hands of the chiefe of the garde, they  
waited at the doore of the kings house.

11 And when the king entred into the  
house of the Lord, the garde came and bare  
them & brought them againe vnto the garde  
chamber.

12 And because he humbled himselfe, the  
wrath of the Lord turned from him, that hee  
would not destroy all together. And also in  
Iudah the things prospered.

13 So king Rehoboam was strong in  
Ierusalem & reigned : for Rehoboam was  
one and forty yeere olde, when hee began to  
reigne, & reigned s seauenteen yeeres in Je-  
rusalem, the city which the Lord had chosen  
out of all the tribes of Israel to put his  
name there. And his mothers name was  
Baamah an Ammonitess.

14 And hee did euill : for hee prepared not  
his heart to seeke the Lord.

15 The actes also of Rehoboam first and  
last, are they not written in the booke of  
Shemaiah the Prophet, & Iddo the seer,  
in rehearsing the genealogie : and there was  
warre alway betwene Rehoboam and Je-  
roboam.

16 And Rehoboam slept with his fa-  
thers, and was buried in the city of Dauid.  
And Abiah his sonne reigned in his stead.

# CHAP. XIII.

1 Abiah maketh warre against Ieroboam. 4  
Hee sheweth the occasion. 12 He trusteth in the  
Lord, and ouercometh Ieroboam. 21 Of his wiues  
and children.

the brethren serve of him Ieroboam  
beginning to reign over Judah.

He reigned three years in Jerusalem :  
his mother's name also was Jeichalah the  
daughter of : Ariel of Simeon and there was  
war between Abiah and Ieroboam.

3 And Abiah let the battell in array with  
the army of valiant men of warre, even foure  
hundred thousand chosen men. Ieroboam  
also let the battell in array against him with  
eight hundred thousand chosen men, which  
were strong and valiant.

4 And Abiah stood by upon mount Zemaraim, which is in mount Ephraim, & said,  
O Ieroboam, all Israel, heare you me.

Once ye not to know that the Lord  
God of Israel hath given the kingdom over  
Israel to David for ever, even to him and  
to his sonnes by a covenant of salt.

6 And Ieroboam the sonne of Nebat the  
strumpet of Salomon the sonne of David is  
risen up, and hath rebelled against his lord :

7 And there are gathered to him a vaime  
men & struch, and made themselves strong  
against Ieroboam the sonne of Salomon :  
for Ieroboam was a but a child and tender  
hearted, and could not resist them.

8 But therefore ye thinke that yee be a-  
ble to resist against the kingdom of the Lord,  
which is in the hands of the sonnes of David,  
and ye be a great multitude, and the golden  
calves are with you which Ieroboam made  
you for gods.

9 I have ye not driven away the Priests  
of the Lord the sonnes of Aaron and the Le-  
vites, and have made you priests like the peo-  
ple of other countreys : whosoever cometh  
to ; consecrate with a young bullecke and se-  
ven rammes, the same may be a priest of them  
that are no gods.

10 But we belong unto the Lord our God,  
and have not forsaken him ; and the Priests  
the sonnes of Aaron minister unto the Lord,  
and the Levites in their office.

11 And they burne unto the Lord every  
morning and every evening burnt offerings  
and sweete incense, and the bread is set in or-  
der upon the pure table, and the candlestick  
of gold with the lampes thereof, to burne  
every evening : for yee keepe the watch of  
the Lord our God : but yee have forsaken  
him.

12 And behold, this God is with vs as a  
captaine, and his Priests with the sounding  
trumpets, to crye an alarme against you. O  
ye children of Israel, fight not against the  
Lord God of your fathers : for yee shall not  
prosper.

13 But Ieroboam caused an ambush-  
ment to compass, and come behind them,  
when they were before Judah, and the ambu-  
shment behind them.

14 Then Judah looked, and behold, the  
battell was before and behind them, and they  
cried unto the Lord, & the Priests blew with  
the trumpets,

As it was appointed in the law, Exodus 29. 30. 1 Because  
the cause was good and approved by the Lord, they doubted not of  
success and victory. 2 Concerning the good counsel which  
of the Spirit of God, he thought to have overcome by deceit.

15 And the men of Judah gave a shout:  
and when as the men of Judah shouted, God  
smote Ieroboam and also Israel before A-  
biah and Judah.

16 And y children of Israel fled before Ju-  
dah, & God delivered them into their hand.

17 And Abiah & his people slew a great  
slaughter of them, so that there fell downe  
wounded of Israel two hundred thousand  
chosen men.

18 So the children of Israel were brought  
under at that time : and the children of Ju-  
dah prevailed, because they staid upon the  
Lord God of their fathers.

19 And Abiah pursued after Ieroboam,  
and tooke cities from him, even Beth-el, and  
the villages thereof, and Jehonah with  
her villages, and Ephraim with her villages.

20 And Ieroboam recovered no strength  
againe in the dayes of Abiah, but the Lord  
plagued him, and he died.

21 So Abiah wonne mightie, and married  
fourteene wives, and begat two and twentie  
sonnes and sixtene daughters.

22 The rest of the acts of Abiah, and his  
maners and his sayings are writen in the  
booke of the Prophet Iddo.

#### CHAP. XIIII.

3 Afa destroyeth idolatrie and commandeth his  
people to serve the true God. 11 He prophesied unto  
God when he should goe to fight. 12 He obtaineth  
the victory.

4 A Abiah slept with his fathers, & they  
shuried him in the cite of David, and Afa  
his sonne reigned in his stead: in whose daies  
the land was quiet ten yeere.

2 And Afa did that was good and right  
in the eyes of the Lord his God.

3 For hee tooke away the altars of the  
strange gods, & the high places, & brake downe  
the images, and cut downe the groves,

4 And commanded Judah to seeke the  
Lord God of their fathers, and to doe accord-  
ing to the Law and the commandment.

5 And he tooke away out of all the cities  
of Judah the high places, & the images: there-  
fore the kingdom was quiet before him.

6 Yee built also strong cities in Judah,  
because the land was in rest, and he had no  
warre in those yeeres: for the Lord had given  
him rest.

7 Therefore hee said to Judah, Let vs  
build these cities and make walls about, and  
towers, gates, and barres, whiles the land  
is before vs : because yee have sought the  
Lord our God, we have fought for him, and hee  
hath given vs rest on every side: so they built  
and prospered.

8 And Afa had an armie of Judah that  
bare shields & speares, three hundred thou-  
sand, and of Benjamin that bare shields and  
darts & bowes, two hundred & fourscore thou-  
sand: all these were valiant men.

9 And there came out against them  
Zerah of Ethiopia with an host of ten hun-  
dred thousand, and three hundred chariots,  
and came unto Marashah.

10 Then Afa went out before him, and  
they set the battell in array in the valley of  
Zephathah beside Marashah.

11 And Afa cried unto the Lord his God,  
and

For, gave him  
the overbrow.

n He sheweth  
that the stay of  
all kingdoms &c  
assurance of vi-  
ctories depend  
upon our trust  
and confidence  
in the Lord.  
1 Ebr. daughters.

1 King. 15. 8.

a Which were  
planted contrary  
to the Law,  
Deut. 16. 21.

b He sheweth  
that the rest and  
quietne of king-  
domes standeth  
in abolishing  
idolatrie, and ad-  
vancing true Re-  
ligion.

c Whiles wee  
have the full go-  
vernment there  
of.

d The king of E-  
thiopia or Egypt.  
e Which was a  
cite in Iudah,  
Isa. 5. 44.  
where Michaiah  
the Prophet was  
borne.

1. Sam. 14. 6.  
 ¶ Or, against many  
 without power.  
 f Thus the chil-  
 dren of God nei-  
 ther trust in their  
 owne power or  
 policie, neither  
 feare the strength  
 and subtiltie of  
 their enemies,  
 but consider the  
 cause & see whe-  
 ther their enter-  
 prises tend to  
 Gods glorie, and  
 thereupon assure  
 themselves of the  
 victorie by him,  
 which is only Al-  
 mighty, and can  
 turne al flesh into  
 dust w the breath  
 of his mouth,  
 g The Lord had  
 striken them  
 with feare,

and they, Lord, "it is nothing with thee to helpe which many, or with no power; helpe us, O Lord our God: for we rest on thee, and in thy Name are we come against this multitude: O Lord, thou art our God, let not man prevail against thee."

12 ¶ So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them unto Gerar: And the Ethiopians holde was overthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his holie: and they carried away a mighty great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came upon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Pea, and they hidde the tents of cattel, and carried away plenty of sheepe & camels, and returned to Jerusalem.

¶ CHAP. XV.  
 1 The exhortation of Azariah. 2 Asa purgech his counrey of idolatry. 3 He sacrificeth with the people. 4 They swear together to serve the Lord. 5 He deposeth his mother for her idolatry.

¶ Then the Spirit of God came upon Azariah the sonne of Obed.

2 And he went out to meete Asa, & sayd unto him, O Asa, and all Judah and Benjamin, heare ye me. The Lord is with you, while ye bee with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the true God, and without Priest to teach, and without Law.

4 But whosoever returned in his affliction to the Lord God of Israel, and sought him, he was found of them.

5 And in that time there was no peace to him, that did goe out and got in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and cite of cite: for God troubled them with all adversitie.

7 Be ye strong therefore, and let not your hands bee weak: for your worke shall haue a reward.

8 ¶ And when Asa heard these wordes, and the prophesie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Judah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Judah & Benjamin, & the strangers that were out of Ephraim, and Danassah, and out of Simcon: for there fell many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Jerusalem in the third moneth, in the fiftenth yeere of the reigne of Asa.

11 And they offered unto the Lord the time of the people, when they had brought even seven hundred bullocks, and seven thousand sheepe.

12 And they made a covenant to serve the Lord God of their fathers, with all their heart, and with all their soule.

13 And whosoever will not seeke the Lord God of Israel, shall be cut off, whether he were small or great, man or woman.

14 And they came unto the Lord with a lowde voice, & with shouting and with trumpets, and with cornets.

15 And all Judah rejoiced at the occasion: they had brought into the Lord with all their heart, and sought him with a whole voice, and hee was found of them. And the Lord guided them till round about.

16 ¶ And king Asa deposech Maathab his mother from her regencie, because shee had made an holle in a groue: And Asa burnt downe her holle, and stamped it, and burnt it at the brooke Kidon.

17 But the hie places were not taken away out of Israel: yet the heart of Asa was perfect all his dayes.

18 Asa bee brought into the house of God the things that his father had dedicate, and that hee had dedicate, silver, and gold, and vessels.

19 And there was no warre unto the end, and thirtieth yeere of the reigne of Asa.

Law. k Which partly came through lacke of zeale in through the negligence of his officers, and partly by the of the people, that all were mistaken away. l Because was called the God of Israel by reason of his promise to Israel some time taken for Judah, because Judah was people. m In respect of his predecessors.

# CHAP. XVI.

2 Asa for feare of Baasha king of Israel, maketh a covenant with Benhadad king of Aram. 7 He is reprieved by the Prophet. 10 Whom he putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

¶ In the sixe and thirtieth yeere of the reigne of Asa came Baasha king of Israel up against Judah, and built Ramah to let none passe out or got in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a covenant betweene me and thee, and betwene my father, and thy father: behold, I have sent thee silver and gold: come, & breake thy league with Baasha king of Israel, that he may depart from mee.

4 And Benhadad hearkned unto king Asa, and sent the captaynes of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, & Abel-maun, and all the strong cities of Naphtali.

5 And when Baasha heard it, hee left building of Ramah, and let his towke keepe.

6 Then Asa the king tooke all Judah, and carried away the stones of Ramah, and

s Who was called Obed as his father was, ver. 8.  
 b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder A-biah, religion was neglected, and idolatry planted.  
 c He sheweth that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as hee deliuered his from Zerah king of the Ethiopians Chap 14. 9, 12. and out of all other dangers, when they called vpon the Lord.  
 d Your confidence and trust in God shall not be frustrate.

e Called Shisan, conceining part of May, and part of Iune.





people as thy people, and we will loyne with thee in the waere.

4 And Jehoshaphat sayd vnto the king of Israel, Aske counsell, I pray thee, at the mouth of the Lord this day.

5 Therefore the king of Israel gathered of 400 prophets four hundred men, and sayd vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they sayd, Goe vpp: for God shall deliuer it into the kings hand.

6 But Jehoshaphat sayd, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the king of Israel sayd vnto Jehoshaphat, There is yet one man, by whom we may aske counsell of the Lord, but I hate him: for he doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imia. Then Jehoshaphat said, Let not the king say so.

8 And the king of Israel called an Eunuch, and sayd, Call quickly Michaiah the sonne of Imia.

9 And the king of Israel, and Jehoshaphat king of Iudah sawe euer of them on his chaine clothed in their apparell: they sawe euen in the churbing floore at the entering in of the gate of Samaria: and at the prophets prophesied before them.

10 And Michaiah the sonne of Chenaanah made him boines of yron, and sayd, Thus sayth the Lord, Cullst thou shalt thou push the Aramites, untill thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe vpp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michaiah sayd, As the Lord liueth, whatsoever my God sayth, that will I speake.

14 And hee came to the King, and the King sayd vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leave off? And he sayd, Goe vpp, and prosper, and they shall be deliuered into your hand.

15 And the king sayd vnto him, How oft shall I charge thee, that thou tell me nothing but truth in the Name of the Lord?

16 Then he sayd, I sawe all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord sayd, There haue no master: let them returne euery man to his house in peace.

17 And the king of Israel sayd to Jehoshaphat, Didst I not tell thee, that he would not prophesie good vnto me, but euill?

18 Again he said, Therefore heare ye the word of the Lord: I sawe the Lord sit vpon his throne, and all the host of heauen standing at his right hand and at his left.

19 And the Lord sayd, Altho shall I perswade Ahab king of Israel, that hee may

goe vpp, and fall at Ramoth Gilead, yet one shall keepe him, and smite him, and that.

20 Then there came forth a lioun, and stood before the Lord, and said, I will perswade him. And the Lord said, Thou shalt be with him.

21 And he sayd, I will goe out, and be a false spirit in the mouth of all his prophets. And hee sayd, Thou shalt perdwane, and shalt also perswade: goe forth and doe it.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these prophets, and the Lord hath determined to will against thee.

23 Then Michaiah the sonne of Chenaanah came neere, and smote Michaiah vnto the cheek, and sayd, For what may I see the spirit of the Lord from mee, to speak with thee?

24 And Michaiah sayd, Behold, thou shalt see that day, when thou shalt goe from chamber to chamber to lye there.

25 And the king of Israel sayd, Take ye Michaiah, and carie him to Azion the garnour of the cite, and to Iosabab the kings home.

26 And he, Thus sayeth the king, But this man in the prison house, and feede him with bread of affliction, and with water of affliction, untill I returne in peace.

27 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by mee. And hee sayd, Heare all ye people.

28 So the king of Israel, and Jehoshaphat the king of Iudah went vpp to Ramoth Gilead.

29 And the king of Israel sayd vnto Jehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charers that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charers sawe Jehoshaphat, they sayd, It is the king of Israel: and they compassed about him to fight. But Jehoshaphat cryed, and the Lord helped him, and mooued them to depresse from him.

32 For when the captaines of the charers sawe that he was not the king of Israel, they turned backe from him.

33 Then a certaine man diuine a bowe mightily, and smote the king of Israel betweene the ioynts: of the thigh: therefore he layd to his charer man, Turne thine hand, and carrie me out of the battell: for I am hurt.

34 And the battell increased that day, and the king of Israel stood still in his char against the Aramites: untill euen, and died at the time of the sunne going downe.

CHAP. XII  
4 After Jehoshaphat was reburied by the Kings house, he reared up a new people in the house of the Lord, and exhorted them to feare God.

d Heare the aduice of some Prophet, to know whether it be Gods will.  
e Which were the prophets of Baal, signifying that the wicked esteeme of none but flatterers and such as will beare with their inordinate affections.  
f Yet the true ministers of God ought not to cease to doe their dutie, though the wicked magistrates cannot abide them to speake the truth.  
g Meaning, that he ought not to refuse to beare any that was of God.  
h That is, in their malicious and royall apparrell.  
i Rese 1, King, 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainesay it. l He spake thus by derision of the false prophets, as the king well perceived.

m He prophesied how the people should be dispersed, and Ahab slain.

n Meaning his angels.  
o Or, decrease.

And Iehoshaphat the King of Iudah received him into his house in Jerusalem.

And Iehoshaphat the sonne of Iehoram the King of Iudah met him, and said to king Iehoshaphat, I beseech thee thou helpe the widowes, and them that hate the Lord: therefore is this thing the word of the Lord is upon thee.

3. Wherefore, good things are found in thee, because thou hast taken away the grones out of the land, & hast prepared thine heart to seeke God.

4. So Iehoshaphat dwelt at Jerusalem, and returned and went & throve the people from Beer sheba to mount Ephraim, and brought them againe unto the Lord God of their fathers.

5. And he set Judges in the land throughout all the strong cities of Iudah, citie by citie.

6. And sayd to the Judges, Take heede what ye doe: for ye execute not the iudgements of man, but of the Lord, and he will be with you in the cause and iudgement.

7. Wherefore none let the feare of the Lord be upon you: take heede, and doe it: for there is no 4. iniquitie with the Lord our God, in respect of persons, nor receiving of reward.

8. Moreover, in Jerusalem did Iehoshaphat set of the Levites, and of the Priests, and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they returned to Jerusalem.

9. And he charged them, saying, Thus shall ye do in the feare of the Lord faithfully, and with a perfect heart.

10. And in every cause that shall come to you of your bretheren that dwell in their cities, betwene blood and blood, betwene law and precept, statutes and iudgements, ye shall iudge them, and admonish them that they trespass not against the Lord, that wrong come not upon you and upon your bretheren. Thus shall ye doe and trespass not.

11. And behold, Amariah the Priest shall be the chiefe over you in all matters of the Lord, and Iehadiah the sonne of Iehonai, a ruler of the house of Iudah, shall be for all the Kings Affairs, and the Levites shall be officers before you. Be of courage, and doe it, and the Lord shall be with the good.

12. Shall be chiefe overseer of the house of the temple. 13. They shall have the handling of the Lord, and God will assist them to do iustice.

#### CHAP. XX.

1. Iehoshaphat and the people pray unto the Lord. 2. The marvellous victory that the Lord gave him againe his enemies. 30. His reignes and death.

1. And it came to passe that the children of Moab, and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

2. When there came that tolde Iehoshaphat, he was commeth a great multi-

ty was the Amalchites, but as may appear by the names of mount Seir.

tude against thee from beyond the River, out of Aram: and beholde, they be in Hazzon Tamar, which is the great.

3. And Iehoshaphat feared, and let himselfe to seeke the Lord, and proclaimed a fast throughout all Iuda.

4. And Iudah gathered themselves together to aske counsell of the Lord: they came even out of all the cities of Iudah to enquire of the Lord.

5. And Iehoshaphat stood in the Congregation of Iudah and Jerusalem in the house of the Lord before the new court,

6. And said, O Lord God of our fathers, art not thou God in heaven? and reignest not throug all the kingdomes of the heathen: and in thine hand is power and might, and none is able to withstand thee.

7. Diddest not thou, our God, cast out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abrahams thy friend for ever?

8. And they dwell therein, and have built thee a Sanctuary therein for thy Name, saying,

9. If I will come upon us, as the sword of Iudgement, or pestilence, or famine, wee will stand before this house, and in thy presence, (for thy Name is in this house) and will cry unto thee in our tribulation, and thou wilt heare and helpe.

10. And now behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11. Behold, I say, they reward us, in coming to cast us out of thine inheritance, which thou hast caused us to inherit.

12. O our God, wilt thou not iudge them? for there is no strength in us to stand before this great multitude that commeth against us, neither do we know what to do: but our eyes are toward thee.

13. And all Iudah stood before the Lord with their yong ones, their wives, and their children.

14. And Jahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Jeiel, the sonne of Baruch, a Levite of the sonnes of Asaph was there, upon whome came the Spirit of the Lord, in the mids of the Congregation.

15. And he sayd, Hearken ye, all Iudah, and ye inhabitants of Jerusalem, and thou king Iehoshaphat: thus saith the Lord unto you, feare you not, neither bee afraid for this great multitude: for the Lord is with you, but God.

16. And Iehoshaphat got up against them: he beholde, they come by the cliff of Seir, and ye shall finde them at the end of the brooke before the wilderness of Ieruel.

17. Ye shall not neede to fight in this battell: stand still, move not, and behold the salvation of the Lord toward you: O Iudah and Jerusalem, feare ye not, neither bee afraid: so many go out against them, and the Lord will be with you.

be called the dead sea, where God destroyed the five cities for sinne.

1. This declareth what the feare of the godly is, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

2. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

3. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

4. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

5. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

6. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

7. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

8. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

9. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

10. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

11. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

12. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

13. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

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16. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

17. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

18. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

19. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

20. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

21. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

22. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

23. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

24. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

25. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

26. And he saith, which is a pricke to stirre them to prayer, and to depend on the Lord, where as is moeth the wicked either to seeke either to feare.

1 Declaring his faith and obedience to the world of the Lord, and giving thanks for the deliverance promised.

18 Then Jehoshaphat bowed down with his face to the earth, and all Iudah and the inhabitants of Jerusalem fell down before the Lord, worshipping the Lord.

19 And the Levites of the children of the Kohathites, and of the children of the Gershonites stood up to praise the Lord God of Israel with a loud voice on high.

20 And when they rose early in the morning, they went forth to the wilderness of Ephraim: and as they departed, Jehoshaphat stood and said, Hear ye me, O Iudah, and ye inhabitants of Jerusalem: put your trust in the Lord your God, and ye shall be assured: because his Prophets, and ye shall prosper.

m Give credit to their words and doctrine.

21 And when he had consulted with the people, and appointed singers unto the Lord, and when they began to sing, he was in the beautiful Sanctuary, in going forth before the men of armies, and saying, Praise ye the Lord, for his mercy is for ever.

n This was a Psalm of thanksgiving which they used commonly to sing when they praised the Lord for his benefits, and was made by David, Psal. 136.

22 And when they began to shout and to praise, the Lord layed ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

o Meaning, the Idumeans, which dwelt in mount Seir.

23 For the children of Ammon, & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

p Thus the Lord according to Jehoshaphat's prayer declared his power, when he delivered his, by causing their enemies to kill one another.

24 And when Iudah came toward Bethphage in the wilderness, they looked unto the multitude: and behold, the earthen vessels were fallen to the earth, and none escaped.

q To give thanks to the Lord for the victory, and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Jehoshaphat, Joel 3. 2. because the Lord judged the enemies according to Jehoshaphat's prayer.

25 And when Jehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance, and also of bodies laden with precious jewels, which they took for themselves, till they could carry no more: they were three dayes in gathering of the spoyle: for it was much.

r He declareth hereby, that the works of God bring ever comfort or deliverance to his, and fear and destruction to his enemies.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah unto this day.

1 Kings 22. 43

27 Then every man of Iudah and Jerusalem returned with Jehoshaphat their head, to go againe to Jerusalem with joy: for the Lord had made them to rejoice over their enemies.

28 And they came to Jerusalem with viols, and with harpes, and with trumpets, as unto the house of the Lord.

29 And the fear of God was upon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Jehoshaphat was quiet, and his God gave him rest on every side.

31 And Jehoshaphat reigned over Iudah, and was true and chaste yeere olde, when he began to reigne: and reigned five and twentie yeere in Jerusalem, and his mothers name was Athaliah the daughter of Achazib.

32 And he was in the way of his father, and departed not therefrom, that which was right in the sight of the Lord.

33 Doubtless the high places were not taken away: for the people had not repaired their hearts unto the God of their fathers.

34 Concerning the rest of the acts of Jehoshaphat first and last, behold, they are written in the booke of Jehu the son of Hanani, which is mentioned in the booke of the kings of Israel.

35 And after this Jehoshaphat king of Iudah toyne himselfe with Achaziah king of Israel, who was given to doe evil.

36 And hee toyne with him to make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the son of Dabshal of Beersheba prophesied against Jehoshaphat, saying, Because thou hast toyne with Achaziah, the Lord hath broken the works: and the ships were broken, that they were not able to goe to Tarshish.

excused? 1 King 16. 7. 1 King 22. 48. 49. 50. not have his toyne in society with idolaters

CHAP. XXI.

1 Jehoshaphat dieth. 2 Jehoram succedeth him, 4 which killeth his brethren. 6 Hee was brought to idolatry, 11 and seduceth the people. 16 He is opposed of the Philistines. 18 His miserable end.

1 Jehoshaphat then slept with his fathers, and was buried with his fathers in the citie of David: and Jehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Jehoshaphat, Azariah, and Jehiel, and Jehaziah, and Azariah, and Michael, and Ghephaziah. All these were the sonnes of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver and of gold, and of precious things, with strong cities in Iudah, but the kingdome gave hee to Jehoram: for hee was the eldest.

4 And Jehoram cast up upon the kingdome of his father, & made himselfe strong, and slew all his brethren which the Lord, and also of the princes of Israel.

5 Jehoram was two and thirtie yeere olde, when he began to reigne, and hee reigned eight yeere in Jerusalem.

6 And hee walked in the way of the kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to a wife, and hee would be evil in the eyes of the Lord.

7 Doubtless the Lord would not dwell the house of David, because of the women: that hee had made with Ahab, and because hee had promised to give a light to him, and to his sonnes for ever.

8 And in his dayes Edom revolted from under the hands of Iudah, and made a king over them.

9 And Jehoram went forth with his princes, and all his charres with him, and



And he smote them, which were his counsellors after the death of his father, to his destruction.

And he walked after their counsel, and went with Jehoram the sonne of Achaz king of Israel to fight against Hazael king of Sam at Ramoth Gilead: and the Aramites smote Ioram.

And he returned to be healed in Israel, because of the wounds wherewith they had wounded him at Ramah. When hee sought with Hazael king of Aram, from Hazael the sonne of Jehoram king of Judah went downe to see Jehoram the sonne of Achaz at Israel, because he was diseased.

And the destruction of Abashah came of God in that he went to Ioram: for when he was come, hee went forth with Jehoram against Iehu the sonne of Hanani, whom the Lord had anointed to destroy the house of Achaz.

Therefore when Iehu hercuted judgement upon the house of Achaz, and found the princes of Judah and the sonnes of the destruction of Abashah that stayed on Abashah, he slew them also.

And hee sought Abashah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slew him, and buried him, because, sayn they, hee is the sonne of Jehoshaphat, which sought the Lord with all his heart. So the house of Abashah was not able to retrieve the house.

Therefore when Athaliah the mother of Abashah sawe that her sonne was dead, she arose and destroyed all the Kings seede of the house of Judah.

But Jehoshaphat the daughter of the King, tooke Joash the sonne of Abashah, and kept him from among the Kings sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Jehoshaphat the daughter of King Jehoram the wife of Jehoiada the Priest, for he was the sister of Abashah, hid him from Athaliah: so hee grew up.

And hee was with them hidde in the house of God six yeeres, whiles Athaliah reigned ouer the land.

CHAP. XXII.

1. Joash the sonne of Abashah is made King. 2. Athaliah is put to death. 3. The Temple of Baal is destroyed. 4. Jehoiada appointeth ministers in the Temple.

And the inhabitants of Jerusalem made Joash his youngest sonne King in his third yeere, for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Joash the sonne of Jehoram king of Judah reigned.

Two and forty yeere old was Athaliah when he began to reigne, and he reigned one yeere in Jerusalem: and his mothers name was Athaliah the daughter of Omri.

Hee walked also in the wayes of the house of Achaz, for his mother counselled him to do wickedly.

And hee walked after their counsel, and went with Jehoram the sonne of Achaz king of Israel to fight against Hazael king of Sam at Ramoth Gilead: and the Aramites smote Ioram.

And he returned to be healed in Israel, because of the wounds wherewith they had wounded him at Ramah. When hee sought with Hazael king of Aram, from Hazael the sonne of Jehoram king of Judah went downe to see Jehoram the sonne of Achaz at Israel, because he was diseased.

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CHAP. XXIII.

1. Joash the sonne of Abashah is made King. 2. Athaliah is put to death. 3. The Temple of Baal is destroyed. 4. Jehoiada appointeth ministers in the Temple.

And in the fourth yeere Jehoiada arrayed bold, and tooke the captaines of hundreders, to wit, Azariah the sonne of Jeroham, and Ishmael the sonne of Jehohanan, and Azariah the sonne of Obed, and Shaphan the sonne of Adaiab, and Elishaphat the sonne of Shurub in covenant with him.

And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chiefe fathers of Israel: and they came to Jerusalem.

And all the Congregation made a covenant with the King in the house of God:

And hee walked after their counsel, and went with Jehoram the sonne of Achaz king of Israel to fight against Hazael king of Sam at Ramoth Gilead: and the Aramites smote Ioram.

And he returned to be healed in Israel, because of the wounds wherewith they had wounded him at Ramah. When hee sought with Hazael king of Aram, from Hazael the sonne of Jehoram king of Judah went downe to see Jehoram the sonne of Achaz at Israel, because he was diseased.

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Therefore when Iehu hercuted judgement upon the house of Achaz, and found the princes of Judah and the sonnes of the destruction of Abashah that stayed on Abashah, he slew them also.

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And all the Congregation made a covenant with the King in the house of God:

3 Sam. 7. 12, 16.  
1 King. 2. 4.  
chap. 21. 7.

2 King. 11. 6.  
c Which was  
the chief gate  
of the Temple  
toward the East.

d Meaning, to  
make any-  
thing, or to hin-  
der their enter-  
prise.  
e Which had  
finished their  
course on the  
Sabbath, and so  
the other part  
entered to keepe  
their turne.

f Meaning the  
most holy place  
where the Arke  
stood.  
g That is, the  
booke of the  
Law, or as some  
reade, they put  
upon him his  
royall apparel.

h Or save the  
King standing.  
i Declaring her  
vile impudencie,  
which having  
whittily, and by  
murther vsurped  
the crowne,  
would still have  
defaced the true  
possession, and  
therefore called  
true obedience  
treason.

j To ioyne with  
her partie, and  
to maineine her  
authoritie.  
k That they  
would only serue  
him & renounce  
all idolatrie.  
l According to  
their couenant  
made to the  
Lord.

m As the Lord  
commanded in  
his Law both  
for the person  
and also the city,  
Deut. 13. 9.  
and 13.

And he says unto them, Behold, the Kings  
sonne is anointed, as the Lord hath said of  
the sonnes of David.

4 This is that ye shall doe. The third  
part of ye that come on the Sabbath of the  
Priest, and the Levites, shall be powers of  
the doores.

5 And another thirde part towarde the  
Kings house, and another thirde part at  
the gate of the foundation, and all the people  
shalbe in the courts of the house of the Lord.

6 But let none come into the house of the  
Lord save the Priestes, and the Levites that  
minister: they shall goe in, for they are holy  
dur all the people shal keepe the watch of the  
Lord.

7 And the Levites shall compasse the  
King round about, and every man with his  
weapon in his hand, and he that entereth in  
to the house shall bee slaine, and be you with  
the King, when he cometh in, and when he  
goeth out.

8 And the Levites and all Judah did  
according to all things that Jehoiada the  
Priest had commanded, and tooke every  
man his men that came on the Sabbath,  
with the that went out on the Sabbath: for  
Jehoiada the Priest did not discharge the  
courtes.

9 And Jehoiada the Priest delivered to  
the captaines of hundredes, speeres, and  
shieldes, and bucklers which had bene Kings  
Dauids, and were in the house of God.

10 And he caused all the people to stand  
(every man with his weapon in his hand)  
from the right side of the house, to the left  
side of the house by the altar: and by the  
house round about the King.

11 Then they brought out the Kings son,  
and put upon him the crowne, and gave him  
the testimonie, and made him King. And  
Jehoiada and his sonnes anointed him, and  
said, God save the King.

12 But when Abishah heard the noise  
of the people running and praising the king,  
he came to the people into the house of the  
Lord.

13 And when he looked behold, the king  
stood by his pillar at the entering in, and the  
princes and the trumpets by the King, and  
all the people of the land rejoyced, and blew  
the trumpets, and the singers were with in-  
struments of musike, and they that could  
sing psall: then Abishah rent her clothes,  
and sayd, Treason, treason.

14 Then Jehoiada the Priest brought  
out the captaines of hundredes that were  
governours of the hoste, & sayd unto them,  
Hear her fourth of the ranges, and be that  
followeth her, let him die by the sword:  
for the Priest had said, Slay her not in the  
house of the Lord.

15 So they layd hands on her: and when  
she was come to the entering of the house gate  
by the Kings house, they slew her there.

16 And Jehoiada made a covenant be-  
tweene him, and all the people, and the king,  
that they would be the Lords people.

17 And all the people went to the house  
of Baal, and destroyed it, and brake his al-  
tars and his images, and threw away them

the Priest of Baal before the altar.

18 And Jehoiada appointed officers  
of the house of the Lord, under the name of  
the Levites, and having many Dauids men  
distributed for the house of the Lord, to be  
brought offerings unto the Lord: as it is  
written in the law of Moses, when rejoycing  
singing by the appointment of Dauid.

19 And hee let passers by the gate of the  
house of the Lord, that none that was un-  
cleane in any thing, should enter in.

20 And hee took the captaines of hun-  
dreds, and the noble men, and the govern-  
ours of the people, and all the people of the  
land, and he caused the King to come out  
out of the house of the Lord, and they went  
through the big gate of the Kings house,  
and let the king upon the throne of the Kings  
dome.

21 Then all the people of the land rejoy-  
ced, and the cite was quiet: after that they  
had slain Abishah with the sword.

CHAP. XXIII.

1 The Lord repaired the house of the Lord:  
after the death of Jehoiada hee fell in decay.

2 Hee flourisheth as a bush: Zecharias the Prophet  
is killed of his own servants.

3 Hee was slain seven years, when he began  
to reigne, and hee reigned fourteen years in  
Jerusalem, and his mothers name was the  
high of Beer-Sheba.

4 And Joash did uprightly in the sight of  
the Lord, all the dayes of Jehoiada the  
Priest.

5 And Jehoiada made him two wives,  
and hee begate lasses and daughters.

6 And afterwards it came into Joash  
minde to renow the house of the Lord.

7 And hee assembled the Priestes and the  
Levites, and sayd to them, Come out unto the  
cities of Judah, and gather of all Israel  
money to repaire the house of your God, seven  
years to peere, and haste the thing: but the  
Levites hastened not.

8 Therefore the King called Jehoiada  
the chief, and sayd unto him, Why hast  
thou not required of the Levites to bring in  
out of Judah and Jerusalem, the tithes of  
Singles the servant of the Lord, and of the  
Congregation of Israel, for the Tabernacle  
of the testimonie?

9 For I wicked Abishah, and her chil-  
dren brake by the house of God: and all the  
things that were dedicate for the house of  
the Lord, did they bestow upon Baalim.

10 Therefore the King commanded, and  
they made a chest, and let it at the gate of the  
house of the Lord without.

11 And they made proclamation through  
Judah and Jerusalem, to bring unto the  
Lord the tithes of Singles the servant of the Lord,  
layd upon Israel in the wilderness.

12 And all the princes and all the people  
rejoyced, and brought in, and cast into the  
chest, until they had finished.

13 And when it was full, they brought  
the chest unto the Kings officers by the  
hande of the Levites: and when they saw  
that there was much silver, then the Kings

10 And the king and Jehoiada gave it to him as his labour and make in the house of the Lord, and hired workmen and carpenters to repair the house of the Lord: they gave also to workmen of iron and brass, to repair the house of the Lord.

11 And the workmen wrought, and the house was amended through their hands: and they restored the house of God to his state, and strengthened it.

12 And when they had finished it, they brought in the rest of the silver before the king and Jehoiada, and he made thereof vessels for the house of the Lord, even vessels to minister, both molten and beaten cups, and vessels of gold and of silver: and they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

13 But Jehoiada waxed old, and was full of days, and died. An hundred and thirty years old was he when he died.

14 And they buried him in the city of David with the Kings, because he had done good in Israel, and toward God and his house.

15 And after the death of Jehoiada, came the princes of Judah, and did recurrence to the king, and the king hearkened unto them.

16 And they left the house of the Lord: God of their Fathers served groves and images: and much came upon Judah and Jerusalem, because of this trespass.

17 And God sent prophets among them to bring them again to the Lord: and they made provocation among them, but they would not hear.

18 And the Spirit of God came upon Zechariah the sonne of Jehoiada the Priest, which stood above the people, and sayde unto them, Thus saith God, why transgredye ye the commandments of the Lord? surely ye shall not prosper: because ye have forsaken the Lord, he hath also forsaken you.

19 Then they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

20 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his sonne. And when he died, he sayde, The Lord looke upon it, and require it.

21 And when the yeere was out, the house of Aham came up against him, & they came against Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them unto the king of Damascus.

22 And he bought the armie of Aham with a small company of men, yet the Lord brought a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gave sentence against Joash.

23 And when they were departed from him, (for they left him in great diseases) his owne servants conspired against him for the blood of the children of Jehoiada the Priest, and slew him on his bed, and he died: & they buried him not in the sepulchres of the kings.

24 And these are they that conspired against him, Jahaz the sonne of Shimon an Ammonite, and Jehozabab the sonne of Shimeith a Moabitess.

25 But his sonnes and the summe of the tax gathered by him, and the foundation of the house of God, behold, they are written in the story of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

1 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 He cometh against the Edomites. 14 He falleth to idolatry. 17 And Joash King of Israel overthroweth Amaziah. 27 Hee is slaine by a conspuracie.

Amaziah was five and twenty yeere old, when he began to reigne, and he reigned nine and twenty yeere in Jerusalem: and his mothers name was Jehoaddan, of Jerusalem.

2 And he did uprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdome was established unto him, he slew his servants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his owne sinne.

5 And Amaziah assembled Judah, and made them captaines over thousands, and captaines over hundredes, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbred them from twenty yeere old & above, and founde among them three hundred thousand chosen men to goe forth to the warre, and to handle speare and bowell.

6 Hee hired also an hundred thousand Eubaitan men out of Israel for an hundred talents of silver.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

8 If not, goe thou on, do it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shall wee doe then for the hundred talents, which I have given to the hoste

That is, reproved and checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Ichoiada's sonnes, and a Prophet of the Lord.

q That is, concerning his sinnes, &c.

r That is, the reparation.

3. King. 14. 3. a Meaning, in respect of his predecessors, albeit he had his imperfections. Drut. 24. 16. 3. King. 14. 6. serv. 31. 30. 1. K. 18. 30.

b That is, for that fault, wherefore the child is punished, except he be culpable of the same.

c So many as were able men to beare weapons, & go to the warre.

d That is, out of the ten tribes, which had separated themselves before, both from God and their true king.

e And therefore to thinke to have helpe of them, whom the Lord favoureth not, is to call off the helpe of the Lord.

f If thou wilt not give credit to my words.

# Amaziah overcometh the Edomites, II, Chron. and is overcome of Joash.

g He kneweth that if we depend onely upon God, we shal not need to be troubled with these worldly respects: for he will give at all times that which shal be necessary, if we obey his words.

h For the Idumeans whom David had brought to subjection, rebelled vnder Iothoram Ichohaphats sonne.

i In the 2. King. 14. 7. this rocke is called the cicle Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefites and great victorie, he fell from God, and did most wilely dishonour him.

m He proueth that whatsoever cannot see himselfe, nor his weaknesses, is no God but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that he contemmeth, mocketh, and threatneth him that warneth him: yea, imbruieth him and putteth him to death, as chap. 18. 10. and 18. 26 and 24. 21.

p That is, let vs erie the matter hand to hand: for he was offended,

that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2 King 14. 9.

q Thus God oft times plagaeth by those meanes wherein men most trull, to reach them to haue their recourse onely to him: and to shew his iudgements, mooueth their hearts to follow that which shall be their destruction.

of Israel: Then the man of God answered, The Lord is able to give thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of Seir, ten thousand.

12 And other ten thousand did the children of Iudah take alive, and caried them to the top of a rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the Gens, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Berthogon, and smote three thousand of them, and tooke much spoile.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee bought the gods of the children of Seir, and set them vp to be his gods, and worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hands?

16 And as he talked with him, he sayd vnto him, I haue thee made thee the kings counsellor: cease thou: why shouldest thou smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 Then Amaziah king of Iudah tooke counsell, and sent to Joash the sonne of Jehoahaz, the sonne of Jehu king of Israel, saying, Come, let vs see one another in the face.

18 But Joash king of Israel sent to Amaziah king of Iudah, saying, The child that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beaust that was in Lebanon, went and trode downe the child.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to brag: abide now at home: why dost thou prouoke to thine hurt, that thou shouldst fall, and Iudah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliuer them into his hands, because they had sought the gods of Edom.

21 So Joash the king of Israel went by:

that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2 King 14. 9.

and hee, and Amaziah king of Iudah, one another in the face at Berthogon, which is in Iudah.

22 And Iudah was put to the mort before Israel, and they slew thery man in tents.

23 But Joash the king of Israel tooke Amaziah king of Iudah, the sonne of Joash, the sonne of Jehoahaz, in Berthogon, and brought him to Jerusalem, and brake downe the wall of Jerusalem, from the gate of Ephraim vnto the corner gate, four hundred cubites.

24 And hee tooke all the gold and the silver, and all the vessels that were found in the house of God with: When Edom, and in the treasures of the kings house, and the children that were in bondage, and returned to Samaria.

25 And Amaziah the sonne of Joash king of Iudah liued after the death of Joash sonne of Jehoahaz king of Israel, thirtie yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah was taken away from the Lord, they wrought treason against him in Jerusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the cin of Iudah.

## CHAP. XXVI.

1. Uzziah obeying the Lord, prospereth in his enterprises. 16 Hee waxeth proud and surfeits the Priests office. 19 The Lords plagaeth him. 20 The Priests drive him out of the Temple, and exclude him out of the Lords house. 21 His buriall, and his successor.

Then all the people of Iudah tooke Uzziah which was thirtie yeere old, and a Calde made him king in the stead of his father Amaziah.

2 Hee built a Church, and restored it to Iudah, after that the king had slept with his fathers.

3 Thirtie yeere old was Uzziah, when he began to reigne, and he reigned two and fittie yeere in Jerusalem, and his mothers name was Iecoliah of Jerusalem.

4 And hee did vngloughly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of Zachariah (which vnderstood the visions of God) and when as he soughte the Lord, God made him to prosper.

6 For he went forth and fought against the Philistines, and brake downe the wall of Gath, and the wall of Iadon, and the wall of Ashdod, and built cities in Ashdod, and among the Philistines.

7 And God helped him against the Philistines, against the Arabians that dwelt in Gur baal and Hammunim.

8 And the Ammonites gaue gifts to Uzziah, and his name spread to the entering in of Egypt: for hee did most valiantly.

9. Wotouer



10. And hee built towres in Jerusalem, at the corner gates, and at the bulwark, and at the bulwark, and made them strong.

11. And hee built towres in the wilderness, and digged many cisterns: for he had sowed seed both in the valleys and plaines, in the mountains, and declivities of vines in the mountains; and in a Carmel: for hee loved husbandrie.

12. And hee had also an hoste of fighting men, that went out to warre by bands according to the count of the number under the hand of Isebel the scribe, and Baasiah the ruler, and under the hand of Ithanabab, one of the Kings captains.

13. The whole number of the chiefe of the families of the valiant men were two thousand and five hundred.

14. And under their hand was the armie for warre, three hundred and seven thousand, and five hundred, that fought valiantly to helpe the King against the enemy.

15. And Joatham prepared them chariots, and all the bowes, and shields, and speares, and helmets, and brigandines, and bowes, and arrows to sling.

16. He made also very artificiall engines in Jerusalem to be upon the towres and upon the corners, to shoot arrows, and great stones: and his name was Isebel sarre abazab, because God did helpe him marvellously, till he was mightie.

17. But when he was strong, his heart was lifted up to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense upon the Altar of incense.

18. And Azariah the Priest went in after him, and with him fourscore Priests of the Lord, valiant men.

19. And they withstood Azariah the king, and said unto him, "It perteineth not to thee, Azariah, to burne incense unto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense: go forth of the Sanctuary: for thou hast transgressed, and thou shalt have none honour of the Lord God."

20. Then Azariah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priests, the leprosie tooke up in his forehead before the Priests in the house of the Lord beside the incense Altar.

21. And when Azariah the chiefe Priest with all the Priests looked upon him, behold, hee was leprous in his forehead, & they called him bald: so he departed thence: and hee was then compelled to goe out, because the Lord had smitten him.

22. And Azariah the king was a leper unto the day of his death, and dwelt as a leper man house apart, because hee was cut off from the house of the Lord: and Joatham his sonne ruled over the Kings house, and iudged the people of the land.

23. Concerning the rest of the acts of Azariah, first and last, did Isaiah the Prophet prophesie of Amos wrote.

24. So Azariah slept with his fathers,

and they buried him with his father in the field of the buriall, which pertained to the Kings: for they said, Hee is a leper. And Joatham his sonne reigned in his stead.

CHAP. XXVII.

1. Joatham reigned, and reigned much the Ammonites. 2. He reigned and death. 3. Abaz his sonne reigned in his stead.

Joatham was five and thentie yeere olde when he began to reigne, and reigned thirtene yeere in Jerusalem: and his mothers name was Jerushah the daughter of Sadon.

2. And he did uprightly in the sight of the Lord according to all that his father Azariah did, save that hee entered not into the Temple of the Lord, and the people did yet corrupt their wayes.

3. Hee built the high gate of the house of the Lord, and hee built very much on the wall of the citie.

4. Moreover, hee built cities in the mountaynes of Iudah, and in the forests hee built palaces and towres.

5. And hee fought with the King of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same yeere an hundred talents of silver, and ten thousand measures of wheate, and ten thousand bushels of barley: this did the children of Ammon give him I say in the second yeere and the third.

6. So Joatham became mightie, because hee directed his way before the Lord his God.

7. Concerning the rest of the acts of Joatham, and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel and Iudah.

8. He was five and thentie yeere olde when he began to reigne, and reigned thirtene yeere in Jerusalem.

9. And Joatham slept with his fathers, and they buried him in the citie of Dauid: and Abaz his sonne reigned in his stead.

CHAP. XXVIII.

1. Abaz, an idolater is given into the hands of the Syrians, and the King of Israel. 2. The Prophet reprehendeth the Israelites cruelties. 3. Iudah is molested with enemies. 4. Abaz is crucified his idolatrie. 5. His death and successeur.

Abaz was thentie yeere olde when hee began to reigne, and reigned thirtene yeere in Jerusalem, and did not uprightly in the sight of the Lord, like Dauid his father.

2. But hee walked in the wayes of the Kings of Israel, and made even molten images for Baalim.

3. Moreover, hee burnt incense in the bulwark of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had said out before the children of Israel.

4. Hee sacrificed also and burnt incense in the high places, and on hills, and under every greene tree.

5. Therefore the Lord his God deliuered him into the hand of the King of the Ammonites, and they smote him, and tooke of

And therefore was buried after in the same field, but not in the same sepulchre with his predecessours.

2. King. 15. 33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Joatham.

b They were not cleane purged from idolatrie.

c Which was fixscore cubits high, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap. 3. 4.

d Ebr. Corim. Or, yearely.

e He sheweth that all prosperitie cometh of God, who neuer faileth, when we put our trust in him.

2. King. 16. 2.

|| Or, Predecessor. a Hee was an idolater like them.

b As the idolaters have certaine chiefe idoles,

who are as patrons: (as were these Baalim) so haue they others which are insinour, and doe represent the great idoles.

|| Or made them passe throw the fire, as chap. 33. 6. leuit. 18. 21.

g Ebr. a great captivity.

e Who was king of Israel.

i Ebr. sonnes of strength.

h Or, grant.

d Thus by the iust judgement of God Israel destroyed Iudah.

e For they thought they had overcome them by their owne valiantnes, and did not consider that God had delivered them into their hands, because Iudah had offended him.

f May not God himself punish you for your finnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, and had most authority.

h God will not suffer this sinne, which we commit against him, to be unpunished.

i Whose names were rehearsed before, vers. 12.

k Either for their wounds or weariness.

l To them of the tribe of Iudah.

m To Tiglath Pileseer, and those Kings that were vnder his dominion, 2 Kin. 16 7.

his, many prisoners, and brought them to Damascus: and her was also delivered into the hand of the king of Israel, which smote him with a great laughter.

6 For Rehah the sonne of Reimath slew in Iudah sixscore thousand in one day: all valiant men, because they had forsaken the Lord God of their fathers.

7 And Sichi a mighty man of Ephraim slew Obadiah the Kings sonne, and Azikah the gouernour of the house, and Elkanah the second after the king.

8 And the children of Israel took prisoners of their brethren, two hundred thousand of women, sonnes and daughters, and carried away much spoyle of them, and brought the spoyle to Samaria.

9 But there was a Prophet of the Lords, (whose name was Obed) and he went out before the hoste that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is wroth with Iudah, he hath delivered them into your hands, and yee haue slaine them in a rage, that reacheth vnto heauen.

10 And now my purpose is to keepe vnder the children of Iudah and Ierusalem, as seruants, and handmaides vnto you: but are not you such, that finnes are wroth you before the Lord your God?

11 Now therefore heare mee, and deliver the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Therefore certaine of the chiefe of the children of Ephraim, Asariah the sonne of Ichobanah, Berachiah the sonne of Bechiellemoth, and Iehizkiah the sonne of Ebalim, and Amalai the sonne of Hadlai, stood vp against them that came from the warre,

13 And said vnto them, Biting not in the captiues hither: for this shall be a sinne vpon vs against the Lord: yet intend to adde more to our finnes and to our trespass, though our trespass be great, and the fierce wrath of God is against Israel.

14 So the army left the captiues and the spoyle before the Princes and all the Congregation.

15 And the men that were named by name, rose vp and took the prisoners, and with the spoyle clothed all that were naked among them, and shayed them, and shodde them, and gaue them meate and gaue them drinke, and anoynted them and carried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their brethren: so they returned to Samaria.

16 At that time did king Ahaz send vnto the Kings of Assur to helpe him.

17 For the Domites came moreouer, and slew of Iudah, & carried away captiues.

18 The Philistines also invaded the citie in the lowe country, and towards the South of Iudah, and took Bechshemeth, and Alalon, and Gederoth & Chocho, with the villages thereof, and Linnah, with her villages, and Gime, with her villages: and they dwelt there.

19 For the Lord had humbled Iudah,

because of Ahaz King of Israel: for he brought vengeance vpon Iudah & he grievously transgressed against the Lord.

20 And Tiglath Pileseer King of Assur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz took a position out of the house of the Lord, and out of the Kings house, and of the Princes, and gaue vnto the King of Assur: yet it helped him not.

22 And in the time of his tribulation did he yet trespass more against the Lord, (this is king Ahaz)

23 For he sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice vnto them, and they will helpe me: yet they were his ruin, and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah he made his places, to burn incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie of Ierusalem, but brought him not vnto the sepulchres of the Kings of Israel: and Iehizkiah his sonne reigned in his stead.

# CHAP. XXIX.

3.5 Hezekiah repaired the Temple, and aduersified the Leuites of the corruption of Religion. 20 The Leuites: prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblation of the people.

Hezekiah began to reigne, when he was sixe and twentie yeere old, and reigned nine and twentie yeere in Ierusalem: and his mothers name was Abiah the daughter of Iechariah.

2 And he did wrightly in the sight of the Lord, according to all that David his father had done.

3 Wee opened the doores of the house of the Lord in the first yeere, and in the first moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete.

5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carie forth the filth thereof out of the Sanctuary.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt

and offerings in the Sanctuaries unto the Lord.

9 **¶** Therefore the wrath of the Lord was kindled against Judah and Jerusalem; and he said unto them a wittering, a desolation, and an hilling, as you see with your eyes.

10 **¶** For, lo, our Fathers are fallen by the sword, and our sonnes, and our daughters, and our wives are in captivitie for the same cause.

11 **¶** Nowe: I purpose to make a covenant with the Lord God of Israel, that hee may remove away his fierce wrath from vs.

12 **¶** Nowe my sonnes, be not deceived: for the Lord hath chosen you to stand before him, to serve him, and to be his ministers, and to burne incense.

13 **¶** Then the Levites arose, Shabath the sonne of Amasai, and Joel the sonne of Georah of the sonnes of the Kohathites: and also the sonnes of Merari, Kish the sonne of Abdi, and Gersiah the sonne of Iehalciel: and of the Gersonites, Joah the sonne of Zimmah, and Eden the sonne of Joah:

14 **¶** And of the sons of Elisaphan, Shumai, and Jehiel: and of the sonnes of Alaph, Zichariah, and Bantaniah:

15 **¶** And of the sonnes of Ieman, Jehiel, and Shimei: and of the sonnes of Jeduthun, Shemarai, and Uzziel.

16 **¶** And they gathered their brethren, and sanctified themselves, and came according to the commandment of the king, and by the words of the Lord, for to cleanse the house of the Lord.

17 **¶** And the Priests went into the inner parts of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the Temple of the Lord, into the court of the house of the Lord, and the Levites took it, to carie it out unto the brooke Kidron.

18 **¶** They began the first day of the first month to sanctifie it, and the eight day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first month they made an end.

19 **¶** Then they went in to Hezekiah the king, and sayd, Alke have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels there.

20 **¶** And all the vessels with king Ahaz had cast aside when hee reigned, and sanctified, have we prepared and sanctified: and behold, they are before the altar of the Lord.

21 **¶** And Hezekiah the king arose early, and gathered the Princes of the citie, and went up to the house of the Lord.

22 **¶** And they brought seven bullocks, and seven rammes, and seven lambs, and seven he goats, for a sinne offering for the king, house, and for the Sanctuary, and for Judah. And hee commanded the Priests the sonnes of Aaron, to offer these on the altar of the Lord.

23 **¶** And they slew the bullocks, and the Priests received the blood, and sprinkled

it upon the altar: they slew also the rammes, and sprinkled the blood upon the altar, and they slew the lambs, and they sprinkled the blood upon the altar.

24 **¶** Then they brought the hee goats for the sinne offering before the king, and the Congregation, and they layd their hands upon them.

25 **¶** And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering and the sinne offering.

26 **¶** Hee appointed also the Levites in the house of the Lord with organes, with viols, and with harpes, according to the commandment of David, and hee the Kings Dore, and Sathan the Prophet: for the commandment was by the hande of the Lord, and by the hande of his Prophets.

27 **¶** And Hezekiah stode with the instruments of David, and the Priests with the trumpets.

28 **¶** And Hezekiah commanded to offer the burnt offering upon the Altar: and when the burnt offering began, the song of the Lord became with the trumpets, and the instruments of David king of Israel.

29 **¶** And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued untill the burnt offering was finished.

30 **¶** And when they had made an end of offering, the king and all that were present with him, bowed themselves, and worshipped.

31 **¶** Then Hezekiah the king and the princes commanded the Levites to passe the Lord with the words of David, and of Alaph the Seer: so they played with joy, and they bowed themselves and worshipped.

32 **¶** And Hezekiah spake, and sayde, Now ye have consecrated your selves to the Lord: come neere and bring the sacrifices and offerings of plays into the house of the Lord. And the Congregation brought sacrifices, and offerings of vespers, and every man that was willing in heart, offered burnt offerings.

33 **¶** And the number of the burnt offerings, which the congregation brought, was seaven rie bullocks, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord.

34 **¶** And for sanctification hee brought bullocks, and three thousand sheepe.

35 **¶** But the Priests were too fewe, and were not able to slay all the burnt offerings: therefore their brethren the Levites did help them, till they had ended the worke, and untill other Priests were sanctified: for the Levites were more diligent in heart to sanctifie themselves, then the Priests.

36 **¶** And also the burnt offerings were many with the fat of the peace offerings, and the drink offerings of the burnt offering: so the service of the house of the Lord was set in order.

k That is, the King and the Elders, as Leuit. 4. 15. for they that offered a sinne offering, must lay their hands upon it, to signifie that they had deserved that death, and also that they did consecrate it to God to be there, by sanctified, Exod. 29. 10.

1. Chron. 16. 4. 1 This thing was not appointed of man, but it was the commandment of God, in the Psalm which David had appointed to be sung for thanksgiving, and in which David had appointed to praise the Lord with.

o With that Psalm whereof mention is made 1. Chron. 16. 3.

1 Ebr. filled your hands.

p That is, for the holy offering,

q Meaning, were more zealous to

religion, as 1. Lem. 3. 25.

r Hesheweth that religion can not proceede, except God touch the heart of the people.

36 Then Hezekiah reioyced, with all the people, that God had made the people to be able: for the thing was done suddenly.

CHAP. XXX.

1 The keeping of the Passover by the king's commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Levites blisse the people.

a Meaning, all Israel whom Tilgath Pilesear had not taken away into the captivity. 2 Kings 15. 39.

b Though they ought to haue done it in the first moneth, as Exodus 12. 18. Numb. 9. 3. yet, if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth, as Num. 9. 10. 11.

c From one ende of the land to the other, North and South. d In such sort and perfection as God had appointed. e He will haue compellion on them, and praeferre them.

f Submit your selues to the Lord, and rebell no more.

g God will not onely preface you, but through your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.

h Though the wicked mocked the seruants of God, by whom he called them to repentance, as Gen. 19. 14. yet the word catcheth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is with some, and moueth their heart, and the other are left to themselves.

And Hezekiah sent to all Israel, and Iudah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the king and his princes, and all the Congregation had taken counsell in Jerusalem to keepe the Passouer in the second moneth.

3 For they coulde not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Jerusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from Beer-sheba euen to Dan, that they should come to keepe the Passouer vnto the Lord God of Israel at Jerusalem: for they had not done it of a great time, as it was written.

6 So the postes went with letters by the commission of the king and his princes, throughout all Israel and Iudah, and with the commandement of the king, saying, The children of Israel, turne againe vnto the Lord God of Abraham, Isaac, and Israel, and he will returne to the remnant that are escaped of you out of the hands of the kings of Asshur.

7 And be not ye like your fathers, a like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate as ye see.

8 Be not ye now stiffnecked like your fathers, but giue the hand to the Lord, and come into his Sanctuarie, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before him that led them captiues, and they shall returne vnto this land: for the Lord your God is gracious and mercifull, and wil not turne away his face from you, if ye conuert vnto him.

10 So the posts went from citie to citie throughout the land of Ephraim and Manasseh, euen vnto Zebulun: but they laughed them to scorne, and mocked them.

11 Nevertheless, diuers of Isser, and Manasseh, and of Zebulun submitted themselves, and came to Jerusalem.

12 And the hand of God was in Iudah, so that hee gaue them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Jerusalem much people, to keepe the feast of the vnleavened bread in the second moneth, a very great assembly.

14 And they arose, and tooke away the altars that were in Jerusalem: and all those that incense tookes they away, and cast them into the brooke Kidron.

15 Afterward they slew the Passouer the fourteenth day of the second moneth: and the Priests and Levites were sanctified, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after the manner, according to the Lawe of Moses the man of God: and the Priests spinkled the blood, received of the hands of the Levites.

17 Because there were many in the congregation that were not sanctified, therefore the Levites had the charge of the killing of the Passouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not sanctified themselves, yet did eate the Passouer: but as it was written: wherefore Hezekiah prayed for them, saying, The Lord be mercifull towards him.

19 That preparer his whole heart to seeke the Lord God, the God of his fathers, though he be not cleane, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the vnleavened bread seven dayes with great ioy, and the Levites, and the Priests praised the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Levites that had good knowledge vnto the Lord: and they did eate in that feast seven dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Isser reioyced with the Priests and the Levites, and all the Congregation that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Jerusalem: for since the time of Salomon the sonne of Dauid king of Israel, there was not the like thing in Jerusalem.

27 Then the Priests and the Levites arose, and blessed the people, and their voyce was heard, and their prayer came up vnto Heauen, to his holy habitation.







Beniamin, the sonne of Amey, in the booke of  
the sonne of Judah and Israel.

33. And Achish gave him to his father, and they buried him in the highest sepulchre of the house of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Abner his squire returned to his death. [100]

## CHAPTER XXIII.

10. Manasseh idolatrous. 9. He causeth Iudah  
to erre. 11. He uled away prisoner into Babylon.  
12. His prayer to the Lord, and is deli- uer'd. 13.  
Hezekiah both idolatrous, 19. and seuer'd vpon his  
religion. 20. His death, and Amen his sonne suc-  
ceedeth, to whom he euen seruants stay.

**M**anasse was twelve years old, when he began to reign, and he reigned five and thirty years in Jerusalem:

3 And he did evil in the sight of the Lord,  
like the abominations of the heathen, "in whom  
the Lord had cast out before the children of  
Israel."

3. For he went back and built the high places, which Jehuiah his father had broken down: and he set up altars for Baalim, and made groves, and worshipped all the host of the heaven, and served them.

4. And he built altars in the house of the Lord, whereof the Lord had said, "In Jerusalem shall my Name be for ever."

5 And hee built altars for all the hoste of  
the heauen in the two courtes of the house of  
the Lord.

6. And hee caused his sonnes to passe  
throu the fire in the valley of Ben-hin-  
nom: hee gave himselfe to witchcraft, and to  
charming, and to sorcerie, and hee vied them  
that had familiar Spirits, and soothsayers:  
he did verie much evil in the sight of the Lord  
to anger him.

7 We put also the carved image, which he had made, in the house of God: whereof God had said to Dauid, & to Salomon his sonne, In this house and in Ierusalem, whiche I haue chosen before all the tribes of Israel, will I put my Name for ever.

8 Father will I make the force of I  
 will to remove any stone out of the land  
 which I have appointed for your fathers.  
 that they take heed, and do all that I have  
 commanded them, according to the Law  
 and Statutes and Judgements by the hands  
 of Moses.

9 So Banasiff made Judah and the inhabitants of Jerusalem to erre, and to howl most then the heathen, whom the Lord hath destroyed before the children of Israel.

10 ¶ And the Lord spake \* to Achan  
and to his people, but they would not re-  
spond.

11 Therefore the Lord brought upon them the captaines of the hostes of the king of Assur, which tooke Sennacherib, and put him in fetters, and bound him in chaines, and carried him to Babel.

12 And when hee was in tribulation, he  
prayed to the Lord his God, a humble & bitu-  
lerie prayer before the God of his fathers:

13 And prayed unto him: and God was entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasse knew that the Lord was God.

14. Now after this hee built a wall with-  
out the cite of David, on the east side of  
Sion in the valley, even at the entris of  
the fish gate, and compassed about Typhel,  
and called it very high, and put captaines of  
warre in all the strong cities of Judah.

15 And hee tooke away the strange gods  
and the images out of the house of the Lord,  
and all the altars that hee had built in the  
mount of the house of the Lord, and in Jeru-  
salem: and cast them out of the citie.

16 And hee prepared the 1 altar of the  
Loyd, and sacrificed thereon peace offerings,  
and of thankes, and commanded Judah to  
serve the Lord God of Israel.

17 Nevertheless, the people did sacrifice  
still in the high places, but unto the Lord  
their God.

18 ¶ Concerning the rest of the actes of  
Mannabek, and his prayer vnto his God,  
and the words of the sheers, that spake to  
him in the Name of the Lord God of Israel,  
behold, they are written in the booke of the  
kinges of Israel.

19 And his prayer, and how God was in-  
treated of him, and all his shame, and his res-  
pails, and the places wherein he built high  
places, and let groves and images (before he  
was humble) behold, they are written in  
the book of the Iſaiah.

20. So Daniel slept with his fathers, and they buried him in his own house, and Amon his sonne reigned in his stead.

21. ¶ Amon was two and twentie yeere olde when hee began to reigne, and reigned two yeere in Ierusalem.

22 But her did enill in the sight of the Lord, as did Danaiell his father: for Among sacrificed to al the images, which Danaiell his father had made, and served them.

23 And hee humbled not himselfe before  
the Lord, as Manasseh his father had hum-  
bled himselfe; but the Ammonites trespassed more  
and more.

24. And his servants \*conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his sonne king in his stead.

С Н А Р. XXVIII.

2 Josiah destroyeth the idoles, 3 and restoreth  
the Temple. 14 The booke of the Law is found.

21 Hee sendeth to Huldah the Prophetsse for  
counsell, 27 God heareth his prayer. 31 He ma-  
keth a covenant with God.

**I** Oshab was eight yeere olde when he began to reigne, and he reigned in Ierusalem one and thirtie yeere.

2. And he did uprightly in the sight of the Lord, and walked in the ways of David his father, and bowed neither to the right

d. Thus affliction  
giueth vnderſtan-  
ding: for he that  
hated Gpd in his  
proſperitie now  
in his miſerie ſee-  
keth vnto him.  
e. Reade Chap.  
33. 30.  
f. Reade Chap.  
27. 1.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceived, thinking it nothing to keepe the altars, to that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

i Which albeit  
that it is not con-  
tained in the E-  
brew, yet because  
it is here menti-  
oned, & is written  
in the Greeke, we  
haue placed it in  
the end of this  
booke.

|| Or, *Hoxai.*  
k Because hee  
had so horribly  
offended against  
the Lord, they  
did not burie him  
in the sepulchres  
of the Kings, but  
in the garden of  
the kings house.  
2. *Kings* 21. 23.

LaKing 22.6.

a Hee follow-  
ed David in all  
points that hee  
followed the  
Lord.

b When he was but sixteen years old, he shewed himselfe zealous of Gods glory, and at twentie years old he abolished idolatry and restored the true religion, c Which sheweth that he would see the reformation with his owne eyes, d Reade 2. King. 23. 16.

e This great zeale of the holy King the holy Ghost fetcheth forth as an example and pattern to other kings and rulers, to teach them what God requireth of them, 2. King. 23. 3.

f Or they returned to Jerusalem, meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple, g Meaning that they were in such credit for their fidelitie, that they made none accounts of that which they received, 2. Kings 23. 7, 9, b Reade 2. King. 23. 8.

(when hee was yet a child) hee began to seeke after the God of David his father, and in the twelfth yeere he began to purge Iudah and Ierusalem from the high places and the grooves, and the carved images, and molten images.

4 And they brake downe in his sight the altars of Baalim, and hee caused to cut downe the images that were on high upon them: he brake also the grooves, and the carved images, and the molten images, and stamped them to powder, and strowed it upon the graves of them that had sacrificed unto them.

5 Also he burnt the bones of the priests upon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasse, and Ephraim, and Simeon, even unto Iaphath, with their manles they brake all round about.

7 And when he had destroyed the altars and the grooves, and had broken and stamped to powder the images, he cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne when hee had purged the Land and the Temple, hee sent Shaphan the sonne of Azaliah, and Shasiah the Sonnetour of the cite, and Ioshah the sonne of Joahaz the Recorder, to repaire the house of the Lord his God.

9 And when they came to Iuliah the high Priest, they delivered the money that was brought into the house of God, which the Levites that kept the doore had gathered at the hand of Manasse, and Ephraim, and of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should doe the worke, and had the oversight in the house of the Lord: and they gave it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

11 Then to the workmen and to the builders gave they it, to buy hewed stone and timber for couples and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the overseers of them were Iahath and Obadiah the Levites, of the children of Merari, and Zechariah, and Sheshullam, of the children of the Kohathites to let it forward: and of the Levites all that could skill of instruments of musike.

13 And they were out the bearers of burdens, and they that let forward all the workmen in every worke: and of the Levites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Iuliah the Priest found the booke of the Law of the Lord given by the hand of Moses.

15 Therefore Iuliah answered, and said to Shaphan the chancelour, I have found the booke of the Lawe in the house of the

Lord, and Iuliah gave the booke to Shaphan.

16 And Shaphan carried the booke to the king: and brought the king to see the same, saying, All that is committed to the charge of the Levites, that doe they.

17 For they have gathered the money that was found in the house of the Lord, and have delivered it into the hands of the overseers, and to the hands of the workmen.

18 Also Shaphan the chanceler declared to the king, saying, Iuliah the Priest hath given me a booke: and Shaphan read it before the king.

19 And when the king had heard the words of the Law, hee tare his clothes.

20 And the king commanded Iuliah and Aikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chancelour, and Aialah the kings servant, saying,

21 Go and enquire of the Lord for me, and for the rest in Iudah and Iudah, concerning the words of this booke that is found: in great is the wrath of the Lord that is fallen upon us, because our fathers have not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Iuliah and they that the king had appointed, went to Iuliah the Prophet: the wife of Shallum, the sonne of Hotham, the sonne of Iahath keeper of the wardrobe (and the Priest in Ierusalem within the college) and they communed with her.

23 And she answered them, Thus saith the Lord God of Israel, Call ye the man that sent you to me.

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the booke which they brought before the king of Iudah:

25 Because they have forsaken mee, and burnt incense unto other gods, to anger mee with all the worke of their hands, therefore shall my wrath fall upon this place, and shall not be quenched.

26 But to the king of Iudah: who sent you to enquire of the Lord, he shall yet say to him, Thus saith the Lord God of Israel, The words which thou hast heard, shall come to passe.

27 Now because thine heart did not melt, and thou didst humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, I will blot thee off before mee, and raze thy clothes, and wept before me, I have heard it, saith the Lord.

28 Behold, I will gather thee to the fathers, and thou shalt bee put in thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place, and upon the inhabitants of the same. ¶ Thus they brought the king word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went up into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem: and the

Priests





23 And the hostess that King Iofiah then the King laid to his servant, *Carle me away, for I am very sick.*

24 So his servants took him out of that charer, and put him in the second charer which he had, and when they had brought him to Jerusalem, he died, and was buried in the sepulchre of his fathers: and all Judah and Jerusalem mourned for Iofiah.

25 And Jeremiah lamented Iofiah, and all singing men and singing women mourned for Iofiah in their lamentations to this day, and made the same for an ordinance to the Israel: and befores, they are written in the Lamentations.

26 Concerning the rest of the acts of Iofiah and his goodnes, doing as it was written in the Law of the Lord.

27 And his deedes, first and last, befores, they are written in the booke of the Kings of Israel and Judah.

CHAP. XXXVI.

1 After Iofiah reigned Jehoahaz. 2 After Jehoahaz Iehoiakim. 3 After him Jehoahaz. 4 After him Zedekiah, 12. 17 on whose time all the people were carried away to Babel, for continuing the admonitions of the Prophets, 21 and were restored againe the seventeenth yeere after by King Cyrus.

Then the people of the land took Iehoiakim the sonne of Iofiah, and made him king in his fathers stead in Jerusalem.

2 Jehoahaz was three and twenty yeere old when he began to reigne, and he reigned three months in Jerusalem.

3 And the king of Egypt took him away at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Iehoiakim: and Necho took Jehoahaz his brother, and carried him to Egypt.

5 Iehoiakim was three and twenty yeere old when he began to reigne, and he reigned eleven yeere in Jerusalem, and did euill in the sight of the Lord his God.

6 Against him came up Nebuchad nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad nezzar also carried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the acts of Iehoiakim, and his abominations which hee did, and that which was found upon him, befores, they are written in the booke of the kings of Israel and Judah: and Iehoiakim his sonne reigned in his stead.

9 Iehoiachin was eight yeere old when he began his reigne, & he reigned three months and ten dayes in Jerusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad nezzar sent and brought him to Babel with the precious vessels of the house

of the Lord, and he made Iehoiachin king of Judah and Jerusalem.

11 Iehoiachin was one and twenty yeere old when he began to reigne, and reigned eleven yeere in Jerusalem.

12 And hee was euill in the sight of the Lord his God, and his sinnes were found out: for the Lord stirred up the spirit of Zedekiah king of Iudah, and said by the mouth of the Lord, saying,

13 But Iehoiachin thought against Nebuchad nezzar, which had carried him to Iudah by God: and hee hardened his heart, and made his heart obstinate that hee would not returne to the Lord God of Israel.

14 All the chief of the priests also, and of the people compassed about Iehoiachin, saying to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Jerusalem.

15 Therefore the Lord God of Israel sent to them a by his messengers, saying early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his wordes, and ruled his Prophets, until the wrath of the Lord was kindled against his people, and till there was no remede.

17 For hee broughte vpon them the King of the Caldeans, who slew their young men with the sword in the house of their sanctuary, and spared neither young man, nor virgin, ancient, nor aged: God gave all in to his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Jerusalem, and burned all the palaces thereof with fire, and of the precious vessels thereof to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were servants to him and to his sonnes, until the kingdomes of the Babelians had rule.

21 To fulfill the word of the Lord by the mouth of Ieremias, until the tyme had full of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill the word of the Lord.

22 But in the first yeere of Cyrus king of Persia, when the word of the Lord was spoken by the mouth of Ieremias, was fulfilled the Lord stirred up the spirit of Cyrus king of Persia, and hee made a proclamation, saying, Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heaven given me, and hee hath commanded me to build him an house in Jerusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is, let him goe by.

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heaven given me, and hee hath commanded me to build him an house in Jerusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is, let him goe by.

24 God had so forewarned by his Prophets at one time before Cyrus was borne, 14. 44. 38. that Jerusalem should be built againe by Cyrus his anointed: so called him his sonne for a time to deliuer his Church.

m The people so much lamented the losse of this good King, that after when there was any great lamentation, it was spoken of as a proverbe, read Zechariah 12. 10. n Which some thinke Ieremie made; wherein hee lamenteth the state of the Church after this kings death.

3. King. 23. 30.

a For three months after the death of Iofiah, came Necho to Jerusalem, and so the plagues began, which Huldah, and the Prophets forewarned should come vpon Jerusalem. b To pay this as a yearly tribute.

c Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out.

2. King. 24. 13. d Hee meant superstitious markes, which were found vpon his body when hee was dead, which thing declared how deeply idolatry was rooted in his heart, seeing hee bare the markes in his flesh.

e That is, hee began his reigne at eight yeere old, and reigned ten yeeres when his father was alive, and after his fathers death, which was the eighteenth yeere of his age, hee reigned alone three months and ten dayes.

# The prayer of Manasseh king of the Jewes.

**M**anasseh king, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed, which hast made heaven and earth with all their ornament, which hast bound the sea by the word of thy commandment, which hast shut up the deep, and sealed it by thy terrible and glorious flame, whom all do feare, and tremble before thy power: for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is unrepentable: but thy mercifull promise to unrighteous and uncharitable sinners is for ever. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou O Lord, according to thy great goodness hast promised repentance and forgiveness to them that turne againe unto thee, and for thine infinite mercies hast appointed repentance unto sinners that they may be saved. Thou therefore O Lord, that art the God of the mit, hast not appointed repentance to the heathen, and Isaac, which have not sinned against thee, but thou hast appointed repentance unto me, that am a sinner: for I have sinned about the number of thy mercies O Lord, are multiplied: my transgressions are exceeding many; and I am not worthy to behold and see the heavens, for the multitude of mine iniquities. I am bowed downe with many woe bands, that I cannot lift up mine head, neither have any release. For I have provoked thy wrath, and by disobedience, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me, O Lord, forgive me, and be mercifull unto me with my transgressions. Be not angry with me for ever by returning euill for euill, neither condemn me into the lower parts of the earth: For thou art the God, even thou God of Israel, thy servants were in me thou wilt shew all thy goodness: for thou wilt save me that am unworthy, according to thy great mercy: therefore I will praise thee for ever all the dayes of my life. For all the power of the heavens praise thee, and bring in the glory for ever and ever. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.  
b He speaketh this in comparison of himselfe, and those holy fathers which have their commendation in the Scriptures, so that in respect of himselfe he calleth their finnes nothing, but attributeth unto them righteousness.

## Ezra.

### THE ARGUMENT.

1. The Jewes are brought into the Church, and doeth not punish them, but to the intent they should see their owne misery, and by exercised vnder the cross, that they might contemne the world, and aspire unto the heavens: so after that he had stirred the Jewes, and kept them now in bondage twenty years in a strange country, among infidels and idolaters, he remembered his tender mercies and their infirmities: and therefore for his owne sake raised them up a deliverer, and moved both the heart of the chiefe ruler to pitee them, and also by him punished such, which had kept them in bondage. Notwithstanding, lest they should grow into a contempt of Gods great benefite, he kept them still in exercise, and raised domesticall enemies, which industrious as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by life and laboure till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, Chap. 7. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great companie, and much treasures, with letters to the kings officers for all such things should be necessarie for the Temple: and at his coming hee reposed that which was amiss, and in things in good order.

### CHAP. I.

1 Cyrus sendeth against the people that was in captivity, and reuoketh them their holy vessels.

**N**OW in the first yeere of Cyrus king of Persia (that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished) the Lord stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout all his kingdom, and also thus saying, saying,  
2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me

at the kingdome of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Altho he be among you of all his people with whom hee hath God: let him goe up to Ierusalem, which is in Iudah, and build the house of the Lord God of Israel: hee to the God which is in Ierusalem.

4 And every one that remaineth in any place (where hee soever hee is) let the men of his place reuel unto him with silver, and with golde, and with substance, and with cattle, and with a willing offering, for the house of God that is in Ierusalem.

5 When the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose up, with all them whose spirit God had raised to goe up to build the house of the Lord which is in Ierusalem.

e If any through poverty were not able to returne, the kings commission was that he should be furnished with necessities, f Which they themselves should send toward the reparation of the Temple.

6 And

For he was chiefe monarch, and had power under his dominion, which this heauen king conferred on the living God.

g The Babylonians and the Caldeans gave them these presents: thus rather than the children of God should want for their necessities, he would stir up the heart of the very infidels to help them.

2. King 25. 11.

2. Chron. 36. 7.

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5 And all other that were about them, strengthen their hands with vessels of silver, with gold, with substance, and with rarer, and with precious things, besides all that was willing to offer.

6 And the king of Cyrus brought forth the vessels of the house of the Lord, which Serubbabab had taken out of Jerusalem, and put them in the house of his god.

7 Then them did Cyrus king of Persia bring forth by the hand of Serubbabab the treasurer, and counted them unto Serubbabab the prince of Judah.

8 And this is the number of them: fifteen hundred of gold, a thousand talents of silver, nine and twenty talents.

9 Thirty bowls of gold, and of silver: hundred of the second sort, four hundred and ten, and of the other vessels, a thousand.

10 All the vessels of gold and silver were five thousand and four hundred. Serubbabab brought up all with him of the captivity that came up from Babel to Jerusalem.

11 Which served to kill the banites that were offered in sacrifice.

12 With the Jews, that had been kept captives in Babylon.

13 CHAP. II.

The number of them that returned from the captivity.

14 Also are the names of the princes that went out of the captivity (whom Serubbabab king of Babel had carried away into Babel) and returned to Jerusalem, and to Judah, every one into his title.

15 Which came with Serubbabab, to wit: Nehemiah, Zerubbabab, Seraiah, Reeliah, Mordecai, Bilshan, Gishai, Bignai, Rehum, Baanah. The number of the men of the people of Israel was.

16 The sonnes of Parosh, two thousand, an hundred twenty and two.

17 The sonnes of Shephatiah, three hundred twenty and two.

18 The sonnes of Arah, seven hundred and twenty and five.

19 The sonnes of Pahath Moab, of the sonnes of Nehemiah and Isah, two thousand, eight hundred and twelve.

20 The sonnes of Elam, a thousand, two hundred and four and fifty.

21 The sonnes of Sathai, nine hundred and five and forty.

22 The sonnes of Jaccar, seven hundred and thirteen.

23 The sonnes of Sami, five hundred and two and twelve.

24 The sonnes of Bebai, five hundred and three and twenty.

25 The sonnes of Azgad, a thousand, two hundred and two and twenty.

26 The sonnes of Adonijah, five hundred and thirteen and five.

27 The sonnes of Bignai, two thousand and five and fifty.

28 The sonnes of Adin, four hundred and four and fifty.

29 The sonnes of Ater of Hizkiah, ninety and eight.

30 The sonnes of Bezai, three hundred

and three and twenty.

31 The sonnes of Joad, an hundred and twelve.

32 The sonnes of Balthum, two hundred and three and twenty.

33 The sonnes of Gishai, an hundred and three and twenty.

34 The sonnes of Bithai, an hundred and three and twenty.

35 The men of Anathoth, five and twenty.

36 The men of Anathoth, five and twenty.

37 The sonnes of Bithai, an hundred and three and twenty.

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69 The sonnes of Bithai, an hundred and three and twenty.

e Which were of the posterity of Hez, kiah.



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1. The Lord. 2. They prepare for the Temple. 3.

And sing unto the Lord.

1. When the seventh month was come, and the children of Israel were in their cities, the people assembled themselves as one man into Jerusalem.

2. Then stood up Jehuza the sonne of Josadak, and his brethren the Priests, and Serubbabel the sonne of Shebaniel, and his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Lawe of Moses, the man of God.

3. And they set the Altar upon his bases (for there was among them, because of the people of those countreys) therefore they offered burnt offerings thereon unto the Lord, even burnt offerings in the morning, and at even.

4. They kept also the feast of the Tabernacles, as it is written, and the burnt offering daily by number according to the custome day by day.

5. And afterward the continuall burnt offering both in the new moneths and in all the feast daies that were consecrate unto the Lord, and in all the oblations willingly offered unto the Lord.

6. From the first day of the seventh month began they to offer burnt offerings unto the Lord: but the foundation of the Temple of the Lord was not layd.

7. They gave money also unto the masons, and to the workemen, and meate and drinke and oyle unto them of Sion and of Tyne to bring them Cedar wood from Libanus unto the sea unto Japho, according to the grant that they had of Cyrus King of Persia.

8. And in the second yeere of their coming unto the house of God in Jerusalem in the second month began Serubbabel the sonne of Shebaniel, and Jehuza the sonne of Josadak, and the remnant of their brethren the Priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites from twenty yeere olde and above, to set forward the worke of the house of the Lord.

9. And Jehuza stood with his sonnes and his brethren, and Kadmiel with his sonnes, and the sonnes of Judah together to set forward the workemen of the house of God, and the sonnes of Ikenadad with their sonnes, and their brethren the Levites.

10. And when the builders layd the foundation of the Temple of the Lord, they appointed the Priests in their apparell with trumpets, and the Levites the sonnes of Asaph with Cymbals, to praise the Lord, after the ordinance of David King of Israel.

11. Thus they sang when they gave praise and when they gave thanks unto the Lord, for he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was layd.

12. Many also of the Priests and the Levites and the chiefs of the fathers, ancient

1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Called Tabbri,

which answered

to part of Sep-

tember, and part

of October.

b Meaning ne-

phew: for hee

was the sonne of

Podaias, reade

1. Chron. 3. 1. 9.

c In the place

where Salomon

had placed it.

Exod. 23. 16.

d That is, after

the feast of Ta-

bernacles.

|| Or, Tappa.

e Which moneth

contained

part of April and

part of May: for

in the same

season they had

provided for

things necessary

for the worke,

f They gave

them exhortati-

ons, and encour-

aged every man

forward in the

worke.

1. Chron. 16. 7. 3.

### CHAP. III.

1. They build the Altar of God. 2. They offer

A

man,

g Because they law that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Agesus comforteth them, and prophesieth that it shall bee more beautifull then the first: meaning the spirituall Temple, which are the members of Christes body.

## C H A P. III.

2 The building of this Temple is hindered, and how. 11 Letters to Artaxerxes, & the answers.

**B**Ut the adversaries of Judah and Benjamin heard, that the children of the captivity builded the Temple unto the Lord God of Israel.

2 And they came to Zerubbabel, & to the chief fathers, and said unto them, We will build with you: for wee seeke the Lord your God, as ye doe, and we have sacrificed unto him, since the time of Ahasuerus king of Assyria, which brought us up hither.

3 Then Zerubbabel, and Jeshua, and the rest of the chief fathers of Israel, sayd unto them, It is not for you, but for vs to builde the house unto our God: for we our selves together will build it unto the Lord God of Israel, as King Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land discouraged the people of Judah, and troubled them in building.

5 And they hired counsellors against them, to hinder their device, all the dayes of Cyrus king of Persia, even untill the reigne of Darius King of Persia.

6 And in the reigne of Ahasuerus (in the beginning of his reigne) wrote they an accusation against the inhabitants of Judah and Jerusalem.

7 And in the daies of Artahastate, Dithersab, Tadel, & the rest of their companions wrote when it was peace, unto Artahastate King of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehums the Chancellor, and Shimthai the Scribe wrote a letter against Jerusalem to Artahastate the King, in this sort.

9 Then wrote Rehums the Chancellor, and Shimthai the Scribe, and their companions, Dinae, and Appharhate, Carpele, Appharate, Archeate, Babelae, Shushanchae, Dehaue, Chimaie.

10 And the rest of the people whom the great and noble Anappar brought over and set in the cities of Samaria, and other that are beyond the River and Chemeth.

11 This is the copy of the letter that they sent unto King Artahastate, THE SERVANTS the men beyonde the River and Chemeth, salute thee.

g Some thinke it was Sareherib, but rather Salmanasar. h To wit, Euphrates, and he meaneth in respect of Babel that they dwell beyond it. i Which were a certaine people that envied the Jewes.

12 Be it knowne unto the King, that the Jewes which came up from the Captivity, are come unto Jerusalem: & they rebelled, and builded and builded, and lay the foundations of the walles, and have joynd the foundations.

13 Be it knowne now unto the King, that if this cite be builded, and the foundations of the walles layd, they will not give toll, tribute, nor custome: so that thou hinderest the Kings revenue.

14 Now therefore because thou hast bene brought up in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause have wee sent and certified the King.

15 That one may search in the booke of the Chronicles of the fathers, and thou shalt finde in the booke of the Chronicles, and perceive that this city is rebellious and sometime unto Kings and provinces, and that they have moued sedition of old time, for the which cause this city was destroyed.

16 We certifye the King therefore, that if this cite be builded, and the foundation of the walles layd, by this means the portion beyond the River shall not be thine.

17 The King sent an answer unto Rehums the Chancellor, and Shimthai the Scribe, and to the rest of their companions that dwell in Samaria, and unto the other beyonde the River, Belsham, and Chemeth.

18 The letter to which ye sent unto vs, hath bene openly read before me.

19 And I have commaunded, that this city of olde time hath made inurrection against Kings, and hath rebelled, and rebellion hath bene committed therein.

20 There have bene mightie Kings also ouer Jerusalem, which have ruled ouer all beyond the River, and toll, tribute, and custome was giuen unto them.

21 Make ye now a decree that those men may cease, and that the cite be not builded, till I have giuen another commandement.

22 Take heede now that ye cease not to doe this: why should damage growe to hurt the King?

23 When the copy of King Artahastates letter was read before Rehums & Shimthai the Scribe, and their companions, they went up in all the haste to Jerusalem unto the Jewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God, which was in Jerusalem, and did stay unto the second yeere of Darius king of Persia.

## C H A P. V.

1 Haggai and Zachariah do prophesie. 3 The worke of the Temple goeth forward contrary to the mind of Tattenai. 6 He letter to Darius.

**T**HEN Haggai a Prophet, and Zachariah the sonne of Iada a Prophet, prophesied unto the Jewes that were in Judah, and Jerusalem, in the Name of the God of Israel, even unto them.

2 Then Zerubbabel the sonne of Shechiel, and Jeshua the sonne of Josadak arose,

and began to build the house of God at Jerusalem, & with them were the prophets also, which helped them.

10 And the same thing came to their Captaine, which was captaine beyond the river, and whether Borsai and their companions, and they thus vnto them, vnto hath given you commandment to build this house, and to lay the foundation of these walles?

11 Then sayd they vnto them after this manner, what are the names of the men that build this building?

12 But the voice of their God was vpon the Elders of the Jewes, that they could not cease them to cease, till the matter came to Darius: and then they answered by letters thereto.

13 The copie of the letter, that Carnai captaine beyond the River, and whether Borsai and his companions, Appharcebaie, (which were beyond the River) sent vnto king Darius.

14 They sent a letter vnto him wherein it was written thus, VNTO DARIUS the king all peace.

15 It is knowne vnto the king, that we sent vnto the Rountine of Indica, to the house of the great & D.D., which is builden with great stones, and brames are laid in the walls, and this worke is wrought wondrously, and prospereth in their hands.

16 Then asked we those Elders, and said vnto them thus, vnto hath given you commandment to build this house, and to lay the foundation of these walles?

17 They answered thus, vnto that we might tell thee, vnto that we might write the names of the men that were their rulers.

18 But they answered vs thus, and sayd, We are the seruants of the God of heauen and earth, and builde the house that was built of olde, and many yeres agoe, which a great king of Israel\* builded, and founded it.

19 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

20 But in the first yere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

21 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar took out of the Temple that was in Jerusalem and broughte them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one, whether Borsai by his name, whom he made captaine.

22 And he said vnto him, Take these vessels go thy way, and put them in the Temple that is in Jerusalem, and let the house of God be built in his place.

23 Then came the same whether Borsai, and layde the foundation of the house of God, which is in Jerusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

24 Now therefore if it please the king, let there bee search made in the house of writings at Jerusalem, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Jerusalem, and let the king send his minde concerning this.

CHAP. vi.

25 After commandment of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleavened bread.

26 Then king Darius gaue commandment, and they made search in the library of the treasuries, which were there layde by in Babel.

27 And there was found in a coffer (in the place that was in the prouince of the Medes) a volume, and therein was it thus written: a memoriall.

28 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Jerusalem. Let the house be builded in the place where they offered sacrifices, and let the walles thereof be tyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites.

29 Three orders of great stones, and one order of timber, and let the expences be given of the Kings house.

30 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar took out of the Temple which was in Jerusalem, and brought vnto Babel) and let him\* goe vnto the Temple that is in Jerusalem to his place, & put them in the house of God.

31 Therefore Carnai captaine beyond the river, and whether Borsai, (and their companions Appharcebaie, which are beyond the river) be ye farrer\* from thence.

32 Suffer ye the worke of this house of God, that the captaine of the Jewes and the Elders of the Jewes may builde this house of God in his place.

33 For I haue given a commandment what ye shall do to y Elders of these Jewes for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the river, there be incontinently expences given vnto these men that they\* cease not.

34 And that which they shall haue neede of, let it bee given vnto them day by day, whether it be young bullockes, or calves, or lambs for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priests that are in Jerusalem, that there bee no fault.

35 That they may haue to offer sweete odours vnto the God of heauen, and pray for the kings life, and for his houses.

36 And I haue made a decree, that no foener shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and hee shall bee hanged thereon,

g Meaning, in the library, or places, where lay the registries, or records of times.

1. Esdr. 6. 2. 1. 1. Ebr. house of book.

a Wherein were the ads of the kings of Medes and Persians.

Or, yowes of courses. Or, marble.

b Meaning, Zerubbabel, to whom he giue charge.

c Meddle not with them, neither hinder them

d For lacke of money.

e Who both appointed that place to haue his name called vpon there.

**B. Esdr. 7.1.**

f Whom God  
stirred vp to as-  
sure them th. he  
would giue their  
worke good suc-  
cesse.

**g.** This is the  
twelfth moneth,  
and containeth  
part of February,  
& part of March.  
**h** And the two  
and fourtieth  
after their first  
returne.

Nov. 3. 6.  
and 8. p.

Which were of the heathen, and forsaked their idolatry, to worship the true God.

**I**k Meaning, Da-  
rius, who was  
king of the  
Medes, Persians,  
and Assyrians.  
\$Ebr. to strengthen  
their hands.

a The Ebrewes write that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours of Rome.

and his doubt shall be made a dunghill for  
thee.

12. And the G O D that hath caused his  
Name to dwell there, destroy all kings and  
people that put to their hand to alter, and to  
destroy this house of G o d, which is in Jeru-  
salem. If Darius haue made a decree, let it  
be done with speed.

13 ¶ Then Satral the captaine beyond the river, & Sether Boynai and their companions, according to that which Darius had sent so they did speedily.

14 So the Elders of the Jews builded, & they prospered by the prospering of Hagai the Prophet, and Zerubbab the Sonne of Yddo, and they builded and finished it, by the appoyntment of the God of Israel, and by the commandment of Cyrus and Darius, and Artabastate king of Persia.

15 And this house was finished the third day of the moneth 1 Adar, which was the first yeere of the reigne of king Darius.

16 ¶ And the children of Israel, & priests, and the Levites, and the residue of the children of the captivity, kept the Dedication of this house of God with joy :

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rammes, foure hundred lambes, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Levites in their courses, over the Service of God in Jerusalem, as it is written in the \* books of Moses.

19 And the children of the captivity kept  
the Passover on the fourteenth day of the  
first month.

20 (For the Priests and Levites were purified all together) and they killed the Passover for all the children of the captivity, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselves vnto them, from the filchines of the heathen of the land, to seeke the Lord God of Israel, did eat,

22 And they kept the feast of unleavened bread seven dayes with ioy: for the Lord had made them glad, and turned the heart of the king of <sup>1</sup> Assur unto them, to encourage them in the works of the house of God, even the God of Israel.

## CHAP. VII.

1 By the commandment of the king, Ezra and his companions come to Jerusalem. 27 He giveth thanks to God.

**N**OW after these things in the reigne of Artabastate king of Persia, was Cyrus the sonne of Deraiah, the sonne of Azariah, the sonne of Ioshiah.

2 The sonne of Shalum, the sonne of  
Zadok the sonne of Abirub.

3 The sonne of Agaria, the sonne of A-  
mariah the sonne of Odratoth.

4 The sonne of Zeraiah, the sonne of Uz-  
ai, the sonne of Bukki.

5 The sonne of Abithua, the sonne of

**Phineas, the son of Eleazar, the son of Aaron the chief Priest.**

6 This Eye came up from Babylon  
was a : Scribe prompt in the Law of Mo-  
ses, which the Lord God of Israel has gi-  
ven, and the king gave him all his request  
according to the band of the Lord his God  
which was upon him.

7 And there went by certaine of the children of Israel, and of the Builders, and the Levites, and the singers, & the porters, and the Sathenims into Ierusalem, in the seventh yeere of king Artabanthe.

8 And he came to Jerusalem in the fourth moneth, which was in the seventh year of the King.

9. For upon the first day of the first moneth began he to go vp from Babel, and on the first day of the last moneth came he to Ierusalem, according to the good hande of his God that was vpon him.

IO For Ezra had prepared his heart to  
seek the Law of the Lord, and to do it, and  
to teach the precepts and judgements in the  
Law.

II ¶ And this is the copie of the letter that king Artabastus gave unto Tyrus the Priest and scribe, even a writer of the words of the commandements of the Lord, and of his statutes over Israel.

12 ARTAHSHASHTB king of kings  
to Eyrā the Priest and perfite Scribe of the  
Law of the God of heaven, and to Cher-  
meth.

13 I have given commandment, that every one that is willing in my kingdom of the people of Israel, and of the Priests and Levites to goe to Jerusalem with thee, shall go.

14 Therefore art thou Oud of the king  
and his seven counsellors, to<sup>h</sup> enquire in Ty-  
nah and Jerusalem, according to the Law of  
the God, which is<sup>i</sup> in thine hand.

15 And so cards the silver and the gold, which the king and his counsellors willingly offer unto the God of Israel (whose habitation is in Jerusalem)

16 And all the silver and golde that thou  
canst finde in all the prouince of Babel,  
with the free offering of the people, and  
what which the Princes offer willingly to  
the house of their God which is in Jerusa-  
lem,

17 That thou mayest buy speedily with  
his silver, bullocks, rammes, lambs, with  
their meate offerings, and their drinke off-  
erings: and thou shalt offer them upon the  
altar of the house of your God, which is in  
Jerusalem.

18 And whatsoever it pleaseth thee and  
thy brethren to do with the rest of the silver  
and gold, doe ye it according to the will of  
our Lord.

19 And the vessels that are given thee for the service of the house of thy God, those bring thou before God in Jerusalem.

20 And the residue that shall bee needfull  
for the house of thy God, which shall be met  
thee to bestow, thou shalt bestow it out of  
the kings treasure house.

21 And I king Artabashata have given



commandment to all the traders which are by the River, that whatsoever shall be the will and desire of the Law of the Lord of heaven shall require of you, that it be done accordingly.

20 And as hundred talents of silver, unto an hundred measures of wheat, and unto an hundred bays of wine, and unto an hundred bays of oyle, and salt without measure.

21 And thus is by the commandment of the God of heaven, let it be done speedily for the house of the God of heaven: for why should he be wroth? against the Realm of the Kings and his children?

22 And we certify you, that upon any of the Priests, Levites, singers, porters, Scribes, or ministers in this house of God, there shall no governance lay upon them tolls, tribute, nor customs.

23 And thou Ezra (after the will of the God, that is in thine hand) set judges and arbiters, which may judge all the people that is by the River, even all that know the Law of the God, and teach ye them that know it not.

24 And whatsoever will, not doe the Law of the God, and the kings law, let him have judgement without delay, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

25 Blessed be the Lord God of our fathers, which so hath put in the kings heart, to beautie the house of the Lord that is in Jerusalem.

26 And hath inclined mercie toward me, before the King and his counsellors, and before all the Kings mightie Princes: and I was comforted by the hand of the Lord my God, which was upon mee, and I gathered the chiefe of Israel to goe up with mee.

CHAP. VIII.

1 The number of them that returned to Jerusalem with Ezra. 21 He causeth them to fast. 24 Hee admonisheth the Priests of their dutie. 31 What they did when they came to Jerusalem.

These are now the chiefe fathers of them, and the genealogie of them that came up with me from Babel, in the reigne of king Artaxerxes.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ichamar, Daniel: of the sonnes of David, Nataniah.

3 Of the sonnes of Shechemiah, of the sonnes of Pharoah, Jechariah, and with him the count of the males, an hundred and fiftie.

4 Of the sonnes of Pahath Boaz, Eliab, the sonne of Jechariah, and with him two hundred males.

5 Of the sonnes of Shechemiah, the sonne of Jechiel, and with him, thier hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathai, and with him fiftie males.

7 And of the sonnes of Elam, Jethai the sonne of Akabiah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Ze-

badiah, the sonne of Michael, and with him fourscore males.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundred and eightene males.

10 And of the sonnes of Shelemoth the sonne of Joshiab, and with him an hundred and threescore males.

11 And of the sonnes of Bebai, Jechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Hakatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, that were the last, whose names are these: Eli-sheer, Jehiel and Sheumiah, and with them threescore males.

14 And of the sonnes of Bigvai, Uthai, and Zabbai, and with them seuentie males.

15 And I gathered them to the River that goeth toward Abana, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Levi.

16 Therefore sent I to Eliezer, to Ariel, to Sheumiah, and to Elnathan, and to Jarib, and to Elnathan, and to Bariah, and to Jechariah, and to Shephumiah the chiefe, and to Joiarib, and to Elnathan, men of understanding.

17 And I gave them commandment to Idno the chiefe at the place of Calphatia, and I told them the words that they should speake to Idno, and to his brethren the Sacerdins at the place of Calphatia, that they should cause the ministers of the house of our God to come unto vs.

18 So by the good hand of our God, which was upon vs, they brought vs a man of understanding of the sonnes of Bahali the sonne of Levi the sonne of Israel, and She-rebiah with his sonnes and his brethren, even rightene.

19 Also Washabiah, and with him Jechiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Sacerdins, whom David had set, and the Princes for the service of the Levites: two hundred and twentie of the Sacerdins, which all were named by name.

21 And there at the River, by Abana, I proclaimed a fast, that wee might humble our selves before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the king an arme and horsemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying, The hand of our God is upon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So wee fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Shebubiah, and Washabiah, and ten of their brethren with them.

25 And weighed them the silver and the gold, and the vessels, even the offering of

b That came to goe with Ezra.

c To that place of Euphrates, where Abana the River entrench into it, looke s. E. d. 8. 4. 1.

d He was the chiefe that taught them the Law of God vnto the Levites. e Ebr. put words in their mouth.

e Reade Chap. 2. 43.

f Hee sheweth that the ende of fasting is to humble the body to the spirit, which must preceede of the heart: lin. ly touched, or elle it is but hypocrisie, g. He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes to give an occasion to others to think that hee did deuide of Gods power.

the house of our God, which the King and his counsellors, and his princes, and all Israel that were present had offered.

h Reade 1. King  
9. 14.

26 And I weighed unto their hand five hundred and fifty talents of silver, and in silver vessels an hundred talents, and in gold, an hundred talents:

i Reade Chap.  
269.

27 And twenty basins of gold, of a thousand diameters, and two vessels of shining brass very good, and precious as gold.

28 And I said unto them, Ye are consecrate unto the Lord, and the vessels are consecrate, and the golde and the silver are freely offered unto the Lord God of your fathers:

29 Watch ye, and keepe them until ye weigh them before the chiefe Priests and the Leuites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites received the weight of the silver, and of the golde, and of the vessels to bring them to Jerusalem, unto the house of our God.

31 Then were departed from the river of Ahava on the twelfth day of the first month, to goe unto Jerusalem, and the hand of our God was upon vs, and deliuered vs from the hand of the enemies, and of such as laide waite by the way.

k This declared  
that their journey  
was full of dan-  
ger, and yet God  
deliuered them  
according to  
their prayer.

32 And we came to Jerusalem, and abode there three dayes.

33 And on the fourth day was the silver weighed, and the golde and the vessel in the house of our God by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Jozabab, the sonne of Jehuza, and Sadaiah the sonne of Binnui the Leuites,

l This was a to-  
ken of a good  
conscience and  
of his integritie,  
that he would  
haue witnesses of  
his fidelitie.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie which were come out of captiuitie, offered burnt offerings unto the God of Israel, twelve bullockes for all Israel, nine and five rammes, seuen and leuen lambez, and twelve hee goats for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the Kings officers, and to the captaynes beyond the river: and they promoted the people and the house of God.

#### CHAP. IX.

Exra complaineth on the people that had turned themselves from God, and had married with the Gentiles. 5 He prayeth vnto God.

1. 5. 1. 8. 67.

a From the time  
they came home  
vnder Zerubbabel  
vntill coming of  
Ezra, they had dege-  
nerate contrary to  
the Law of God,  
& married where  
it was not lawfull,  
Deut. 7. 3.

When as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests and the Leuites are not separated from the people of the lands (as touching their abominations) so wit, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seede with the

people of the lands: and the hand of our princes and rulers haue bene chiefe in this trespass.

3 But when I heard this saying, I rent my clothes and my garment, and plucked of the haire of mine head, and of my beards, and sat downe: astonished.

4 And there assembled vnto mee all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonished until the evening sacrifice.

5 And at the evening sacrifice I rose vp from mine heavinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer our head, & our trespasses to groen vp vnto the heauen.

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, and for our iniquities, haue wee, our Kings, and our Priests bene drincked into the hand of the Kings of the lands, vnto the sword, into captiuitie, into a yoke, and into confusion of face, as appeared this day.

8 And now for a little space, grace hath bene shewed from the Lord our God, in calling a remnant to escape, and in giuing vs a name in his holy place, that our God may lighten our eyes, and giue vs a little ruining in our seruitude.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to reuerse the desolate places thereof, and to giue vs a wall in Iudah and in Jerusalem.

10 And now, our God, what shall we say after this? for we haue forsaken thy commandments,

11 Which thou hast commanded by thy seruants the Prophets, saying, The land wherunto ye goe to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

12 Therefore shall ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their peace and wealth for euer, that ye may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euil deeds, and for our great trespasses, (seeing that thou our God hast giuen vs from being beneath: for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandments, and ioine in affinity with the people of such abominations: wouldst not thou be angry toward vs till thou hast consumed vs, so that there should bee no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for

we have bene<sup>1</sup> refused to escape, as appeareth in this day: behold, we are before thee in our trespass: therefore we cannot stand before thee because of it.

1. And we are before thee to whom thou wilt have mercy.

C H A P. X.

1. The people repent and turne, and put away their strange wives.

**V**Vitues Ezra prayed thus, and confessed himselfe weeping, and falling downe before the house of God, there assembled unto him of Israel a very great congregation of men, and women, and children: for the people wept with great lamentation.

2. Then Shechaniah the sonne of Jehiel one of the sonnes of Elam, answered, and said to Ezra, After have trespassed against our God, and have taken strange wives of the people of the lande, yet now there is hope in Israel concerning this.

3. Now therefore let us make a covenant with our God, to put away all the wives (and such as are borne of them) according to the commandment of the Lawe, and of those that feare the commandments of our God, and let it be done according to the Law.

4. A title for the matter<sup>2</sup> belonged unto thee: we also will be with thee: be of comfort and so is.

5. Then arose Ezra, and caused the chief Priests, the Levites, and all Israel to sweare, that they would doe according to this word. So they sware.

6. And Ezra rose up from before the house of God, and went into the chamber of Johanan the sonne of Eliashib: hee went euen thither, but hee did neither eate bread, nor drinke water: for hee mourned, because of the transgression of them of the captivity.

7. And they caused a proclamation to goe throughout Iudah and Jerusalem, unto all them of the captivity, that they should assemble themselves unto Jerusalem.

8. And whosoever would not come within three dayes according to the counsel of the Princes and Elders, at his substance should bee forfeite, and hee should bee separate from the Congregation of them of the captivity.

9. Then all the men of Iudah and Benjamin assembled themselves unto Jerusalem within three dayes, which was the twentieth day of the ninth moneth, and all the people late in the street of the house of God, standing for this matter, and for the raine.

10. And Ezra the Priest stood up and layd unto them, We have transgressed, and have taken strange wives, to increase the trespass of Israel.

11. Now therefore<sup>3</sup> give place unto the Lord God of your fathers, and do his will, and separate your selves from the people of the land, and from the strange wives.

12. And all the Congregation answered, and layd with a loud voyce, So will we doe according to thy words unto vs.

13. But the people are many, and it is a thicke weather, and we are not able to stand without, neither is it the worke of one day

or two: for we are many that have sinned in this thing.

14. Let our rulers stand the while before all the Congregation, and let all them which have taken strange wives in our cities, come at the time appointed, and with them the Elders of every cite, and the Judges thereof, till the fierce wrath of our God for this matter turne away from vs.

15. Then were appointed Jonathan the sonne of Abiath, and Jathaiab the sonne of Githai, after this matter, and Deshullam and Shabbethai the Levites helped them.

16. And they of the captivity did so and departed, euen Ezra the Priest, and the men that were chief fathers to the family of their fathers by name, and late downe in the first day of the tenth moneth to examine the matter.

17. And untill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wives.

18. And of the sonnes of the Priests there were men founde, that had taken strange wives, to wit, of the sonnes of Iehua, the sonne of Jozabab, and of his brethren, Baasabab, Eliezer, and Jathai, and Gedaliah.

19. And they gave their handes, that they would put away their wives, and they that had trespassed, gave a ramme for their trespass.

20. And of the sonnes of Immer, Hanani, and Zebadiah.

21. And of the sonnes of Harim, Baasabab, and Eliah, and Shemariah, and Iehiel, and Azbath.

22. And of the sonnes of Basbur, Eliezer, Baasabab, Ithmar, Serphaneel, Jozabab, and Eliah.

23. And of the Levites, Jozabab, and Shemuel, and Melaiab, (which is Keltab) Berthaiab, Iudab, and Eliezer.

24. And of the singers, Eliah, and of the porters, Shullam, and Tebai, and Art.

25. And of Israel: of the sonnes of Parosh, Ramiab, and Iehiah, and Balchiah, and Diamin, and Eleazar, and Balchiah, and Benaiab.

26. And of the sonnes of Elam, Batriab, Zebadiah, and Iehiel, and Abdi, and Jeremoth, and Eliah.

27. And of the sonnes of Sattu, Eliezer, Eliah, Batriab, and Jeremoth, and Sabab, and Asa.

28. And of the sonnes of Sebai, Iehohanan, Hananiah, Zebadiah, and Iehiel.

29. And of the sonnes of Bani, Deshullam, Baluch, and Adaiab, Iasub, and Shera, Jeremoth.

30. And of the sonnes of Iudabab, Boab, Adna, and Gidal, Benaiab, Baasabab, Batriab, Bezabab, and Bimul, and Banasab.

31. And of the sonnes of Harim, Eliezer, Ithiah, Balchiah, Shemariah, Shimeon.

32. Benjamin, Baluch, Shemariah.

33. Of the sonnes of Basbur, Batriab, Batriab, Zabad, Eliezer, Jeremah, Deshullam, Shimeon.

1 Let them be appointed to examine this matter.

k They went to the chief cities to sit on this matter, which was three moneths in finishing.

l As a token that they would keepe promise and do it.

m Meaning of the common people: for before he spake of the Priests and Levites.

n Or, the captain of Moab.

34 Of the sonnes of Bani, Gadai, Am-  
 ram, and Gel,  
 35 Banaiab, Bered, Chellub,  
 36 Baniab, Beremoch, Eliabib,  
 37 Baniab, Battenai, and Jaala,  
 38 And Baniab, and Benini, Shimeh,  
 39 And Shimeiah, and Nathanael, A-  
 biah,  
 40 Baniab, Baniab, Baniab,

41 Azazel, and Shemeiah, Sheme-  
 tiah,  
 42 Shallum, Amariah, Joseph,  
 43 Of the sonnes of Azb, Zed, Bani-  
 thiah, Sabab, Zebina, Jadan, and Joel, Ba-  
 naiab,  
 44 All these had taken strange wives;  
 and among them were women that had  
 children.

## Nehemiah.

## THE ARGUMENT.

GOD doeth in all ages and at all times set vp worthy persons for the commoditie and profite of his Church, as nowe within the compasse of seuerie yeeres he raised vp diuers excellent men for the preferment of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their capitaine to bring them home, and provided that the Temple was builded: the second reformed their maners, and planted religion: and the third builded vp the walls, deliuered the people from oppression, and provided that the law of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King favoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

## CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem, 5 He confesseth the finnes of the people, and prayeth God for them.



He wordes of Nehemiah the sonne of Achabib. In the twentieth yere, as I was in the palace of Shushan,

My brethren, he and the men of Iudah: and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they saide vnto mee, The residue that are left of the captiuitie there in the \* pouldre, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I satte downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen.

5 And said, O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obserue his commandements.

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

7 For we haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses.

8 I beseech thee, remember the worde that thou commandedst thy seruant Moses, saying, Be will transgressit, and I will scatter you abroad among the people.

9 But if ye turne vnto me, and keepe my commandements, and doe them, though your scattering were to the uttermost part of the heauen, yet will I gather you from thence,

and will bring you vnto the place that I haue chosen, to place my name there.

10 Nowe these are thy seruants and thy people, whom thou hast redeemed by thy power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine eares nowe hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to \* feare thy name, and praye thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this \* man: for I was the kings butler.

## CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 He came to Ierusalem, 17 And builded the walls.

Now in the month \* Nisan in the twentieth yere of King Artaxerxes, the wine flood befoze him, and I tooke vp the wine, and gaue it vnto the king. Nowe I was not beforetime sad in his presence.

2 And the King sayd vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing but sorrowe of heart. Then was I sore afraid.

3 And I saide to the King, God save the King for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing doest thou require? Then I prayed to the God of heauen.

5 And sayde vnto the King, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send mee to Iudah, vnto the citie of the sepulchres of my fathers, that I may builde it.

6 And the king said vnto me, (The Quene also sitting by him) How long shall thy loue bee? and when wilt thou come againe? So it pleased the king, and he sent me, and I set him a time.

7 After I said vnto the king, If it please the king, let them giue me letters to the capitaines beyond the River, that they may conuey me ouer, till I come into Iudah.

8 And

a Which containeth part of Nouember, and part of December, and was their ninth month.  
 b A Iewe as I was,

c Meaning in Iudca.

Dan. 9.4.

1 Ebr. corrupted.

Deut. 29.21, 28.

Deut. 30.4.



8 And letters unto Shaph the keeper of the Kings parkes, that he may give me timber to build the gates of the palace (which appertaineth to the house) and for the walls of the city, and for the house that I shall erect there. And the king gave me according to the good hand of my God upon me.

9 Then came I to the captains beyond the river, and gave them the kings letters. And the king had sent captains of the arme and hostmen with me.

10 But Samabai the Doronite, & Tobiah a servant an Ammonite heard it, and it grieved them sore, that there was come a man whith sought the wealth of the children of Israel.

11 So I came to Jerusalem, & was there three dayes.

12 And I arose in the night, I and a few men with me: for I told no man what God had put in mine heart to doe at Jerusalem, and there was not a beast with me, save the beast wheron I rode.

13 And I went out by night by the gate of the valley, and came betwixt the Dragon well, and to the dung port, and viewed the walls of Jerusalem, how they were broken downe, and the portes thereof denoured with the fire.

14 Then I went forth unto the gate of the fountain, and to the Kings fishpoole, and there was no roome for the beast that was under me to passe.

15 Then went I up in the night by the hooke, and betwixt the wall, and turned backe, and coming backe, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it unto the Jewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said unto them, See see the miserie that wee are in, how Jerusalem hath waste, and the gates thereof are burnt with fire: come and let vs build the wall of Jerusalem, that we be no more a reproch.

18 Then I tolde them of the hand of my God (which was good over me) and also of the Kings wordes, that hee had spoken vnto mee. And they sayde, Let vs rise, and build. So they strenghtened their hand to good.

19 But when Sanballat the Doronite, and Tobiah the servant an Ammonite, and certain the Arabian heard it, they mocked vs, and despised vs, and sayd, What a thing is this that ye doe? Will ye rebell against the king?

20 Then answered I them, and sayde to them, The God of heauen, hee will prosper vs, & his seruants will rise up and build: because for you, we haue no portion nor right, nor memoriall in Jerusalem.

CHAP. III.

The number of them that builded the walls.

I Benarod Eliashib the high Priest with his brethren the Priests, and they built

the sheepe gate: they repaired it, and set up the doores thereof: euen vnto the tower of Shear repaired they it, and vnto the tower of Hananai.

2 And next vnto him builded the men of Jericho, and beside him Saccar the sonne of Amri.

3 But the fifth port did the sonnes of Genaah build, which also layde the beames thereof, and set on the doores thereof, the locks thereof, and the barres thereof.

4 And next vnto them fortified Berimoth the sonne of Uriah, the sonne of Hakkoz: and next vnto them fortified Bethuliam, the sonne of Berechiah, the sonne of Shebzerabai: and next vnto them fortified Zadoth the sonne of Baana:

5 And next vnto them fortified the Teboites: but the great men of them put not their necks to the worke of their loide.

6 And the gate of the old fishpoole fortified Jehoiabab the sonne of Balaak, & Shebthiam the sonne of Sebaiaah: they layde the beames thereof, and set on the doores thereof, and the locks thereof, and the barres thereof.

7 Next vnto them also fortified Melaiach the Sheonite, and Jachon the Shemonothite, men of Gibeon, and Shephai, vnto the chymne of the Duke, which was beyond the River.

8 Next vnto him fortified Thiel the sonne of Harboshai of the goldsmiths: next vnto him also fortified Hananiah, the sonne of Iharakkahin, and they repaired Jerusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Jerusalem.

10 And next vnto him fortified Jedatah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Haruth, the sonne of Hashabnab.

11 Balchiah the sonne of Harim, and Hashub the sonne of Bazarah & Doab fortified the second portion, and the tower of the furnaces.

12 Next vnto him also fortified Shallum, the sonne of Hallowah, the ruler of the halfe part of Jerusalem, and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Januah: they built it, and set on the doores thereof, the locks thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Balchiah the sonne of Rephaiah, the ruler of the fourth part of Beth-baccareem: he built it, and set on the doores thereof, the locks thereof, and the barres thereof.

15 But the gate of the fontaine fortified Shallum, the sonne of Col-hosei, the ruler of the fourth part of Shephai: he builded it, and couered it, and set on the doores thereof, the locks thereof, and the barres thereof, and the wall vnto the fishpoole of Shephai by the kings garden, and vnto the steps that goe downe from the citie of David.

16 After him fortified Shebemiah the sonne of Azbub, the ruler of the halfe part of Beth-rur, vntill the other side ouer against the

a In Hebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mightie would not obey them, which were appoint officers in this worke, neither would they helpe therewith.

1sa. 32. 11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the cuntry in their absence.

1Or, Zephrahim.  
1Or, of the Apostolucaries.

1Or, measure.

1Or, Siles.

Constitution, 1890

e Which dwelt  
in the plaine  
countray, by Ior-  
den and Iericho.

f Reade Ezra,  
Chap. 2. 43.

● Meaning, the  
fixt of his sonnes.

### h Which was the place of judgement or execution.

the sepulchres of David, and to the fifth pool  
that was repaired, and unto the house of the  
mourning.

17 After him fortified the Leuites. He built the house of Bani, and next unto him fortified Ithiahah the ruler of the half part of Bethan in his quarter.

18 After him fortified their brethren: Banai, the son of Benadab the ruler of the half part of Keilah:

19 And next unto him fourthly Ezer, the  
sonne of Ithoba the ruler of Ashub, the o-  
ther portion ouer against the going up to the  
4 corner of the armour.

20 After him was earnest Baruch the  
sonne of Zachai, & fortified another portion  
from the corner unto the doore of the house  
of Eliashub, the high Priest.

21 After him fortified Berenoth, the sonne of Arish, the sonne of Bather, another portion from the house of the tribe of Ephraim, even as long as the house of Ephraim did extend.

22. After him also fortified the Priests the men of the plaine.

23 After them fortified Beniamin, and  
Dabshal ouer against their house: after him  
fortified Asaiah the sonne of Abaiah, the  
sonne of Ananiah by his house.

24 After him fortified Binnui, the son of Benadad another position, from the house of Azariah unto the turning and unto the corner.

25 Balaſ, the ſonne of Uzal, from ouer a-  
gainſt the corner, & the high tower that lyeth  
out from the kings houſe, which is beſide the  
court of the priſon. After him, Bedaiah the  
ſonne of Baroſh.

26 And theſe Bethſhims then dwelt in the ſoytreſſe into the place ouer againſt the water gate, Eaſtward, and to the tower that ſteth out.

27 After him fortified the Tckoitse another portion over against the great tower that lay out; even to the wall of the fortress.

28 From above the hoglegate fourth fortified the Priests, every one over against his house.

29 After them fortified Zadok the sonne  
of Immer ouer against his house: and after  
him fortified Shemaiah, the sonne of She-  
chaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the slier, another portion: after him fortified Meshullam, the sonne of Berechiah over against his chamber.

31 After him fortified Balchiah the goldsmiths sonne, untill the house of the Nethinims, and of the marchants over against the gate <sup>of</sup> Siphrad, and to the chamber in the corner.

32 And betweene the chamber of the corner vnto the shepegate, fortified the goldsmiths and the marchantes.

### CHAP. III.

7 The building of Ierusalem is hundred, 15 But  
God breaketh their enterprise, 17 The Iewes build  
with one hand, & hold their weapons in the other.

**B**UT when Sanballat heard that we had  
built the wall, then was he wroth and  
enough, and mocked the Hebrews.

2. **THEY ARE BEFORE HIS EYES**—and he says of them, "How belated, belated are they, saying, 'We will then leave ourselves; will they feed us; will they build us a day; will they make their households against out of the heaps of dust, seeing they are burnt.'"

3 And Tobias the Announcer was before  
him, and said, Although our hands, yeil a  
loud voice, ye shall even speak power from  
your wall.

4 Weare, Your God (for we are deli-  
vered) and turne their shame upon their own  
head, & give them unto a praye " In the land  
of their captivitie.

5. And cover not their sinquities neither let their shame be put out in the audience: but they have promised to be long the builders.

6. So he built the wall, and all the wall  
was joined unto the house thereof, and the  
heart of the people was to worke.

7. But when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Moabites heard that the walls of Jerusalem were repaired, (for the quarters began to be stopped) then they were very wroth.

8 And conspired altogether to come and to fight against Jerusalem, and to hinder them.

9. Then wee prayed unto our God, and set watchmen by them day and night, because of them.

10 And Judah said, The strength of the  
bearers is weakened, and there is much  
earth, so that wee are not able to build the  
wall.

II Also our adversaries had said, They shall not know, neither see, till we come into the mids of them and slay them, and cause the woeke to cease.

12 But when the Jewes (which dwelt  
beside them) came, they tolde vs ten times  
From all places whence pee shall returne,  
they will be upon vs.

13 Therefore set I in the lower places behind the wall upon the tops of the stones, and placed the people by their families with their swordes, their speares and their homes.

14. Then I beheld, and, rose by, and laid  
unto the princes, and to the rulers, and to  
the rest of the people, **Be not afraid of them:**  
I remember the great Lord, and fear-  
full and fight for you: brethren, your sons,  
and your daughters, your wives, and your  
boulders.

15 And when our enemies heard that it was known unto us, then God brought their counsell to nought, and wee turned all againe to the wall, every one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergins: and the rulers stode behind all the house of Judah.

17 They that builded on the wall, & they that









72 And the rest of the people gave twenty thousand drams of golde, and two thousand pieces of silver, and therefore and seven Priests garments.

73 And the Priests and Levites, and the porters and the singers and the rest of the people, and the Scribes, and all Israel dwelt in their cities: and when the seventh moneth came, the children of Israel were in their cities.

#### CHAP. VIII.

1 Ezra gathered together the people, and readeth to them the Law. 12 They rejoice in Israel for the knowledge of the word of God. 23 They keep the feast of Tabernacles or booths.

And all the people assembled themselves together, in the streete that was before the water gate, and they spake unto Ezra the Scribe, that he would bring the booke of the Law of Moyses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and understand, in the first day of the seventh moneth.

3 And he read therein in the streete that was before the water gate (from the morning until the midday) before men and women, and them that understood it, and the eares of all the people hearkened unto the booke of the Law.

4 And Ezra the Scribe stood upon a pulpit of wood, which he had made for the preaching, and beside him stood Baniashab, and Shema, and Amariah, and Azariah, and Ussiah, and Shabbethai on his right hand, and on his left hand Zebadiah, and Meshai, and Malchiah, and Baithan, and Mathbada, Zechariah, and Meshulam.

5 And Ezra opened the booke before all the people: for he was above all the people: & when he opened it, all the people stood up.

6 And Ezra prayed the Lord the great God, and all the people answered, Amen, with lifting up their hands: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Jeshua, and Bani, & Sherebiah, Jamin, Akub, Shabbethai, Hodiah, Maaseiah, Zechariah, Jolabab, Banan, Zebadiah, and the Levites caused the people to understand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, & gave the sense, and caused them to understand the reading.

9 Then Nehemiah (which is Tirathatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, said unto all the people, This day is holy unto the Lord your God: mourn not, neither weepe: for all the people wept, when they heard the words of the Law.

10 We say also unto them, Go and eat of the fat, and drinke the sweete, and send part unto them, for whom none is prepared: for this day is holy unto our Lord: be ye not sorrowful therefore: for the joy of the Lord is your strength.

11 And the Levites made silence through all the people, saying, Hold your peace for the day is holy: be not sad therefore.

12 Then all the people went to the tabernacle, and to send away part, to make great joy, because they had understood the words that they had taught them.

13 And on the second day, the chief of the people, all the people, the Priests and the Levites were gathered unto Ezra the Scribe, that he also might instruct them the words of the Law.

14 And they found written in the Law (that the Lord had commanded by Moyses) that the children of Israel should dwell in booths in the feast of the seventh month.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Go forth into the mount, and bring olive branches, and pine branches, and branches of myrtles, & palm branches, and branches of thick trees, to make booths, as it is written.

16 So the people went forth and brought them, and made them booths, every one upon the roof of his house, & in their courts, and in the courtes of the house of God, and in the streete by the watergate, & in the street of the gate of Cymanai.

17 And all the Congregation of them that were come againe out of the captivity, made booths, and late under the booths: for since the time of Joshua the sonne of Nun unto this day, had not the children of Israel done so, and there was very great joy.

18 And he read in the booke of the Law of God every day, from the first day unto the last day. And they kept the feast seven dayes, and on the eighth day a solemn assembly according unto the manner.

#### CHAP. IX.

1 The people repent, and forsake their foreign wives. 5 The Levites exhort them to praise God. 6 Declaring his wonders. 26 And their gratitude. 30 And Gods great mercies toward them.

1 And the four & twentieth day of this month, the children of Israel were assembled with fasting, and with sackcloth, and earth upon them.

2 (And they that were of the seed of Israel were separated from all the strangers) and they stood and confessed their sinnes and the iniquities of their fathers.

3 And they stood up in their place and read in the booke of the Law of the Lord their God four times on the day, and they confessed and worshipped the Lord their God four times.

4 Then stood up upon the stairs of the Levites Jeshua, and Bani, Kadmiel, Shabbethai, Bunni, Sherebiah, Bani, and Shema, and cried with a loud voice unto the Lord their God.

5 And the Levites sayd, even Jeshua and Kadmiel, Bani, Shabbethai, Sherebiah, Hodiah, Shabbethai and Zebadiah stand up, and praise the Lord your God.

i Which containeth part of September, and part of October.

f Ezra. de. one man.

a Read Ezra 7.6.

b Which had age and discretion to understand

c This declareth the great exaltation that the people had to heare the word of God.

d To the intent that his voice might be the better heard.

e In considering their offences against the Law. Therefore the Levites doe not reproove them for mourning, but assure them of Gods mercies for as much as they are repentant.

f That is, remember the poore. g Rejoyce in the Lord, and he will give you strength.

his own enemies, and let them praise thy glorious Name, O God, which excelleth above all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heaven, and the heaven of all heavens, with all their hosts, the earth, and all things that are therein, the seas, and all that are in them, and thou perfectedst them all, and the hosts of the heaven worshipped thee.

7 Thou art, O Lord, the God that hast chosen Aaron, and broughtest him out of Egypt for a high priest, and madest his name a husband.

8 And foundedst his heart faithful before thee, and madest a covenant with him, to give unto his seed the land of the Canaanites, Hittites, Amorites, and Hivites, and Jebusites, and Gergazites, and hast performed thy wordes, because thou art true.

9 Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red sea.

10 And shewed tokens and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knowest that they dealt proudly against them: therefore thou madest thee a name, as appeareth this day.

11 For thou didst breake by the sea before them, and they went thowise the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone in the mighty waters.

12 And leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire, to give them light in the way that they went.

13 Thou comest downe also upon mount Sinai, and shakest unto them from heaven, and gapest them right iudgements, and true lawes, ordinances, and good commandments.

14 And declardest unto them thine holy Godhead, and commanddest them precepts, and ordinances, and lawes, by the hand of Moses thy servant.

15 And gapest them bread from heaven for their hunger, and broughtest forth water for them out of the rocks for their thirst: and promisedst them that they should go in, and take possession of the lande, for the which thou haddest lift up thine hand for to give them.

16 But they and our fathers behaved themselves proudly, & hardened their necke, so that they hearkened not unto thy commandments.

17 But refused to obey, and would not remember thy marvellous workes that thou hast done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercy, yet forsookest them not.

18 Wherefore, when they made them a molten calfe (and said, This is thy God that brought thee up out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies for-

sookest them not in the wilderness: the pillar of the cloude departed not from them by day to lead them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe.

20 Thou gapest also thy good Spirit to instruct them, & withheldest not thy M A N from their mouth, and gapest them water for their thirst.

21 Thou didst also feed them forty yeeres in the wilderness: they lacked nothing: their clothes waxed not old, and their feet swelled not.

22 And thou gapest them kingdoms and people, and scatteredst them into corners: so they possessed the land of Sion and the land of the kings of Ierushon, and the land of Og king of Bashan.

23 And thou diddest multiplye their children like the starrs of the heaven, & broughtest them into the land, wherof thou hadst spoken unto their father, that they should go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land; even the Canaanites, and gapest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards, and olives, and trees for food in abundance, and they did eate, and were filled, and became fat, and lived in pleasures through thy great goodness.

26 Yet they were disobedient, & rebelled against thee, and cast thy law behind their backs, and slew thy Prophets (which) protested among them to turne them unto thee) and committed great blasphemies.

27 Therefore thou deliveredest them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed unto thee, thou heardest them from the heaven, and through thy great mercies thou gapest them lions, who saved them out of the hand of their adversaries.

28 But when they had rest, they returned to doe evill before thee: therefore thou didst thou them in the hand of their enemies, so that they had the dominion over them, yet when they converted, and cried unto thee, thou heardest them from heaven, and deliveredest them according to thy great mercies many times.

29 And protestedst among them that thou mightest bring them againe unto thy Law: but they behaved themselves proudly, and hearkened not unto thy commandments, but sinned against thy iudgements (\* which) a man should do and live in them) and pulled away the shoulder, & were stiff-necked and would not heare.

30 Yet thou diddest forbear them many yeeres, and protestedst among them by

Exod 13.23.  
numb 14.14.  
1 cor. 10.1.

Deut. 8.4.  
Although the way was tedious and long, Meaning, the heathen whom he drove out.  
Numb. 31.16.

c Taking heaven and earth to witness, that God would destroy them, except they returned, as 2. Chron. 24.19.

f He declareth how Gods mercies ever come downe upon the wickedness of the people, who ever in their profane forget God.  
Leuit. 18.5.  
20.11.  
Which is a multitude taken of seven, that is, hearkeneth to the voice of the Lord.  
7.12.

h When thou didst admonish them by thy Prophets, & Ebr. shewest prolong upon them many yeeres.

the

thy Spirit, even by the hands of thy Prophets, but they would not hear: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, thou great God, mightie and terrible, that keepeth covenant and mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priests, and to our prophets, and to our fathers, and to all thy people, since the time of the kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly.

34 And our Kings and our Princes, our Priests and our fathers haue not done thy Law, nor regarded thy commandments, nor thy prohibitions, wherewith thou hast prospered among them.

35 And they haue not serued thee in their kingdom, and in thy great goodness that thou shewest vnto them, and in the large and fatte land which thou givest, set before them, and haue not conuered from their evil works.

36 Beholde, we are seruants this day, and the lands that thou gapest vnto our fathers, to eate the fruit thereof, and the goodness thereof, behold, we are seruants therein.

37 And it yeeldeth much fruite vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

38 Nowe because of all this we make a sure covenant, and write it, and our princes, our Levites and our Priests seale vnto it.

#### CHAP. X.

1 The names of them that sealed the covenant betwene God and the people.

Now they that sealed were Nehemiah the Tirshatha the sonne of Hachabiah, and Zidkiah,

2 Seriah, Azariah, Jeremias,

3 Bazar, Amariah, Balchiah,

4 Harum, Shebaniah, Palluch,

5 Harin, Serimoth, Dabiah,

6 Daniel, Ginnethon, Baruch,

7 Shebniham, Adiah, Biamin,

8 Baaziah, Bigai, Shebaniah: these are the Priests.

9 And the Levites: Ieshua the sonne of Azariah, Binnui of the sonnes of Benadab, Kadmiel.

10 And their brethren Shebaniah, Hodiah, Kelita, Delaiah, Hanan,

11 Micha, Reboi, Bashaiah,

12 Sacur, Shebeshiah, Shebaniah,

13 Hodiah, Bani, Beninu.

14 The chief of the people were Bazar, Bazar, Moab, Elam, Sacur, Bani,

15 Binnui, Azgad, Bebai,

16 Adoniah, Bignai, Abin,

17 Ater, Hizkiah, Azur,

18 Hodiah, Bazar, Bazar,

19 Harum, Amariah, Balchiah,

20 Bazar, Bazar, Bazar,

21 Bazar, Bazar, Bazar,

22 Bazar, Bazar, Bazar,

23 Bazar, Bazar, Bazar,

24 Bazar, Bazar, Bazar,

25 Bazar, Bazar, Bazar,

26 Bazar, Bazar, Bazar,

27 Bazar, Bazar, Bazar,

28 And the rest of the people the Priests,

the Levites, the Souters, the Singers,

the Porters, and all that were separated

from the people of the land vnto the Law

of God, their wives, their sonnes, and their

daughters, all that could vnderstand.

29 The chief of them receiued it in

their thighes, and they came to the court

and to the arke to worke in Gods Law,

which was given by Moses the seruant of

God, to obserue and doe all the commandments

of the Lord our God, and his iudgements

and his statutes.

30 And that wee would not give our

daughters to the people of the land, neither

take their daughters for our sonnes.

31 And if the people of the land should

marrye with vs, then we would not take it of them,

neither they should take of vs, neither

the Sabbath, and on the holy dayes: and

that wee would let the Levites dwell in the

city, and the debts of euery a person.

32 And wee made statutes for our fathers

to giue by the yeere, the third part of a

shekel for the seruice of the house of our God,

33 For the altar bread, and for the daily

offering, and for the daily burnt offering,

the Sabbaths, the new moones, in the

solemne feasts, and for the things that were

sanctified, and for the lime offerings to make

an atonement for Israel, and for all the

workes of the house of our God.

34 We cast also lottes for the offering of

the wood, euen the Priests, the Levites and

the people, to bring it vnto the house of our

God, by the house of our fathers, yeerly at

the times appointed, to burne it vpon the

altar of the Lord our God, as it is written in

the Law.

35 And to bring the first frutes of our

land, and the first of all the frutes of all trees,

yeerly by yeere, into the house of the Lord.

36 And the first borne of our sonnes and

of our cattell, as it is written in the Law,

and the first borne of our bullockes and of

our sheepe, to bring it into the house of our

God, vnto the Priests that minister in the

house of our God.

37 And that wee should bring the first

fruits of our dough, and our offerings, and

the fruit of euery tree, of wine, and of oyle,

vnto the Priests, to the chambers of the

house of our God: and the tithes of our land

vnto the Levites, that the Levites might

haue the tithes in all the cities of our

land.

38 And the Priest, the sonne of Aaron,

shall be with the Levites, when the Levites

take tithes, and the Levites shall bring

by the tenth part of the tithes vnto the

house of our God, vnto the chambers of

Exod. 34. 6, 7.

Psal. 143. 1, 2.

i By whom we were lodaway into captivity, and haue bene appointed to be slaine, as Esau 1. 13.

k He confesseth that all these things came to them iustly for their sinne: but hee appealeth his Gods iustice, to his mercies.

l That thou wouldst destroy them, except they would returne to thee, as verse 16. m That is, to be the Lords thereof.

n Thus by affliction they promise to keepe Gods commandments, whereunto they could not be brought by Gods great benefices.

Or, iudges.

a Which subscribed to keepe the promise.

1 Or, papines of Moab.



the children of Israel, and the children of Benjamin dwelling by the offerings of the corn, of the wine, and of the oyle, unto the chambers; and there shall be the vessels of the sanctuary, and the Priests that minister, and the porters, and the singers, and there will not forsake the house of our God.

CHAP. XI.  
Who dwelled in Jerusalem after it was builded.

1 And who in the cities of Judah. And the rulers of the people dwell in Jerusalem: the other people also cast lots, to have one out of tenne, to dwell in Jerusalem the holy citie, and nine parts to bee in the cities.

2 And the people thanked all the men that were willing to dwell in Jerusalem.

3 These now are the chiefe of the province, that dwell in Jerusalem, but in the cities of Judah, every one dwell in his owne possession in their cities of Israel, the Priests and the Levites, and the Sacerdotes, and the houses of Solomon's servants.

4 And in Jerusalem dwell certaine of the children of Judah, and of the children of Benjamin. Of the sonnes of Judah, Athabiah, the sonne of Uziah, the sonne of Zerachiah, the sonne of Amariah, the sonne of Shephaniah, the sonne of Pahaleel, the sonnes of Perez.

5 And Shephaniah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Azariah, the sonne of Jehoiada, the sonne of Zerachiah, the sonne of Shimon.

6 All the sonnes of Perez that dwell at Jerusalem, were four hundred thre score and eight valiant men.

7 These also are the sonnes of Benjamin, Shela the sonne of Shephulaim, the sonne of Jeck, the sonne of Bedaiab, the sonne of Kishiah, the sonne of Sheathiah, the sonne of Jothiel, the sonne of Jehonath.

8 After after him Gaba, Shallai, nine hundred and twenty and eight.

9 And Joel the sonne of Shephai was governor over them; and Judah the sonne of Shephai was the second over the citie:

10 Of the Priests, Jedaiab, the sonne of Jotham, Nachin.

11 Seraiah, the sonne of Hilkiab, the sonne of Shephulaim, the sonne of Zadok, the sonne of Seraiah, the sonne of Ahitub was chiefe of the house of God.

12 And their brethren that did the worke in the Temple, were eight hundred twenty and two: and Abiaiah the sonne of Jeroham, the sonne of Belaiab, the sonne of Amzi, the sonne of Zerachiah, the sonne of Pahur, the sonne of Pahaiab:

13 And their brethren, chiefe of the fathers two hundred and two and fourtie: and Amasai, the sonne of Azazel, the sonne of Amasai, the sonne of Shephai, the sonne of Amasai:

14 And their brethren valiant men, an hundred and eight and twenty: and their over-seeer was Zabdiel the sonne of Bageadolin.

15 And of the Levites, Shephaniah the

sonne of Hashub, the sonne of Azariah, the sonne of Hashabiah, the sonne of Bunni.

16 And Shephaniah, and Azabab of the chiefe of the Levites were over the workers of the house of God without.

17 And Bartaiah the sonne of Bitha, the sonne of Zaddi, the sonne of Asaph was the chiefe to begin the thanksgiving and prayer: and Bakuchiah the second of his brethren, and Abda the sonne of Shephaniah, the sonne of Galai, the sonne of Jeduthan.

18 All the Levites in the holy citie were two hundred fourty and four.

19 And the porters Akub, Talmon and their brethren that kept the gates, were an hundred twenty and two.

20 And the scribes of Israel of the Priests, and of the Levites dwell in all the cities of Judah, every one in his inheritance.

21 And the Sacerdotes dwell in the fortress, and Ziba, and Gisha were over the Sacerdotes.

22 And the overseer of the Levites in Jerusalem was Uzri the sonne of Sani, the son of Ababiah, the sonne of Bartaiah, the son of Bitha: of the sonnes of Asaph singers were over the worke of the house of God.

23 For it was the Kings commandment concerning them, that faithfull provision should be for the singers every day.

24 And Zerachiah the sonne of Geshazabael, of the sonnes of Zerach, the sonne of Judah was at the Kings hand in all matters concerning the people.

25 And in the villages in their landes, some of the children of Judah dwell in Athath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Jehazabel, and in the villages thereof.

26 And in Bethua, and in Moladah, and in Beth-palet.

27 And in Hazer Shual, and in Beer-sheba, and in the villages thereof.

28 And in Sikkag, and in Geshonah, and in the villages thereof.

29 And in En-rimmon, and in Zareah, and in Jarmuth.

30 Zanoah, Adullam, & in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwell from Beer-sheba unto the valley of Jinnon.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof.

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboun, Beth-bar, &

35 Lod, & Ono, in the carpenters valley.

36 And of the Levites were divisions in Judah, and in Benjamin.

CHAP. XII.

1 The Priests and Levites which came with Zerubbabel unto Jerusalem, are numbered.

2 And the wall dedicated.

3 These also are the Priests and the Levites that went up with Zerubbabel,

4 From Babylon the sonne of Sheathiel, and Jehua: so wit, to Jerusalem.

5 Seraiah, Jeremiah, Ezra,

6 Amariah, Galluch, Balthus,

7 Shecaniah, Rehum, Meremoth,

8 Jadda,

e. That is, he began the Psalme, and was the Chaunter.

f Meaning of the Temple, g Of them which dwell not in Jerusalem, || Or, Ophel.

h Was chiefe about the King for all his affairs.

a From Babylon

b Next in dignity to the chief Priests, & which were of the stock of Aaron c Had charge of them that sang the Psalms, d They kept their wards and watches according to their turns, as 1. Chron 23. 6.

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

g Titus is, one after another, and every one in his course.

h For some of the singers. h. Which were a certaine family, and had their possessions in the fields, 1. Chron. 3. 54.

4 Judo, Simetho, Abihah, 5 Hamin, Shadiah, Bilgah, 6 Shemaiah, and Joiarib, Jedaiah, 7 Sallu, Amos, Hilkiah, Jedaiah: these were the chiefs of the Priests, and of their brethren in the dayes of Ieshua.

8 And the Levites, Ieshua, Binnui, Kadmiel, Sherebiah, Judah, Wattaniah, were over the thanksgivings, yet, and his brethren.

9 And Bakkukiah and Anni, and their brethren were about them in the watches.

10 And Ieshua begate Joiakim: Joiakim also begate Eliashib, and Eliashib begate Joiada.

11 And Joiada begat Jonathan, and Jonathan begate Jaddua.

12 And in the dayes of Joiakim were these the chief fathers of the Priests: under Seraiah was Seraiah, under Jeremia, Hananiah.

13 Under Ezra, Beshullam, under Amariah, Jehohanan.

14 Under Melch, Jonathan, under Sherebiah, Joseph.

15 Under Harim, Adna, under Seraiah, Hilkiah.

16 Under Judo, Zerachiah, under Ginhon, Beshullam.

17 Under Abihah, Zichri, under Hinnai, and under Shadiah, Hilkiah.

18 Under Bilgah, Shammua, under Shemaiah, Jehonathan.

19 Under Joiarib, Wattaniah, under Jedaiah, Azai.

20 Under Sallai, Kallai, under Amos, Eber.

21 Under Hilkiah, Hattabiah, under Jedaiah, Bethaneel.

22 In the dayes of Eliashib, Joiada, and Johanan, & Jaddua were the chief fathers of the Levites written, and the Priests in the regimine of Darius the Persian.

23 The sonnes of Levi, the chief fathers were written in the booke of the Chronicles even unto the dayes of Johanan the sonne of Eliashib.

24 And the chiefs of the Levites were Hattabiah, Sherebiah, & Ieshua the sonne of Kadmiel, and their brethren about them to give praye and thanks, according to the ordinance of David the man of God, warde over against ward.

25 Wattaniah and Bakkukiah, Shadiah, Beshullam, Talmon, and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Joiakim the sonne of Ieshua, the sonne of Josadak, and in the dayes of Jeremia the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Jerusalem they sought the Levites out of all their places to bring them to Jerusalem to keepe their dedication and gladness, both with thanksgivings and with songs, cymbals, viols, and with harpes.

28 Then the singers gathered themselves together both from the plaine country about Jerusalem, and from the villages of Bethphathi.

29 And from the house of Gilgal, and one of the countreys of Gaba, and from the fingers had built them villages round about Jerusalem.

30 And the Priests and Levites were purified, and cleaned the people, and the gates, and the wall.

31 And I brought up the princes of Judah upon the wall, and appointed two great companies to give thanks, and the one went on the right hande of the wall towards the doung gate.

32 And after them went Hoshai, and halfe of the princes of Judah.

33 And Azariah, Ezra and Beshullam.

34 Judah, Benjamin, and Shemaiah, and Jeremia.

35 And of the Priests sonnes with trumpets, Zerachiah the sonne of Jonathan, the sonne of Shemaiah, the sonne of Wattaniah, the sonne of Hilkiah, the sonne of Saccar, the sonne of Alaph.

36 And his brethren, Shemaiah, and Azareel, Bilalal, Gilgal, Shai, Athanai, and Judah, Hanani, with the musical instruments of David the man of God: and Ezra the scribe went before them.

37 And to the gate of the fountaine, even over against them went they by by the staires of the city of David, at the going up of the wall beyond the house of David, even unto the water gate Eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the halfe of the people was upon the wall, and upon the tower of the furnaces even unto the broad wall.

39 And upon the gate of Ephraim, and upon the old gate, and upon the fish gate, and the tower Hananeel, and the tower of Shai, even unto the threpe gate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gave thanks) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Shadiah, Hinnai, Hilkiah, Elienai, Zerachiah, Hananiah, with trumpets.

42 And Shasrah, and Shemaiah, and Eleazar, and Azai, and Jehohanan, and Bakkiah, and Elam, and Ezer: and the singers: sang loud, having Ieremiah which was the overier.

43 And the same day they offered great sacrifices and rejoiced: for God had given them great joy, so that both the women and the children were ioyfull: and the ioy of Jerusalem was heard farre off.

44 Also at the same time were men appointed over the chambers of the store in the offerings (for the first fruits, and for the tithes) to gather into them out of the cities of the portions of the Lawe: for the Priests and the Levites: for Judah rejoiced for the Priests and for the Levites, that served.

45 And both the singers and the Levites kept the ward of their God, and the ward of the purification, according to the commandment of David, and Salomon his sonne.

46 For in the dayes of David & Asaph.

of old were chief fingers, and songs of praise and thanksgiving unto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel give portions unto the fingers and porters, every day his portion, & they gave the holy things unto the Levites, and the Levites gave the holy things unto the sonnes of Aaron.

## C H A P. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproveth them that break the Sabbath. 30 An ordinance to serve God.

And on that day did they read in the book of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite, should not enter into the Congregation of God.

3 Because they met not the children of Israel with bread and with water, & but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Lawe, they separated from Israel: all those that were mixed.

4 And before this had the wisest Eliashib the oversight of the chamber of the house of our God, being a kinsman to Tobiah:

5 And hee had made him a great chamber, and there had they at sometime laid the offerings, the incense, and the vessels, and the tithes of come, of wine, & of oyle (appointed for the Levites, and the fingers, and the porters) and the offerings of the priests.

6 But in all this time was not I in Jerusalem: for in the two and thirtieth yeere of Artabassher king of Babel, came I unto the king, and laster certaine dayes I obtained of the king.

7 And when I was come to Jerusalem, I understood the evil that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God.

8 And it grieved me thus: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and either brought I againe the vessels of the house of God with the meat offering and the incense.

10 And I perceived that the portions of the Levites had not bene given, & that every one was fled to his lande, even the Levites and fingers that executed the worke.

11 Then reprovoun I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Judah the tithes of come and of wine, and of oyle unto the treasures.

13 And I made treasurers over the treasures, Shelemiah the Priest, and Zadack the Scribe, and of the Levites, Bedaiab, and under their hand I gave the somme of Jaccur the somme of Bartanaiab: for they were counted faithful, and their office was to distribute unto their brethren.

14 Remember mee, O my God, hererin, and wipe not out my kindness that I have shewed on the house of my God, and on the

offices thereof.

15 In those dayes saw I in Judah, them that trode wine presses on the Sabbath, and that brought in sheaves, and which laden asses also with wine, grapes, and figges, and all burthens, and brought them unto Jerusalem upon the Sabbath day: and I protested to them in the day that they tolde victuals.

16 There dwelt men of Tyne also therein, which brought fish and all wares, & sold on the Sabbath unto the children of Judah, even in Jerusalem.

17 Then reprovoun I the rulers of Judah, and sayd unto them, What evil thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers thus, & did our God bringe al this plague upon vs, & upon this cite: yet ye increase the wrath upon Israel, in breaking the Sabbath.

19 And when the gates of Jerusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chappmen and merchants of all merchandise remained once or twise all night without Jerusalem.

21 And I protested among them and said unto them, Why tarre ye all night about the wall? If ye doe it once againe, I will lay hands upon you. From that time came they no more on the Sabbath.

22 And I sayd unto the Levites that they should cleanse themselves, and that they should come and keepe the gates to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

23 In those dayes also I saw Jewes that married wives of Aethiops, of Ammon, and of Moab.

24 And their children spake halfe in the speech of Aethiops, and could not speake in the Jewes language, and according to the language of the one people, and of the other people.

25 Then I reprovoun them, and cursed them, and smote certaine of them and pulled off their haire, and tooke an othe of them by God, Ye shall not give your daughters unto their sonnes, neither shall ye take of their daughters unto your sonnes, nor for your selves.

26 Did not Salomon the king of Israel sinne by these things: yet among many nations was there no king like him: for he was beloved of his God, & God had made him king over Israel: Per strange women caused him to sinne.

27 Shall we then obey unto you, to do all this great evil, and to transgresse against our God, even to marrie strange wives?

28 And one of the sonnes of Joiada the sonne of Eliashib the high Priest was the sonne in law of Sanballat the Mojonite: but I chased him from me.

29 Remember them, O my God, & defile

g I declared vnto them, that God would not suffer such transgressors of his law to be unpunished.

h Was not this a great cause why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.  
i About the time that the Sunne went downe: for the Sabbath lasted from 7 sunne going downe of the one day, to the sunne setting of the other.

k Meaning, of the Temple, that none that was unclean, should enter.

l Which was a cite of the Philistines, & they had married wives thereof, and so had corrupted their speech and religion.  
m That is, I did excommunicate them, and drive them out of the Congregation.

1 King. 3. 7. 13.

2 Sam. 12. 24. 35

1 King. 11. 1. 4.

eccles. 47. 19. 20.

n Punish them

according to their fault, & cill example, which they have given to the rest of thy people contrary to their vocation

the Priesthood, and the covenant of the Priesthood and the Levites.

30 Then cleansed I them from all strangers, & appointed the wards of the Priests

and of the Levites, every one in his office. 31 And for the offering of the wood at times appointed, and for the first fruits. member me, O my God, in goodness.

## Ester.

### THE ARGUMENT.

Because of the diversitie of names, whereby they vsed to name their kings, and the supposition of Byaces, wherein the Hebrews & the Grecians do vary, diuers authors write diuersly as touching this Ahashuerosh, but it seemeth, Dan. 6. 1. and 9. 1, that he was Darius king of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in such great dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some by whom he fetcheth comfort and deliverance. Herein also is described the ambition, pride, and cruelty of the wicked when they come to honour, and their sudden fall when they are at the height: and how God prevaileth and preferreth them which are zealous of his glory, and have a care and loue toward their brethren.

### CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 Whereunto the Queene Vashti will not come: 19 for which cause she is divorced. 20 The kings decree touching the preeminence of man.

**I**n the dayes of Ahashuerosh (this is Ahashuerosh that reigned from India euen vnto Ethiopia, ouer and hundred and seuen and twentie prouinces)

2 In those dayes when the king Ahashuerosh sate on his throne, which was in the palace of Shushan,

3 In the third yere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaiues and gouernours of the prouinces which were before him,

4 That hee might shewe the riches and glory of his kingdom, and the honour of his great maiestie many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the place of Shushan, both vnto great and small, seuen daies, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, and blew clothes, fastened with cords of fine linnen and purple, in siluer rings, and pillars of marble: the beds were of gold, and of siluer vpon a pavement of porphyre, and marble and alabaster, and blew colour.

7 And they gaue them drinke in vessels of gold, and changed vessels after vessel, and royall wine in abundance according to the power of the king.

8 And the drincking was by an order, none might compell: for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 Then queene Vashti made a feast also for the women in the royall house of king Ahashuerosh.

10 Vpon the seventh day, when the king was merry with wine, he commanded Shehban, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen Eunuchs, (that serued in the presence of king Ahashuerosh)

11 To bring Queene Vashti before the king with the crowne royall, that hee might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word, which hee had giuen in charge to the eunuchs: therefore the king was very angry, and his wrath kindled in him.

13 Then the king sayde to the wise men, that knew the times (for it was the kings manner towards all that knewe the law and the iudgement;

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Parshana and Memucan the seuen princes of Persia and Media, which saw the kings face, and sate the first in the kingdom)

15 What shall we doe vnto the Queene Vashti according to the law, because she did not according to the word of the King Ahashuerosh by the commission of the eunuchs?

16 Then Memucan answered before the king and the princes, The Queene Vashti hath not onely done euill against the king, but against all the princes, and against all the people that are in all the prouinces of king Ahashuerosh.

17 For the act of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Ahashuerosh commanded Vashti the Queene to be brought in before him, but she came not.

18 So shall the princesses of Persia and Media this day say vnto all the kings princes, when they heare of the act of the queene: thus shall these be much despised fullnesse and wrath.

19 If it please the king, let a royall decree proceed from him, a let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti count no more before king Ahashuerosh: & let the king giue her royall estate vnto her companion that is better then she.

20 And when y decree of the king which shall be made, shall be published throughout all his kingdom, (though it be great) all the women shall giue their husbands honour both great and small.

21 And this saying pleased the king and the

a Called also Darius, who was now the fouraine Monarch, and had the gouernment of the Medes, Persians and Caldeans. Some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6 maketh mention but of fixe score, leaving out the number that is vnperscribed, as the Scripture in diuers places vsueth. That is, had rest and quietnesse, Nehem. 1. 1.

d Which they vsed in those countreys in head of tables.

e As was becoming for so magnificentall a king. f None might be compelled to drinke more then is pleased him,

g Which was the last day of the feast that the king made for the people, as vsueth.



the princes, and the King did according to the word of the Lord.

21. For he sent letters into all the provinces of the King, into every province according to the writing thereof, and to every people, after their language, that every man should observe rule in his own house, and that he should publish it in the language of the same people.

## CHAPTER II.

1. After the Queen a put away, certain young maidens are brought to the King. 2. After pleased the King, and is made Queen. 3. Mordecai discovers the King those that would betray him.

After these things, when the wrath of King Ahasuerus was appeased, he remembered Esther, and what she had done, and what was decreed against her.

2. And the kings servants that ministered unto him, said, Let them seek for the king beautiful young virgins.

3. And let the king appoint officers through all the provinces of his kingdom, and let them gather all the beautiful young virgins unto the palace of Shushan, in the house of the women, under the hand of Hegai the kings eunuch, keeper of the women, to give them their things for purification.

4. And the maids that shall please the king, let her reign in the stead of Esther. And this pleased the King, and he did so.

5. ¶ In the cite of Shushan, there was a certain Jew, whose name was Mordecai the son of Jair, the sonne of Shimei, the sonne of Kish a man of Benjamin.

6. Which had beene carried away from Jerusalem with the captivitie that was carried away with Ierobal King of Judah (whose name was Nabuchodonosor King of Babel had carried away)

7. And hee nourished Hadassah, that is Esther, his uncles daughter: for shee had neither father nor mother, and the maide was faire, and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his owne daughter.

8. And when the Kings commandment and his decree was published, and many maidens were brought together to the palace of Shushan, under the hand of Hegai, Esther was brought also unto the Kings house under the hand of Hegai the keeper of the women.

9. And the maide pleased him, and shee found favour in his sight: therefore hee caused her things for purification to bee given her by friends, and her state, and seven countie maidens to bee given her out of the Kings house, and hee gave change to her and to her maidens of the best in the house of the women.

10. But Esther shewed not her people and her kindred: the Mordecai had charged her, that shee should not tell it.

11. And Mordecai walked every day before the court of the womens house, to know if Esther did well, and what should bee done with her.

12. And when the course of every maide came, to goe in to King Ahasuerus, after

that she had bene twelve moneths according to the manner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrre, and sixe moneths with sweete odours, and in the purifying of the women)

13. And thus went the maydes unto the King: whatsoever he required, was given her, to goe with her out of the womens house unto the Kings house.

14. In the evening shee went, and on the morrow shee returned into the second house of the women under the hand of Shashtagaz the Kings eunuch, which kept the concubines: shee came in to the King no more, except hee pleased the King, and that shee were called by name.

15. Nowe when the course of Esther the daughter of Abihail the uncle of Mordecai (which had taken her as his owne daughter) came, that shee should goe in to the King, shee desired nothing, but what Hegai the kings eunuch the keeper of the women said: and Esther found favour in the sight of all them that looked upon her.

16. ¶ So Esther was taken unto King Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the seventh yeere of his reigne.

17. And the King loved Esther above all the women, and shee found grace and favour in his sight more then all the virgins: so that hee set the crowne of the kingdom upon her head, and made her Queene in stead of Esther.

18. Then the King made a great feast unto all his princes, and his servants, which was the feast of Esther, and gave rest unto the provinces, and gave gifts, according to the power of a King.

19. And when the virgins were gathered the second time, then Mordecai sat in the Kings gate.

20. Esther had not yet shewed her kindred, nor her people, as Mordecai had charged her: for Esther did after the word of Mordecai, as when shee was nourished with him.

21. ¶ In these dayes when Mordecai sat in the Kings gate, two of the Kings eunuchs, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay hand on the King Ahasuerus.

22. And the thing was knowne to Mordecai, and hee tolde it unto Queene Esther, and Esther certified the King thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

## CHAPTER III.

1. Haman after hee was exalted, obtained of the King that all the Jewes should be put to death, because Mordecai had not done him worship as other had.

After these things did King Ahasuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seat above all the Princes that were with him.

2. And all the Kings servants that were at the Kings gate, bowed their knees, and

f What apperill the King of the Eunuch, that was he bound to give her.

g Or, Hagai.  
h Wherein her modestie appeared, because shee sought not apperill to commend her beaurie, but stood to the Eunuchs appointment.  
i Which contained part of December and part of January.

i That he, made for her sake.  
k Here released their wit, ut.  
l That is, great and magnificall.  
m That is, at the marriage of Esther, which was the second marriage of the King.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians as Chap. 10. 2.

a The Persians

maner was to kneele downe and reuerence their Kings and such as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man.

b Thus wee see that there is none so wicked, but they haue their flatterers to accuse the godly.   
 † Ebr. despised in his eyes.

c Which answereth to part of March and part of April.

d To know what moneth and day should be good to enterprife this thing, that it might haue good success: but God disappointed their los and expectation.

e Containing part of Februarie, and part of March.

f These be the two arguments, which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes and diminishing of their profit without respect: how God is either pleased or displeased.

† Ebr. mighte.

† Or, secretaries.

† Ebr. the hands of posset.

reuerenced Haman: for the king had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 When the kings seruants which were at the kings gate, layde vnto Mordecai, why traunscellest thou the kings commandment?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they tolde Haman, that they might see howe Mordecais matters would stand: for he had tolde them, that he was a Jew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now hee thought it too little to lay handes onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Jewes, that were throughout the whole kingdom of Aghsherois, euen the people of Mordecai.

7 In the first moneth (that is the moneth of Nissan) in the twelfth yeere of King Aghsherois, they call Nisan (that is a Iew) before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth of Adar.

8 Then Haman said vnto King Aghsherois, There is a people scattered, and dispersed among the people in all the provinces of thy kingdom, and their lawes are diuers from all people, and they doe not obserue the Kings lawes: therefore it is not the Kings profit to suffer them.

9 If it please the King, let it bee written that they may be destroyed, and I will pay ten thousand talents of silver by the hands of them that haue the charge of this business to bring it vnto the Kings treasure.

10 Then the Kingooke his ring from his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite, the Jewes aduersarie.

11 And the King said vnto Haman, Let the silver be thine, and the people to do with them as it pleaseth thee.

12 Then were the kings officers called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaynes that were ouer euery province, and to the rulers of euery people, and to euery province, according to the writing thereof, and to euery people according to their language: in the name of king Aghsherois was it written, and sealed with the kings ring.

13 And the letters were sent by postes into all the kings provinces, to roote out, to kill and to destroy all the Jewes, both young and old, children and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth of Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should bee giuen a commandment in all provinces, and published vnto all people, that they should bee readie against the same day.

15 And the postes compelled by the kings commandment went forth, and the commandment was giuen in the palace at Shushan: and the king and Haman were drinking, but the citie of Shushan was in perplexitie.

# CHAP. III.

1 Mordecai giueth the Queens knowledge of the cruell decree of the King against the Iewes. 2 She willeth that they pray for her.

3 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes, and went out into the middes of the citie, and cryed with a great crye and a bitter.

4 And hee came euen before the kings gate, but hee might not enter within the kings gate, being clothed with sackcloth.

5 And in euery province, and place, whither the kings charge and his commission came, there was great sorrow among the Jewes, and fasting, and weeping, and mourning, and many lay in sackcloth & in ashes.

6 Then Esther maidens her eunuches came and tolde it her: therefore the Queene was very braute, and shee sent rayment to cloth Mordecai, and to take away his sackcloth from him, but hee received it not.

7 Then called Ester batath one of the kings eunuches, whom hee had appointed to serue her, and gaue him a commandment vnto Mordecai, to know what it was, and why it was.

8 So batath went forth to Mordecai vnto the streete of the citie which was betwixt the Kings gate.

9 And Mordecai tolde him of all that which had come vnto him, & of the summe of the silver that Haman had promised to pay vnto the kings treasure, because of the Jewes for to destroy them.

10 Also hee gaue him the copie of the writing & commission that was giuen at Shushan, to destroy them, that hee might shew vnto Ester, and declare it vnto her, and to charge her, that she should go in to the king, and make petition and supplication being him for her people.

11 So when batath came, he tolde Ester the words of Mordecai.

12 Then Ester layde vnto batath, and commanded him to shew vnto Mordecai.

13 All the kings seruants doe know, that whosoeter man or woman, that cometh to the king into the inner court, which is not called, there is a law of his, that hee shall except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not bene called to come vnto the king these thirtie dayes.

14 And they certified Mordecai of Esters words.

15 And Mordecai said, that they should answer Ester thus, Think not with thy selfe, that thou shalt escape in the kings house, more then all the Jewes.

16 For if thou holdest thy peace at this time, I commit and deliurance shall appeare to the Jewes out of another place, but thou and thy fathers house shall perish.

and who knoweth whether thou art come to the kingdome? such a time?

12 Then Ester commanded to answer Mordecai.

13 And, after all the Jewes that were in Shushan, and fast ye for me, and eat not, nor drinke in three dayes, day nor night. I also and my maydes will fast likewise, and so will I goe in to the king, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester came in to the king, and biddeth him and Haman to a feast.

2 As on the third day Ester put on her apparel, and stood in the court of the kings palace within, over against the kings house: and the king came upon his roial throne in the kings palace over against the gate of the house.

3 And when the king sawe Ester the Queene standing in the court, she found fauour in his sight: and the king & her out the golden scepter that was in his hand: so Ester drew nere, and touched the top of the scepter.

4 Then sayde the king vnto her, What wilt thou Queene Ester? and what is thy request? it shall be euen giuen thee to the halfe of the kingdome.

5 Then said Ester, If it please the king, let the king and Haman come this day vnto the banquet, that I haue prepared for him.

6 And the king sayd, Cause Haman to make haste that hee may doe as Ester hath sayd. So the king and Haman came to the banquet, that Ester had prepared.

7 And the king sayd vnto Ester, at the banquet of mine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

8 Then answered Ester, and sayd, My petition and my request is,

9 If I haue found fauour in the sight of the king, and if it please the king to giue mee my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do as they shall say according to the kings saying.

10 Then went Haman forth the same way to sayll and with a glad heart. But when Haman sawe Mordecai in the kings gate, that hee shoud not bow, nor moued to him, then was Haman full of indignation at Mordecai.

11 Neuertheless Haman restrained himselfe, and when hee came home, hee sent and called for his friends and Seruethis wife.

12 And Haman told them of the glory of his riches, and the multitude of his children, and of all the things wherein the king had promoted him, and howe that hee had set him above the princes and lieutenants of the king.

13 Haman sayd moreover, Now, Ester the Queene did let no man come in with the

king to the banquet that shee had prepared, save me: and to morrow am I bidden vnto her also with the king.

14 But all this doeth nothing answere me, as long as I see Mordecai the Jewe sitting at the kings gate.

15 Then sayd Zereth his wife and all his friends vnto him, Let them make a tree of sctice: cutts it, and to morrowe speake thou vnto the king, that Mordecai may bee hanged thereon: then shalt thou go sayfully with the king vnto the banquet. And a thing pleased Haman, and he caused to make the tree.

CHAP. VI.

1 The king warreth Mordecai, and findeth the falsenes of Haman, 10 And commandeth Haman to cause Mordecai to bee had in honour.

1 The same night the king slept not, and he commanded to bring the booke of the Records and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had told of Bigtana, and Zereth two of the kings enunches, keepers of the doore, who sought to lay handes on the king Ashtasereth.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministered vnto him, sayd, There is nothing done for him.

4 And the king said, What is in the court? (Some Haman was come into the inner court of the kings house, that hee might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man, whom the king will honour? Then Haman thought in his heart, To whom would the king do honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparel, which the king useth to wear, and the horse that the king rideth vpon, that the crowne royall may be set vpon his head.

9 And let the raiment and the horse be delivered by the hand of one of the kings most noble princes, and let them apparel the man (whom the king will honour) and cause him to ride vpon the horse through the streets of the cite, and proclaime before him, Thus saith it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse as thou hast said, and do so vnto Mordecai the Jew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman took the raiment and the horse, and arrayed Mordecai, and brought him on horsebacke through the streets of the cite, and proclaimed before him, Thus saith it be done to the man whom the king will honour.

Meaning the highest that could be found.

Ebr. she kings sleepe departed.

Chap. 1. 2. 3.

a For he thought it vnworthy his estate to receiue a benefite, and not reward it.

b Thus while the wicked imagine the destruction of others they themselves fall into the same pie,

c Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knowne to be next to Pharaoh Gen. 41. 42.

CHAP. VIII.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning, and his head covered.

13 And Haman told Zeresh his wife, and all his friends all that had befallen him. Then said his wife men, and Zeresh his wife vnto him, If Mordecai be of the seed of the Jewes, before whom thou hast begun to fall, thou shalt not preuaile against him, 4 but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches and halted to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the king and Haman a game, and prayeth for her selfe and her people. 9 She accuseth Haman, and he is hanged on the gallies which he had prepared for Mordecai.

¶ The King and Haman came to banquet with the Queene Ester.

2 And the king said againe vnto Ester, What is thy petition, Queene Ester, that it may bee giuen thee: and what is thy request? It shall be euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and says, If I haue found fauour in thy sight, O king, and if it please the king, let my life be giuen mee at my petition, and my people at my request.

4 For we are sold, I, and my people, to be destroyed, to be slaine and to perish: but if wee were sold for seruants, and for hand-maydes, I would haue helde my tongue: although the aduersarie could not recompence the kings loss.

5 Then King Abasheroth answered, and sayde vnto the Queene Ester, What is hee? and where is hee that shall presume to doe thus?

6 And Ester sayde, The aduersary and euemie is this wicked Haman. Then Haman was asfraid before the king and the Queene.

7 And the king arose from the banquet of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the Queene Ester: for he saw that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed whereon Ester sat: there fore the king sayd, Will hee saue the Queene also before me in the house? As the word went out of the kings mouth, they couered Hamans face.

9 And Harbonah one of the eunuches sayde in the presence of the king, Beholde, there standeth yet the tree in Hamans house fit for cubites hie, which Haman had prepared for Mordecai, that shalbe good for the king. Then the king said, Hang him thereon.

10 So they hanged Haman on the tree that hee had prepared for Mordecai: then was the kings wrath pacified.

1 After the death of Haman was Mordecai rewarded. 14 Comfortable letters are sent vnto the Jewes.

¶ The same day did king Abasheroth give the house of Haman the aduersarie of the Jewes vnto the Queene Ester. And Mordecai came before the king: so Ester said what he was vnto her.

2 And the king tooke out his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester shoke yet more before the king, and fell downe at his feete weeping, and besought him that hee would put away the wickednesse of Haman the Agagite, and his deuise that he had imagined against the Jewes.

4 And the king helde out the golden scepter toward Ester. Then arose Ester, and stoode before the king.

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing be acceptable before the king, and I please him, let it be written, that the letters of the deuise of Haman the sonne of Ammedatha the Agagite, may be called againe, which he wrote to destroy the Jewes, that are in all the kings prouinces.

6 For how can I suffer and see the ruin, that shall come vnto my people? O how can I suffer and see the destruction of my kindred?

7 And the king Abasheroth said vnto the Queene Ester, and to Mordecai the Jew, Beholde, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree because hee laid hand vpon the Jewes.

8 Write ye also for the Jewes, as it lieth you in the kings name, and seale it with the kings ring (for the writings written in the kings name, and sealed with the kings ring, may no man reuoke.)

9 Then were the kings scribes called at the same time, euen in the third moneth, that is the moneth of Sivan, on the thirte and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Jewes, and to the princes, and capitaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto euery prouince, according to the writing thereof, and to euery people after their speech, and to the Jewes, according to their writing, and according to their language.

10 And he wrote in the king Abasheroths name, and sealed it with the kings ring, and hee sent letters by postes on horsebacks, and that rode on besides of piers, as horsemen, and scoles of mares.

11 Wherein the king granted the Jewes (in what cities former they were) to gather themselves together, and to stand for their life, and to roote out, to slay and to destroy all the power of the people and of the prouinces that hated them, with children and women, and to spoile their goods:

12 Upon one day in all the prouinces of king Abasheroth, euen in the thirteenth day

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

a Reade Chap. 5 6.

b Haman could not so much profice the king by this his malice, as he should hinder him by the losse of the Jewes, and the tribute which he hath of them.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beds feete or couch whereupon she sat, and made request for his life.

e This was the manner of the Persians, when one was out of the kings fauour.

f Whom discovered the conspiracy against the King, Chap. 2. 21, 22.



day of the twelfth month, which is the month Abar.

12 The copy of the writing was both there found to be a commandment given to all and every province, published among all the people, and that the Jewes should be ready against that day to avenge themselves on their enemies.

13 So the politer rode upon beasts of asies, and camels, and went forth with speed, to execute the kings commandment, and the decree was given at Shushan the 24. last.

14 And Mordecai went out from the king in royal apparel of blue and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the cite of Shushan rejoyced and was glad.

15 And unto the Jewes was come light and joy and gladnesse and honour.

17 And in all and every province, and in all and every cite & place, where the kings commandment and his decree came, there was joy and gladnesse to the Jewes, a feast and good day, and many of the people of the land became Jewes: for the feare of the Jewes fell upon them.

CHAP. IX.

1. At the commandment of the king the Jewes put their adversaries to death. 14. The ten sonnes of Haman are hanged. 17. The Jewes keepe a feast in remembrance of their deliverance.

1 In the twelfth month, which is the twelfth Abar, upon the thirteenth day of the same, when the kings commandment and his decree thereto were to be put in execution, in the day that the enemies of the Jewes hoped to have power over them (but it was contrary: for the Jewes had rule over them that hated them).

2 The Jewes gathered themselves together into their cities, throughout all the provinces of the king Ahasuerus, to lay hands on such as sought their hurt, & no man could withstand them: for the feare of them fell upon all people.

3 And all the rulers of the provinces, and the rulers and the captaynes, and the officers of the king, exalted the Jewes: for the feare of Mordecai fell upon them.

4 For Mordecai was great in the kings house, and the report of him went through all the provinces: for this man Mordecai was greater and greater.

5 Thus the Jewes smote all their enemies with strokes of the sword and slaughter, and destruction, & did what they would unto those that hated them.

6 And at Shushan the palace slew the Jewes and destroyed five hundred men.

7 And Barnabatha, and Dalpeth, and others.

8 And Parthas, and Abaila and Arion, and others.

9 And Barnabatha, and Arisai, and Arisai, and others.

10 The ten sonnes of Haman, the sonne of Haman, the adversary of the Jewes, they slew: but they layd not their hands on the king.

11 On the same day came the number of those that were slain, unto the palace of Shushan before the king.

12 And the king layd unto the Queen Ester, The Jewes have slain in Shushan the palace and destroyed five hundred men, and the ten sonnes of Haman: what have they done in the rest of the kings provinces? and what is thy petition, that it may be given thee? or what is thy request moreover, that it may be performed?

13 Then layde Ester, If it please the king, let it be granted also to morrow to the Jewes that are in Shushan, to doe according vnto this dayes decree, that they may hang upon the tree Hamans ten sonnes.

14 And the king charged to doe so, and the decree was given at Shushan, and they hanged Hamans ten sonnes.

15 & On the Jewes that were in Shushan assembled themselves upon the fourteenth day of the month Abar, & slew their hundred men in Shushan, but on the people they layd not their hands.

16 And the rest of the Jewes that were in the kings provinces assembled themselves and stood for their lives, and had rest from their enemies, and flew of them that hated them, twenty and five thousand: but they layd not their hands on the people.

17 Thus they did on the thirteenth day of the month Abar, and rested the fourteenth day thereof, and kept it a day of feasting and joy.

18 But the Jewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and joy.

19 Therefore the Jewes of the villages that dwelt in the unwall'd towne, kept the fourteenth day of the month Abar with joy and feasting, even a joyfull day, and every one sent presents unto his neighbour.

20 And Mordecai wrote these words, and sent letters unto all the Jewes that were through all the provinces of the king Ahasuerus, both neere and farre.

21 Injoyning them that they shoulde keepe the fourteenth day of the month Abar, and the fifteenth day of the same, every yeere.

22 According to the dayes wherein the Jewes rested from their enemies, and the month, which was turned unto them from sorrow to joy, and from mourning unto a joyfull day, to keepe them the dayes of feasting and joy, and to send presents every man to his neighbour, and gifts to the poore.

23 And the Jewes promised to doe as they had begun, and as Mordecai had written unto them.

24 Because Haman the sonne of Hamanabatha the Agagite all the Jewes adversary, had imagined against the Jewes, to destroy them, and had said Hara (that is a lot) to consume and destroy them.

f This the requirer, not for desire of vengeance, but with zeale to see Gods judgments executed against his enemies.

g Reade Chap. 8. 11. h Meaning, that they layd hands on none, that were not the enemies of God. i Meaning, in all places saving in Shulhan.

k As the Jewes doe even to this day, calling it in the Persians language Purim, that is, the day of lots. l The Iewes ther herof than Mordecai wrote this story, but it seemeth that he wrote but only these letters, and decrees that follow.

m He stretch be fore our eyes the vie of this feast, which was for the remembrance of Gods deliverance, the maintenance of mutual friendship, and reliefe of the poore. n Reade Chap. 3. 7.

• That is, After.

p These are the words of the kings commandment to disannul Hamans wicked enterprise.

¶ Or, transgresse.  
q Meaning, the  
fourteenth day  
of the month  
Adar.

||Or, strength, or  
efficacie.

25 AND when she came before the king,  
she commanded by letters, Let his wicked  
revenue (which she imagined against the  
Jews) turn upon his own head, and let  
them hang him and his family on the tree.

26 Therefore they called their dayes Bu-  
rim, by the name of But, and because of all  
the wordes of this letter, and of that which  
they had seene besides this, and of that which  
had come unto them.

27 The Jewes also cōdemned and promiſed for them and for their ſeede, and for all that topped vnto them, that they would not faile to obſerue thoſe 3 two dayes twentie yeere, according to their willing, and according to their reaſon.

28 And that these days should be remembered and kept throughout every generation and every family, and every province, and every city: even these days of Achan should not fail among the Jews, and be memorial of them forever, not perish from their hearts.

29 And the Queene Called the daughter  
of Abigail & Bodecai the Iewe wote with  
all|| authority (to confirme this letter of Bo-  
rim the second time)

30 And he sent letters vnto all the Iewes  
to the hundred and ten and twentie pri-  
uinces of the kingdom of Chusueus, with

• words of peace and teneth.

31 To confirme their dayes of Burin  
 to their heires as afore said  
 and after the Queene had appointed  
 and as they had promised for themselves  
 and for their seed with falling and  
 32 And the Deere of Eder called  
 these wordes of Burin, and was written  
 in the booke.

chis feat with fasting and earnest prayer, which  
by this Word (their cry,)

CHAP. 12

**A**nd the king Thahmeroth layd a tribute  
upon the land, and took the vics of the  
sea.

12 And all the acts of his power, and  
his might; and the derision of the high  
priest of Babel, together with the king mag-  
nified him, are they not written in the book  
of the Chronicles of the kings of Israel.

3. For Bouboucar the Jew was the second into being Agathapetron, and great among the Jews, and accepted among the multitude of his brethren, who procured the wealth of his people, and make peaceably in all his tribe.

Job.

## THE ARGUMENT.

1 N this historie is set before our eyes the example of a singular patience. For this holy man, Iob was not only extremely afflicted in outward things and in his body, but also in his mind and conscience by the sharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and false disputations brought him almost to despair: for they set fourth God as a fawles Iudge, and mostall enemie vnto him which had calt him off, therefore in vaine hee should seek to win him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then he did all his affliction. Notwithstanding hee did constantly reuile them, and at length had good success. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: against his aduersaries haue an euill manner, but they defend it craftily. For Iob held that God did not alway punish men according to their finnes, but that hee had secret iudgements, whereof man knewe not the cause, and therefore man could not reason against God therein, but hee should be conuicted. Moreouer, hee was assured that God had not retriued him, yet through his great torments and affliction, hee brast forth into many inconueniences both of wordes and humences, and sweeth himselfe in desperate man in many things, and as one that would reuile God: and this is his good cause which he doeth not handle well. Again, the aduersaries mainteine with many goodly arguments that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, and mercifullnes, yet their intention is euill: for they labour to bring Iob into despair, and so to trye him as an euill cause. Ezekiel commendeth Iob as a iust man, Eccl. 8. 14. and James reuerech his patience for an example, James 5. 11.

## CHAP. I

7 The holinesse, riches, and care of Iob for his  
children. 10 Satan hath permission to tempt him.  
13 He tempteth him by taking away his substance  
and his children. 20 His fast and patience.

**H**ere was a man in the lande of  
Uz called Job, this man<sup>b</sup> was  
an upright and iust man,<sup>c</sup> one that

a That is, of the  
country of Idum-  
mea, as Lament. 4  
21. or bordering  
thereupon: for the  
Dishan the sonne  
Gentile and not a  
hypocrisie, it declar-  
by is declared, whe

2 And hee had seven sonnes, and three daughters.

His multitude also was seven thousand sheepe, and three thousand camels, and five hundred yokes of oxen, and five thousand

the asses, and his family was very great, that this man was the greatest of all the men of the East.

4 And his sonnes went and banqueted  
in their houses, euery one this day, and he  
and called their three sisters to dine with

5 And when the dates of their banqueting



1 As destitute of all other helpe as I am, and wonderfully afflicted with the sorrow of his disease.

2 Satan reth the same instrument against Job, as he did against Adam.

3 Meaning, what gainst thou to serve God, seeing he thus plagueth thee as though hee were thine enemy?

4 This is the most grievous temptation of the faithfull, when their faith is assailed, and when Satan goeth about to perfwade them, that they trust in God in vaine.

5 For death was appointed to the blasphemers, and so hee meant that he should be foisted out of his paine. 6 That is, to be patient in adversity, as we reioyce when hee sendeth prosperitie, and so to acknowledge him to be both mercifull and iust. 7 He so biddeth his affections, that his tongue through impatience, did not murmur against God. 8 Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceived an euill opinion of him, as though he had bene an hypocrite, and so iustly plagued of God for his fautes. 9 This was also a ceremonie, which they vsed in those countreies, as the renting of their clothes in signe of sorrow, &c. 10 And therefore that hee would not have hearkened to their counsell.

CHAP. III.

1 Job complaineth and curseth the day of his birth. 2 Hee deserveth to die, as though death were the end of all mans miserie.

3 Afterward Job opened his mouth, and A curseth his day.

4 And Job cried out, and said, 5 Let the day perish wherein I was borne, and the night when it was saide, There is a man child conceived.

6 Let that day be darkness, let not God regard it from above, neither let the light shine upon it.

7 But let darkness, and the shadow of death staine it: let the cloud remaine upon it, and let them make it fearful as a bitter day.

8 Let darkness possess that night, let it not be toynd unto the dayes of the yee: nor let it come vnto the count of the moneths.

9 Pen, desolate be that night, and let no toy be in it.

a The seven daies ended, chap. 2. 13  
b Here Job be-  
ginneeth to fee-  
le his great im-  
perfection in this  
battell betweene  
the spirit and the  
fleish, Rom. 7. 18.  
and after a man-  
ner yeeldeth, yet  
in the end hee  
getteth victorie,  
though he was in  
the meane time  
greatly wound-  
ed.  
c Men ought

not to bee wearie of their life, and curse it because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it bee put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. e That is, most obscure darkness, which maketh them afraid of death that are in it.

8 Let them that curse the day, be ready to come their mourning.

9 Let the harvest of that seed be as duntine through darkness of it: let it not see the light, but have none: neither let it be in the numbering of the day.

10 Because it hath not by the house of my mothers wombe: nor hidde thyson from mine eyes.

11 Why did not I in my birth be still, and why did not I when I came out of the wombe?

12 Why did the knees preuent me, and why did I sucke the breasts?

13 For I should I now have been quiet, I should have slept then, and bene at rest.

14 Why did the kings and counsellors of the earth, which haue builded themselves in late places?

15 Why did the princes that had gold, haue filled their houses with silver?

16 Why was I not hid, as an untimely birth, either as infants, which haue not feared the light?

17 The wicked haue there cast downe their tyrannies, and there they that labourer valiantly, are at rest.

18 The prisoners rest together, and heare not the voice of the oppressor.

19 There are liual and great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is to miserie? and I lift vnto them that haue heauie hearts?

21 Why long for death, and if it come, they would euen search it more then treasures?

22 Why toy for gladnesse, and reioyce when they can find the graue?

23 Why is the light giuen to the man whose way is hidde, and whose God hath hidde him?

24 For my fighting cometh before I, and my roarings are poured out like the water.

25 For the thing I feared, is come vnto me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, yet trouble is come.

by making their names immortal. 1 That is, by the tyrants hath ceased. In all they that labour in lamitie and miserie in this world: which hee fastidiously ment of the fleish. a He sheweth that the bond of comfort, except the heart be iustly full, and the conscience That teach not how to come out of this miserie, death not an Gods providence. p In my presumption for a fall, as is come now to passe. q The tyrants should enuie, caused my prosperitie to seeme to me. I am not exempted from trouble.

CHAP. IIII.

1 Job is reprehended of impietie, 7 and vnfaithfulness, 27 and of the presumption of his own righteousness.

2 Then Eliphaz the Temanite answered, I and said,

3 If wee aslay to commune with thee, wilt thou bee grieved? but: who can withhold himselfe from speaking?

4 Beholde, thou hast taught many, and thou

you



1 And strengthen the weak hands,  
2 And the feeble knees:  
3 And say unto them, Be strong, and  
4 the hand of the Lord shall be with you,  
5 and shall strengthen you.

6 And now it is come upon thee, & thou  
7 art fallen: it toucheth thee, and thou art  
8 troubled:  
9 Is not this thy feare, thy confidence,  
10 thy patience, and the brightness of thy  
11 countenance?

12 Remember, I pray thee, what ever thou  
13 hast done, and where thou hast  
14 been, and where thou hast been, and  
15 where thou hast been, and where thou  
16 hast been, and where thou hast been,

17 And I have seen thee, & thou hast  
18 ploughed iniquity, and thou hast  
19 sown wickednes, & thou hast  
20 reaped the blaine of God thy perith,  
21 and thou hast the heauy of his noke as  
22 the heauy of his noke.

22 The roaring of the Lion, and the  
23 roaring of the Lioness, and the teeth of the  
24 Lion are broken.

25 The Lion peritheth for lacke of pray,  
26 and the Lions whelpes are scattered abroad.

27 Was a thing was brought to naught? &  
28 was a thing was brought to naught? &  
29 was a thing was brought to naught? &  
30 was a thing was brought to naught? &

31 In the thoughts of the billions of the  
32 night, when sleepe falleth on men,  
33 Feare came vpon me, and dread which  
34 made all my bones to tremble.

35 And the winde passed before me, and  
36 made the haire of my flesh to stand vp.

37 Then stood one, and I knewe not his  
38 face: an image was before mine eyes, and in  
39 silence heard I a voice, saying,

40 Shall man be more pure than his maker?  
41 Behold, he found no stedfastnes in his  
42 seruants, and layd folly vpon his = Angels.

43 How much more in them that dwell  
44 in houses of clay, whose foundation is in  
45 the dust, which shall be destroyed before the  
46 wrath.

47 They bee destroyed from the morning  
48 vnto the evening: they perith for euer  
49 without regard.

50 Dost not theie dignitie go away with  
51 them? doe they not die, and that without  
52 wisdom?

53 I was declared vnto me by vision: that is, that who  
54 himselfe hath, shall be found a sinner, when hee com-  
55 mended. 1 In these visions which God shewed to his crea-  
56 tures, there was a certaine feare ioyned, that the authoritie thereof  
57 was in greater reverence. k When all things were quiet, or  
58 they were somewhat asswaged, as God appeared to Elijah,

59 I. Hee proueth that if God did punish the inno-  
60 cent, should be more iust than the Creator, which were  
61 in If God find imperfection in his Angels, when they  
62 are punished by his power, how much more shall he lay folly to  
63 them, when he would iudice himselfe against God? n That  
64 is, that they should be corrupted, 1. Cor. 5. 1. o They see  
65 continually before their eyes, and daily approaching toward  
66 e Hee man for all this doth consider it. q That is, before  
67 of them were to wife as to thinke on death.

CHAP. V.

1. 2. Eliphaz sheweth the difference betwene  
the children of God, and the wicked. 3 The fall of  
the wicked. 4 Gods power, who destroyeth the  
wicked. 5 The fall of the wicked.

1 All note, if any will, & answer thee, and  
2 to which of the fumes thou turnest?

3 Doubtes: Anger killeth the foolish,  
and couereth the face of the foolish.

4 I have seene the foolish will roote, &  
suddenly I cutted his habitation, saying,

5 The children shall bee fure from labo-  
ration, & they shall be destroyed in the gate,  
and none shall deliver them.

6 The hungry shall eate by his harvest,  
yea, they shall take it from among a thorne,  
and the thirstie shall drinke by their sub-  
stance.

7 For miserie cometh not forth of the  
dust, neither doth affliction spring out of  
the earth.

8 But man is borne vnto trouble, as  
the sparkes flie upward.

9 But I would enquire: at God, and  
cure my talke vnto God:

10 Which doeth great things and un-  
searchable, and marvellous things without  
number.

11 Hee giueth raine vpon the earth, and  
poweth water vpon the dreeces.

12 And setteth vp on high them that bee  
lowe, that the lowly shall may be exalted to  
saluation.

13 He scattereth the deuiltes of the crafty:  
so that their handes cannot accomplysh that  
which they doe entrepise.

14 Hee taketh the wise in their craftines,  
and the counsell of the wicked is made foolish.

15 They meeete with darkenesse in the  
day time, and grope at noone day, as in the  
night.

16 But hee saucth the poore from the  
sword, from their mouth, & from the hand  
of the violent man.

17 So that the poore hath his hope, but  
iniquitie shall stop her mouth.

18 Behold, blessed is the man whom God  
correcteth: therefore refuse not thou the cha-  
stising of the Almighty.

19 For hee maketh the wound, and bind-  
eth it vp: hee smiteth, and his handes make  
whole.

20 He shall deliuer thee in fire troubles,  
and in the seuerity the euill shall not touch  
thee.

21 In famine hee shall deliuer thee from  
death: and in battell from the power of the  
sword.

22 Thou shalt be hid from the scourge of  
which declareth that sinne is euer in our corrupt nature: for be-  
fore sinne it was not subiect to paine and affliction. k If I suffer-  
ed as thou doest, I would seeke vnto God. l He counselleth Iob  
to humble himselfe vnto God, to whom all creatures are subiect, and  
whose workes declare that man is inexcusable, except hee glory in  
God in all his workes. m He sheweth by particular examples what  
the workes of God are. 1. Cor. 3. 19. n In things plaine and eu-  
ident they shew themselves fooles in stead of wise men. o This de-  
clareth that God punisheth the worldly wise, as he threatened, Deu. 28. 37. p That is, hee that humbleth himselfe before God. q Hee  
compareth the slander of the wicked to sharpe swords. r If the wicked  
be compelled at Gods workes to stop their mouthes, much more they  
that professe God. s He will send trouble after trouble, that his chil-  
dren may not for one time, but continually trust in him: but they shall  
have a comfortable issue, euen in the greatest and the last, which is  
here called the seuerity.

Hee willch-  
Iob so consider-  
the example of  
all them that  
haue liued or doe  
liue godly, whe-  
ther any of them  
be like vnto him  
in raging against  
God as becau-  
se of his afflictions,  
b Murmuring, and  
against God in his  
afflictions, in-  
crease the paine  
and vnto the  
sinner mans  
soul.

c That is, the  
sinner that hath  
not the feare of  
God.

d I was not mo-  
ued with his  
prosperity, but  
knew that God  
had cursed him  
and his.

e Though God  
sometime siteth  
the fathers to  
pass in this  
world, yet his  
iudgements will  
light vpon their  
wicked chil-  
dren.

f By publike  
iudgements they  
shall bee con-  
demned and  
none shall pite-  
tie them.

g Though there  
be but two or  
three eares left in  
the hedges, yet  
these shall be ta-  
ken from him.

h That is, the  
earth is not the  
cause of barren-  
nesse, and man's  
misy, but his  
owne sinne.

1 Whereas the wicked lament in their troubles, thou shalt have occasion to rejoyce.

u When we are in Gods favour, all creatures shall serve vs.

x God shall so bleſſe thee, that thou shalt have occasion to rejoyce in all things, and not to be offended.

y Though the children of God have not always this promise performed, yet God doeth recompense it otherwise to their advantage.

z Wee have learned these points by experience, that God punisheth not the innocent, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, cometh for his owne sinne.

the tongue, and thou shalt not be afraid of destruction when it cometh.

22 But thou shalt laugh at destruction and death, and shalt not be afraid of the breath of the earth.

23 For the stones of the field shall be in league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt know that peace shall be thy habitation, and thou shalt visit thy habitation, and shalt not sinne.

25 Thou shalt perceive also, that thy seed shall be great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy grave in a full age, as a ricke of corne cometh in due season into the barn.

27 Lo, thus have we enquired of it, and so it is: heare this, and know it for thy selfe.

28 I have learned these points by experience, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, cometh for his owne sinne.

#### CHAP. VI.

1 Job answereth, that his paine is more grievous then his fault. 2 He wisheth death. 3 He complaineth of his friends.

B Ut Job answered, and sayd, 2 Oh that my griefe were well weighed, and my miserie were layd together in the balance!

3 For it would be now heavier then the sand of the seathertoe: my words are swallowed up.

4 For the arrows of the Almighty are in mee, the venime whereof doth drinke by my spirit, and the terrois of God fight against me.

5 Doeth the wilde asse bray when he hath grasse? or loweth the oxe when he hath fodder?

6 That which is unsauourie, shall it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sowres, are my meate.

8 Oh that I might haue my desire, and that God would grant me the thing that I long for!

9 That is, that God would destroy me: that he would let his hand goe, and cut me off.

10 Then should I yet haue comfort, (though I burne with sorrow, let him not spare) because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine end, if I should prolong my life?

12 Is my strength the strength of stones?

a To know whether I complain without iust cause.

b My griefe is so great, that I lacke words to expresse it.

c Which declarereth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

d Thinke you that I live without cause, seeing the bruite beasts doe not complain when they haue what they would?

e Can a mans taste delight in that that hath no flavour? meaning that none take pleasure in affliction, seeing they cannot away with things that are unsauourie to the mouth.

f Herein he sinneth double, both in wishing through impatience to die, & also in desiring of God a thing which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promise through mine impatience. h He feareth lest he should be brought to inconveniences, at his footes should continue,

or is my flesh of brasse?

13 Is it not so, that there is in mee no helpe? that strength is taken from mee?

14 He that is in miserie ought to be comforted of his neighbour: but men have taken the teare of the Almighty.

15 My brethren haue decreed me as a brooke, and as the running of the river they passe away.

16 Which are blackish with ice, & when the snow is hid,

17 But in time they are dyed up with heat, and are consumed: and when it is hot, they passe out of their places.

18 Or they depart from their way & course, yes, they banish and perish.

19 They that goe to Senna, consider them, and they that go to Sodom, wasted by them.

20 As they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are ye like = unto it: ye haue seene my fearful plague, and are afraid.

22 As if because I sayd, Bring unto mee = as give a reward to mee of your substance?

23 And deliver me fro the enemies hand, or ransom me out of the hand of tyrants?

24 Teach me, & I will = both my tongue: and cause me to understand wherein I have erred.

25 What = steadfast are the words of righteousness: and what can any of you fully reprove?

26 Doe ye imagine to reprove = words, that the talke of the afflicted should be as the wind?

27 Ye make your wrath to fall upon the fatherlesse, and dig a pit for your friend.

28 Howe therefore be content to = look upon me: for I will not lie before your face.

29 Turne, I pray you, let there be no iniquitie: returne. I say, and ye shall see yet my righteousness in that behalf. Is there good or iniquitie in my tongue? doth not my mouth speele sayings?

table words. o Shew me wherein I have erred, and I will amend my fault. p He that hath a good conscience, doth not need the sharpe words or reasoning of others, except they be able to swade him by reason. q Do you censure at my words, because I have been thought to speake foolishly which am now in misery? consider whether I speake as one that is driven to this impatience by very sorrow, or as an hypocrite as you condemn me.

#### CHAP. VII.

1 Job sheweth the shortness & misery of mans life. 2 Heer not an appointed time to man upon earth: and are not his dayes as = dayes of an hireling?

2 As a hireling longeth for the shadowe, and as a hireling looketh for the end of his worke,

3 So haue I had as an inheritance the = moneths of banitie, and painefull nightes haue bene appointed unto me.

4 I I pray mee dotage, I sayd, Deliver me from moneth to moneth, and I looked for hope in vain.

shall

and he hath sent them into the place of their iniquitie.

5 Yes if thou wilt early seek unto God, and pray to the Almighty.

6 If thou be pure and upright, then surely he will awake up unto thee, and hee will make the habitation of thy righteousness prosperous.

7 And though thy beginning be small, yet thy latter end shall greatly increase.

8 Inquire therefore, I pray thee, of the former age, and prepare thy self to search of their fathers.

9 For we are but of yesterday, and are ignorant: for our dayes upon earth are but a shadow.

10 Shall not they teach thee and tell thee, and utter the words of their heart?

11 Can a rush grow without mire? or can the grass grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, and his trust shall be as the house of a spider.

15 Hee shall lean upon his house, but it shall not stand: hee shall hold him fast by it, yet shall it not endure.

16 The tree is greene before the sunne, and the branches spread over the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are soulden about the house of stones.

18 If any plucke it from his place, and it denie, saying, I have not seene thee,

19 Behold, it will reioyce by this meane, that it may grow in another moile.

20 Behold, God will not cast away an upright man, neither will hee take the wicked by the hand.

21 Till hee haue filled thy mouth with laughter, and thy lips with joy.

22 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

23 And why dost thou not pardon my transgression: and take away mine iniquities? now that I sleepe in the dust, and if thou seeke me in the morning, I shall not be found.

24 I feare mine terme of life is short, let me haue some rest.

25 Seeing that man of himselfe is so vile, why dost thou honour to contend against him? To vnder all kinds of temptation, and leadeth Job to repentance: yet it was his perfection, that he could bridle himselfe from reasoning.

26 That is, I shall be dead.

# CHAP. VII.

1 Bildad sheweth that Job is a sinner, because God punisheth the wicked, & preserveth the good.

2 Then answered Bildad the Shuhite, and said,

3 How long wilt thou talke of these things: and how long shall the words of thy mouth be as a mighty wind?

4 Dost thou pervert iudgement: or dost thou the Almighty subvert iustice?

5 If thy sonnes haue sinned against him,

and he hath sent them into the place of their iniquitie.

6 Yes if thou wilt early seek unto God, and pray to the Almighty.

7 If thou be pure and upright, then surely he will awake up unto thee, and hee will make the habitation of thy righteousness prosperous.

8 And though thy beginning be small, yet thy latter end shall greatly increase.

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26 That is, I shall be dead.

# CHAP. IX.

1 Job declareth the mighty power of God, and that mans righteousness is nothing.

2 Then Job answered, and said,

3 I know verely that it is so: for how should man compared vnto God be iustified?

4 If he would dispute with him, he could not: nor were one thing of a thousand.

5 Iustice of God and his innocency, confessing God to be infinite in iustice, and man to be nothing in respect.

6 Of a thousand things, which God could lay to his charge, man cannot answer him one.

7 That is, hath rewarded them according to their iniquities.

8 Meaning, that Job ought to be warned by the example of his children, that he offend not God.

9 That is, if thou turne betime, whiles God calleth thee to repentance.

10 Though the beginnings be not so pleasant, as thou wouldst desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.

11 He will let Job to examine all antiquities, & he shall find it as which he here sayth.

12 Meaning, that it is not enough to haue thee experience of our felicity, but to be confirmed by the examples of the that went before.

13 As a rush cannot grow without moisture, so cannot the hypocrite because he hath not faith, which is moistened with Gods Spirit.

14 Which is to say, although it be removed from one place to another, yet flourisheth: so the affliction of the godly turneth to their profit.

15 That is, so that there remaine nothing there so prouue whether the tree hath grown there or no.

16 To be planted in another place, where it may growe at pleasure.

17 If thou be godly, hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

18 A thousand things, which God could lay to his charge, man cannot answer him one.





Remember I pray thee, that thou hast made me as the clay, and wilt thou bring me thus to a grave?

10. Hast thou not begotten me one as mine, and turned me to crabs like cheese?

11. Thou hast clothed me with thine and thine, and togged me together with thine bones and sinners.

12. Thou hast given me life, and grace; and the visitation hath quickened my spirit.

13. Though thou hast made these things in mine heart, yet I know: that it is to wish thee.

14. If I have sinned, then thou wilt surely look into me, and wilt not holde me guiltless of mine iniquities.

15. If I have done wickedly, thou wilt not: if I have done wickedly, I will not rub up mine hands; being full of confusion, because of mine wickedness.

16. But let it increase: thine thou me as a flower returns, and thine thy self: I marvel how thou wilt.

17. Thou renewest thy plagues against me, and thou increasest thy wrath against me: changes and armies of thine are against me.

18. Therefore thou hast thou brought me out of the womb: O that I had perished, and that mine eyes had seen me!

19. And that I were as I had not bene, but brought from the womb to the grave!

20. Are not my dayes few? let him cease, and leave off from me, that I may take a little comfort.

21. Before I goe, and shall not: returns, down to the land of darkness, and shadow of death:

22. Into a land, I say, darke as darkness it is: self, and into the shadow of death, where is none order, but the light is there as darkness.

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of mine bones, but thou hast delivered me, according to thy promise: therefore that God hath forgotten thee, thy words are vain.

7. Canst thou be searching him out? canst thou make out the things hid in his perfection?

8. The heavens are his, what canst thou doe? it is deeper than the heyl, how canst thou know it?

9. The measure thereof is longer than the earth, and it is broader than the sea.

10. If he cut off mine head, I will not: if he gather together, who can turne him backe?

11. For he knoweth vain men, and setteth iniquities, and him that understandeth nothing.

12. Per vain man would be wise, though man as a doge is like a wilde ass: cont.

13. If thou: I prepare thine heart, and stretch out thine hands toward him:

14. If iniquities be in thine hand, wilt thou face away, and let no wickedness dwell in thy tabernacle.

15. Then truly shalt thou lift up thy face without spot, and shalt bee stable, and shalt not feare.

16. But thou shalt forget thy misery, and remember it as waters that are past.

17. Thine age also shall appeare more clear than the noone day: thou shalt thine and be as the morning.

18. And thou shalt be bold, because there is hope: and thou shalt dig pits, and shalt lie downe safely.

19. For when thou takest thy rest, none shall make thee afraid: yea, many shall make sure unto thee.

20. But the cries of the wicked shall fade, and their refuge shall perish, and their hope shall be layde of minde.

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d That is, this perfection of God;

and if man bee not able to comprehend the height of the heaven, the depth of hell, the length of earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?

e If God should turne the state of things, and establish a new order in nature, who could controll him?

f That is, without understanding: so that whatsoever gifts he hath afterward, come of God, & not of nature.

g If thou repent, pray unto him,

h Renounce thine owne will, workes, and doe that they offend

not God, over whom thou hast charge. I He declareth what quietness of conscience and successe in all things such shall have, which come to God by true repentance. *Leuit. 26. 5, 6.* k He sheweth that contrary things shall come unto them that doe not repent.

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CHAP. XII.

2. Job accuseth his friends of ignorance. 7. He declareth the might and power of God, 17. and how he chaungeth the course of things.

Then Job answered and sayd,

2. In deede because that yet are the people onely, willedome must die with you.

3. But I have understanding as well as you, and am not inferior unto you: yea, who knoweth not such things?

4. I am as one mocked of his neighbour, who calleth upon God, and he heareth him: the lust and the vppright is laughed to scorn.

5. I see that it is ready to fall, as a lampe despised in the opinion of the rich.

Pro. 1. 2. b He reproveth these his friends of two faults: the one, that they thought they had better knowledge then indeed they had, and the other, that in stead of true consolation, they did deride and despise their friend in his adversitie. c The rich neighbour being a mocker, and a wicked man, thinketh that no man is in Gods favour but he, because he hath all things that he desireth. d As the rich esteeme not a light or torch, that goeth out, so is hee despised that falleth from prosperitie to adversitie.

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† *Ely. to whom*  
*God hath brought*  
*on with his hand.*

He declareth  
 to them that did  
 dispute against  
 him, that their  
 wisdom is com-  
 mon to all, and  
 such as the very  
 bruite beasts doe  
 dayly teach.

Or, *fish.*  
 He exhorteth  
 them to be wise  
 in iudging, and  
 as well to know  
 the right vie why  
 God hath giuen  
 them eares, as  
 hee hath done a  
 mouth.

Though men  
 by age, and ex-  
 perience of time  
 attain to wise-  
 dome, yet it is  
 not comparable

to Gods wise-  
 dome, nor able  
 to comprehend  
 his iudgements,  
 wherein he an-  
 swereth to that,

which was alled-  
 ged, Chap. 8. 8.

h. He sheweth  
 that there is no-  
 thing done in this  
 world without  
 Gods will, & or-  
 dinance: for else

he should not be  
 almighty.

i. He taketh wise-  
 dome from them.

k. He abateh  
 the honour of  
 Princes, and bring-  
 eth them into  
 the subiection of  
 others.

l. He causeth that their words haue no credite, which is, when he will  
 punish sinne. m. In this discourse of Gods wonderfull workes, Job  
 sheweth that what soeuer is done in this world, both in the order, and  
 change of things, is by Gods will and appointment: wherein he de-  
 clareth that hee thinketh well, of God, and is able to sit forth his  
 power in words, as they that reasoned against, &c.

6 The tabernacles of waters her mo-  
 tier, and they are in saltis, that prouoke  
 God, & whom God hath smitten with his  
 hand.

7 After now the beasts, and they shall  
 teach thee, and the fowles of the heauen, and  
 they shall tell thee:

8 I speake to the earth, and it shall shew  
 thee: of the fishes of the sea, and they shall  
 declare unto thee.

9 Also is ignorant of all these, but that  
 the hand of the Lord hath made thee?

10 In whose hand is the soule of every li-  
 uing thing, and the breath of all mankind.

11 Doth not the earth differ? whether  
 and the mountaine differ: for it telleth:

12 Among thee is an ancient wisdom, and  
 in the length of dayes is understanding.

13 Also him is wisdom and strength:  
 he hath counsell and understanding.

14 Behold, he will beake holme, and it  
 cannot be built: he smiteth a man up, and he  
 cannot be loosed.

15 Beholde, he withholdeth the waters,  
 and they drye up: but when he sendeth them  
 out, they destroy the earth.

16 With him is strength and wisdom:   
 hee that is deceiued, and that deceiveth,  
 are his.

17 See causeth the counsellors to goe as  
 shoopt, and maketh the iudges fooles.

18 See looketh the collar of kings, and  
 giueth their lynes with a girdle.

19 He leaeth away the princes, as a pray,  
 and ouerthroweth the mighty.

20 Hee taketh away the speech from the  
 faithfull counsellors, and taketh away the  
 iudgement of the ancient.

21 He pouereth contempt vpon princes, &  
 maketh the strength of the mighty weak.

22 Hee discovereth the deepe places from  
 their darknesse, and bringeth forth the sha-  
 dow of death to light.

23 Hee increaseth the people, and de-  
 stroyeth them: he enlargeth the nations, and  
 bringeth them in againe.

24 Hee taketh away the hearts of them  
 that are the chiefe ouer the people of the  
 earth, and maketh them to wander in the  
 wilderness out of the way.

25 They grope in the darke without  
 light: and he maketh them to stagger like a  
 drunken man.

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 power in words, as they that reasoned against, &c.

# CHAP. XIII.

1 Job comprehendeth his knowledge with the experi-  
 ence of his friends. 16 The patient shall be saved:  
 and the hypocrite condemned. 20 He prayeth vn-  
 to God that he would not handle him rigorously.

De, mine eye hath seene all this: mine  
 eare hath heard and understood it.

2 I know also as much as you know: I  
 am not inferior vnto you.

3 But I will speake to the Almighty,

and I desire to dispute with God.

4 For in these ye say less, and all ye  
 are physicians of no value.

5 Oh that you would hold your tongue,  
 that it might bee imputed to you for wis-  
 dome!

6 How heare my disputation, and give  
 eare to the arguments of my lips.

7 Will ye speake wickedly for Gods  
 defence, and talke deceitfully for his cause?

8 Will ye accept his person, as will ye  
 contend for God?

9 Is it well that he should feare of you?  
 will you make a lie for him, as one lieth to a  
 man?

10 He will surely reprove you, if ye doe  
 secretly accept any person.

11 Shall not his excellencie make you  
 afraid, and his feare fall vpon you?

12 Your memories may bee corrupted  
 vnto albes, and your holies to visions of  
 clay.

13 Hold ye your tongues in my presence,  
 that I may speake, and let come vpon what  
 will.

14 Therefore do I take my flesh in my  
 teeth, and put my soule in mine hand:

15 For though he slay me, yet will I trust  
 in him, and I will reprove my sinnes in  
 his sight.

16 He shall be my saluation also: for the  
 hypocrite shall not come before him.

17 I care diligently my wayes, and  
 make my rath.

18 Beholde now: if I prepare mer to  
 iudgment, I know that I shall bee iusti-  
 fied.

19 Also is he that will please vnto me?  
 for I now hold my tongue, I die.

20 But do not these two things vnto me:  
 then will I not hide my selfe from thee:

21 I confide vnto thine hand from me, and  
 let not thy feare make me afraid.

22 Then call thou, and I will answer:  
 or let me speake, and answer thou me.

23 How many are mine iniquities and  
 sinnes: shewe me my rebellion, and my  
 sinne.

24 Wherefore hidest thou thy face, and  
 takest me for thine enemy?

25 Tell it thou breake a leafe drinen to and  
 fro: and wilst thou pursue the drie stubble?

26 For thou wilst bitter things against  
 mee, and makest me to possesse the iniqui-  
 ties of my youth.

27 Thou puttest my feet also in the chan-  
 nels, and lookest narrowly vnto all my g-  
 pathes, and makest the print thereof in the  
 offes of my feet.

28 Such one consumeth like a rotten as  
 thing, and as a garment that is much catcheth  
 the smell.

29 I will defend not my cause, for I  
 will condemne mee, k. Hee sheweth what these  
 things are.

1 His pangth thus moue him to reason with God,  
 that he had sinned: but he desireth to vnderstand what  
 his sinnes, that had deferred such reproof, wherein hee  
 would know a cause of God why hee did punish him.

2 Hee sheweth that hee was not ignorant of his sinnes,  
 but that hee had deferred such reproof, wherein hee  
 would know a cause of God why hee did punish him.

3 Hee sheweth that hee was not ignorant of his sinnes,  
 but that hee had deferred such reproof, wherein hee  
 would know a cause of God why hee did punish him.



**P** He sheweth what weapons God vseth against the wicked which lift vp themselves against him, to wit, terror of conscience, and outward afflictions.

**q** That is, he was so pult vp with great prosperitie and abundance of all things, that he forgate God: noting that Job in his felicitie had not the true feare of God.

**r** Though he build and repaire ruinous places to get him fame, yet God shall bring al to nought, and turne his great prosperitie into extreme misery. *f* Meaning, that his sumptuous buildings should neuer come to perfection.

**s** Hee standeth so in his owne conceit, that he will give no place to good counsel, therefore his owne pride shall bring him into destruction. *a* As one that gathereth grapes before they be ripe. *x* Which were built or maintained by pawning and bittorie. *y* And therefore all their vaine deuices shall turne to their owne destruction.

CHAP. XVI.

*i* Job moued by the importunitie of his friends, *j* Cometh in what extreme he is, *k* And telleth God so witness of his innocencie.

**B** *Et* Job answered, and saye,

**2** I haue oft times heard such things: miserable comforters are ye all.

**3** Shall there be none end of wordes of winde? or what maketh thee bold to re-  
answer?

**4** I could also speake as ye doe (but would God your soules were in my soules stead) I could keepe you companie in speaking, and could shake mine head at you.

**5** But I would strengthen you with my mouth, and the comfort of my lips should almage you for ever.

**6** Though I speake, my sorow cannot be asswaged: though I cease, what releefe haue I?

**7** But now I he maketh mee weare: O God, thou hast made all my congregation

where hee may: hee knoweth that the day of darkness is prepared at hand.

**24** Affliction and anguish shall make him afraid: they shall vnturne against him as a king ready to the battell.

**25** For hee hath stretched out his hand against God, and made himselfe strong against the Almighty.

**26** Therefore God shall rime vpon him, even vpon the necke, and against the most thicke part of his shield.

**27** Because he hath covered his face with his farnesse, and hath collops in his flanke.

**28** Though hee dwell in desolate cities, and in houses which no man inhabiteth, but are become heapes.

**29** Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the perfection thereof in the earth.

**30** Hee shall neuer depart out of darkness: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

**31** Hee belongeth not that hee erred in hantie: therefore his heritage shall be his change.

**32** His branch shall not be green, but shall be cut off before his day.

**33** God shall destroy him as the vine hee sowe: a grape, and shall cast him out, as the olive doth her flower.

**34** For the congregation of the hypocrite shall be desolate, and the shall denoure the houses of hydes.

**35** For they shall conceale mischief, and bring forth vanity, and their belly shall propheet decreit.

**8** And hast made me full of: which is a wicked threat, and my language riseth up in me, telling thee the same to thy face.

**9** His mouth hath found me, and hee hath terred mee, and gathered vpon me with his teeth: mine enemy hath fastened his eyes against me.

**10** They haue opened their mouths vpon me, and bitten me on the cheek: in reproch: they gathered themselues together against me.

**11** God hath deliuered me to the vntill, and hath made mee to turne out of the way by the hands of the wicked.

**12** I was in wealth, but hee hath brought mee to nought: hee hath taken surety of my necke, and beaten me, and set me as a mark for himselfe.

**13** His archers compass me round about: hee curseth my reines, and doeth not spare, and pouerth my gall vpon the ground.

**14** He hath broken mee with one breaking vpon another, and runneth vpon mee like a giant.

**15** I haue sown a sackcloth vpon my flanne, and haue abased mine: come into the dust.

**16** My face is withered with weeping, and the shadow of death is vpon mine eyes.

**17** Though there bee no wickednesse in mine hands, and my prayer be pure.

**18** I feared, conceit not thou my blood, and let my crying haue no place.

**19** For loe, now my wickednesse is in the hidden, and my reuolt is on hid.

**20** My friends speake eloquently against mee: but mine eye pouerth out teares vnto God.

**21** Oh that a man might please vnto God, as a man with his neighbour!

**22** For the years accounted come, and I shall goe the way whence I shall not returne, no more.

condemne mee, yet God is witness of my cause. *x* Thus by his words in stead of true consolation. *x* Thus by his words he is caried away, and brasteth out into passions, and is comforted, as though God should increase man more gently, but hath but a short time here to liue.

CHAP. XVII.

*i* Job saith that hee consumeth away, *j* And patiently abideth it. *k* He exhorteth his friends to repentance, *l* Showing that hee looked but for death.

**M** *Death* is corrupt: my dayes are cut off, and the graine is ready for me.

**2** There are none but mockers with me, and mine eye continueth in their bitterness.

**3** Lay downe now and giue me in surry for thee: who is hee, that will touch mine hand?

**4** For thou hast sett thine heart from vnderstanding: therefore shalt thou not see them vpon thee.

venge me. *c* Hereafter with God as a man beside himselfe intent that his cause might bee brought to light. *d* And for thee? *e* That the mine affliction are thy punishment, though men know not the cause.

*a* Which serueth for vaine ostentation, and for no true comfort.  
*b* For Eliphaz did reply against Job's answer.  
*c* I would you felt that which I do.  
*d* That is, mocke at your affliction, as you do at mine.  
*e* If this were in my power, yet would I comfort you, and not doe as ye doe to mee.  
*f* If they would say, Why dost thou not then comfort thy selfe? hee answereth that the iudgements of God are more heauie, then hee is able to asuage either by word or silence.  
*g* Meaning God.  
*h* That is, destroyed most of my familie.



For the eyes of his children shall faile,  
his strength shall faile to his friends.

See hath also made me a byword of  
the people, and I am as a tauber before  
them.

Whence therefore is divine for griefe,  
and all my strength is like a shadow.

The righteous shall bee astonished at  
this, and the innocent shall be moved against  
the hypocrite.

But the righteous will hold his way,  
and his whole hands are pure, shall increate  
his strength.

All you therefore turne you, and come  
now, and I shall not finde one wiſe among  
you.

My dayes are paſt, mine enterpriſes  
are broken, and the thoughts of mine heart  
have changed the night for the day,

and the light that approached, for darkneſſe.

Though I hope, yet the grave ſhall  
bee mine houſe, and I ſhall make my bed  
in the darke.

I ſhall ſay to corruption, Thou art my  
father, and to the worme, Thou art my mo-  
ther and my ſiſter.

Where is then now my hope? or who  
ſhall conſider the thing that I hoped for?

They ſhall goe downe into the bot-  
toms of the pit: ſurely it ſhall lie together in  
the duſt.

Iob ſpeaketh to them three, that came to  
him. That is, hath brought me ſorrow in ſtead of com-  
fort. Though I ſhould hope to come from adgerſitie to proſpe-  
ritie, yet I ſee nothing. O I have no more hope in fa-  
ther, ſiſter, or any worldly thing: for the duſt and wormes  
are ſet over me. All worldly hope, and proſperitie  
are but as a ſmoke, and are onely figures of Gods favour: but ſeeing, that  
I have loſt all, let mine hope in God, and in the life everlaſting.

#### CHAP. XVIII.

Bilhad rehearſeth the paines of the unſuſ-  
tainable and wicked.

Then answered Bilhad the Shuhite, and  
ſayd,

When will I ſee thee make an ende of your  
torments? I will ſee thee cauſe vs to underſtand, and then  
we will ſpeake.

Wherefore are we counted as beaſtes,  
and are vile in your ſight?

Thou art as one that tearerth his ſoule  
in his anger. Shall the earth bee forſaken  
for thy ſake? the rocke remooued out of his  
place?

Yea, the light of the wicked ſhall bee  
quenched, and the ſpark of his fire ſhall not  
ſhine.

The light ſhall bee darke in his dwel-  
ling, and his candle ſhall be put out with him.

The ſteps of his ſtrength ſhall bee re-  
ſtrained, and his owne counſell ſhall caſt him  
downe.

For he is taken in the net by his feete,  
and he walketh vpon the ſnares.

The graine ſhall take him by the heele,  
and the thieſe ſhall come vpon him.

A ſnare is laid for him in the ground,  
and a trap for him in the way.

Fearfullneſſe ſhall make him afraid  
on every ſide, and ſhall diſturb him to his feete.

His ſtrength ſhall bee ſanctified: and de-  
ſtruction ſhall be ready at his ſide.

It ſhall deuoure the inner parts of his  
ſkinne, and the firſt borne of death ſhall de-  
uoure his ſtrength.

His hope ſhall bee rooted out of his  
dwelling, and ſhall cauſe him to goe to the  
king of feare.

Fear ſhall dwell in his houſe (becauſe it  
is not his) and brimſtone ſhall be ſcattered  
vpon his habitation.

His rootes ſhall bee dried vnderneath,  
and aboue ſhall his branch be cut downe.

His remembrance ſhall periſh from  
the earth, and hee ſhall haue no name in the  
ſtreets.

They ſhall diſturb him out of the light  
vnto darkeneſſe, and chaſe him out of the  
world.

Hee ſhall neither haue ſonne nor ne-  
phew among his people, nor any poſteritie in  
his dwellings.

The poſteritie ſhall be aſtonied at his  
day, and feare ſhall come vpon the auncient.

Surely ſuch are the habitations of the  
wicked, and this is the place of him that  
knoweth not God.

#### CHAP. XIX.

Iob reprooueth his friends, and reciteſh  
his miſeries and grievous paines. He aſſureth  
himſelfe of the generall reſurrection.

As Iob answered, and ſaid,  
How long will yee vex my ſoule,  
and torment me with words?

Yee haue now ten times reproched  
mee, and are not aſhamed: yee are impudent  
toward mee.

And though I had in deed erred, mine  
error remaineth with mee.

But in deepe if you will aduance your  
ſelues againſt mee, and rebuke mee for my  
reproch,

Knowe now, that God hath over-  
throwen mee, and hath compaſſed mee with  
his net.

Behold, I crye out of violence, but I  
haue none anſwere: I crye, but there is no  
iudgement.

Yee hath hedged vp my way that I  
cannot paſſe, and hee hath ſet darkneſſe in  
my paths.

He hath ſpoiled me of mine honour, and  
taken the crowne away from mine head.

Yee hath deſtroyed mee on euery ſide,  
and I am gone: and hee hath remooued mine  
hope like a tree.

And he hath kindled his wrath againſt  
mee, and counted me as one of his enemies.

His armies came together, and made  
their way vpon mee, and campe about my  
tabernacle.

Yee hath remooued my brethren farre  
from mee, and alſo mine acquaintance were  
ſtrangers vnto mee.

My neighbours haue forſaken mee, and  
my familiars haue forgotten mee.

They that dwell in mine houſe, and  
my maides tooke mee for a ſtranger: for I  
was a ſtranger to their light.

I called my ſervant, but he would not  
anſwer,

That which  
ſhould nourish  
him ſhall be con-  
ſumed by famine.

That is, ſome  
ſtrong and violent  
death ſhall  
conſume his  
ſtrength: or as  
the Ebrew word  
ſignifieth, his  
members or  
parts.

That is, with  
moſt great feare,  
Meaning, not  
truly come by.

Though all the  
world would fa-  
uour him, yet  
God would de-  
ſtroy him and his  
name.

He ſhall fall  
from proſperitie  
to aduerſitie.

When they  
ſhall ſee what  
came vnto him.

That is, many  
times, as Nebe.  
4.12.

That is, I my  
ſelfe ſhall be pu-  
niſhed for it, or  
you haue not yet  
conſuted it.

He brasteth  
out againe into  
his paſſions, and  
declareth ſtill,  
that his affliction  
commeth of  
God, though he  
be not able to  
feeble the cauſe  
in himſelfe.

Meaning, out  
of his afflictions.

Meaning, I  
am children, and  
whatſoeuer was  
deare vnto him  
in this world.

Which is plucke  
vp, and hath no  
more hope to  
grow.

His manifold  
afflictions.

Mine houſe-  
hold ſeruants: by  
all theſe loſſes  
Iob ſheweth,  
that touching the  
fleſh he had  
great occaſion  
to be moued.

i Which were hers and mine.  
k Besides these great losses, and most cruel unkindnesses, he was touched in his owne person as followeth.  
l All my flesh was confounded, m Seeing I haue these iust causes to complaine, condempne me not as an hypocrite, especially ye which should comfort me, n Is it not enough that God doth punish me, except you by reproches increase my sorrow? o To see my bodie punished, except ye trouble my minde? p He protesteth that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer, as they iudged him. q I do not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Saviour. r Herin Job declareth plainly that he had a full hope, that both the soule and bodie should enioy the presence of God in the last resurrection. s Though his friends thought that he was but persecuted of God for his sinnes, yet hee declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for other. t God will be reuenged of this halie iudgement, whereby you condempne me.

a He declareth that two things moued him to speake: to wit, because Job seemed to touch him, and because he thought he had knowledge sufficient to confute him.  
b His purpose is to proue Job to be awicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

answer, though I prayed him with my mouth.  
17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.  
18 The wicked also despised me, and when I rose, they spake against me.  
19 All my secret friends abhorred mee, and they whom I loved, are turned against mee.  
20 My bone cleaued to my skinne, and to my flesh, and I haue escaped with the skinne of my teeth.  
21 Haue pittie vpon mee: haue = pittie vpon mee, (O ye my friends) for the hand of God hath touched me.  
22 Why doe ye persecute mee as = God? and are not satisfied with my = flesh?  
23 Oh that my wordes were now written! Oh that they were written euen in a booke!  
24 And I graued with = any pen in lead, or in stone for euer!  
25 For I am sure, that my Redeemer lieth, and he shall stand the last on the earth.  
26 And though after my skinne wormes destroy this body, yet shall I see God = in my flesh.  
27 Whom I my selfe shall see, and mine eyes shall beholde, and none other for mee, though my reines are consumed within me.  
28 But ye said, Vellie is hee persecuted? And there was = a deepe matter in me.  
29 Be ye afraid of the sword: for y sword will be = auenged of wickednesse, that yet may know that there is a iudgement.  
I do not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Saviour. r Herin Job declareth plainly that he had a full hope, that both the soule and bodie should enioy the presence of God in the last resurrection. s Though his friends thought that he was but persecuted of God for his sinnes, yet hee declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for other. t God will be reuenged of this halie iudgement, whereby you condempne me.

CHAP. XX.

1 Zophar sheweth that the wicked and the covetous shall haue a short end, 22 Though for a time they flourish.

T hen answered Zophar the Naamathite, and said,  
2 Doubtlesse my thoughts cause mee to answer, and therefore I make haste.  
3 I haue heard the = correction of my reproch: therefore the spirit of mine understanding causeth me to answer.  
4 Knowest not thou this of olde? and since God placed man vpon the earth,  
5 What the reioicing of the wicked is short, and that the ioy of hypocrites is but a moment?  
6 Though = his excellencie mount vp to the heauen, and his head reach vnto the clouds,  
7 Yet shall hee perish for euer, like his dung, as = they which haue seene him shall say, Where is he?  
8 He shall flee away as a dream, and they shall not finde him, and shall passe away as

a vision of the night.  
9 So that the eye which had seene him, shall doe so no more, and his place shall be him no more.  
10 His children shall = flatter the poore, and his hands shall = restore his substance.  
11 His bones are full of the sinne of his youth, and = it shall lie downe with him in the dust.  
12 When wickednesse = was sweete in his mouth, and he hid it under his tongue,  
13 And fauoured it, and would not forsake it, but kept it close in his mouth,  
14 Then his meate in his bowels was turned: the gall of Aspes was in the mids of him.  
15 Hee hath deuoured substance, and hee shall vomite it: for God shall drawe it out of his belly.  
16 He shall sucke the = gall of Aspes, and the vipers tongue shall slay him.  
17 Hee shall not be the = riuers, nor the floods and streames of honie and butter.  
18 Hee shall restore the labour, and shall deuoure no more: euen according to the substance shall be his exchange, = and he shall enioy it no more.  
19 For he hath vndone many: he hath forsaken the poore, = and hath spoiled houses which hee builded not.  
20 Surely hee shall feelee no quietnesse in his body, neither shall hee referue of that which hee desired.  
21 There shall none of his = meate be left: therefore none shall hope for his goods.  
22 When hee shall be filled with his abundance, hee shall be in paine, and the hand of all the wicked shall assaile him.  
23 Hee shall be aboue to fill his belly, but God shall send vpon him his fierce wrath, = and shall cause to raine vpon him, euen vpon his meate.  
24 Hee shall flee from the yon weapons, and the bow of Steele shall strike him through.  
25 The arrow is drawn out, and cometh forth of the = body, and syneth of his gall, so feare cometh vpon him.  
26 = All darknesse shall be hid in his secret places: the fire that is not = blown, shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.  
27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.  
28 The = increase of his house shall goe away: it shall floure away in the day of his wrath.  
29 This is the portion of the wicked man from = God, and the heritage that hee shall haue of God for his = words.

for after, God will take it from them, = and cast downe their tower, so that it is but an exchange. k Hee shall leave his posteritie. l The wicked shall neuer be iudged: man shall seeke to destroy another. m Some read, vnto Job, whole flesh was smitten with a scab: = of the quier, o All feare and sorrow shall light vpon hee thinketh to escape. p That is, fire from heauen. q Gods wrath. r Meane, the children of the wicked shall way like riuers, and be dispersed in diuers places. s The plague the wicked. t Against God, thinkinge to escape Gods hand.



## Iob exhorted to repentance.

h That so much the more by that excellent worke thou mayest feare God, and reuerence him. i He reproveth Iob as though he denied Gods providence, and that he could not see the things that were done in this world. k How God hath punished them from the beginning? l He proueth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. m He answereth to that which Iob had said, Chap. 21. 7. that the wicked have prosperitie in this world: defining that hee might not be partaker of the like. n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, and by this meanes continueth his honour and glorie: secondly, because God sheweth that hee hath care ouer his, in that hee punisheth their enemies. o That is, the state and preservation of the godly is hid vnder Gods wings. p Meaning of the wicked. q He exhortheth Iob to repentance, and to returne to God. r God will restore vnto thee all thy substance. s Which shall be in abundance like dust. t That is, the fauour of God. u God will deliuer his, when the wicked are destroyed round about them, as in the flood, and in Sodome. x God will deliuer a whole countrey from perill, euen for the iust mans sake.

behold the height of the \* starres bowe hie they are.  
13 But thou sayest, What should God knowe? can hee iudge through the darke cloud?  
14 The clouds hide him that hee cannot see, and he walketh in the circle of heauen.  
15 Hast thou marked the way of the world, \* wherewith men haue walked?  
16 Which were cut downe before the time, whose foundation was as a river that overflowed:  
17 Which said vnto God, Depart from vs, and asked what the Almighty could doe for them.  
18 Per he = filled their houses with good things: but let the counsell of the wicked bee farre from me.  
19 The righteous shall see them, and shal reioyce, \* and the innocent shall laugh them to scorne.  
20 Surely \* our substance is hid: but the fire hath deuoured the remnant of \* them.  
21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.  
22 Receive, I pray thee, the Lawe of his mouth, and lay vp his words in thine heart.  
23 If thou returne to the Almighty, thou shalt be \* built vp, and thou shalt put iniquity farre from thy Tabernacle.  
24 Thou shalt lay vp gold for \* dust, and the gold of Ophir, as the flintes of the riuer.  
25 Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.  
26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.  
27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy voyces.  
28 Thou shalt also decreet a thing, and hee shall establish it vnto thee, and the \* light shall shine vpon thy wayes.  
29 \* When others are cast downe, \* then shalt thou say, I am lifted vp: and God shall saue the humble person.  
30 The innocent shall deliuer the \* Ilands, and it shall bee preferred by the purenesse of thine hands.

### CHAP. XXIII.

1 Iob affirmeth that he hath knoweth & feareth the power & sentence of the Iudge, 10 And that he is not punished onely for his sinnes.  
B At Iob answered and sayd,  
2 Though my talke bee this day in \* bitterness, and my plague greater then my

## Iob.

## His confidence. The

growing.  
3 \* Would God yet I knew how to finde him, I would enee vnto his place.  
4 I would please the cause before him, and fill my mouth with arguments.  
5 I would knowe the wordes, that hee would answer mee, and would vnderstand what he would say vnto me.  
6 \* Would he \* plead against mee with his great power? No, but he would \* put strength in me.  
7 \* There the righteous might reason with him, so I should bee deliuered for sure from my Iudge.  
8 \* Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him:  
9 If to the North where hee worketh, yet I cannot see him: hee wil hide himselfe in the South, and I cannot behold him.  
10 But hee knoweth my \* way, and trieth me, and I shall come forth like the gold.  
11 My foot hath followed his steps: his way haue I kept, and haue not declined.  
12 Neither haue I departed from the commandment of his lips, & I haue \* esteemed the wordes of his mouth more then mine appointed food.  
13 Yet hee is in one minde, and who can \* turne him? yea, hee doeth what his minde desireth.  
14 For hee will performe that which is decreed of mee, and many \* such things are with him.  
15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.  
16 For God \* hath softened mine heart, and the Almighty hath troubled me.  
17 For I am not cut off in \* darkness, but he hath hid the darknesse from my face.

more precious vnto me, then the meate wherewith I haue need. h Iob confesseth that at this present hee feeleth not God, and yet was assured, that he had appointed him to a good end: many points man is not able to attaine to Gods iudgement. i I should not be without feare. l Hee sheweth the end of the cause, is, that he being in trouble, seeth none ende, neither getteth the cause.

### CHAP. XXIII.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 13 How all things are gurned by Gods providence, 17 And the destruction of the wicked.  
H OW should not the times bee: hid from the Almighty, seeing that they which know him, see not his \* dayes?  
2 Some remoue the land marks, that rob the flockes, and seeke thereof.  
3 They lead away the Asse of the fatherlesse, and take the widowes ore to pledge.  
4 They make the poore to turne out of the way, so that the poore of the earth hide themselves \* together.  
5 Behold, others as wilde Ases in the rear of the wilderness, goe forth to their business, and \* rile rarely for a paire: the wilderness

godly. b When he punisheth the wicked, and reuengeth c And for crueltie and oppression dare not shew their hands, spare no diligence,



6 Giveth him and his children food.

7 They reape his promise in the field, but they gather the later vintage of the wilderness.

8 They cause the naked to lodge without garment, and without covering in the cold.

9 They are met with the sheeters of the mountaines, and they embrace the rocks for want of a covering.

10 They plucke the fatherless from the breast, and take the pledge of the poore.

11 They cause him to goe naked without clothing, and take the gleaming from the hungry.

12 They that make oyle betweene their wailes, and treade their wine presses, suffer thirst.

13 When a cry out of the citty, & the soulders of the flaine cry out; yet God doeth not charge them with fault.

14 They know not the wayes thereof, nor continue in the paths thereof.

15 The murderer riseth early, & killeth the poore, and the needie; and in the night he is a thief.

16 The eye also of the adulterer waiteth for the twilight, & saith, None eye shall see me, and disguiseth his face.

17 They dig through houses in the darke, which they marked for themselves in the day: they know not the light.

18 But the morning is even to them as the shadow of death: if one knowe them, they are in the terrours of the shadow of death.

19 He is swift upon the waters: there portion shall be curles in the earth: he will not behold the way of the vineyard.

20 As the dry ground and heats consume the snow waters, so shall the graue the sinners.

21 The pitiful man shall forget him: the woman shall scile his sweetnesse: he shall be no more remembered, and the wicked shall be broken like a tree.

22 He doeth evil intreat the barren, that doeth not beare, neither doeth hee good to the widow.

23 Hee hateth also the mightie by his power, and when he riseth up, none is sure of life.

24 Though men give him assurance to be in safety, yet his eyes are upon their wayes.

25 They are exalted for a little, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the top of an earre of coyme.

26 Hee sleeth to the waters for coyme. ( They thinke that all the world is bent against them, as hee goe by the way. )

27 As the dry ground is never full of waters, so will they never cease sinning, till they come to the end. 28 Though God suffer the wicked for a time, yet their ende is destruction, and in this point Iob cometh to him.

29 Hee sleeth with confidence, x Hee sleeth with the wicked, because hee did not pierce others. y Hee decla- reth that the wicked have destroyed the weakest, they will be the stronger, and therefore are easily prevented by Gods

25. But if it be not so, where is hee? or z That is, that who will proue me a liar, & make my words of no value?

perfect reason of Gods iudgements, let mee be reprooved.

CHAP. XXV.

Bilhad proueth that man is cleane nor without sinne before God.

Then answered Bilhad the Shubite, and sayd,

1 Power and feare is with him, that maketh peace in the his places.

2 Is there any number in his armies: and upon whom shall not his light arise?

3 And how may a man be iustified with God: or how can hee be cleane, that is borne of woman?

4 Beholde, hee will giue no light to the moone, and the starres are uncleane in his sight.

5 How much more man, a woman, euen the sonne of man, which is but a woman?

6 That is, be iust in respect of God? d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

At Iob answered, and sayd,

1 What helpest thou? him that hath no power? sauest thou the arme that hath no strength?

2 Whom counellest thou? him that hath no wisdom? thou? shewest right well as the thing is.

3 To whome doest thou declare these words? or what spirit cometh out of thee?

4 The dead things are formed under the waters, and nere vnto them.

5 The graue is naked before him, and there is no couering for destruction.

6 He stretcheth out the Northouer the empty place, and hangeth the earth upon nothing.

7 He bindeth the waters in his cloudes, and the cloud is not broken under them.

8 He holdeth backe the face of his throner: and spreadeth his cloud vpon it.

9 He hath set bounds about the waters, vntill the day and night come to an end.

10 The pillars of heauen tremble and quake at his reproofe.

11 The sea is calmed by his power, and by his understanding hee smiteth the pride thereof.

12 His Spirit hath garnished the hea- mens, and his hand hath formed the crooked serpent.

13 Loe, these are part of his wayes: but how little a portion beare we of him? and

g Hee causeth the whole heauen to turne about the North pole.

h That is, hee hideth the heauens, which are called his throne. i So long as this world endureth. k Not that heauen hath pillars to vp- hold it, but hee speaketh by a similitude, as the high he would say, The heauen it selfe is not able to abide his reproch. l Which is a figure of starres fashioned like a serpent, because of the crookednesse. m If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

a His purpose is to procure that albeit God try & afflicte the iust,

yet soone after hee sendeth prosperitie, and be- cause hee did not

so to Iob, hee con- cludeth that hee is wicked.

b Who can hide him from his pre- sence?

c That is, be iust in respect of God? d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

e That is, be iust in respect of God? d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

f Meaning, the graue wherinto things putrifie.

g Hee causeth the whole heauen to turne about the North pole.

h That is, hee hideth the heauens, which are called his throne.

i So long as this world endureth.

k Not that heauen hath pillars to vp- hold it, but hee speaketh by a similitude, as the high he would say,

The heauen it selfe is not able to abide his reproch.

l Which is a figure of starres fashioned like a serpent, because of the crookednesse.

m If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

n If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

o If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

p If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

q If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

r If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

s If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

t If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

u If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

v If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

w If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

x If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

y If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

z If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

aa If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

ab If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

ac If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

ad If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

ae If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

af If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

ag If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

ah If these fewe things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

who can understand his fearefull power ?

## CHAP. XXVII.

3 The constancie and perfectness of Job. 13  
The reward of the wicked and of the tyrants.

**M**oreover Job proceeded and continued his parable, saying,

2 The living God hath taken away my judgement: for the almighty hath put my soule in bitterness.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrils,

4 My lips surely shall speak no wickedness, and my tongue shall utter no deceit.

5 God forbid, that I should justify you: unles I die, I will never take away mine innocence from my selfe.

6 I will keepe my righteousness, and will not forsake it: mine heart shall not reprooche me of my dayes.

7 Mine enemy shall bee as the wicked, and hee that riseth against mee, as the unrighteous.

8 For what I hope hath the hypocrite when hee hath heaped up riches, if God take away his soule ?

9 Will God heare his cry, when trouble cometh upon him ?

10 Will hee let his desire on the Almighty: will hee call upon God at all times ?

11 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all ye your selves have seene it: why then doe you thus vanity in vanitie ?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receive of the Almighty.

14 If his children bee in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes shall not weep.

16 Though he should heape up silver as the dust, and prepare raiment as the clay,

17 Hee may prepare it, but the lust shall put it on, and the innocent shall devide the silver.

18 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleeper, he shall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shall take him as waters, and a tempest shall carry him away by night.

21 The East winde shall take him away, and he shall depart: and it shall hurle him out of his place.

22 And God shall cast upon him and not spare, though hee would faine flee out of his hand.

23 Every man shall clap their hands at him, and hisse at him out of their place.

a He hath so sore afflicted me, that men cannot judge of mine uprightnesse: for they judge onely by outward signes.  
b Howsoever men judge of me, yet will I not speake contrary to that which I have sayd, and so doe wickedly in betraying the truth.

c Which condemne me as a wicked man, because the hand of God is vpon me.  
d I will not confesse that God doeth thus punish me for my finnes.

e Of my life past.  
f What advantage hath the dissembler to gaine neuer so much, seeing hee shall lose his owne soule ?

g That is, what God referueth to himselfe, and whereof hee giueth not the knowledge at all.  
h That is, these secret iudgements of God, and yet doe not vnderstand them.

i Why maintaine you then this error ?  
k Thus will God order the wicked, and punish him euen vnto his posteritie.

l None shall lament him,  
m Which breedeth in another mans possion or garment, but is soone shaken out.

n Hee meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

## CHAP. XXVIII.

Job sheweth that the wisdom of God is searchably.

1 The silver surely hath his veine, and the gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darkness, and he trieth the perfection of all things: he ordereth a bond of darkness, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters forgotten of the foot, being higher then man, are gone away.

5 Out of the same earth cometh brasse, and vnder it, as it were fire is turned up.

6 The stones thereof are a place of sapphires, and the dust of it is gold.

7 There is a pitch which no soule hath known, neither hath the birds eue seene it.

8 The Lyons whelpes haue not walch it, nor the Lyon paked therof.

9 He putteth his hand vpon his rocks, & ouerthroweth the mountaines by the roots.

10 He breaketh rimers in the rocks, and his eye seeth every precious thing.

11 He bindeth the floods that they do not overflow, and hee styng that is hid, bringing he to light.

12 But where is wisdom found? and where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the living.

14 The depth saith, It is not in me; the sea also saith, It is not with me.

15 Gold shall not be giuen for it, neither shall silver be weighed for the price thereof.

16 It shall not be valued with the wodge of gold of Ophir, nor with the precious onyx, nor the sapphire.

17 The gold nor the chissell shalbe equal vnto it, nor the exchange shall be for place of fine gold.

18 No mention shall bee made of corall, nor of the iacinth: for wisdom is more precious then pearles.

19 The topaz of Ethiopia shall not be equal vnto it, neither shall it bee valued with the wodge of pure gold.

20 Whence then cometh wisdom, and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the living, and is hid from the foules of the heauen?

22 Destruction and death say, We haue heard the same thereof with our eares:

23 But God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For he beholdereth the ends of y world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

by man may attaine to the heavenly wisdom: which hee can see by the foules that flie hie. n He maketh God onely wise in this wisdom, and the giuer thereof.

28 And unto man he said, Beholde, \* the  
fear of the Lord is wisdom, and to de-  
part from evil is understanding.

as hee sheweth by fearing God, and departing

## C H A P. XXIX.

1 Iob complaineth of the prosperitie of the time  
past. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 He proceeded and continued his pa-  
rabole, saying,

3 Oh that I were as \* in times past,  
when God preferred me!

4 When his \* light shined upon mine  
head: and when by his light I walked through  
the \* darkness,

5 As I was in the dayes of my youth,  
when \* Gods providence was upon my taber-  
nacle:

6 When the \* light shined upon me, and  
my children round about me:

7 When I washed my paths \* with but-  
ter, and when the rocks poured me out riv-  
ers of oyle:

8 When I went out to the gate, even to  
the \* judgement seat, and when I caused them  
to prepare my \* seat in the streets.

9 The young men saw mee, \* and hid them-  
selves, and the aged arose, and stood up.

10 The princes \* raised talke, and said their  
hand on their \* mouth.

11 The voice of princes was hid, \* and their  
tongue cleaned to the roofe of their mouth.

12 And when the \* eare heard me, it blest  
mee: and when the eye saw mee, it gave  
witness to \* me.

13 For I delivered the \* pooze that cried,  
and the fatherlesse, and him that had none to  
helpe him.

14 The blessing of him that was ready  
to perish, came upon mee, and I caused the  
widowes heart to reioyce.

15 I put \* on iustice, and it covered mee:  
my judgement was as a robe, and a crowne.

16 I was the eyes to the blind, and I was  
the feet to the lame.

17 I was a father unto the poore, and  
when I knew that \* the cause, I sought it out  
diligently.

18 I brake also the chawes of the unright-  
eous man, and plucked the pray out of his  
teeth.

19 Then I said, I shall die in my \* nest,  
and I shall multiply my dayes as the sand.

20 For my route is \* spread out by the wa-  
ter, and the dew shall lie upon my branch.

21 My glorie shall renue toward me, and  
my bow shall be \* restored in mine hand.

22 Unto me men \* gaue eare, and waited,  
and held their tongue at my counsel.

23 After my words they replied not, and  
my talke \* droopped upon them.

24 And they waited for mee, as for the  
raime, and they opened their mouth \* as for  
the latter raime.

25 If I \* laughed on them, they beleeued  
it not: neither did they cause the light of my  
countenance \* to fall.

26 If I \* laughed on them, they beleeued  
it not: neither did they cause the light of my  
countenance \* to fall.

27 If I \* laughed on them, they beleeued  
it not: neither did they cause the light of my  
countenance \* to fall.

28 If I \* laughed on them, they beleeued  
it not: neither did they cause the light of my  
countenance \* to fall.

25 I appointed out \* their way, and hid  
it as chiefe, and dwelt as a king in the ar-  
mies, and like him that compasseth the moun-  
tains.

## C H A P. XXX.

1 Iob complaineth that hee is contemned of the  
world. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 Now they that are younger then I,  
B \* mocke mee: yea, they whole fathers I  
haue refused to set with the \* dogges of my  
flockes.

3 For whereto should the strength of  
their hands haue serued mee, seeing age \* pe-  
rished in them?

4 For pouertie and famine they were soli-  
tarie, fleeing into the wilderness, which is  
darke, desolate and waste.

5 They cut vp \* nettles by the bushes,  
and the tumpie rootes was their meate.

6 They were \* chased forth from among  
men: they shouted at them, as at a chiefe.

7 Therefore they dwelt in the cleftes of  
rivers, in the holes of the earth and rocks.

8 They roared among the bushes, \* and  
under the thistles they gathered themselves.

9 They were the children of fooles, and the  
children of villaines, which were moie vile  
then the earth.

10 And now am I their \* song, and I am  
their talke,

11 They abhorre me, and flee farre from  
me, and spare not to spit in my face.

12 Because that God hath loosed my \* cord,  
and humbled mee, \* they haue looked the by-  
de before me.

13 The youth rise by at my right hand:  
they haue pushed my feet, and haue troden on  
me as on the \* pathes of their destruction.

14 They haue destroyed my pathes: they  
tooke pleasure at my calamitie, they had none  
helpe.

15 They came as a great breach of wa-  
ters, and \* under this calamitie they come on  
heapes.

16 Feare is turned vnto me: and they pur-  
sue my soule as the wind, and mine health  
passeth away as a cloud.

17 Therefore my soule is now \* powred  
out vpon mee, and the dayes of affliction  
haue taken hold on me.

18 \* It pierceth my bones in the night,  
and my sinewes take no rest.

19 For the great vehemencie is my gar-  
ment changed, which compasseth me about  
as the collar of my coat.

20 He hath cast me into the myre, and I  
am become like ashes and dust.

21 When I cry vnto thee, thou dost not  
heare mee, neither regardest mee, when I  
stand vp.

22 Thou turnest thy selfe \* cruelly against  
mee, and art enemy vnto mee with the  
strength of thine hand.

23 Thou takest mee by and causest me to  
ride vpon the \* winde, and makest my

half dead. m Meaning sorrow. n That is, God hath brought me  
into contempt. o He speaketh not thus to accuse God, but to de-  
clare the vehemencie of his affliction, whereby hee was caried beside  
himselfe. p He comparath his afflictions to a tempest or whirlwind,

1 I had them at  
commandement.

a That is, mine  
state is changed,  
and whereas I  
before the ancient  
men were glad  
to doe me reue-  
rence, the yong  
men now con-  
temne me.

b Meaning, to be  
my shepherds,  
or to keepe my  
dogges.

c That is, their  
fathers died for  
famine before they  
came to age.

d Or, mallowes.

e Iob sheweth  
that hee that  
mocked him in  
his afflictions,  
were like to their  
fathers, wicked &  
lewd fellows,  
such as hee here  
describeth.

f God hath  
taken from me the  
force, credit, and  
authoritie, where-  
with I kept them  
in subjection.

g Hee saith that the  
yong men when  
they saw him, hid  
themselves, as  
Chap. 29. 8 and  
now in his misfo-  
rune they were im-  
pudent and li-  
cencious.

h That is, they  
sought by all  
n means how they  
might destroy  
me.

i They need none  
to helpe them.

k By my calamitie  
they tooke an  
occasion against  
me.

l My life faileth  
me, and I am as

Strength

|| Or, wisdom,  
or law.

q None can deliuer me thence, though they lament at my death  
r In stead of comforting, they comfort at me,  
f Not delighting in any worldly thing, no nor so much as in the vse of the sunne,  
s Lamenting them that were in affliction, and mouing others to pitie them.  
u I am like the wilde beastes that desire most solitarie places.  
x With the heate of affliction.

|| Striving to faile.

23 Surely I know that thou wilt bring me to death, and to the hole appointed for all the liuing.

24 Doubtlesse none can stretch his hand vnto the graue, though they cry in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinelle for the poore?

26 Yet when I looked for good, euill came vnto me: and when I waited for light, there came darknesse.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I went mourning without sunne: I stood by in the congregacion and cried.

29 I am a brother to the dragons, and a companion to the ostriches.

30 My kinne is blacke vpon me, and my bones are burnt with heate.

31 Therefore mine harpe is turned to mourning, and mine organes vnto the voyce of them that weepe.

#### CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

2 I made a covenant with mine eyes: why then should I thinke on a maidee?

3 For what portion should I haue of God from above? and what inheritance of the Almighty from on high?

4 Is not destruction to the wicked, and strange punishment to the workers of iniquities?

5 Doth not he behold my wayes, and tel all my steps?

6 If I haue walked in vanitie, or if my foote haue made haste to decrete,

7 Let God weigh me in the iust balance, and he shall know mine vprightnesse.

8 If my step haue turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaued to mine hands,

9 Let mee sowe, and let another eate: yea, let my plants be rooted out.

10 If mine heart hath bene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,

11 Let my wife grind vnto another man, & let other men bow downe vpon her:

12 For this is a wickednesse, and iniquity to be condemned:

13 Yea, this is a fire that shall deuoure to destruction, and which shall roote out all mine increase.

14 If I did contemne the iudgement of my seruant, and of my maide, when they did contend with me,

15 What then shall I doe when God standeth by? and when hee shall visite me, what shall I answer?

16 He that hath made me in the wombe, hath hee not made him? hath hee not hee a-

lone fashioned vs in the wombe?

17 If I restrained the poore of their fire, or haue wanted the eyes of the deuo-

18 If I haue eaten my morsels alone, and the fatherlesse haue not eaten thereof,

19 For from my youth hee hath growen by with me - as with a father, and from the mothers wombe I haue bene a guide vnto her)

20 If I haue seene any perijh for want of clothing, or any poore without covering,

21 If his loynes haue not blessed mee, because hee was warmed with the fleece of my sheepe,

22 If I haue lift vpon mine hand against the fatherlesse, when I sawe that I might helpe him in the gate,

23 Let mine arme fall from my shoulder, and mine arme be broken from the bone,

24 For Gods punishment was a fearful vnto me, and I could not be deliuered from his highnesse.

25 If I made golde mine hope, or haue said to the wedge of gold, Thou art my confidence,

26 If I reioiced because my substance was great, or because mine hand had gotten much,

27 If I did behold the sunne, when it shined, or the moone walking in her highnesse,

28 If mine heart did flatter me in secret, or my mouth did kisle mine hand,

29 (This also had bene an iniquity to be condemned: for I had denied the God above)

30 If I reioiced at his destruction that hated me, or was moued to ioy when euill came vnto him,

31 Neither haue I suffered my mouth to sinne by wishing a curse vnto hisoule.

32 Did not the men of my Tabernacle say, Caluo shall giue vs of his flesh: wee can not be satisfied.

33 The stranger did not lodge in the streete, but I opened my doores vnto him that went by the way.

34 If I haue hid my sinne, as Adam, concealing mine iniquity in my bosome,

35 Though I could haue made asratra great multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the doore.

36 What I had some to heare mee? I do hold my tongue that the Almighty will visite me: though mine aduersarie should write a booke against me,

37 I could not I take it vpon my shoulder, and binde it as a crowne vnto me?

38 I will tell him the number of my goings, and goe vnto him as to a prince.

39 If my land crye against mee, or the furrowes thereof complaine together,

40 If I haue eaten the fruites thereof, or my cause, B should not this booke of his accusations and commendation to mee?

41 I will make him as a life without feare, d As though I had withholden my labour in it.

a I kept mine eyes from all wanton lookes,  
b Would not God then haue punished me?  
c Iob declareth that the feare of God was a bridle to stay him from all wickednesse,  
d Hesheweth wherein his vprightnesse standeth, that is, in as much as he was blamelesse before men, and sinned not against the second Table.  
e That is, hath accomplished the lust of mine eye,  
f According to the curse of the Law, Deut. 28.  
g Let her bee made a slaue,  
h He sheweth that albeit man neglect the punishment of adultery, yet the wrath of God will neuer cease till such bee destroyed.  
i When they thought themselves euill intreated by me.  
k If I had oppressed others, how should I haue escaped Gods iudgements?  
l He was moued to heape pitie vnto seruants, because they were Gods creatures as he was.

without



mouth of God. as if I had gathered the  
 seed of the matters thereof.  
 Let thistles grow in stead of wheat,  
 and thistle in stead of barley.  
 THE WORDS OF JOB  
 ARE ENDED.

CHAP. XXXII.

1. *Elihu rebuketh them of folly. 2. Age maketh  
 not a man wise, but the Spirit of God.*  
 2. These three men ceased to answer Job,  
 because he had answered himself with.

3. Then the wrath of Elihu the sonne of  
 Barachel the Buzite of a family of Ram,  
 was kindled: his wrath, I say, was kindled  
 against Job, because hee justified himselfe  
 more then God.

4. Also his anger was kindled against his  
 three friends, because they could not find an  
 answer, and yete condemned Job.

5. Now Elihu had waited till Job had  
 spoken: for they were more ancient in yeres  
 then he.

6. So when Elihu sawe that there was  
 none answer in the mouth of the three men,  
 his wrath was kindled.

7. Therefore Elihu the sonne of Bara-  
 chiel the Buzite, answered and sayd, I am  
 young in yeres, and ye are ancient: therefore  
 I doubted, and was afrayde to shewe you  
 mine opinion.

8. For I sayd, The dayes shall speake,  
 and the multitude of yeres shall teach wis-  
 dom.

9. Surely there is a spirit in man, but  
 the inspiration of the almighty giueth un-  
 derstanding.

10. Great men are not alway wise, neither  
 doe the aged alwaye understande.

11. Therefore I say, heare me, and I will  
 shewe also mine opinion.

12. Elihu, I did wait vpon your words,  
 and hearkened vnto your knowledg, whyles  
 you sought out a reason.

13. Yea, when I had considered you, loe,  
 there was none of you that repproued Job,  
 nor answered his words:

14. Left ye should say, We haue found  
 wisdom: for God hath cast him downe,  
 and so man.

15. Yet hath hee not directed his words  
 to me, neither will I answer him by your  
 words.

16. Then they fearing, answered no more,  
 lest of their talke.

17. When I had waited (for they shalke  
 not, but shalke still, and answered no more)

18. Then answered I in my turne, and I  
 shewed mine opinion.

19. For I am full of matter, and the spi-  
 rit within me compelleth me.

20. Behold, my belly is as the wine, which  
 hath no vent, and like the new bottles that  
 burst.

21. Therefore will I speake, that I may  
 take breath: I will open my lips, and I will  
 answer.

22. I will not now accept the person of  
 man, neither will I giue titles to man.

23. For I may not giue titles, lest my  
 mouth should take me away suddenly.

CHAP. XXXIII.

1. *Elihu accuseth Job of ignorance. 2. He shew-  
 eth that God hath diuers means to instruct man  
 and to draw him from sinne. 3. He offereth  
 man, and suddenly delivereth him. 4. Man being  
 deliuered giueth thanks to God.*

Wherefore, Job, I pray thee, heare my  
 talke, and hearken vnto all my words.

2. Behold now I haue opened my mouth;  
 my tongue hath spoken in my mouth.

3. My words are in the straightnesse of  
 mine heart, and my lips shall speake pure  
 knowledg.

4. The Spirit of God hath made mee,  
 and the bearty of the Almighty hath giuen  
 me life.

5. If thou canst giue me answer, prepare  
 thy selfe, and stand before me.

6. Behold, I am according to thy wish  
 in Gods stead: I am also fownd of the  
 clay.

7. Beholde, my terrour shall not feare  
 thee, neither shall mine hand be heauie vpon  
 thee.

8. Doubtlesse thou hast spoken in mine  
 eares, and I haue heard the voyce of thy  
 words:

9. I am cleane, without sinne: I am  
 innocent, and there is none iniquity in me.

10. Loe, he hath found occasions against  
 me, and counted me for his enemy.

11. I see hath put my feete in the stocks,  
 and looketh narrowly vnto all my pathes.

12. Beholde, in this hast thou not done  
 right: I will answer thee, that God is  
 greater then man.

13. Altho thou dost stricke against him,  
 for hee doeth not: giue account of all his  
 matters.

14. For God speaketh vnto of twise, and  
 once leeth it not.

15. In dreames and visions of the night,  
 when sleepe falleth vpon men, vthey sleepe  
 vpon their beds,

16. Then hee openeth the eares of men,  
 euen by their corrections, which hee had  
 sealed.

17. That hee might cause man to turne  
 away from his enterprise, and that he might  
 hide the pride of man,

18. And keepe backe his soule from the  
 pit, and that his life should not passe by the  
 sword.

19. Hee is also stricken with sorrow vpon  
 his bed, and the griefe of his bones is sore.

20. So that his life causeth him to ab-  
 horre bread, and his soule dainty meate.

21. His flesh faileth that it cannot bee  
 seene, and his bones which were not seene,  
 clatter.

22. So his soule draweth to the graue, and  
 his life to the buriers.

23. If there be a messenger with him or  
 stoude,

a I confesse the  
 power of God,  
 and am one of  
 his, therefore  
 thou oughtest to  
 heare me.  
 b Because Job  
 had wished to  
 dispute his cause  
 with God, Chap.  
 16. 21. so that he  
 might doe it  
 without feare.  
 c Elihu saith he  
 will reason in  
 Gods stead.  
 d whom he nee-  
 ded not to feare,  
 because he is a  
 man made of the  
 same matter that  
 he is.  
 e I will not han-  
 dle thee too rough-  
 ly as these others  
 haue done.  
 f He repeateth  
 Jobs words,  
 whereby he pro-  
 tested his inno-  
 cencie in diuers  
 places, but speci-  
 ally in the 13. 16.  
 and 30. chapters.  
 g The cause of  
 his iudgements  
 is not alwayes de-  
 clared to man.  
 h Though God  
 by sundry exam-  
 ples of his iudge-  
 ments speake va-  
 to man, yet the  
 reason thereof is  
 not known:  
 yes, and though  
 God should  
 speake, yet hee  
 is not under-  
 stood.  
 i God, his mes-  
 senger, is the  
 cause of his  
 iudgements, or  
 els by afflictions,  
 or by his messen-  
 gers. h That is,  
 determined to send  
 vpon them. i He  
 sheweth for what  
 cause God sendeth  
 afflictions, to hea-  
 ven downe mans  
 pride, and to turne  
 from euill. k That  
 is, his painefull  
 and miserable life.  
 l To them that  
 shall bury him, in  
 a man sent of God  
 to declare his will.

a A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: where- in mans righte- ousnes standeth, which is through the iustice of Ie- sus Christ and faith therein. o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

p That is, the mi- nister shall by the preaching of the word pronounce vnto him the for- giuenesse of his finnes.

q He shall seele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faith- full: and that God will restore him to health of body, which is a to- ken of his blessing. r God will forgive his finnes, and accept him as iust. s That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me. u God will forgive the penitent sinner. x Meaning, oft times, euen as oft as a sinner doth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shew thee wherein mans iustification consisteth.

## C H A P. XXXIIII.

5 *Elihu chargeth Job, that hee called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.*

**M**outher Elihu answered, and sayd, *2* And hearken vnto mee, yee that haue know- ledge.

3 For the eare trieth the wordes, as the mouth talketh meate.

4 Let vs seeke iudgement among vs, & let vs know among our selues what is good.

5 For Job hath sayd, I am righteous, and God hath taken away my iudgement.

6 Should I lie in my right? my wound of the arrowe is greivous without my sinne.

7 What man is like Job, that dynterh [scornfulnesse] like water?

8 Which goeth in the company of them that worke iniquite, and walketh with wicked men?

9 For he hath sayd, It profiteth a man nothing, that he should walke with God,

an interpreter, one of a thousand to declare vnto man righteousness.

24 Then will he haue mercy vpon him, and will say, Deliver him, that he goe not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee as fresh as a childes, and shall returne as in the dayes of his youth.

26 We shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with top: for he will render vnto man his righteousness.

27 Wee looke vpon men, and if one say, I haue sinned, and perverted righteousness, and it did not profit me,

28 Wee will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke twice vpon thee with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Job, and heare mee: keepe silence, and I will speake.

32 If there be matter, answer me, and speake: for I desire to iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisdom.

10 Therefore hearken vnto mee, of wisdom, God saith that wickednes should bee in God, and iniquite in his might.

11 For he will render vnto man according to his worke, and cause euery one to liue according to his way.

12 And certainly God will not doe wil- kedly, neither will the Almighty peruert iudgement.

13 Whom hath hee appointed ouer the earth besides himselfe, or who hath plac'd the whole worlde?

14 If he let his heart vpon man, and gather vnto himselfe his spirit, and be heare,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my words.

17 Shall hee that hateth iudgement, re- turne: and wilt thou iudge him wicked that is most iust?

18 Shall thou say vnto a king, Thou art wicked: or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the person of princes, and regardeth not the rich, more then the poore: for they be all the worke of his hands.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe swiftly and take away the mighty without hand.

21 For his eyes are vpon the wayes of man, and hee seeth all his goings.

22 There is no backsliding nor shadow of death, that the workers of iniquite might be hid therein.

23 For hee will not lay on man so much that he should enter into iudgement with God.

24 Wee shall breake the mighty without seeking, and shall set vp other in their stead.

25 Therefore shall hee declare their wickednes: he shall turne the night, and they shall be destroyed.

26 Wee striketh them as wicked men in the places of the scers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to come vnto him, and hee hath heard the crye of the afflicted.

29 And when hee giueth quietnesse, who can make trouble: and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Because they hypocrite doth reigne, and because the people are snared.

31 Surely it appertained vnto God to pardon say, I haue pardoned, I will not destroy.

32 But if I see not, teach thou mee: if I haue done wickedly, I will doe no more.

33 All hee will performe the thing though thou sayest: for thou hast reprooued it, because

a Which are esteemed wife of the world.

b Let vs examine the matter rightly.

c That is, hath afflicted me with our measure.

d Should I say, I am wicked, being an innocent?

e I am forget- ful, then my sinne deserveth.

f Which is compelled to receive the re- proach & scornes

of many for his foolish words. g Meaning, that Job was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements. h He wretheth loose words, who sayd that Gods children are oftentimes punished in this world, and the wicked go free.

i That is, liue godly, as Gene 5. 22.

geth to God to moderate his corrections, and not as Elihu speaketh in the person of God, as it were mocking, he would be wiser then God, b Will God retri- buting his workes? c Thus hee speaketh in the person of God, Job should chafe and refuse affliction at his pleasure. that

and he that is perfect in knowledge, speaketh  
with thee.

Beholde, the mightie God calleth a  
way none that is: mightie and valiant of  
courage.

He maintaineth not the wicked, but  
he giveth indigement to the afflicted.

He will openeth not his eyes from the  
righteous, but they are with him: in the  
throne, where he placeth them for ever: thus  
they are exalted.

And if they be bound in fetters and tied  
with the cords of affliction.

Then will he shew them their wicked  
and their finnes, because they have bene  
proud.

He openeth also their eare to discipline,  
and commandeth them that they returne  
from iniquitie.

If they obey and serve him, they shall  
end their dayes in prosperitie, and they shall  
perceyve in pleasures.

But if they will not obey, they shall  
passe by the sword, and perishe without  
knowledge.

But the hypocrites of heart increase  
the wrath: for they call not when he bindeth  
them.

Their soule dieth in youth, and their  
life among the whoremongers.

He delivereth the poore in his affliction,  
and openeth their eare in trouble.

Even so would he have taken thee out  
of the strait place into a broad place, and not  
shut up beneath: and that which resteth  
upon thy rable, had bene full of fat.

But thou art full of the judgement  
of the wicked, though judgement and equite  
maintaine all things.

For Gods wrath is, lest he should take  
thee away in thine abundance: for no multi-  
tude of gifts can delivier thee.

Could he regard thy riches: hee regard-  
eth not golde, nor all them that excell in  
strength.

Be not carefull in the night, both he  
destroyeth the people out of their place.

Take thou heede: looke not to in-  
quiritie: for thou hast chosen it rather then ac-  
tuation.

Beholde, God exalteth by his power:  
what teacher is like him?

Who hath appointed to him his  
way: or who can say, who hath done wickedly?

Remember that thou magnifie his  
works, which men behold.

All men see it, and men beholde it as  
farre off.

Beholde, God is excellent, and wee  
know him not, neither can the number of his  
perces be searched out.

Beholde, God is excellent, and wee  
know him not, neither can the number of his  
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Beholde, God is excellent, and wee  
know him not, neither can the number of his  
perces be searched out.

Thou shalt perceive the faithfull in  
the water, which I  
speak to thee  
in the name of  
God.

Strong, & con-  
fiant, & of under-  
standing: for these  
are the gifts of  
God, & he loveth  
them in man: but  
God punisheth  
now loe, it is a  
signe that these  
are not in him.

Therefore he  
will not preserve  
the wicked: but  
to the humble &  
afflicted heart he  
will shew grace.

He pretereth  
the godly to ho-  
nour.

He will move  
their hearts to  
feele their finnes,  
that they may  
come to him by  
repentance, as he  
did Mamsell.

Isa. 1. 19.  
That is, in these  
silly, or obstina-  
te, or shall  
be cause of their  
own destruction.

Which are ma-  
liciously bent a-  
gainst God, and  
flaunt themselves  
in their vice.

When they are  
in affliction, they  
seek not to God  
for succour, as  
Ahab, 1. Chro. 16.

11 Reu. 16. 11.  
k They die of  
some vile death,  
and that before  
they come to age.

1 If thou hadst  
bene obedient to  
God, he would  
have brought  
thee to liberde  
and wealth.

1 Thou art also  
gather after the  
manner of the wicked:

for thou dost murmur against the justice of  
God. n God doth punish thee, lest thou shouldst forget God in  
thy wealth, and supercilious. o Bec not thou curious in seeking the  
causes of Gods judgments, when he destroyeth any. p And so  
murmur against God through impatience q The workes of God  
are so manifest that a man may see them asare off, and know God by  
the same. r Our infirmities hindere vs so, that we cannot attaine  
to the perfect knowledge of God.

27. When

27. When

27. When

27. When

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27. When

27. When

27. When

27. When

f That is, the  
raine cometh  
of those droppes  
of water, which  
he keepeth in  
the cloudes,  
t Meaning, of  
the cloud, which  
he calleth the  
Tabernacle of  
God.

u Upon the  
cloud,

x That men can  
not come to the  
knowledge of  
the spring thereof:  
the one that it declareth Gods iudgements,  
when it doeth overflow  
any places, and the other that it maketh the land fruitfull.

z That is,  
one cloud to dash against another.

a The cold vapour sheweth  
him: that is,  
the cloud of the hore exhalation, which being taken in  
the cold cloud, mounteth vp toward the place where the fire is, and so  
anger is ingendred: that is, noise and thunder claps.

a At the maruel-  
ling of the thun-  
der and light-  
nings; whereby  
hee declareth  
that the faithfull  
are lively touch-  
ed with the maiestie of God,  
when they be-  
hold his works,  
b That is, the  
thunder, whereby  
he speaketh to  
men to waken  
their dulnesse, &  
to bring them to  
the consideration  
of this workes.

c Meaning, the  
raines and thun-  
ders.

d So that neither  
small raine nor  
great snow nor  
any thing els  
cometh with-  
out Gods ap-  
pointment.

e By raines and  
thunders God  
causeth men to  
keepe themselves  
within their  
houses.

f In Hebrew it is  
called the scattering winde, because it dribeth away the cloudes, and  
purgeth the aire.

g That is, frozen vp and dried.

h Gather the  
vapours and moue to and fro to water the earth.

i That is, the cloud  
that hath lightning in it.

k Raine, cold, heate, tempests and such  
like are sent of God, either to punish man or to profit the earth, or to  
declare his favour toward man, as Chap. 36. 31.

l That is, the  
cloud that hath  
lightning in it.

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declare his favour toward man, as Chap. 36. 31.

27 When he restraineth the drops of wa-  
ter, the raine cometh downe by the wa-  
pours thereof.

28 Which raine the cloudes doe drop and  
let fall abundantly upon man.

29 Also can knowe the diuisions of the  
cloudes, and the thunders of his taber-  
nacle.

30 Beholde, he spreadeth his light upon  
it, and covereth the bottome of the sea.

31 For thereby bee iudged the people,  
and giueth meate abundantly.

32 He covereth the light with the cloudes,  
and commandeth them to goe against it.

33 His companion sheweth him thereof,  
and there is anger in rising vp.

34 Hee sheweth that the raine hath double vie:  
the one that it declareth Gods iudgements,

when it doeth overflow  
any places, and the other that it maketh the land fruitfull.

35 That is,  
one cloud to dash against another.

36 The cold vapour sheweth  
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the cloud of the hore exhalation, which being taken in  
the cold cloud, mounteth vp toward the place where the fire is, and so  
anger is ingendred: that is, noise and thunder claps.

#### CHAP. XXXVII.

1 Elshu prooeth that the vnsarchable wif-  
domes of God manifest by his works, 2. as by the  
thunders, 3. the snow, 4. the whirlwinde, 5. 6.

and the raine.

A T this also my heart is astonied, and  
is moued out of his place.

2 Heare the sound of his voyce, and the  
noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen,  
and his light vnto the ends of the world.

4 After it a noyse liquideth: he thundereth  
with the voyce of his maiesty, and he will not  
stay: then when his voyce is heard;

5 God thundereth maruelously with his  
voyce: he worketh great things, which wee  
knowe not.

6 For he saith to the snow, Be thou vpon  
the earth: likewise to the small raine and  
to the great raine of his power.

7 Which the force thereof he smuteth vp  
curry man, that all men may knowe his  
workes.

8 When the beasts goe into the den, and  
remaiue in their places.

9 The whirlwinde cometh out of the  
South, and the cold from the Northwinde.

10 At the breath of God the frost is giuen,  
and the breadth of the waters is made  
narrow.

11 We maketh also the cloudes to labour,  
to water the earth, and scattereth the cloud of  
his light.

12 And it is turned about by his govern-  
ment, that they may doe whatsoeuer he com-  
mandeth them vpon the whole world:

13 Whither it be for punishment, or for  
his land, or of mercy, he causeth it to come.

14 Hearken vnto this, O Job: stand and  
consider the wondrous workes of God.

15 Dost thou know when God hideth  
them, and causeth the light of his counte-  
nance to shine?

16 Dost thou knowen the secret of the  
cloud, and the wondrous works of him that  
is perfit in knowledge?

17 Or how thy clothes are warme, when  
he maketh the earth quiet through the winde?

18 Dost thou stretched out the branch,  
which are strong, and as a molten glasse?

19 Tell he what we shall say vnto him,  
for wee cannot dispoist our matter because of  
darkenesse.

20 Shall it be told him when I speake,  
or shall man speake when hee shall bee de-  
stroyed?

21 And now men see not the light, which  
shineth in the cloudes, but the wind passeth  
and cleareth them.

22 The highnesse cometh out of the  
South: the people thereof is to God, which is  
terrible.

23 It is the Almightye: we cannot find him  
out: hee is excellent in power and iuge-  
ment, and abundant in iustice: hee is still  
truth not.

24 Let men therefore feare him: for hee  
will not regard any that are wise in their  
owne conceits.

25 When man murmureth against him? if God should  
he repine? The cloud stoppeth the shining  
that man cannot see: it till the winde haue chainged  
and if man bee not able to attaine to the knowledge  
how much lesse of Gods iudgement. In these  
saire wether and cleare as gold. Meaning, wisdom.

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saire wether and cleare as gold. Meaning, wisdom.



thou, and darknesse as the a swaddling  
bands thereof.

10 When I established my commande-  
ment vpon it, and set barres and doores,

11 And said, whither shall thou come, but  
no further, and here shall it stay thy poudre  
feet.

12 Hast thou commanded the morning  
since thy dayes? hast thou caused the morn-  
ing to know his place,

13 That it might take hold of the corners  
of the earth, and that the wicked might bee  
shaken out of it?

14 It is turned as clay to fashion, and  
all stand by as a garment.

15 And from the wicked their light shall  
be taken away, & the fire arme shall be broken.

16 Hast thou entered into the bottomes of  
the sea? or hast thou walked to seeke out the  
depth?

17 Have the gates of death bene opened  
vnto thee? or hast thou seene the gates of the  
shadow of death?

18 Hast thou perceived the breadth of the  
earth, tell if thou knowest all this.

19 Where is the way where light dwel-  
leth, and where is the place of darknesse,

20 That thou shouldst receiue it in the  
bonds thereof, and that thou shouldst know  
the pathes to the house thereof?

21 Knowest thou it, because thou wast  
then borne, and because the number of thy  
dayes is great?

22 Hast thou entered into the treasures of  
the snow? or hast thou seene the treasures of  
the hail?

23 Which I haue hid against the time  
of trouble, against the day of warr and bat-  
telle?

24 By what way is the light parted, which  
scattereth the East wind vpon the earth?

25 Who hath diuided the spoutes for the  
raine? or the way for the lightning of the  
thunders,

26 To cause it to raine on the earth where  
no man is, and in the wilderness where there  
is no man,

27 To fulfill the wilde and waste places,  
and to cause the bud of the herbe to spring  
foorth?

28 Who is the father of the raime? or who  
hath begotten the drops of the dew?

29 Out of whose wombe came the yee?  
who hath engendred the frost of the heauen?

30 The waters are hid as with a stone:  
and the face of the depth is frozen.

31 Canst thou retraineth the sweete influ-  
ence of the Pleiades? or looke the bands of  
Orion?

32 Canst thou bring forth? & Bazzaroth  
thy yong ones, as they were not his, and is with-  
out feare, as if he translated in vaine.

33 Knowest thou the course of heauen, or  
canst thou set the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the  
cloudes, that the abundance of water may  
ouer thee?

35 Canst thou send the lightnings that  
they may walke, and say vnto thee, Loe, here  
we are?

36 Who hath put wisdom in the reines?

or who hath giuen the heart vnderstanding?

37 Who can number the clouds by witte-  
dome? or who can cause to cease the bottels  
of heauen,

38 When the earth groweth into hard-  
nesse, and the clots are fast together?

open these bottels, the earth cometh to this inconueni-  
ence.

CHAP. XXXIX.

1 This bounty and prouidence of God, which  
extendeth euen to the yong rauen, giueth man full  
occasion to put his confidence in God. 37 Iob con-  
fesseth and humblye humbleth himselfe.

W<sup>V</sup>ilt thou hunt the praye for the Lyon  
or fill the appetite of the Lyon  
whelpes,

2 When they couch in their places, and  
remaine in the covert to lie in water?

3 Who prepareth for the rauen his meat,  
when his birds crie vnto God, wandering  
for lacke of meate?

4 Knowest thou the time when the wilde  
goats bring forth yong? or dost thou  
marke when the hindes doe calue?

5 Canst thou number the moneths that  
they fulfill? or knowest thou the time when  
they bring forth?

6 They bowe themselves: they humble  
their yong, and cast out their sorrowes.

7 Yet their yong ware fat, and grow by  
with come: they goe forth and returne not  
vnto them.

8 Who hath set the wild ass at libertie?  
who hath loosed the bonds of the wild ass?

9 It is I which haue made the wilderness  
his house, and the salt places his dwelling.

10 He derideth the multitude of the city:  
he heareth not the crye of the dyler.

11 Hee seeketh out the mountaines for his  
pasture, and searcheth after euery greene  
thing.

12 Will the Unicorne serue thee? or will  
he tarie by thy crib?

13 Canst thou binde the Unicorne with  
his hand to labour in the furrow? or will hee  
plow the valleyes after thee?

14 Wilt thou trust in him, because his  
strength is great, and cast off thy labour vnto  
him?

15 Wilt thou beleene him, that hee will bring  
home thy seed, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto  
the peacocks? or wings and feathers vnto  
the ostrich?

17 Which leaueth his egges in the earth,  
and maketh them hote in the dust,

18 And forgetteth that the foote might  
scatter them, or that the wilde beast might  
breake them.

19 Hee sheweth himselfe cruell vnto his  
yong ones, as they were not his, and is with-  
out feare, as if he translated in vaine.

20 For God hath depriued him of wis-  
dome, and hath giuen him no part of vnder-  
standing.

21 When time is, hee mounteth on his  
he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or  
natural affection toward his yong.

When the yong ostrich is  
growen vp, he outrunneeth the horse.

De

couered

y That is, the  
clouds wherein  
the water is con-  
taine as in bot-  
tels.

z For when  
God doth not

After he had  
declared Gods  
works in the  
heauens, hee  
sheweth his mar-  
ueilous prouiden-  
ce in earth,  
euen toward the  
bruite beastes.

Read Psalmes  
147.9.

He chiefly maketh  
mention of  
wilde goates and  
hindes, because  
they bring forth  
their yong with  
most difficultie.

That is, how  
long they goe  
with yong.

They bring  
forth with great  
difficultie.

That is, the  
barren ground  
whereon good  
fruits grow.

Is it possible  
to make the Uni-  
corne tame? sig-  
nifying, that it  
man cannot rule  
a creature, that it  
is much more im-  
possible that he  
should appoint  
the wisdom of  
God, whereby  
he governeth all  
the world.

They write  
that the ostrich  
couereth her  
egges in the sand,  
and because the  
countrie is hote,  
and the sunne  
still keepeth  
them warme, they  
are hatched.

If he should  
take care for  
them,

That is, to  
haue a care and

m That is, given him courage; which is meant by saying and shaking his mane: for with his breath he cometh to his necke. n He beate with his hoofe. o He so riddeth the ground, that it seemeth nothing vnder him.

p That is, when colde cometh, to fit into the warme countreys.

q Is this the way for a man that will learne, to strive with God? which thing he reprocheth in Iob. r Whereby he sheweth that he repented, and desired pardon for his fautes.

Chap 38.

a Signifying, that they that iustifie themselves, condemne God as iniust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Cause them to die if thou canst.

d Prouing hereby, that whoeuer attendeth to his selfe power and abilitie to save himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other.

f Which is unknown. g Whom I made as well as thee. h This commendeth the providence of God toward man: for if he were given to deuoure as a lyon, nothing were able to resist him or content him.

covered his necke with neyng?

23 Hast thou made him afrayde as the grasshopper? his strong neyng is fearefull.

24 He is biggeth in the valley, and reioyced in his strength: he goeth forth to meete the harnessed man.

25 He mocketh at feare, & is not afrayde, and turneth not backe from the sword.

26 Though the quiver rattle against him, the glittering spear and the shield.

27 He swalloweth the ground for fiercenesse and rage, and hee beleueth not that it is the noyse of the trumpet.

28 Hee sayeth among the trumpets, hea, ha: he smelleth the battell afarre off, and the noyse of the captaines, and the shouting.

29 Shall the hawk flie by thy wisdom, stretching out his wings toward the south?

30 Doeth the eagle mount vp at thy commandement, or make his nest on hye?

31 She abideth & remaineth in the rocke, euen vpon the top of the rocke, & the towre.

32 From thence shee speth for meate, and her eyes beyond a farre off.

33 His yong ones also sucke vp blood: and where the blaine are, there is theye.

34 Wherever the Lord spake vnto Iob, and said,

35 Is this to learne, to strive with the Almighty? he that reppoweth God, let him answere to it.

36 Then Iob answered & Lord, saying,

37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more: yea twise, but I will proceede no further.

CHAP. XL.

a How weak mens power is, being compared to the workes of God: to Whose power appeareth in the creation, and gouerning of the great beasts.

A Gaine, the Lord answered Iob out of the whirlwind, and said,

2 Stirr vp now thy lynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou disanull my iudgement? or wilt thou condemne me, that thou maest be iustified?

4 Hast thou an arme like Gods? or dost thou thunder with a voyce like him?

5 Decke thy selfe now with maiestie and excellencie, and aray thy selfe with beautie and glorie.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, and abate him.

7 Look on euery one that is arrogant, and hying him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and binde their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can save thee.

10 Behold now Behemoth, (whom I made with thee) which eateth grass.

as an ore.

11 Beholde now, his strength is in his lynes, & his force is in the napp of his belly.

12 When hee taketh pleasure, his tayle is like a Cedar: the finches of his bones are waipt together.

13 His bones are like stauess of hyale, and his small bones like stauess of yron.

14 He is the chiefe of the wayes of Gods: hee that made him, will make his way to approach vnto him.

15 Surely the mountains bring him forth grasse, where all the beasts of the field play.

16 Leth hee vnder the trees in the count of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the riuier compasse him about?

18 Behold, hee spoyeth the riuier, and hastereth not: he trusteth that he can dray vp Iordan into his mouth.

19 Hee taketh it with his eyes, & thrusteth his nose through whatsoeuer meeteth him.

20 Canst thou dray out Libanus with anooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast anooke into his nose, canst thou pierce his lables with an aigle?

22 Wilt hee make many prayers vnto thee, or speake thee faire?

23 Wilt hee make a couenant with thee, and wilt thou take him as a seruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maidens?

25 Shall the companions banquet with him: shall they diuide him among the merchants?

26 Canst thou fill the basket with his skinner? or the fish panter with his head?

27 Lay thine hand vpon him: remember the battell, and doe no more so.

28 Behold, his hope is in vaine, for shall not one perishe euen at the sight of him?

CHAP. XLI.

i By the greatness of this monster Libanus, God sheweth his greatness, and his power, which nothing can resist.

None is so fierce that dare stirre him vp. Neecho is he then? he can stand before me:

2 Who hath prevented me that I should make an ende? All vnder heauen is mine.

3 I will not keepe silence concerning his partes, nor his power, nor his comely proportion.

4 Who can discouer the face of his garment? or who shall come to him with a double battle?

5 Who shall open the doores of his face? his teeth are fearefull round about.

6 The maiestie of his scales is like strong shielles, and are lare sealed.

7 One is set to another, that no wind can come betweene them.

8 One is ioyned to another: they stick together, that they cannot be diuided.

9 His needlings make the light to shine, and his eyes are like the eye lids of the morning.

10 Out of his mouth goe lampes, and sparkes of fire leape out.

11 Out of his nostrils cometh out smoke,

as out of a boiling pot of caldron.  
 12 His breath maketh the coales burne:  
 for a flame goeth out of his mouth.  
 13 In his necke remaineth strength, and  
 labour is reiected before his face.  
 14 The members of his body are formed:  
 they are strong in themselves, and cannot be  
 moved.  
 15 His heart is as strong as a stone, and  
 as hard as the nether millstone.  
 16 The mighty are afraid of his maicesty,  
 and leave their faint in themselves.  
 17 When the sword doth rouch him, hee  
 will not rile up, nor for the speare, dart nor  
 habergeon.  
 18 He esteemeth yron as straw, and brasse  
 as rotten wood.  
 19 The atcher cannot make him flee: the  
 fenes of the sling are turned into stubble  
 unto him.  
 20 The bars are counted as straw: and  
 he laugheth at the shaking of the speare.  
 21 Sharpe stones are under him, and  
 he spreadeth sharpe things upon the mire.  
 22 He maketh the depth to be boyle like a  
 pot, & maketh the sea like a pot of ornament.  
 23 He maketh a path to shine after him:  
 one would thinke hee depth as an hoare head.  
 24 In the earth there is none like him:  
 he is made without feare.  
 25 He beholdeth = all the children: he is a  
 King over all the children of pride.

CHAP. XLII.

6 The repentance of Job. 9 Hee prayeth for his  
 friends. 12 His goods are restored double unto  
 him. 13 His children, age, and death.  
**T**hen Job answered the Lord, and sayd,  
 1 I knowe that thou canst doe all  
 things, and that there is no thought hid  
 from thee.  
 2 Who is he that hideth counsel without  
 knowledge: therefore haue I spoken that  
 I understood not, euen things too wonder-  
 full for me, & which I knew not.  
 3 Heare, I beseech thee, & I will speake:  
 I will demand of thee, & and declare thou  
 unto me.  
 4 I haue heard of thee by the hearing  
 of the eare, but now mine eye seeth thee.  
 5 Therefore I abhorre my selfe, and re-  
 pent in dust and ashes.

6 Therefore I abhorre my selfe, and re-  
 pent in dust and ashes.  
 7 How after that the Lord had spo-  
 ken these wordes vnto Job, the Lord also  
 layde vnto Eliphaz the Temanite, & Wy-  
 math is kindled against thee, and against  
 thy two friends: for ye haue not spoken of  
 mee the thing that is right, like my seruant  
 Job.  
 8 Therefore take vnto you now seuen  
 bullocks, and seuen rammes, and goe to my  
 seruant Job, and offer vp for your selues a  
 burnt offering, and my seruant Job shall  
 pray for you: for I will accept him, leaue I  
 should put you to shame, because ye haue not  
 spoken of me the thing which is right, like  
 my seruant Job.  
 9 So Eliphaz the Temanite, and Bil-  
 dad the Shubite, and Zophar the Naama-  
 thite went, and did according as the Layde  
 had sayd vnto them, and the Lord accepted  
 Job.  
 10 When the Lord turned the captiui-  
 tie of Job, when hee prayeth for his friends:  
 also the Lord gaue Job twice as much as hee  
 had before.  
 11 Then came vnto him all his brethren,  
 and all his sisters, and all they that had bene  
 of his acquaintance before, & did eate bread  
 with him in his house, and had compassion  
 of him, and comforted him for all the euill  
 that the Lord brought vpon him, and e-  
 uery man gaue him a piece of money, and  
 euen an earring of golde.  
 12 So the Lord blessed the last dayes of  
 Job more then the first: for hee had four-  
 teene thousand sheepe, and fixe thousand ca-  
 uenets, and a thousand yoke of oxen, & a thou-  
 sand the asses.  
 13 Hee had also seuen sonnes, and three  
 daughters.  
 14 And hee called the name of one = Je-  
 mimah, and the name of the second = Rezi-  
 ah, and the name of the third = Keren-  
 haphuch.  
 15 In all the land were no women found  
 so faire as the daughters of Job, and their  
 father gaue them inheritance among their  
 brethren.  
 16 And after this liued Job an hundred  
 and forty yeres, and saw his sonnes, and his  
 sonnes sonnes, euen foure generations.  
 17 So Job died, being old, & full of dayes.

f You tooke in  
 hand an euill  
 cause, in that you  
 condemned him  
 by his outward  
 afflictions, & not  
 comforted him  
 with your mercies.  
 g Who had a  
 good cause, but  
 handled it euill.  
 h When you  
 haue reconciled  
 your selues to  
 him for the faults  
 that you haue  
 committed a-  
 gainst him, hee  
 shall pray for  
 you, and I will  
 heare him.  
 i He deliuered  
 him out of the  
 affliction where-  
 in he was.  
 k That is, all his  
 kindred, see  
 Chap. 19. i. 3.  
 l Or, lambs, or money  
 so marked.  
 m I God made him  
 twice so rich in  
 cattell as he was  
 afore, and gaue  
 him as many chil-  
 dren as hee had ta-  
 ken from him.  
 n That is, of  
 long life, or beau-  
 tiful as the day.  
 o As pleasant as  
 Cassia, or sweete  
 spice.  
 p That is, the  
 borne of beauty.

The \* Psalmes of Dauid.

THE ARGUMENT.

**T**His booke of Psalmes is set forth vnto vs by the holy Ghost, to bee esteemed as a most precious  
 treasure, wherein all things are contained that appertaine to true felicitie, as well in this life present  
 as in the life to come. For the riches of true knowledge, and heavenly wisdom are here set open for  
 vs to take thereof most abundantly. If we would know the great and high maicesty of God, here wee  
 may see the brightnesse thereof shine most cleerely. If we would seeke his incomprehensible wisdom, here  
 is the schoole of the same profession. If we would comprehend his inestimable bountie, and ap-  
 proch neere thereunto, and fill our hands with that treasure, here wee may haue a most liuely and  
 comfortable taste thereof. If we would know wherein standeth our saluation, and howe to attaine  
 to life everlasting, here is Christ our onely Redeemer and Mediatour most euidently described. The  
 rich man may learne the true wise of his riches. The poore man may finde full contentation. Hee that  
 will reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted  
 and

\* Or, praises, ac-  
 cording to the  
 Hebrewes: and  
 were chiefly in-  
 stituted to praise  
 and giue thanks  
 to God for his  
 benefits. They  
 are called the  
 Psalmes or Songs  
 of Dauid, becau-  
 se the most part  
 were made by  
 him.

## The blessed state of the godly.

## Psalmes.

## Deliueraunce

and oppressed, shall see wherein standeth their comfort, and how they ought to prayse God when he sendeth them deliueraunce. The wicked and the persecuters of the children of God shall see howe the hand of God is euer against them: and though he suffer them to prosper for a while, yet hee buildeth them, in so much that they cannot touch an haire of ones head, except hee permit them, and how in the end their destruction is most miserable. Briefly, here wee haue most present remedies against all temptations and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, line in the true feare and loue of God, & at length attaine to that incomparable crowne of glory, which is layd for them that loue the coming of our Lord Iesus Christ.

### PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a Preface, to exhort all godly men to study & meditate the heavenly wisdom. For the effect hereof is, 1 That they bee blessed, which giue themselves wholly all their life to the holy Scriptures: 2 And that the wicked conueners of God though they seeme for a while happy, yet at length shall come to miserable destruction.

**B**lessed is the man that doeth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull.

2 But his delight is in the Law of the Lord, and in his Law doeth he meditate day and night.

3 For he shall be like a tree planted by the riuers of waters, that will bring forth her fruit in due season: whose lease shall not fade, & whose fruit shall neuer be cut off.

4 The wicked are not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stande in the iudgement, nor sinners in the assembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euil counsel, or to his own concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scornfull.  
Deut. 6. 6. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ.  
Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

### PSAL. II.

1 The Prophet David reioiceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduance it euen to the end of the world. 2 And therefore exhorteth Kings & rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdom.

**W**hy doe the heathen rage, and the people murmure in vaine?

2 The Kings of the earth band themselves, & the princes are assembled together against the Lord, and against his Christ.

3 Let vs breake their bandes, and cast their cordes from vs.

4 But he that dwelleth in the heauē shall laugh: the Lord shall haue them in derision.

5 When shall he speake vnto them in his wrath, & breake them in his fure displeasure,

6 Euen I haue set my King vpon Zion

mine holy mountaine.

7 I will declare the decree: that is, the Lord hath layd vnto mee, Thou art my Sonne: this day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt crush them with a scepter of yron, & breake them in pieces like a potters vessel.

10 Be wise now therefore, ye Kings: be leaernd ye Iudges of the earth.

11 Serue the Lord in feare, and reioice in trembling.

12 Kisse the sonne, lest he be angry, & perish in the way, when his wrath shall kindlenly burne: blessed are all that trust in him.

on to the world. f Not onely the Iewes, but the Gentiles too. g Hee exhorteth all rulers to repent in this signe of homage. i When the wicked shall say, Peace shall be mingled yet to be but in the midway of their purposes, destruction suddenly come, 1 Thes. 5. 3.

### PSAL. III.

1 David driuen forth of his kingdom, was grieved & tormented in minde for his sinnes against God: 2 And therefore calleth vpon God, and waxeth bolde through his promises against the great railings and terrors of his enemies, yet against death it selfe, which he saw present before his eyes. 3 Finally, hee reioiceth for the good successe that God gaue him, and all his Church.

**A** Psalm of David, when he fled from his sonne Absalom.

**L**ord, how are mine aduersaries increased: how many rise against me?

2 Where say to my soule, There is no helpe for him in God. Selah.

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of my head.

4 I did call vnto the Lord with my voice, and he heard mee out of his holy mountaine. Selah.

5 I layd me downe and slept, and rose by againe: for the Lord sustained me.

6 I will not be afraid fourteen thousand of the people, that should beset me round about.

7 The Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheekes bone: thou hast broken the teeth of the wicked.

8 Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

d Be the danger neuer so great or many, yet God will deliuer him.

### PSAL. IIII.

1 When Saul persecuted him, he calleth vpon God, trusting much assuredly in his promise, & therefore boldly reprooeth his enemies, who wilfully resisted his dominion, 7 and finally proferreth the fauour of God before all worldly treasures.



**Psalm of David.**  
**¶ To him that excheleth on Beremoth.**

**H**ear me when I call, O God of my righteousness: thou hast set me at liberty, when I was in distress: have mercy upon me, and hearken unto my prayer.

2 O ye \* issues of men, how long will ye turne my glory into shame, \* louing vanitie, and seeking lies? Selah.

3 For he yet saith that the Lord hath chosen to himselfe: a godly man: the Lord will heare when I call vnto him.

4 Tremble, and sinne not: examine your stome heart vpon your bed, and be \* sil. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, \* who will shew vs any good? but the Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more loy of heart, then they haue had, when their wheate and their wine is abounded.

8 I will lay mys downe, and also sleepe in peace: for thou Lord, \* onely makest mee dwell in safety.

**PSALV.**

2 David oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, he conceiveth comfort. 13 Concluding that when God shall deliuer him, others also shall bee partakers of the same mercies.

**¶ To him that excheleth vpon I Aethioch.**  
**¶ A Psalm of David.**

**H**ear my words, O Lord: vnderstand my \* meditation.

2 Hearken vnto the voyce of my cry, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning will I direct mee vnto thee, and I will \* waite.

4 For thou art not a God that loatheth wickednesse: neither shall euill dwell with thee.

5 The foolish shall not stande in thy light: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and wicked.

7 But I \* will come into thine house in the multitude of thy mercie: and in thy hate will I worshippe toward thine holy Temple.

8 Lead me, O Lord, in thy righteousness: \* because of mine enemies: make thy wayes straight out of the dangers of mine enemies,

thy paine before my face.

9 For no confurance is in their mouth: within they are very corruption: their \* throat is an open sepulchre, and they flatter with their tongue.

10 Deliuer them, O God: let them fall from their countenances: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And \* let all them, that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt \* blesse the righteous, and with fauour \* wilt compasse him, as with a shield.

**PSAL. VI.**

1 When David by his sinnes had prouoked Gods wrath, and now felt not only his hand against him, but also conceived the horrors of death euerslasting, he desireth forgiveness, 6 Breuallng that if God took him away in his indignation, he should lacke occasion to praise him as hee was wont to doe, whiles he was among men. 9 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies, which reioiced in his affliction.

**¶ To him that excheleth on Beremoth vpon the right side. A Psalm of David.**

**O** Lord, \* rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercy vpon mee, O Lord, for I am weake: O Lord deale me, for \* my bones are decayed.

3 \* My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in \* death there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I caused my bed euer night to swimme, and water my couch with my teares.

7 Mine eye is dimmed for despayre, and sunke in because of all mine enemies.

8 \* Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame \* suddenly.

11 When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

**PSAL. VII.**

1 Being fully assured by Christ one of Sauls kinsmen, bee calleth to God to bee his defender. 3 To whom he commendeth his innocencie. 9 First shewing that his conscience did not accuse him of any euill toward Saul: 10 Next that it touched Gods glorie to award sentence against the wicked. 12 And so entering into the consideration of Gods mercie and promise, he waxeth bold and denideth the vaine enterprises of his enemies, 16 Threatning that it shall fall on their owne necke which they haue purposed for others.

**¶ A Subigation of David, which he sang vnto the Lord concerning the words of \* Edun the sonne of Kemini.**

Rom 3. 23.

For cause them to erre.

g Let their deuices come to nought.

h Thy fauour toward me shall confirme my faith of all others.

For, give good successe.

i So that he shall be safe from all dangers.

Ier. 10. 24.

a Though I desire destruction, yet let thy mercie pitee my frailtie.

b For my whole strength is abated.

c His conscience is also touched with the care of Gods iudgement.

d He lamenteth that occasion should be taken from him to praise God in the congregation.

For mine eye is eaten as it were with worms.

e God lendeth comfort & boldnesse in affliction, that wee may triumph ouer our enemies.

f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

For kind of name.

For accusations.

2. Sam. 16. 7.

a Hee desired  
God to deliuer  
him from y<sup>e</sup> rage  
of cruell Saul.  
b Wherewith  
Church charge  
me.  
c If I reuerenced  
not Saul for affi-  
nities sake, & pre-  
served his life,  
1. Sam. 26. 8, 9.  
d Let me not on-  
ly die, but be dis-  
honored for euer.  
e In promising  
me the kingdom.  
f Not onely for  
mine, but for thy  
Church sake de-  
clare thy power.  
g As touching  
my behauiour  
toward Saul and  
mine enemies.  
h Though they  
pretend a iust  
cause against me,  
yet God shall  
iudge their hy-  
pocrisie.  
i He doeth con-  
tinually call the  
wicked to repen-  
tance by some  
signes of his  
iudgements.  
k Except Saul  
turne his mind,  
I die: for he  
hath both men  
and weapons  
to destroy me.  
Thus considering  
his great danger,  
he magnifieth  
Gods grace.  
Psal. 59. 4.  
100. 15. 35.  
l In keeping  
faithfully his pro-  
mise with me.

**O** Lord my God, in thee I put my trust:  
I haue me from all that persecute me, and  
deliuer me.  
2 Left he denounce my soule like a lyon,  
and teare it in pieces, while there is none to  
help.  
3 O Lord my God, if I haue done this  
thing, if there bee any wickednesse in mine  
hands,  
4 If I haue rewarded euill vnto him  
that had peace with mee, (yea, I haue deli-  
uered him that beere me without cause)  
5 Then let the enemy persecute my soule  
and take it: yea, let him tread my life downe  
vpon the earth, and lay mine honour in the  
dust. Selah.  
6 Arise, O Lord, in thy wrath, and lift  
up thy selfe against the rage of mine ene-  
mies, & awake for me according to the iudge-  
ment that thou hast appointed.  
7 So shall the congregation of the people  
compraise thee about: for they shall therefore  
returne on thee.  
8 The Lord shall iudge the people: iudge  
thou me, O Lord, according to my righte-  
ousnesse, and according to mine innocencie,  
that is in me.  
9 O let the malice of the wicked come to  
an end: but guide thou the iust: for the right-  
eous God trieth the hearts and reins.  
10 My defence is in God, who preserveth  
the iust in heart.  
11 God iudgeth the righteous, and him  
that contendeth with him.  
12 Except hee turne, hee hath whet his  
sword: he hath bent his bowe and made it  
readie.  
13 Yee hath also prepared him deadly  
weapons: hee will obtayne his arrows for  
them that persecute me.  
14 Behold, hee shall trauaile with wic-  
kednesse: for hee hath conceived mischief,  
but he shall bring forth a lie.  
15 He hath made a pit and digged it, and  
is fallen into the pit, that he made.  
16 His mischief shall returne vpon his  
owne head, and his crueltie shall fall vpon  
his owne pate.  
17 I will praise the Lord according to his  
righteousnesse, and will sing praise to the  
Name of the Lord most high.

PSAL. VIII.

1 The Prophet considering the excellent libera-  
lité and fatherly providence of God towards man,  
whom he made as it were a god ouer all his works,  
doth not onely giue thanks: but is astonished  
with the admiration of his Name, as one nothing  
able to compasse such great merites.

**O** Lord my God, in thee I put my trust:  
I haue me from all that persecute me, and  
deliuer me.

**O** Lord my God, how excellent is thy  
Name in all the world: which hath let  
thy glory above the heauens.  
2 Out of the mouth of babes and suck-  
lings hast thou founded strength, because  
of thine enemies, that thou mightest kill the  
enemy and the aungell.

3 When I behold thine heauens, and the  
workes of thy fingers, the moone and the  
starres which thou hast ordered,  
4 What is man, say I, that thou art  
mindfull of him? and the sonne of man, that  
thou visting him?  
5 For thou hast made him a little lower  
then God, and crowned him with glory  
and worship.  
6 Thou hast made him to haue domini-  
on in the workes of thine hands: thou hast  
put all things vnder his feet:  
7 All heepe and open: yea, and the  
beastes of the field:  
8 The foules of the ayre, and the fish of  
the sea, and that which passeth through the  
parhs of the leas.  
9 O Lord our Lord, how excellent is thy  
Name in all the world!

PSAL. IX.

1 After hee had giuen thanks to God for his  
sundry victories: that hee had fane him against his  
enemies, and also proued by manifold experience  
how readie God was at hand in all his troubles:  
14 He being now likewise in danger of new ene-  
mies, desired God to helpe him according to his  
wordes, 27. And we destroy the malicious arrogant  
of his aduersaries.

**O** Lord my God, in thee I put my trust:  
I haue me from all that persecute me, and  
deliuer me.

1 I will be glad, and reioyce in thee: I  
will sing praise to thy Name, O most high.  
2 For that mine enemies are turned  
backe: they shall fall, as quickly as thy pow-  
er.  
3 For thou hast maintained my right  
and my cause: thou art let in the thorne, and  
iudgeth right.  
4 Thou hast rebuked the heathen: thou  
hast destroyed the wicked: thou hast put out  
their name for euer and euer.  
5 O enemy, destructions are come  
a perpetuall end, and thou hast destroyed  
the cities: their memoriall is perished with  
them.

6 But the Lord I shall sit for euer: hee  
hath prepared his throne for iudgement.

7 For he shall iudge the world in righte-  
ousnesse, and shall iudge the people with  
equitie.

8 The Lord also will be a refuge for the  
poore, a refuge in due time, euen in affliction.

9 And they that knowe thy Name, will  
trust in thee: for thou, Lord, hast not failed  
them that seke thee.

10 Sing praises to the Lord, which teach  
eth in Zion: shew the people his workes.

11 For when he maketh inquisition for  
blood, hee remembereth it, and forgetteth not  
the complaint of the poore.

12 Haue mercy vpon me, O Lord: con-  
sider my trouble, which I suffer of them that  
hate me, thou that liftest mee vp from the  
gates of death.

13 That I may shew all the power  
within the gates of the daughter of Iun,  
and reioyce in thy saluation.

1 Or kind of in-  
firmment, or  
tume.  
2 Or noble, or  
marvellous.  
a Though the  
wicked would  
hide Gods pray-  
se, yet the verie  
babes and suck-  
lings witnesseth of  
the same, 1 Or, fleshly be-  
1 Or, conserued.

14 The heathen are slunked down in the net that they have made: for they make it in their own snare.

15 The Lorde is known by executing iudgement: the wicked is snared in the works of his owne hands. **Psalm.**

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not bee alway forgotten: the hope of the afflicted shall not perish for ever.

19 O Lorde: Let not man preuaile: let the heathen bee iudged in thy sight.

20 But them in feare, O Lorde, that the heathen may know that they are but men.

**Psalm.** Which they cannot learne without the feare of thy iudgement.

PSAL. X.

1 He complaineth of his fraud, rapine, tyranny, and all kinds of wrong, which worldly men vsing the cause in rooff, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence toward God, thinke they may doe all things with out controuling. 15 Therefore bee callest vpon God to send some remedie against these desperate vniu, 16 and as length comfort himself with hope of deliuerance.

**W**hy standest thou farre off, O Lorde, and hidest thee in due time, euen in affliction?

2 The wicked with pisse doeth persecute the poore: let them bee taken in the craftes that they haue imagined.

3 For the wicked hath made boast of his owne hearts desire, and the courteous blessed himselfe: he contemner the Lorde.

4 The wicked is so proud that he seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are high about his sight: therefore he beliethe hee all his enemies.

6 Hee saith in his heart, I shall neuer be moued, nor be in danger.

7 His mouth is full of cursing, and deceit, and fraude: vnder his tongue is mischief and iniquitie.

8 He lieth in wait in the villages: in the secret places doeth he murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, euen as a lion in his den: hee lieth in wait to spoylle the poore: hee doeth spoyle the poore, when hee watcheth him into his net.

10 Hee crouchereth and boweth: therefore heapes of the poore doe fall by his might.

11 Hee hath layd in his heart, God hath forgotten, hee hideth away his face, and will neuer see.

12 Artie, O Lorde God: lift vp thine hand: forget not the poore.

13 Therefore doeth the wicked contemne God: hee saith in his heart, Thou wilt not regard.

14 Therefore doeth the wicked contemne God: hee saith in his heart, Thou wilt not regard.

15 Therefore doeth the wicked contemne God: hee saith in his heart, Thou wilt not regard.

16 Therefore doeth the wicked contemne God: hee saith in his heart, Thou wilt not regard.

17 Therefore doeth the wicked contemne God: hee saith in his heart, Thou wilt not regard.

18 Therefore doeth the wicked contemne God: hee saith in his heart, Thou wilt not regard.

19 Therefore doeth the wicked contemne God: hee saith in his heart, Thou wilt not regard.

20 Therefore doeth the wicked contemne God: hee saith in his heart, Thou wilt not regard.

21 Therefore doeth the wicked contemne God: hee saith in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischief and wrong, that thou mayest take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Break thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde none.

16 The Lorde is King for ever and ever: the heathen are destroyed forth of his land.

17 Lorde, thou hast heard the desire of the poore: thou preparest their heart: thou bearest thine eare to them.

18 To iudge the fatherlesse and poore, that earthly man is able to feare no more.

PSAL. XI.

1 This Psalm cometh two parts. In the first David sheweth how hard assaults of temptations he sustained, and in how great anguish of mind hee was when Saul did persecute him. 4 Then next he reioiceth that God sent him succour in his necessity, declaring his iustice as well in governing the good, and the wicked men, as the whole world.

**¶ To him that excelleth. A Psalm of David.**

1 As the Lorde put I my trust: howe say wee I then to my soule, I flee to your mountaine as a bird.

2 For the wicked bend their bow, and make ready their arrowes upon the string, that they may secretly shoot at them, which are brought in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lorde is in his holy palace: the Lorde thome is in the heauen: his eyes will consider: his eyelids will trie the children of men.

5 The Lorde will trie the righteous: but the wicked and him that lowly iniquitie, doeth his soule hate.

6 Upon the wicked he shall raine snares, fire, and haustione, and stormie tempest: this is the portion of their cup.

7 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

8 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

9 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

10 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

11 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

12 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

13 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

14 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

15 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

16 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

17 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

18 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

19 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

20 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

21 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

22 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

23 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

24 For the righteous Lorde lowly righteousness: his countenance doeth behold the iust.

h To iudge betweene the right and the wrong.

i For thou hast utterly destroyed him.

k The hypocrites, or such as liue not after Gods law, shall be destroyed.

l God helpeth when mans helpe ceaseth.

m Or, destroy no more man vpon the earth.

n Or, destroy no more man vpon the earth.

o Or, destroy no more man vpon the earth.

p Or, destroy no more man vpon the earth.

q Or, destroy no more man vpon the earth.

r Or, destroy no more man vpon the earth.

s Or, destroy no more man vpon the earth.

t Or, destroy no more man vpon the earth.

u Or, destroy no more man vpon the earth.

v Or, destroy no more man vpon the earth.

w Or, destroy no more man vpon the earth.

x Or, destroy no more man vpon the earth.

y Or, destroy no more man vpon the earth.

z Or, destroy no more man vpon the earth.

aa Or, destroy no more man vpon the earth.

ab Or, destroy no more man vpon the earth.

ac Or, destroy no more man vpon the earth.

ad Or, destroy no more man vpon the earth.

ae Or, destroy no more man vpon the earth.

af Or, destroy no more man vpon the earth.

ag Or, destroy no more man vpon the earth.

ah Or, destroy no more man vpon the earth.

ai Or, destroy no more man vpon the earth.

aj Or, destroy no more man vpon the earth.

ak Or, destroy no more man vpon the earth.

al Or, destroy no more man vpon the earth.

am Or, destroy no more man vpon the earth.

an Or, destroy no more man vpon the earth.

ao Or, destroy no more man vpon the earth.

ap Or, destroy no more man vpon the earth.

aq Or, destroy no more man vpon the earth.

ar Or, destroy no more man vpon the earth.

as Or, destroy no more man vpon the earth.

at Or, destroy no more man vpon the earth.

au Or, destroy no more man vpon the earth.

av Or, destroy no more man vpon the earth.

e They thinke themselves able to persuade whatsoever they take in hand, d The Lord is moved with the complaints of his, & deliverech in the end from all dangers. e Because the Lords word and promise is true & vchangeable, he will performe it, and preserve the poore from this wicked generation. f That is, suppress the godly, and maintaine the wicked.

4. **With our tongue will we praise thee, O Lord: our lips are our organ: thou is Lord over us.**

5. **How for the oppression of the needy, and for the sight of the poore, I will up, saith the Lord, and will let at libertie him, whom the wicked hath snared.**

6. **The words of the Lord are pure words, as the silver, tried in a furnace of earth, fined sevenfold.**

7. **Thou wilt keep, O Lord: thou wilt preserve him from this generation for ever.**

8. **The wicked walks on every side: when they are exalted, it is a shame for the sonnes of men.**

9. **And preserve the poore from this wicked generation, though he were but one man. g For they suppress the godly, and maintaine the wicked.**

PSAL. XLIII.

1. **David as it were overcome with sundrie and new afflictions, fleeth to God as his onely refuge, and so at the length being encouraged through Gods promise, he conceiveth most sure confidence against the extreme terrors of death.**

**To him that exelleth. A Psalm of David.**

a. He declarerth that his afflictions lasted a long time, and that his faith faimeth not. b Changing my purpose as the sicke man doeth his place. c Which might turne to Gods dishonour, if he did not defend his. d The merits of God is the cause of our saluation. e Both by the benefits past, and by others to come.

H<sup>O</sup> long wilt thou forget me, O Lord: for ever? how long wilt thou hide thy face from me?

2. **How long shall I take counsell within my selfe, having wearied daily in mine heart: how long shall mine enemy be exalted above me?**

3. **Beholde, and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.**

4. **Tell mine enemy say, I have persecuted against him: and they that afflict me, rejoyce when I sleepe.**

5. **But I trust in thy mercie: mine heart shall rejoyce in thy saluation: I will sing to the Lord, because hee hath dealt lovingly with me.**

PSAL. XLIII.

1. **Has describeth the perverse nature of men which were so given to licentiousness, that God was brought to venter contempt. 7 For the which thing although he was greatly grieved, yet being persuaded that God would send some present remedie, he comforteth himselfe and others.**

**To him that exelleth. A Psalm of David.**

T<sup>H</sup>e fool hath said in his heart, There is no God: they have corrupted, and one abominable worke: there is none that doeth good.

2. **The Lord looked downe from heaven upon the children of men, to see if there were any that would understand and seeke God.**

3. **All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.**

4. **Do not all the workers of iniquitie knowe that they eat up my people, as they eat bread: they call not upon the Lord.**

5. **Where they shall be taken with feare, because God is in the generation of the just.**

Psal. 53. 1.

a He sheweth that the cause of all wickednesse is to forget God. b There is nothing but disorder and wickednesse among them. c Would here maketh comparison betwene the fithfull and the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10. d Where they thinke themselves most safe.

6. **Don haie made a make at the corner of the poore, because the Lord is his trust. 7 Do give saluation unto Israel out of Zion: when the Lord turneth the captivites of his people, then Jacob shall rejoyce, and Israel shall be glad.**

8. **Note that of this Psalm, the 5. 6. & 7. verses, which are put into the common translation, and may seeme vno true to be left out in this, are not in the same Psalm in the Hebrew text, but are rather put in, more fully to expresse the manner of the wicked: and are gathered out of the 5. 140. and 10. Psalms, the 59. of the Prophet Ishaah, and the 36. 1. psalm, and are allegorized by S. Paul, and placed together in the 3. to the Romanes.**

PSAL. XLV.

1. **This Psalm teacheth on what condition God did chuse the Lewes for his peculiar people, and wherfore he placed his Temple among them, which was to the intent that they by having vprightly and godly might winnesse that they were his special and holy people.**

**A Psalm of David.**

L<sup>ORD</sup>, who shall dwell in thy Tabernacle: who shall rest in thine holy mountaine?

2. **He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart.**

3. **Hee that slumbereth not with his tongue, nor doeth euill to his neighbour, nor receiveth a false report against his neighbour.**

4. **In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: hee that sweareth to his owne hindrance and changeth not.**

5. **Hee that giueth not his money unto vsurie, nor taketh reward against the innocent: hee that doeth these things, shall never be moued.**

PSAL. XLVI.

1. **David prayeth to God for succour, not for his workes, but for his faiths sake. 4 Pressing that hee hateth all idolatrie, taking God onely for his comfort and felicity, & who suffereth him to lacke nothing.**

**To him that exelleth. A Psalm of David.**

P<sup>R</sup>eserue mee, O God: for in thee doe I trust.

2. **O my soule, thou hast said vnto the Lord, Thou art my Lord: my welldoing extendeth not to thee.**

3. **But to the Saints that are in the earth, and to the excellent: all my belloyr is in them.**

4. **The knowes of them, that offer to another God, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names vnto my lips.**

5. **The Lord is the portion of mine inheritance and of my cup: thou shalt maintaine my lot.**

6. **The lines are fallen vnto me in pleasant places, yea, I have a faire heritage.**

7. **I will praise the Lord, who hath giuen**

mouth comfort to their idolatries, Ezech. 1. 17. portion is made to them.

a. For God quickeneth the hearts of the doing well in them, and maketh them to be his people. b. Hee that receiveth a false report against his neighbour. c. In whose eyes a vile person is contemned. d. Hee that sweareth to his owne hindrance. e. Hee that giueth not his money unto vsurie. f. Hee that taketh reward against the innocent. g. Hee that doeth these things, shall never be moued.

h. Hee that offereth to another God. i. Their offerings of blood. k. I will not offer, neither make mention of their names. l. The Lord is the portion of mine inheritance. m. My cup. n. Thou shalt maintaine my lot. o. The lines are fallen vnto me in pleasant places. p. I have a faire heritage. q. I will praise the Lord, who hath giuen



...and my / grace also reach up to the  
...the Lord almighty before me  
...right hand; therefore I shall  
...mine heart to glad, and  
...my flesh also doeth rest  
in you.

10 For thou wilt not leave my soul in  
the power of death: neither shalt thou  
suffer thy holy one to see corruption.  
11 Thou wilt show me the path of life: in  
thy presence is the fulness of joy: and at thy  
right hand there are pleasures for evermore.

Where God dwelleth, there is perfect felicity.

PSAL. XVII.

1 He that complaineth to God of the cruelty  
and arrogance of Sin, and the rest of his enemies,  
who thus rage without any cause given on his  
part. 2 Therefore he desires God to revenge his  
innocence and deliver him.

The prayer of David.

1 O Lord, consider my  
cry: hearken unto my prayer of lips un-  
cleansed.

2 Let my sentence come forth from thy  
presence, and let thine eyes behold equity.

3 Thou hast provoked and visited mine  
heart in the night: thou hast tried me, and  
foundest nothing: for I was purposed that  
my mouth should not offend.

4 Concerning the works of men, by the  
words of thy lips I kept me from the paths  
of the cruel man.

5 Stay my steps in thy paths, that my  
feet do not slide.

6 I have called upon thee: I surely thou  
wilt hear me, O God: incline thine ear to  
me, and hearken unto my words.

7 Shew thy marvellous mercies, thou  
that art the Saviour of them that trust in  
thee, from such as resist thy right hand.

8 Keep me as the apple of the eye: hide  
me under the shadow of thy wings.

9 From the wicked that oppress me,  
from mine enemies, which compass me round  
about say I my soul.

10 They are inclosed in their own fat,  
and they have spoken proudly with their  
mouth.

11 They have compassed by noise in our  
ears: they have set their eyes to biting down  
to the ground.

12 As for as a Lion that is greedy of prey,  
and as it were a Lions whelpes lurking in  
secret places.

13 O Lord, I have appointed him: cast him  
down: deliver my soul from the wicked  
with thy sword.

14 From men by thine hand, O Lord,  
from men of the world, who have their  
portion in this life, whose bellies thou fillest  
with thine good treasure: their children  
have enough, and leave the rest of their  
substance to their children.

15 And feel not the fear that God  
will send upon them.

16 Thy bow is well belov'd: thy hand in right-  
ness: and thou art strong: thy right hand  
shall bring down thine enemies.  
17 I have the favour of God, and his loving-kindness  
shall deliver me out of my great troubles.

PSAL. XVIII.

1 This Psalm is the first beginning of his gra-  
tulation and thanksgiving in the entering into his  
kingdom, wherein he extolled and prayeth most  
highly the marvellous mercies and grace of God,  
who hath thus preserved and delivered him. 2  
Also he sheweth forth the image of Christes king-  
dom, that the faithfull may be assured that Christ  
shall at length conquer and overcome by the un-  
speakeable power of his Father, though all the  
whole world should strive thereagainst.

2 O Lord, thou hast delivered me, O Lord, thou  
hast delivered me, O Lord, thou hast delivered me  
from the hand of all mine enemies, and from the hand  
of David and Goliath.

3 I will praise thee, O Lord, my  
strength.

4 The Lord is my rock, and my for-  
tress, and he that delivereth me, my God  
and my strength: in him will I trust, my  
shield, the horn and of my salvation, and my  
refuge.

5 I will call upon the Lord, which is  
worthy to be praised: to shall I be safe from  
mine enemies.

6 The sorrows of death compassed me,  
and the floods of wickedness made me a  
stray.

7 The sorrows of the grave have com-  
passed me about: the snares of death over-  
took me.

8 But in my trouble did I call upon the  
Lord, and cried unto my God: he heard my  
voice out of his Temple, & my cry did come  
before him, ever into his ears.

9 When the earth trembled, and qua-  
ked: the foundations also of the moun-  
tains moved and shook, because he was  
angry.

10 Smoke went out of his nostrils, and  
a consuming fire out of his mouth: coales  
were kindled thereat.

11 He bowed the heavens also and came  
down, and darkened was under his feet.

12 And he rode upon a Cherub, and did  
fly, and he came flying upon the wings of  
the wind.

13 He made darkeness his secret place,  
and his pavilion round about him, even dark-  
ness of waters, and cloudes of the air.

14 At the brightness of his presence his  
cloudes passed, hailstones and coales of fire.

15 The Lord also thundered in the heaven,  
and the brightest gaze: his bowes, hailstones  
and coales of fire.

16 When he sent out his arrows and  
scattered them, and he increased lightnings  
and destroyed them.

17 He sent out his arrows, and  
scattered them, and he increased lightnings  
and destroyed them.

This is the  
fulfillment of  
the promise  
made to  
David, that  
he should  
be a king  
over his  
enemies.

PSAL. XIX.

1 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

2 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

3 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

4 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

5 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

6 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

7 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

8 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

9 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

10 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

11 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

12 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

13 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

14 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

15 The Psalmist  
describeth the  
works of God  
in the heavens,  
and how they  
shew forth  
his glory.

l That is the  
deepe bottoms  
were scene, when  
the red sea was  
divided.

m Out of sun-  
dry and great  
dangers.

n To wit, Saul.  
o Therefore  
God sent me  
succour.

p The cause of  
Gods delive-  
rance is his onely  
favour and love  
to vs.

q David was  
sure of his righ-  
teous cause and  
good behaviour  
toward Saul and  
his enemies, and  
therefore was  
assured of Gods  
favour and deli-  
verance.

r For all his dan-  
gers he exercised  
himselfe in the  
Law of God.

s Neither gave  
place to their  
wicked tentati-  
ons, nor to mine  
own affections.

t Here he spea-  
keth of God ac-  
cording to our  
capacities, who  
sheweth mercie  
to his, and puni-  
sheth the wick-  
ed, as is sayd  
also Levit. 26.  
21, 24.

u When their  
sinne is come to  
the full measure.

x He attribut-  
eth it to God,  
that he both  
gate the victorie  
in the field, and  
also destroyed  
the cities of his  
enemies.

y By the dan-  
gers neuer so  
many or great,  
yet Gods pro-  
mise must take  
effect.

z He giveth  
good successe to all mine enterprises.

14 And the chynels of waters were scene,  
and the foundations of the world were dis-  
covered at the rebulking of the Lord, at the blis-  
sing of the heards of thy noyls.

15 He hath sent downe from above, and  
taken me: hee hath drawn me out of many  
waters.

16 He hath delivered me from my strong  
enemie, and from them which hate me: for  
they were too strong for me.

17 They incircled me in the day of my  
calamitie: but the Lord was my stay.

18 He brought me forth also into a large  
place: hee hath delivered me because he favour-  
eth me.

19 The Lord rewarded me according to my  
righteousnesse: according to the pure-  
nesse of mine hands hee recompensed me.

20 Because I kept the wayes of the Lord,  
and did not wickedly against my God.

21 For all his lawes were before me, and  
I did not call away his commandments  
from me.

22 I was upright also with him, & have  
kept me from my wickednesse.

23 Therefore the Lord rewarded me ac-  
cording to my righteousness, & according to the  
purenesse of mine hands in his sight.

24 Edify the Lord: godly thou wilt theme thy  
selfe godly: with the upright man thou wilt  
shew thy selfe upright.

25 Edify the pure thou wilt shew thy selfe  
pure, and with the froward thou wilt shew  
thy selfe froward.

26 Thou shalt save the poore people,  
and wilt not cast away the proud lookers.

27 Surely thou wilt light my candle: the  
Lord my God will lighten my darkenesse.

28 For by thy light I have broken through  
an host, and by thy God I have leaped over a  
wall.

29 The way of God is incorrupt: the  
word of the Lord is tried in the fire: he is a  
shield to all that trust in him.

30 For who is God besides the Lord? and  
who is mighty save our God?

31 God giveth mee wylly strength, and  
maketh my way upright.

32 He maketh my feete like hyndes feete,  
and setteth me upon mine high places.

33 Hee teacheth mine hands to fight: so  
that a bowe of yballe is broken with mine  
arrows.

34 Thou hast also given me the shield of  
thy salvation, and thy right hand hath staied  
me, and thy loving kindnes hath caused me  
to increase.

35 Thou hast enlarged my steps under  
me, and mine heeles have not slip.

36 I have pursued mine enemies, and  
taken them, and have not turned againe till  
I had consumed them.

37 I have wounded them, that they were  
not able to rise: they are falle under my feet.

38 I have wounded them, that they were  
not able to rise: they are falle under my feet.

39 For thou hast giveth me with strength  
to battell: them, that rose against me, thou  
hast subdued under mee.

40 And thou hast given mee the mouth  
of mine enemies, that I might destroy them  
that hate me.

41 They cryed, but there was none to  
save them, even unto the Lord, but hee deli-  
vered them not.

42 Then I will beate them small as the  
dust before the winde: I will tread them  
as the clay in the streetes.

43 Thou hast delivered me from the ten-  
tations of the people: thou hast made mee  
the head of the heathen: a people, whom I  
have not known, shall serve me.

44 As soone as they heare, they shall obey  
me: the stranger shall see in subjection to  
me.

45 Strangers shall stirre away, and  
feare in their pinn chambers.

46 Let the Loude live, and blessed be my  
strength, and the God of my salvation be  
exalted.

47 It is God that giveth me power to  
overcome me, & subdueth the people under me.

48 O my deliverer from mine enemies,  
even thou hast let me up from them, that rose  
against me: thou hast delivered me from their  
cruell man.

49 Therefore I will praise thee, O  
Lord, among the nations, and will sing unto  
thy Name.

50 Great deliverances giveth he unto his  
king, and sheweth mercy to his anointed,  
even to David, and to his seed for ever.

m This prophesie appertaineth to the Kingdom of God, and  
the citation of the Gentiles, as Rom. 15. 9. n This id  
pertaine to Salomon, but to Iesus Christ.

## P S A L M. X I X.

1 To the intent he might move the faithful  
to a deeper consideration of Gods glory he setteth be-  
fore their eyes the most exquisite workmanship of  
the heavens with their proportion and ornaments.  
2 And afterwards calleth them to the Law, where-  
in God hath revealed himselfe more familiarly to  
his chosen people. The which peculiar grace, by co-  
mending the Law, he setteth forth more at large.

¶ To him that excelleth. A Psalme  
of David.

1 The heavens declare the glory of God,  
and the firmament sheweth the work of  
his hands.

2 Day unto day uttereth the same, and  
night unto night teacheth knowledge.

3 There is no speech nor language, where  
their voyce is not heard.

4 Their line is gone forth through all  
the earth, and their words into the endes of  
the world: in them hath hee set a tabernacle  
for the sunne.

5 Which compasseth south as a bulle  
growne out of his chamber, & rejoyceth like  
power and goodnesse.

e The heavens are Schoo-  
lars, be they never so barbarous. p The heavens  
great capital letters to shew unto vs Gods glory, e  
maner was, that the bride and bridegrome should  
together, and after come forth with great solemnity  
of the assembly,

a might

PSALM XXII

David in his personification of Christ, speaks of the victory, attributing it to God, and not to the strength of man. Whence in the holy Gospels, Christ is said to be the King of the Jews, who is the perfection of the kingdom.

To him that exelleth, A Psalm of David.

The King shall receive in thy strength, O Lord: yea, thou greatly shalt bestow in thy salvation.

Thou hast given him his hearts desire, and hast not denied him the request of his lips, saying,

For thou shalt prevent him with liberal blessings, and dost set a crown of pure gold upon his head.

We asked life of thee, and thou gavest him a long life for ever and ever.

His glory is great in the salvation, dignity and honour hast thou laid upon him.

For thou hast him as a blessing for ever: thou hast made him glad with the joy of thy countenance.

Because the king triumpheth in the Lord, and in the merit of the most High, thy shall no fall.

Thine hand shall smite out all thine enemies, and thy right hand shall smite out them that hate thee.

Thou shalt make them like a fether, which in time of storme is blown away: the Lord shall destroy them in his wrath, and the fire shall consume them.

Thou shalt smite them, thou shalt destroy from the earth, and their name from the children of men.

For they intended evil against thee, and imagined mischief, but they shall not prevail.

Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make rattle against their faces.

Be thou exalted, O Lord, in thy strength: so will we sing & praise thy power.

As a marke to shew it. I maintain thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

PSALM XXII

David complaineth because he was brought into such extremities, that he was past all hope. But after, he had, referred, the sorowes and cruelties whereunto he was wicked, to he recovered himself from the bondage of temptations, & growth in hope. And here under his own person he sets forth the figure of Christ, whom he did forsake by the spirit of prophesie, that he should mercifully and strangely be delivered by a dead, before his Father should raise, and exalt him as alive.

To him that exelleth upon I David's Psalm.

My God, my God: why hast thou forsaken mee, and art so farre from mine heeles, and from the words of my roaring?

O my God, I cry by day, but thou hearest not, and by night, but I have no audience.

But thou art holy, and dost inhabite

Heaven and dejection. b Being tormented with

Oh, I will not.

a When he shall overcome his enemies, and so be assured of his vocation.

b Thou declarest thy liberal favour toward him before he praised.

c David did not only obtaine life but also assurance that his posteritie should reigne for ever.

d Thou hast made him thy blessings to others, and a perpetual example of thy favour for ever.

e Here he desires both the power of Christ's kingdom, against the enemies thereof.

f This teacheth vs patiently to endure the crosse till God destroy the adversary.

g They layd as it were their neck to make Gods power to give place to their wicked enterprises.

h Or, the kinde of the morning, and this was the name of some common song.

i Here appeareth that horrible conflict which he suffered betwene

extreme anguish,

the

the

the

the

the going out from the ends of the earth, and his compass is unto the ends of the same, and none is hid from the heat thereof.

The Law of the Lord is perfect, converting the soule: the testimony of the Lord is true, & giveth wisdom unto the simple.

The statutes of the Lord are right, and prynces the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

The feare of the Lord is cleane, and encreaseth for ever: the indignements of the Lord are truth: they are righteous & alto-

gether. And none to bee desired then golde, yea, then much fine golde: whereas also then woe, and the same come.

For ever by them thy servants made circumpect, and in keeping of them there is great reward.

Which can understand his faultes: cleane me from secret faultes.

Keep thy servant also from presumptuous finnes: let them not reigne over me: so shall I be upright, and made cleane from much wickednesse.

Let the wordes of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

Which are done purposely and of malice. my wicked affections by thine holy Spirit, and let me let in through the meane of thy grace.

A prayer of the people, unto God, that is a sacrifice which he offered before he went to battle against the Ammonites.

To him that exelleth, A Psalm of David.

The Lord beare thee in the day of trouble: the name of the Lord of Jacob be with thee.

Send thee helpe from the sanctuary, and strengthen thee out of Zion.

Let him remember all thine offerings, and turne thy burnt offerings into ashes.

And grant thee according to thine heart, and fulfill all thy purpose.

For thou mayest rejoyce in thy salvation, and let us be in the banner in the name of the Lord: when the Lord shall performe all thy petitions.

For knowe I that the Lord will helpe his anointed, and will beare him from his sanctuary by the mighty helpe of his right hand.

Some will in charity, and some in malice: but we will remember the name of the Lord our God.

They are brought downe and fallen, but we are risen, and stand upright.

O Lord: let the King beare us in the day that we call.

Let the wordes that put out their obolys

Let the wordes that put out their obolys

Let the wordes that put out their obolys

Let the wordes that put out their obolys

Let the wordes that put out their obolys

Let the wordes that put out their obolys

Let the wordes that put out their obolys

Let the wordes that put out their obolys

e He meaneth the place of praying, even the Tabernacle: or els it is so called, because he gave the people continually occasion to praye him.

d And seeming most miserable of all creatures, which was meant of Christ, And herein appeareth the vnspokeable loue of God toward man, that he would thus abase his Sonne for our sakes.

3 Enrolled upon God.

4 Euen from my birth thou hast giuen me occasion to trust in thee.

f For Except Gods providence preserve the infants, they should perish a thousand times in the mothers wombe.

g He meaneth, that his enemies were so farr, proud and cruel, that they were rather beasts then men.

h Before hee spake of the crueltye of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and body.

i Thou hast suffered me to be without all hope of life.

k Thus David complaineth as though he were nailed by his

the martyrs of Israel.

2 And fathers trusted in thee: they trusted, and thou didst deliver them.

3 They called upon thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a woman, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, hate me in derision: they make a mock and nod the head, saying.

8 \* We trusted in the Lord, let him deliver him: let him save him, seeing hee longeth him.

9 But thou hast not draw me out of the woman: thou hast not given me hope, even at my mothers breast.

10 I was cast upon thee, even from the wombe: thou art my God from my mothers belly.

11 Be not farr from me, because trouble is better: for there is none to helpe mee.

12 Many young buls have compassed me: mightie & bulles of Babylon have closed me about.

13 They gave upon me in their mouths, as a stamping and roaring lion.

14 I am like a water poured out, and all my bones are out of ioynt: mine heart is like wax: it is molten in the midst of my bowels.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou shalt bring me into the dust of death.

16 For dogges have compassed mee, and the assembly of the wicked have inclosed mee: they pierced mine handes and my feete.

17 I may tell all my bones: yet they behold, and looke upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But bee not thou farr off, O Lord, my strength: hasten to helpe me.

20 Deliver my soule from the sword: my desolate soule from the power of the dog.

21 Save me from the Lyons mouth, and answer me in saving mee from the handes of the wickednes.

22 \* I will declare thy Name unto my brethren: in the midst of the Congregation will I praise thee, saying.

23 \* Praise the Lord, see that feare him: magnifie ye him, all the seede of Jacob, and feare ye him, all the seede of Israel.

24 For he hath not despised me, nor shamed the affliction of the woman: neither hath he hid his face from him, but when hee called unto him, he heard.

25 My praise shall be of thee in the great

congregation: my praises shall I publish before thee, O Lord.

26 \* Hee poore shall eate and be satisfied: they that seek thee after the Lord, shall praise him: your heart shall live for ever.

27 All the endes of the world shall remember themselves, and turning to the Lord, and all the kindreds of the nations shall worship before thee.

28 For the King come is thy Law, and hee ruleth among the nations.

29 All they that be farr in the earth, shall eate and worship: all they that goe downe into the dust, shall bowe before him, \* saye he that cannot quicken his owne soule.

30 \* Their seede shall serve him: it shall be counted unto the Lord for a generation.

31 They shall come, and shall declare his righteousnes unto a people that shall be borne, because hee hath \* done it.

is no hope that he shall recover life: so neither power nor dead shall be relected from his kingdom, & rise, which the Lord keepeth as a seed to the Church, & people among men, & that is, God hath fulfilled his promise.

PSALM XXXII.

1 Because the Prophet had praised the great mercies of God at divers times, and in sundry manner, hee gathered a certaine confession, fully persuading himselfe that God will continue the same goodnesse toward him for ever.

A Psalm of David.

The Lord is my shepherd, \* I shall not want.

2 He maketh me to rest in green pastures, and leadeth me by the still waters.

3 \* He restoreth my soule, and leadeth me in the paths of righteousness for his Names sake.

4 Yea, though I should waile through the valley of the shadow of death, I will feare no evil: for thou art with me, thy rod and thy staffe they comfort me.

5 Thou dost prepare a table before me in the sight of mine adversaries: thou dost \* anoint mine head with oyle, and my cup runneth over.

6 Donot mine kindness and mercy shall follow me all the dayes of my life, & I shall remain a long season in the shoulde of the Lord.

e Albeit his enemies sought to destroy him, yet God preserved him, and hee was not libelously with him in despite of death: the manner of great leas: He seetheth out his life, & the fruit of this world, but in the future and future of God.

PSALM XXXIII.

1 Albeit the Lord God hath made, and governeth all the world, yet toward his chosen people his gracious goodnesse doth most abundantly appear, in that when they be in bondage, hee will save them, which though it was appointed, among the children of Abraham, yet easily they doe enter againe into this Sanctuary, which are the true worshippers of God, & saved from the insull fifth of this world: & finally hee magnifyeth Gods grace for the building of the Temple, so the vnde he might serve up all his faithful to the true service of God.

A Psalm of David.

The earth is the Lords, & all that therein is: the world & they that dwell therein.



1 For he hath founded it upon the seas: and established it upon the floods.

2 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

3 He that hath clean hands, and a pure heart: which hath not lift up his mind unto vanity, nor sworn deceitfully.

4 He shall receive a blessing from the Lord, and righteousness from the God of his salvation.

5 This is the generation of them that seek him, of them that seek thy face, O Lord. Blessed.

6 Lift up your heades, ye gates, and be ye lift up ye everlasting doores, and the king of glory shall come in.

7 Who is this King of glory? the Lord, strong and mighty, even the Lord mighty in battell.

8 Lift up your heades, ye gates, and lift up your selues, ye everlasting doores, and the King of glory shall come in.

9 Who is this King of glory? the Lord of hosts, he is the King of glory. Blessed.

10 Wherein the glory of God should appeare, and vnder the Temple, hee also prayeth for the spirituall Temple, hee commends because of the promise which was made to the Temple. Psal. 138. 14.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and afflicted with the cruell malice of his enemies, 6 Praised to God most fervently to haue his sinnes forgiven. 7 Especially such as hee had committed in his youth. Hee beginneth every verse according to the Hebrew letters, two or three except.

A Psalm of David.

Vnto thee, O Lord, lift I up my soule. 2 My God, I trust in thee: let mee not be confounded: let not mine enemies reioyce ouer me.

3 So all that hope in thee, shall not be ashamed: but let them be confounded, that transgress without cause.

4 Shew me thy wayes, O Lord, and teach me thy pathes.

5 Lead me forth in thy truth, and teach me: for thou art the God of my salvation: in thee doe I trust all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will hee teach sinners in the way.

9 Them that be meele, will hee guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord are mercy and truth vnto such as keepe his covenant and his testimonies.

11 He will gouerne and comfort the meekly humbled for the sinnes.

11 For thy name sake, O Lord, be mercifull vnto mine iniquities, for it is great.

12 What man is hee that feareth the Lord? him will hee teach the way that he shall chuse.

13 His soule shall dwell at ease, and his seed shall inherit the land.

14 The secret of the Lord is reueiled to them that feare him: & his covenant to giue them vnderstanding.

15 Mine eyes are euen toward the Lord: for he will bring my feet out of the net.

16 Turne thy face vnto me, & haue mercy vpon me: for I am desolate and poore.

17 The sorowes of mine heart are enlarged: draw me out of my troubles.

18 Look vpon mine affliction and my trouble, and forgie all my finnes.

19 Beholde mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliuer mee: let me not be confounded, for I trust in thee.

21 Let mine vprightnes and equity preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

the more that his enemies increased, the more neere felt hee Gods helpe, p Forasmuch as I haue behaue my selfe vprightly toward mine enemies, let them knowe that thou art the defender of my iust cause.

PSAL. XXVI.

1 David oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integrity toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally, he maketh mentio of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integrity of life, and open praises and thanksgiving.

A Psalm of David.

Iudge me, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not feare.

2 Prooue me, O Lord, and trie me: examine my reins, and mine heart.

3 For thy louing kindnesse is before mine eyes: therefore haue I walked in thy truth.

4 I haue not haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

6 I will wash mine hands in innocencie, O Lord, and compasse thine altar.

7 That I may declare with the voyces of thanksgiving, and let forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Rather not my soule with the sinners, nor my life with the bloody men:

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee. f Destroy me not in the ouerthrowe of the wicked.

h And for none other respect.

i Meaning: the number is very small.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spirituall and corporall things.

m His counsell contained in his word, whereby hee declareth that hee is the protector of the faithfull.

n My griefe is increased because of mine enemies cruelty.

o The greater that his afflictions were, and

p Forasmuch as I haue behaue my selfe vprightly toward mine enemies, let them knowe that thou art the defender of my iust cause.

q He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.

r My very afflictions and inward motions of the heart.

s He sheweth him, that hee did not recompense euill for euill.

t He declareth that they cannot walke in simplicity before God, that delight in the company of the vngodly.

## Dauids request.

**S** Whose cruell hands do execute the malicious desires of their hearts, h I am preferred from mine enemies by the power of God, and therefore will praye him openly.

**IO** In whose hands is a wickednesse, and their right hand is full of bribes.

**11** But I will walk in mine innocency: re-  
deeme me therefore, & be mercifull vnto mee.

**12** My foote standeth in uprightnesse: I will playe thee, O Lord, in the Congrega-  
tions.

## P S A L. XXVII.

*a* David maketh this Psalm being deliuered from great perils, as appeareth by the prayes and thanksgiving annexed: *b* Wherein wee may see the constant faith of Dauid against the assaults of all his enemies, *c* And also the end wherefore he desireth to live and to be deliuered, onely to wor-  
ship God in his Congregation.

## A Psalm of Dauid.

**T**he Lord is my light and my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?

**2** When the wicked, euen mine enemies, and my foes came vpon mee to eat vp my flesh, they stumbled and fell.

**3** Though an hoste pitched against mee, mine heart should not be afraid: though warre be raised against mee, I will trust in this.

**4** One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.

**5** For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pauillion shall he hide mee, and let me by vpon a rocke.

**6** And now shall hee lift vp mine head about mine enemies round about me: there-  
fore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.

**7** Hearken vnto my voice, O Lord, when I cry: haue mercy also vpon me and heare me.

**8** When thou saydest it, Breake ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

**9** Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

**10** Though my father and my mother should forsake mee, yet the Lord will gather me by.

**11** Teach me thy way, O Lord, and lead me in a right path, because of mine enemies.

**12** Give mee not vnto the lust of mine aduersaries: for there are falsse witnesses risen by against mee, & such as speake cruelly.

**13** I should haue fainted, except I had be-  
lieued to see the goodness of the Lord in the land of the liuing.

**14** Hope in the Lord: be strong, and hee shall comfort thine heart, and trust in the Lord.

*a* Because he was assured of good successe in all his danger, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies. *b* That God will deliuer me, and giue my faith the victory. *c* The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praye thy name in the mids of the congregation. *d* Dauid assured himselfe by the Spirit of prophesie, that hee should overcome his enemies, and serue God in his Tabernacle. *e* He groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandement. *f* He magnifieth Gods loue toward his, which falsly passeth the most tender loue of parents towards their children. *g* But either pacifie their wrath, or bridle their rage. *h* In this present life before I die, as Isa. 38. 11. *i* He exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

## Psalmes.

## P S A L. XXVIII.

*a* Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them, *b* And cryeth for vengeance against them: and as length forth he himselfe that God hath heard his prayer. *c* Vnto whose eunies he commendeth all the flesh shall.

## A Psalm of Dauid.

**V**nto thee, O Lord, doe I cry: O my strength, be not deate toward mee, lest if thou art werc me not, I be like them that goe downe into the pit.

**2** Heare the voyce of my petitions, when I cry vnto thee, when I hold vp mine hands toward thine holy Diacle.

**3** Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

**4** Reward the according to their deeds, and according to the wickednesse of their in-  
uentions: recompense them after the worke of their hands: render them their reward.

**5** For they regard not the worke of the Lord, nor the operation of his hands: therefore breake them downe, and build them not vp.

**6** Praised be the Lord, for he hath heard the voyce of my petitions.

**7** The Lord is my strength, & my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

**8** The Lord is their strength, & he is the strength of the belinances of his anointed.

**9** Haue thy people, & blisse thine inob-  
edience: feed them also, & graunt thine cure.

*e* Let them be utterly destroyed, as Mal. 1. 4. the assurance of Gods helpe in his heart, his mouth was opening his prayes. *f* Meaning, his souldiers, who were whom God declared his power.

## P S A L. XXIX.

*a* The Prophet exhorteth the princes and rulers of the world, (which for the most part: thank thee as no God) *b* As the least to feare him for the thunder and tempests, for feare whereof all creatures tremble. *c* And though thereby God threateneth sinners, yet is he alwayes mercifull to his, and moneth them thereby to praye his Name.

## A Psalm of Dauid.

**G**ive vnto y Lord, ye souldiers of the might: give vnto the Lord glory & strength.

**2** Give vnto the Lord glory due vnto his Name: worship the Lord in the glorious Sanctuary.

**3** The voice of the Lord is vpon the wa-  
ters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

**4** The voyce of the Lord is mighty: the voyce of the Lord is glorious.

**5** The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

**6** Hee maketh them also to leape like a calf: Lebanon also & Shihron like a yong Unicorn.

**7** The voyce of the Lord diuiderh the thunderbolt breaketh the most strange trees, and salueth power to be able to resist God? *d* Called also Hermon.

8 *Ames of first.*

9 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness to tremble.

10 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness to tremble: the Lord maketh the wilderness to tremble: the Lord maketh the wilderness to tremble.

11 The Lord sitteth upon the flood, and the Lord doth remaine King for ever.

12 The Lord shall give strength unto his people: the Lord shall bless his people with peace.

13 Though the wicked are nothing moved with this, the faithful praise God. k To moderate the rage of the wicked, that they destroy aorall.

PSALM XXX.

1 When David was delivered from great danger he rendered thanks to God, exhorting others to do the like, and learns by his example, that God is rather mercifull then severe & rigorous towards his children. 7 And also that the fall from prosperity to adversity is sudden. 8 Thus done he returns to prayer, promising to praise God for ever.

2 A Psalm of King of the house of David.

3 I will magnifie thee, O Lord: for thou hast raised me, and hast not made my foes to rejoice over me.

4 O Lord my God, I cryed unto thee, and thou hast relieved me.

5 O Lord, thou hast brought me up out of the grave: thou hast rescued me from them that goe downe into the pit.

6 Sing praises unto the Lord, ye his Saints, and give thanks before the remembrance of his holinesse.

7 For he endured me a while in his anger: but in his favour is life: weeping may abide at evening, but joy cometh in the morning.

8 And in my prospectie I said, I shall never be moved.

9 For thou Lord of thy goodnesse haddest made my mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

10 Then cried I unto thee, O Lord, and prayed unto my Lord.

11 What profit is there in my blood, when I goe downe to the pit: shall the dust give thanks unto thee: or shall it declare thy truth?

12 Heare, O Lord, and have mercy upon me Lord, without mine helper.

13 Thou hast turned my mourning into joy: thou hast looked my lacke and girded me with gladnesse.

14 Therefore shall my tongue praise thee and not cease: O Lord my God, I will give thanks unto thee for ever.

15 After that thou hadst withdrawn thine helpe, I felt my want. I had meened that the dead are not profitable to the living: the Lord here in earth: therefore he would live to the name, which is the end of mans creation. 1 Because thou hast delivered me, that my tongue should praise thee, I will not be silent of my distress.

PSALM XXXI.

1 David delivered from some great danger, first returns what meditation he had by the power of

faith, while death waite for his eyes, his enemy being ready to take him. 15 Then hee affirmeth that the favour of God is alwayes ready to those that feare him. 20 Finally, hee exhorteth all the faithfull to trust in God, & to love him, because hee preferreth & strengtheneth them, as they may see by his example. To him that excelleth. A Psalm of David.

1 I & thee, O Lord, I have put my trust: let me never be confounded: deliver me in thy righteousness.

2 Botn downe thine care to mee: make haste to deliver mee: bee unto mee a strong rocke, and an house of defence to save me.

3 For thou art my rocke and my fortress: therefore for thy names sake direct me and guide me.

4 Draw me out of the net, that they have layed primly for mee: for thou art my strength.

5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.

6 I have hated them that give themselves to deceitfull vanities: for I trust in the Lord.

7 I will be glad and rejoyce in thy mercie: for thou hast seene my trouble: thou hast known my soule in adversities.

8 And thou hast not put me up in hand of the enemy, but hast set my feete at large.

9 Have mercie upon me, O Lord: for I am in trouble: mine eye, my soule and my belly are consumed with griefe.

10 For my life is waiked with heavinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a reproch among all mine enemies, but especially among my neighbours: and a feare to mine acquaintance, who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken vessell.

13 For I have heard the rayling of great men: feare was on every side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, Thou art my God.

15 By times are in thine hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Wake thy face to shine upon thy servant, and save me through thy mercie.

17 Let me not be confounded, O Lord: for I have called upon thee: let the wicked bee put to confusion, & to silence in the grave.

18 Let thy lying lippes bee made dumbe, which cruelly, proudly, and spitefully speake against the righteous.

19 How great is thy goodnesse, which thou hast laide up for them that feare thee! and done to them that trust in thee, even better then the sonnes of men!

wouldst defend mine innocencie. 1 Whatsoever changes come, thou governeest them by thy providence, n Let death destroy them, to the intent that they may hurt no more. n The treasures of Gods mercie are alwayes laide up in store for his children, albeit at all times they do not enjoy them,

Psalm 71.

a For then God declareth himself iust, when hee preferreth his, according as hee hath promised.

b Prefrue me from the craftie counsels and subtil practises of mine enemies.

c Hee desireth God not onely to take care for him in this life,

d But that his soule may be saved after this life.

e This affection ought to be in all Gods children, to hate whatsoever thing is not grounded upon a sure trust in God, as deceitfull and vaine.

f Largeesse signifieth comfort, as straitnesse, sorrowe and perill.

g Meaning, that his sorrow and torment had continued a great while.

h Mine enemies had drawn all men to their part against me, even my chiefe friends.

i They were afraid to shewe me any token of friendship.

j They that were in authority, condemned me as a wicked doer.

k I had this testimony of conscience, that thou





godly.

he temple to rest in God, to share and serve him. 16 Who defendeth the godly with his sword. 17 And utterly destroyed the wicked in his fury.

8 A Psalm of David, when he changed his dominion before Achishlech, who house him away, and he departed.

9 I will alway give thanks unto the Lord: his grace shall be in my mouth continually. 10 My soul shall praise in the Lord: the Lord shall hear it, and be glad.

11 Praise ye the Lord with me, and let us magnify his Name together.

12 I loue the Lord, and hee heard mee: hee deliuered me out of all my feare.

13 They shall looke vnto him, and run to him: and their faces shall not be ashamed.

14 This poore man cried, and the Lord heard him, and liued him out of all his troubles.

15 The Angel of the Lord pitcheth tents about them, that feare him, and deliuereth them.

16 Praise ye, & see how gracious the Lord is vnto him: the man that trusteth in him.

17 Feare the Lord, ye his seruants: for no man caner to them that feare him.

18 The strong doe lacke, and suffer hunger, but they which seek the Lord, shall want nothing that is good.

19 Come children, hearken vnto mee: I will teach you the feare of the Lord.

20 As that man is hee that desireth life, and longeth long dayes for to see good.

21 Keepe thy tongue from euill, and thy lips that they speake no guile.

22 Refraine euill, and doe good: seeke peace, and follow after it.

23 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crye.

24 But the face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

25 The righteous crye, and the Lord heareth them, and deliuereth them out of all their troubles.

26 The Lord is neere vnto them that are in a contrite heart, and will saue such as be afflicted in spirit.

27 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

28 He keepeth all his bones: none of them is broken.

29 His malice shall slay the wicked: and they that hate the righteous, shall perish.

30 The Lord redeemeth the soules of his seruants: and none that trust in him, shall perish.

31 When they seeme to bee swallowed vp with affliction, his God is at hand to deliuer them. m And as Christ is to liue his head, in Their wicked enterprises shall they be destroyed.

32 For when they seeme to bee consumed with the danger and death it selfe, then God sheweth them.

PSAL. XXXV.

33 Soling as Saul was enemy to David, all that had any authority vnder him so flatter their king (in the cause of the world) did also most cruelly persecute David: against whom he prayeth God to

pleade and to avenge his cause, & that they may be taken in their nets and snares, which they laide for him, that his innocencie may be declared, & that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thou deliuerest his seruant. 28 And so hee promiseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

A Psalm of David.

1 Plead thou my cause, O Lord: with them that strive with mee: fight thou against them that fight against me.

2 Lay hands vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the spear, and stay the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame, that leere after my soule: let them bee turned backe and brought to confusion, that imagine mine hurt.

5 Let them bee as chaffe before the wind, and let the Angel of the Lord scatter them.

6 Let their way bee dark and slippery: and let the Angel of the Lord persecute them.

7 For without cause they haue laid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon him at vnwares, and let his net that hee hath laide privately take him: let him fall into a the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoiled him.

11 Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded mee euill for good, to haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and my prayer was turned vpon my holow.

14 I behaved my selfe as to my friends, or as to my brother: I humbled my selfe, mourning as one that bewailed his mother.

15 But in mine aduersity they reioyced, and gathered themselves together: the abjects assembled themselves against mee, and I knew not: they came at me and ceased not.

16 Altho the false tongues as bankers, gnashing their teeth against me.

17 Lord, how long wilt thou behold this: deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So will I give thee thanks in a great congregation: I will praise thee among much people.

19 Let not them that are mine enemies, into despaire. I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection, with bowing downe mine head.

20 When they saw me ready to slip, and as one that halset for infirmity. n With their railing words. o The word signifieth cakes: meaning that the proud courtiers at their daintie feasts, scoffe, raile, and conspire his death.

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a He desireth God to vnder-

b take his cause a-

c gainst them that

d doe persecute him

e and slander him,

f Altho God can

g with his breath destroy

h all his enemies,

i yet the holy Ghost attributeth

k vnto him these outward

l weapons, to assure

m vs of his present

n power.

o Assure me a-

p gainst these tem-

q pations that thou art

r the author of my saluation.

s Smite them

t with the spirit of

u giddinesse, that

v their enterprises

w may be foolish,

x and they receive

y lust reward.

z Shewing, that

a we may not call

b God to be re-

c uenger, but only

d for his glorie, and

e when our cause

f is iust.

g When he pro-

h misseth to him-

i selfe peace.

j Which he pre-

k pared against the

l children of God.

m He attributeth

n his deliuerance

o only to God,

p praying him

q therefore both in

r soule and body.

s That would

t not suffer me to

u purge my selfe.

v k To haue taken

w from me all

x comfort, and

y brought me

z into despaire.

a I prayed for them

b with inward affection,

c as I would haue

d done for my selfe:

e or, I declared mine

f affection, with bow-

g ing downe mine head.

h m When they saw

i me ready to slip,

j and as one that

k halset for infirmity.

l n With their railing

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p In token of contempt and mocking.

q Or, clefs of the earth meaning himselfe and others in their miserie.

q They reioycecd as though they had now scene David ouerthrowen.

r It is the iustice of God to giue to the oppressours affliction and torment, and to the oppressed aide and reliefe.

s That is, &c. f Because wee haue that which we sought for seeing he is destroyed.

t That is, at once, were they neuer so many or mightie.

u This prayer shal alwayes be verified against them that persecute the faithful. x That at least fauour my right, though they be not able to helpe me. y Hee exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

## PSAL. XXXVI.

1 The Prophet grievously vexed by the wicked, doth complaine of their malicious wickednesse. 2 Then he turneth to consider the unspeakable goodness of God toward all creatures: 3 But specially towards his children, that by the faith thereof hee may be comforted & assured of his deliuerance by this ordinarie course of Gods worke. 4 who in the end destroyeth the wicked & sauerh the iust.

¶ To him that excelleth. A psalme of Dauid the seruant of the Lord.

**W**ickednesse saith to the wicked man, even in mine heart, that there is no feare of God before his eyes.

2 For he flattereth himselfe in his own eyes, while his iniquitie is found worthy to be hated.

3 The words of his mouth are iniquitie and deceit: hee hath left off to understand and to doe good.

4 Hee imagineth mischief upon his bed: hee setteth himselfe upon a way, that is not good, and doth not abhorre euill.

5 Thy mercie, O Lord, reacheth vnto the heauens, and thy faithfulness vnto the clouds.

6 Thy righteousnesse is like the high mountaines: thy indignements are like a great deepe: thou, Lord, dost saue man a beast.

7 How excellent is thy mercie, O God!

8 By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices. e Though wickednesse seemeth to ouershow all the world, yet by thine heauenly providence thou governeest heauen and earth. f Thy mountaines of God: for whatsoeuer is excellent, is thus called. g The depth of thy prouidence governeeth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.

therefore the children of men trust in the shadow of thy wings.

8 They shall be satisfied with the fruit of thine house, and thou shalt giue them drink out of the fountaine of thy pleasures.

9 For with thee is the well of life, and thy light shall mee see light.

10 Extend thy looking kindnes vnto them that know thee, and thy righteousness vnto them that are vpright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked man moue me.

12 Where they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

13 They are cast downe, and shall not be able to rise, because they are cast downe, and shall not be able to rise.

## PSAL. XXXVII.

1 This psalme containeth exhortation and consolation of the weak, that are grieved at the prosperitie of the wicked; and the of affliction of the godly. 2 For how prosperously flourisheth the wicked doe liue for the time, he doth asseure them that they shall be vaine and transitorie, because they are not in the favour of God, but in the hand of his enemies, &c. and how miserably the righteous seemeth to liue in the world, yet in the end he is in the favour of God, he is deliuered from the wicked, and persecuted.

¶ A psalme of Dauid.

**E**re not thy selfe because of the wicked man, neither be enuious for the euil hee doeth.

2 For they shall soon be cut downe like graile, and shall wither as the greene berde.

3 Trust thou in the Lord: he is good vnto the land, and thou shalt be rich abundantly.

4 And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, and thy iudgement as the noone day.

7 Wait patiently vpon the Lord, & hope in him: fret not thy selfe for him: which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leave off wrath: fret not thy selfe: also doe euill.

9 For euill doers shall be cut off, & they that wait vpon the Lord, they shall inherit the land.

10 Therefore yet a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But meeke men shall possesse the earth, and they shall haue their delight in the multitude of peace.

12 The wicked practiseth against the

seth vs not to be offended with the darkness of the night, we patiently to trust that God will cleare our cause, and our right. f When God suffereth the wicked to liue to the flesh that hee fauoureth their doings, Ioh. 1. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17. As the Lord hath laugh't him to scorn  
for he hath said his day is coming.

18. The wicked have broken their bow,  
and have bent their bows, to kill the  
righteous and meek, and to slay such as be of  
blessed conversation.

19. As the sword shall enter into their  
own heart, and their bowes shall be broken,

20. I shall sing unto the Lord man  
truer, then great riches to the wicked and  
mighty.

21. For the armes of the wicked shall be  
broken: but the Lord upholdeth the just men.

22. The Lord knoweth the dayes of  
righteous, and their inheritance shall be per-  
petuall.

23. They shall not be confounded in the  
perious times: and in the dayes of famine  
they shall have enough.

24. But the wicked shall perish, and the  
remmes of the Lord shall be consumed as the  
fat of Lambes: euen with the smoke shall  
they consume away.

25. The wicked boweth and payeth not  
again: but the righteous is mercifull, and  
griues.

26. For such as be blessed of God, shall in-  
herit the land, & they that be cursed of him,  
shall be cut off.

27. The pathes of man are directed by  
the Lord: for he loveth his way.

28. Though he is fall, hee shall not be cast  
off: for the Lord purrcth vnder his hand.

29. I haue bene young, and am olde: yet I  
haue neuer the righteous forsaken, nor his  
seed begg'd bread.

30. And hee is cuer mercifull and tenderly,  
and his face enioyeth the blessing.

31. Flee from euill and do good, and dwell  
for euer.

32. For the Lord loveth iudgement, and  
forsaketh not his saints: they shall be pre-  
ferred before curmeare: but the seed of the wicked  
shall be cut off.

33. The righteous men shall inherit the  
land, and dwell therein for euer.

34. The mouth of the righteous will  
speake of wisdom, and his tongue will talke  
of iudgement.

35. For the law of his God is in his heart,  
and his steps shall not slide.

36. The wicked watcheth the righteous,  
and stretcheth to slay him.

37. But the Lord will not leaue him in his  
hand, nor condeigne him, when he is in  
indignation.

38. Wait thou on the Lord, and keepe his  
law, and hee shall reule thee, that thou shalt  
inherit the land: when the wicked men shall  
perish, thou shalt see.

39. I haue bene like the wicked strong, and  
quailing himselfe like a greene bay tree.

40. For hee is passed away, and loe, he was  
gone, and I sought him, but he could not be  
found.

41. For though in the sometime so ex-  
alted he was, yet he will approve  
himselfe in his wrong. So that the prosperie of  
his wickednes, which standeth away in a moment.

37. Sparks the light to man, and be-  
hold the will: for the will of man is peace.

38. But the thing which shall be de-  
stroyed together, and the end of the wicked shall  
cut off.

39. But the saluation of the righteous  
men shall bee of the Lord: hee shall bee their  
strength in the time of trouble.

40. For the Lord shall helpe them, and de-  
liuer them: hee shall rescue them from the  
wicked, and shall saile them, because they  
trust in him,

41. But in the end he hath good success, though  
for a time God  
prooue them by sundry temptations.

PSALM XXXVII.

1. David lying sicke of some grievous disease,  
acknowledgeth himselfe to bee chastised of  
the Lord for his finnes, and therefore prayeth God to  
turne away his wrath. 2. He overreth the grieuance  
of his griefe by many words and circumstances  
wounded with the arrowes of Gods ire, for sakes  
of his friends, and intreated of his enemies. 3. But  
in the ende with firme confidence hee commendeth  
his cause to God, and begetteth for speedy helpe at  
his hand.

2. A Psalm of Dauid for remembrance.  
Lord, rebuke mee not in thine anger,  
neither chastise me in thy wrath.

3. For thine arrowes haue light vpon  
me, and thine hand lieth vpon me.

4. There is nothing sound in my flesh, be-  
cause of thine anger: neither is there rest in  
my bones, because of my sinne.

5. For mine iniquities are gone ouer  
mine head, and as a weighty burden they  
are too heauie for me.

6. My wounds are putrified, and corrupte  
because of my foolishnesse.

7. I am bowed, and crooked very sore:  
I goe mourning all the day.

8. For my reines are full of burning, and  
there is nothing sound in my flesh.

9. I am weakened and sore broken: I  
roare for the very griefe of mine heart.

10. Lord, I pouer my whole desire before  
thee, and my sighing is not hid from thee.

11. Mine heart is panted: my strength  
faileth mee, and the light of mine eyes, euen  
they are not mine owne.

12. My louers and my friends stand a-  
farre off from my plague, and my kinne-  
men stand a-  
farre off.

13. They also, that seeke after my life, lay  
shares, and they that go about to do me euill,  
talke wicked things, & imagine deceit  
continually.

14. But I as a deafe man heare not, and  
as a dumbe man, which openeth not his  
mouth.

15. Thus am I as a man, that heareth  
not, and in whose mouth are no reproofes.

16. For on thee, O Lord, do I wait: thou  
wilt heare me, my Lord, my God.

17. For I said, Heare me, lest they reioyce  
in mine affliction: but I haue not hearkned  
to their voice. For though in the sometime so  
exalted he was, yet he will approve himselfe in  
his wrong. So that the prosperie of his wicked-  
nes, which standeth away in a moment.

1. He rebuketh  
the faithfull to  
marke diligently  
both the examples  
of Gods  
mercie, and al-  
so of his iudge-  
ments.

2. He sheweth  
that the patient  
hope of the god-  
ly is sweeter in

3. He desireth  
not to be exempt-  
ed from Gods  
rod, but that he  
would so mode-  
rate his hand that  
he might be able  
to beare it.

4. The sicknesse  
where with thou  
hast visited me.

5. David ac-  
knowledgeth  
God to be iust in  
his punishments,  
because his finnes  
had deserued  
much more.

6. He confesseth  
his finnes, Gods  
iustice, and mak-  
eth prayer his  
refuge.

7. That rather  
grie place to  
mine owne lusts,  
then to the will  
of God.

8. Or, blacke, alone  
that is disfigured  
and consumed  
with sicknesse.

9. This example  
warneth vs neuer  
to despair, be the  
torment neuer so great:

10. But alwayes to cry vnto God with sure trust  
for deliuerance.

11. He was destitute of all helpe and counsell.

12. Partly for feare, and partly for pride they denied  
all duty and friendship.

13. For I can haue no audience before  
men, and therefore patiently wait for the helpe of God.

14. Partly for feare, and partly for pride they denied  
all duty and friendship.

15. For I can haue no audience before  
men, and therefore patiently wait for the helpe of God.

16. For I can haue no audience before  
men, and therefore patiently wait for the helpe of God.

1 That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.

m I am without hope to recover my strength.

n In my greatest misery they most reioyce.

o He had rather have the harred of all the world, then to faile in any part of his due to Godward.

p Which are the hour of my saluation; and this declareth that he prayed with sure hope of deliuerance.

ouer me: for I when my foote slipper, they extoll themselves against me.

17 Where I am ready to halt, and my sorrow is neuer before me.

18 I when I declare my paine, and am torie for my sinne.

19 Then mine enemies are a line, and I am in misery, and they that hate me wrongfully are many.

20 Where all that reward euill for good, are mine adversaries, because I followe goodnesse.

21 Forake me not, O Lord, be not thou farre from me, my God.

22 Hasten thee to helpe mee, O my Lord, my saluation.

## P S A L M XXXIX.

1 David uttereth with what great griefe & bitterness of minde he was driven to these outrageous complaints of his infirmities. 2 For he confesseth that when hee had determined silence, hee brast forth yet into words that he would not, through the greatnesse of his griefe. 3 Then he rehearseth earnest requests which taste of the infirmity of man, and mixeth them with many prayers; but all doe shewe a minde wonderfully troubled; that it may plainly appeare howe hee did strive mightily against death and desperation.

C To the excellent musician: Jeduthun.

A Psalm of David. I thought, I will take heed to my wayes, I shal linnie not with my tongue: I will keepe my mouth hidde, while the wicked is in my light.

2 I was dumbe and spake nothing: I kept silence euen from good, and my spow was more stirred.

3 Mine heart was hote within mee, and while I was musing, the fire kindled, and I spake with my tongue, saying.

4 Lord, let me know mine ende, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely every man in his best state is altogether vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth up riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuze me fro all my transgressions, and make me not a rebuke vnto the foolish.

9 I should haue bene dumbe, and not haue opened my mouth, because I shouldest it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou wilt rebuke doest chastise man for iniquitie, thou as a moth makest

his beauty to consume: surely every man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my tears, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, O Lord: I will recouer my strength, before I see death, and be not

taken away all that is desired in this world. I persecuted him to thinke that God would destroy him: see howe hard it is for the very Saintes to keep their word, when death and despaire assaile them.

## P S A L M XL.

1 David deliuered from great danger, and magnified and prayeth the grace of God for his deliuerance, and commendeth his providence vnto all mankind. 2 Then doeth hee promise to give himselfe wholly to Gods seruice, and so declareth how God is truly worshipped. 3 Afterward he giueth thanks, and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

C To him: excelleth. A Psalm of David, the psalmist: patiently for the Lord, and hee inclined vnto me and heard my cry.

2 Hee brought me also out of the horrible pit, out of the mire clay, and set my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth: a new song of praise vnto our God: many shall see it, and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, & regardeth not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderful workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are more then I am able to express.

6 Sacrifice is offering thou didst not desire: (for I mine eares hast thou prepared) burnt offering a sin offering hast thou not required.

7 Then said I, Lo, I come: for in the roll of the booke it is written of me.

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousness in the great Congregation: loe, I will not restraîne my lips: O Lord, thou knowest.

10 I haue not hidde thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercede and thy truth from the great Congregation.

11 Censurest thou not thou thy tender mercy from mee, O Lord: let thy mercy and thy truth alway presterue me.

12 For innumerable troubles haue encompassed mee: my sinnes haue taken hold vpon mee, that I am not able to looke vp: yea, they are more in number

effecteth the ceremonies of the law nothing in itselfe seuer, g When thou hadst opened mine eyes, was ready to obey thee, being assured that I will not be of thine elect for this end. h In the Church of the Quary. i David here numbeth three degrees of Gods mercede, whereby he picketh vs: his mercies, his continual protection, and his waite, constant fauour, so that hereof proceedeth our saluation.

a This was one of the chief singers, Chron. 16.41.

b Albeit he had appointed with himselfe patiently to haue taried Gods leisure, yet the vehemencie of his paine caused him to breake his purpose.

c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.

d He confesseth that he grudged against God, considering his greatness of his power and the shortness of his life.

e Yet David confesseth in that he reasoned with God, as though that he were too feare toward his weak creature. f Make me not a mocking stocke to the wicked, or wrap mee not vp with the wicked, when they are put to shame. g Seeing my troubles came of thy providence, brought to haue endured them patiently. h Though thine open plaies light not euermore vpon them, yet thy secret cause continually freeth them.



from the hairs of mine head: therefore mine heart hath failed me.

12 Let it please thee, O Lord, to deliver me: make haste, O Lord, to help me.

13 Let them bee confounded and put to shame together, that seeke my soule to destroy it: let them bee driven backward and put to rebuke that desire mine hurt.

14 Let them bee destroyed for a reward in their shame, which say unto mee, Aha, hee.

15 Let all them that hate thee, reuoyce, & bee glad in thee: and let them that hate thy salvation, say alway, The Lord bee prayed.

16 Though I be poore & needie, the Lord thinketh on mee: thou art mine helper and my deliverer: my God, make no taryng.

which they intended to haue brought vpon him. Aske faithfull alway praye for his benefices: so the Lord God will in their need.

PSAL. XLII.

1 David being grievously afflicted, blessed them, that gave him cause, 2 And complaint of the troubles of his soules friends and familiars, as came to passe in Iudas, Iohn 14. 18. After hee feeling the great sorrows of God gently chastising him, and yet suffering his enemies, to triumph against him, 3 Giveth most hearty thanks to God. 4 To him that excelleth. A Psalm.

1 Blessed is hee that remembereth wisely the bygone: the Lord shall deliver him in the time of trouble.

2 The Lord will keepe him, and preserve him: aliter he shall be blessed upon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the bed of sorrow: thou hast said, all his bed in his sickness.

4 Therefore I said, Lord, haue mercy vpon mee: deale my soule, for I haue sinned against thee.

5 Oppone enemies I speake euill of me, saying, When shall he die, and his name perishe.

6 And when I come to the me, he speaketh euill, but his heart heauiely inquitie watch in him, and when he commeth forth, he reioiceth it.

7 All they that hate mee, twispen together against mee: & euen against mee doe they imagine mine hurt.

8 A mischief is light vpon him, and he that hath shall no more liue.

9 Per, my familiar friend, whom I trusted, which bit eat of my bread, & hath lifted up the heele against me.

10 Therefore, O Lord, haue mercie vpon mee, and call me up: so I shall reward them.

11 By this I know that thou fauourest mee, because mine enemies doeth not triumph against me.

12 And as for mee, thou Opholdest mee in mine integritie, and dost set me before

the common thought by his sharpe punishments that hee is mortal enemy. 1 Ebr. The man of my peace. 2 As it was chiefly accomplished in him, so shall his members continually prouoe the same.

thy face for mee.

13 Blessed bee the Lord God of Israel without end. 4 Doe be it, men to be it.

14 By this repetition bee stirred up the faithfull to praye God.

1 The Prophet grievously complaineth, that being lashed by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separate in body from them: yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not forgiues any come with these words: and thought, 8 Doe that he continually put his confidence in the Lord.

9 To him that excelleth. A Psalm to giue instruction, committed to the singers of Iudas.

10 The hart heareth for the criers of water, so & panted my soule after thee, O God.

11 My soule thirsted for God, as for the lining God: when shall I come and appeare before the presence of God.

12 My teares haue bene my meate day and night, while they say vnto mee, Where is thy God.

13 When I remembered these things, I poured out my very heart, because I had gone with the multitude, and ledde them into the house of God with the hope of singing, and praye, as a multitude that keepeth a feast.

14 Why art thou cast downe, my soule, and inquier within mee: waite on God: for I will yet giue him thanks for the helpe of his presence.

15 Why should my soule be cast downe within mee, because I remember thee from the land of Iudas, and Hermon, and from the Mount of Sion.

16 One deeper calleth another, deeper by the noyse of the water spouter: all thy waters and thy floods are gone ouer mee.

17 The Lord will graunt his louing kindness in the day, and in the night shall I sing of him, as a prayer vnto the God of my life.

18 I will say vnto God, which my rocke, why hast thou forgotten mee: why art thou I mourning, when the enemies oppressed mee.

19 Why are they cast asunder, while mine enemies reproach me, saying dayly vnto mee, Where is thy God.

20 Why are they cast downe, my soule: and why art thou disquieted within mee: waite on God: for I will yet giue him thanks: doe in my perfect peace, and my God.

21 By this I know that thou fauourest mee, because mine enemies doeth not triumph against me.

22 And as for mee, thou Opholdest mee in mine integritie, and dost set me before

the common thought by his sharpe punishments that hee is mortal enemy. 1 Ebr. The man of my peace. 2 As it was chiefly accomplished in him, so shall his members continually prouoe the same.

1 He prayeth to be deliuered from them which conspire against him, that he might sayfully praise God in his holy congregation.

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1 Shewing me euident signes of thy fatherly providence.

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PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that he might sayfully praise God in his holy congregation.

a He defendeth  
God to vnder-  
take his cause  
against the ene-  
my, but chief-  
ly that he would  
reforme him to  
the Tabernacle.  
b That is, the  
cruell companie  
of mine ene-  
mies.

c To wit, thy fa-  
uour, which ap-  
peareth by the  
performance of  
thy promises.

d He prometh  
to offer a solemne  
sacrifice of thanksgiving in token of his great deliverance.

e When  
by he admonisheth the faithful not to relent, but constantly to waite  
on the Lord, though their troubles be long and great.

I Edge mee, O God, and defend my cause  
against the unmercifull people: deliver  
me from the deceitfull and wicked man.

2 For thou art the God of my strength:  
why hast thou put mee away? why goest thou  
mourning, when the enemy oppresseth  
mee?

3 Send thy light and thy truth: let  
them lead mee: let them bring me vnto thine  
holie Mountaine, and vnto thy Tabernacles.

4 Then will I goe vnto the altar of  
God: I will goe vnto the God of my joy and glad-  
nesse: and vpon the harpe will I giue thanks  
vnto thee, O God, my God.

5 Why art thou cast downe, my soule?  
and why art thou disquieted within mee?  
waite on God: for I will yet giue him  
thanks, he is my present helpe, and my God.

6 When thou art cast downe, my soule:  
waite on God: for I will yet giue him  
thanks, he is my present helpe, and my God.

7 The faithful remember the great mercy of God  
toward his people. 8 After they complaine, be-  
cause they feele no more. 9 Also they alledge  
the covenant made with Abraham, for the keeping  
whereof they shew what grievous things they suf-  
fered. 10 Finally they pray vnto God not to re-  
newe their afflictions, seeing the same redound ab-  
to the contempt of his name.

11 To him that excelleth. A Psalm to giue  
instruction, committed to the sonnes  
of Asaph.

12 We haue heard with our eares, O  
God: our fathers haue tolde vs the  
workes, which thou hast done in their dayes, in  
the olde time.

13 How thou hast driuen out the heathen  
with thine hand, and plantest them: how  
thou hast destroyed the people, and caused  
them to grow.

14 For they inherited not the land by their  
owne sword, neither did their owne arme  
saue them: but thy right hand, and thine  
arme, and the light of thy countenance, be-  
cause thou diddest fauour them.

15 Thou art my King, O God: send helpe  
vnto me, O God.

16 Although thou haue beene thougt backe  
our aduersaries: by thy flame haue wee tro-  
den downe them that rose up against vs.

17 For I doe not truite in my bow, neither  
can my sword saue me.

18 But thou hast senced vs from our ad-  
uersaries, and hast put them to confusion:  
that haue vs.

19 Therefore will wee prayse God conti-  
nually, and will confesse thy name for ever-  
more.

20 But now thou art farre off, and puttest  
vs to confusion, and goest not forth with  
our armes.

21 Thou makest vs to turne backe from  
the aduersarie, and they, which hate vs,  
shall be confounded.

22 Therefore will wee prayse thee, O God,  
in the midst of the Church, and thou shalt  
reigne vnto all ages.

a This Psalm  
seemeth to haue  
been made by  
some excellent  
Prophet for the  
use of the people,  
when the Church  
was in extreme  
miserie, either at  
their returne  
from Babylon,  
or vnder Anti-  
ochus, or in such  
like afflictions.

b That is, the  
Canaanites.

c To wit, our  
fathers.

d Of Canaan,  
e That is, our  
fathers.

f God's free me-  
cie and loue is  
the onely foun-  
taine and begin-  
ning of the  
Church, Deut.

g 37.

h Because thou  
art our King,  
therefore deli-  
uer thy people  
from their miserie.

i Because they and their forefathers made  
both one Church, they apply that to themselves, which before they did  
attribute to their fathers.

k As they confessed before,  
that their  
strength came of God, so now they acknowledge that this affliction  
came by his iust iudgement.

spoke for themselves.

11 Thou guest vs as sheepe to be slaue-  
ter, and dost scatter vs among the nations.

12 Thou sellest the people without price,  
and dost not increase their paine.

13 Thou makest vs a reproch to our  
neighbour, a test and a laughing stocke to  
them that are round about vs.

14 Thou makest vs a prouerbe among  
the nations, and a mocking of the heathen  
among the people.

15 Thy confusion is dayly before mee, and  
the shame of my face hath covered me.

16 For the voyce of the slanderer and of  
the detraiter, for the enemy and an enemy.

17 All this is come vpon vs, yet wee haue  
not forgotten thy covenant.

18 Our heart is not turned backe: nei-  
ther our steps gone out of the pathes.

19 Albeit thou hast smitten vs downe in-  
to the place of dragons, and covered vs  
with the shadow of death.

20 If wee haue forgotten the name of  
our God, and holden by our hands to a  
strange God,

21 Shall not God search this out? he  
knoweth the secrets of the heart.

22 Surely thy lake are we thine con-  
tinually, and are counted as sheepe in the  
slaughter.

23 Thy wrath sleepest thou, O Lord: awake,  
be not sleepe off for ever.

24 Wherefore biddest thou thy face, and  
forgettest our miserie and our affliction?

25 For our soule is beaten downe in-  
to the dust: our bellie cleaues vnto the  
ground.

26 Rise up for our succour, and redeeme  
vs from thy mercies sake.

27 Thy name is the name of the Lord, and  
thy name is the name of the Lord.

28 Thy name is the name of the Lord, and  
thy name is the name of the Lord.

29 Thy name is the name of the Lord, and  
thy name is the name of the Lord.

30 Thy name is the name of the Lord, and  
thy name is the name of the Lord.

31 Thy name is the name of the Lord, and  
thy name is the name of the Lord.

32 Thy name is the name of the Lord, and  
thy name is the name of the Lord.

33 Thy name is the name of the Lord, and  
thy name is the name of the Lord.

1. *When the wrath upon the chiefe I must  
not be, nor the wrath upon the glory.*

2. *When neither into the glory: ride by  
the mouth of wrath and of merchandise and  
of righteousness: in the night hour shall  
they see terrible things.*

3. *When arrows are sharp to pierce the  
heart of the kings: and when the people  
shall fall upon them: the Lord shall be  
the throne, O God: it is thy crown and  
thy scepter of thy kingdom: a scepter  
of righteousness.*

4. *When thou wilt right countenance and barest  
countenance, because God, even the God hath  
anointed thee with the oyle of gladness: a  
bove the fellows.*

5. *All thy garments smell of myrrour, and  
alban, and galls: when thou comest out of  
the palace places, a robe they have made  
thee glad.*

6. *Kings daughters were among thine  
honorable wives: upon the right hand did  
stand: a Queene in a robe of golde of  
Dyrr.*

7. *O daughters, O daughters, and confide,  
and rejoice thine ears: forget alle thine own  
people and thy fathers house.*

8. *So shall the king have pleasure in thy  
bramie: for hee is the Lord: and reverence  
thou him.*

9. *And the daughter of O Tiaud with the  
cith of the people shall be brought before the  
face with patients.*

10. *The kings daughter in all gloriouse  
clothing: her clothing is of hard down golde.*

11. *Her shall be brought before the king in  
clothing of needle made: the virgins shall fol-  
low after her, and her companions shall bee  
brought unto thee.*

12. *With joy and gladness: shall they see  
thee, and shall enter into the kinges pal-  
ace.*

13. *In stead of the fathers shall the chil-  
dren bee: thou shalt make them princes  
through all the earth.*

14. *It shall make thee famous to be remem-  
bered through all generations: therefore shall  
people give thanks unto thee would with-  
out end.*

15. *When the Church, which they give not perfect obedi-  
ence to, shall be: there is nothing gained not hypo-  
crite: a glorious both within and without: and howbeit the  
Church not all times the outward glory, the fault is to be im-  
puted in their own ingratitude. In they shall have greater  
than their fathers. A Hee signifieth the great compasse of  
his kingdom which shall be sufficient to enrich all his members.  
And only be referred to Christ, and not to Solomon.*

## P S A L XLVI.

1. *A song of triumph or thanksgiving for the de-  
liverance of Ierusalem, after Sennacherib with his  
army was driven away: or some other like sudden  
deliverance by the mightie hand of God. 2. Whereby the Prophet commendeth this  
great benefit, death exhorteth the faithful to give their  
hearts wholly into the hand of God, doubting no-  
thing but that under his protection they shall bee  
safe against all the assaults of the enemies: because  
it is his delight to affixe the rage of the wicked  
when they are most busy against the iust.*

1. *To blesthes sweetly upon a Blameth. A  
long committed in the loines of Sennacherib.*

2. *When I hope and strength, and helpe  
in troubles ready to be found.*

3. *When the Lord shall see our fear, though  
the earth be moved, and though the mountains  
fall into the midst of the sea.*

4. *Though the waters thereof rage & bee  
troubled, and the mountains shake at the  
lugeur of the Lord, O Lord.*

5. *For there is a River, whose streames  
shall make glad, the cite of God: even the  
Sanctuarie of the Tabernacles of the most  
high.*

6. *God is in the midst of it: therefore shall it  
not be moved: God shall helpe it: very early.*

7. *When the nations rage, and the king-  
domes were moved, God is thimble, and the  
earth melted.*

8. *The Lord of hostes is with us: the  
God of Iacob is our refuge. O Lord.*

9. *Come, and behold the mightes of the  
Lord, what desolations hee hath made in  
the earth.*

10. *Hee maketh warres to cease unto the  
ends of the world: hee breaketh the bow and  
cutteth the spear, and burneth the chariots  
with fire.*

11. *Be still and knowe that I am God: I  
will be exalted among the heathen, and I  
will be exalted in the earth.*

12. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

13. *Alway in which words requireth, 1. Hee gave his voice. 2. They are  
affured that God hath not left his Church from all dangers and  
troubles. 3. To wit, how oft hee hath destroyed his enemies, and deli-  
vered his people. 4. Hee warneth them that persecute the Church, to  
cease their cruelties, for they shall see that God is too strong for  
them, and will defend his Church.*

14. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

15. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

16. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

17. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

18. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

19. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

20. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

21. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

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of Iacob is our refuge. O Lord.*

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27. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

28. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

29. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

30. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

31. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

32. *The Lord of hostes is with us: the God  
of Iacob is our refuge. O Lord.*

1. *Which was  
either a musical  
instrument, or a  
solemn tune,  
was the which  
this Psalm was  
sung.*

2. *In all manner of  
troubles God  
showeth his spee-  
die mercie and  
power in defend-  
ing his.*

3. *That is, we wil  
not be overcome  
with feare.*

4. *Though the  
afflictions rage  
next so much,  
yet the rivers of  
Gods mercie  
being sufficient  
comfort to his.*

5. *The river of  
Shiloah, which  
passeth through  
Ierusalem mean-  
ing, though the  
defence seems  
never so small,  
yet if God have  
appointed it, it is  
sufficient.*

6. *They are  
affured that God  
hath not left his  
Church from all  
dangers and  
troubles.*

7. *To wit, how oft  
hee hath destroyed  
his enemies, and  
delivered his  
people.*

8. *He warneth  
them that perse-  
cute the Church,  
to cease their  
cruelties, for  
they shall see  
that God is too  
strong for  
them.*

9. *The Lord of  
hostes is with  
us: the God of  
Iacob is our  
refuge. O Lord.*

10. *The Lord of  
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refuge. O Lord.*

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31. *The Lord of  
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33. *The Lord of  
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refuge. O Lord.*

34. *The Lord of  
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refuge. O Lord.*

35. *The Lord of  
hostes is with  
us: the God of  
Iacob is our  
refuge. O Lord.*

36. *The Lord of  
hostes is with  
us: the God of  
Iacob is our  
refuge. O Lord.*

37. *The Lord of  
hostes is with  
us: the God of  
Iacob is our  
refuge. O Lord.*

38. *The Lord of  
hostes is with  
us: the God of  
Iacob is our  
refuge. O Lord.*







k Which may  
alittle me the I  
am drawn out  
of the flatteries  
fines.

l He promisseth  
to endeavour that  
others by his ex-  
ample may turne  
to God.

m From the  
murder of Vriah,  
and the others  
that were slaine  
with him. 2. Sam.  
11. 17.

n By giuing me  
occasion to praife  
thee, when thou  
shalt forgive my  
finnes.

o Which is a  
wounding of the  
heart, proceeding  
of faith, which  
seeketh vnto  
God for mercy.

p Hee prayeth for the whole Church, because through his sinne it  
was in danger of Gods iudgement. q That is, iust and lawfull, appli-  
ed to their right end, which is the exercise of faith and repentance.

and renew a right spirit within me.

11 Cast mee not away from thy presence,  
and take not thy holy Spirit from me.

12 Redeeme me to the top of thy saluation,  
and stablish me with thy true Spirit.

13 Then shall I teach thy wayes vnto the  
wicked, and sinners shall be converted vnto  
thee.

14 Deliver mee from blood, O God,  
which are the God of my saluation, and my  
tongue shall sing joyfully of thy righteous-  
nesse.

15 Open thou my lips, O Lord, and my  
mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though  
I would giue it: thou delightest not in burnt  
offering.

17 The sacrifices of God are a contrite  
spirit: a broken & a contrite heart, O God,  
thou wilt not despise.

18 Be fauourable vnto Zion for thy good  
pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices  
of a righteousness, even the burnt offering and  
oblation: then shall they offer calves vpon  
thyne altar.

## P S A L LII.

1 David describeth the arrogant tyranny of his  
aduersary Doeg, who by false sacrifices caused a  
homelech with the reb of the Priests to be slaine. 5  
David prophesied his destruction. 6 And encou-  
raged the faithfull to put their confidence in God,  
whose iudgements are most sharpe against his  
aduersaries: 9 And finally he rendereth thanks to God  
for his deliuerance. In this Psalm is lively set  
forth the kingdom of Antichrist.

To him that excelleth. A Psalm of Da-  
uid to giue instruction. When Doeg the E-  
domite came and shewed Saul, and sayd to  
him, David is come to the house of Abi-  
melech.

W hy boastest thou thy selfe in thy wit-  
kednesse, O man of power: the lo-  
uing kindnes of God endureth daily.

2 Thy tongue imagineth mischiefes, & is  
like a sharpe razor: that cutteth deceitfully.

3 Thou dost loue euill more then good,  
and liest, more then to speake the truth.  
Delah.

4 Thou louest all wordes that may de-  
stroy, O deceitfull tongue!

5 So shall God destroy thee for enemie  
thou shalt take thee and plucke thee out of thy ta-  
bernacle, and coute thee out of the land of  
the liuing. Delah.

6 The righteous also shall see it, and  
fear, and shall laugh at him, saying,

7 Beholde the man that tooke not God  
for his strength, but trusted vnto the multi-  
tude of his riches, & put his strength in his  
malice.

a O Doeg, which  
hast credid with  
the tyrant Saul,  
and hast power  
to murder the  
Saints of God.

b Thy malice  
moueth thee by  
craftie flatteries  
and lies to accuse  
and destroy the  
Innocents.

c Thy righeous-  
ness

d Though God  
forbeare for a  
time, yet at  
length he will  
recompence thy  
iniquity.

e Albeit thou seeme to be secure to stay seled. f For the eyes of  
the reprobate are shut vp at Gods iudgements. g With ioyfull re-  
uerence, seeing that he taketh their part against the wicked. h For, in  
his substance,

8 But I shall be like a green olive tree  
in the house of God: for I trusted in the  
mercy of God for ever and ever.

9 I will alway praye thee, for that thou  
hast done: this, & I will hope in thy name,  
because it is good before thy Saints.

godliness. b Executed his vengeance. c For, in  
and promise.

## C H A P. LIIII.

1 He describeth the crooked nature, 4 The cru-  
tie, 5 And punishment of the wicked, when they  
looke not for it, 6 And describeth the deliuerance  
of the godly, what they may reioyce to other.

To him that excelleth on. A Psalm of  
A Psalm of David to giue instruction.

The foole hath said in his heart, There is  
no God, they haue corrupted and done  
abominable wickedness: there is none that  
hath good.

2 God looked downe from heauen vpon  
the children of men, to see if there were any  
that would vnderstand and seeke God.

3 Every one is gone backe: they are to-  
gether corrupt: there is none that hath  
good, no not one.

4 Do not the workers of iniquity know  
that they eat up my people as they eat bread:  
they call not vpon God.

5 Where they were as if they were not,  
no: feare was: for God hath scattered the  
bones of him that besieged thee: thou hast  
put them to confusion, because God hath cast  
them off.

6 He giue saluation vnto Israel out of  
Zion: when God turneth the capiteines of  
his people, then Iacob shall reioyce, and Is-  
rael shall be glad.

defend and praeferre Gods people, doe most cruelly  
e When they thought there was none occasion in  
vengeance of God lighted vpon them. f Be the  
uer to great, nor the danger so fearefull, yet God deli-  
time.

## P S A L LIIII.

1 David brought into great danger by the rap-  
son of the Ziphim, 5 Callest vpon the Name of  
God to destroy his enemies, 6 Promising sacrifices  
and free offerings for so great deliuerance.

To him that excelleth on. A Psalm of  
A Psalm of David to giue instruction. When  
the Ziphims came and sayd vnto Saul, Is  
not David hid among vs?

Aue mee, O God, by thy name, and by  
thy power iudge me.

2 O God, heare my prayer: hearken vnto  
the voydes of my mouth.

3 For strangers are risen by against  
me, and tyrants lecke my soule: they haue  
not let God before them. Delah.

4 Beholde, God is my helper: the Lord  
is with me that uphold my soule.

5 Hee shall reward euill vnto mine eni-  
mies: O cut them off in thy cruelty.

6 Then I will sacrifice freely vnto thee:  
I will paye thy name, O Lord, because it  
is good.

not satisfied, but by his death. d Be they not  
with Iosathan. e According to thy faithfull promise  
f For hypocrites sense God for feare, or vpon con-



PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same cause with Saul, 2 Calleth most earnestly unto God with full confidence that he will performe his promise, & take his cause in hand: 3 As for that hee will shew his glorie in the heavens and the earth against his cruell enemies. 4 Therefore doeth he render laud and prayse.

To him that excelleth. Destroy not.

A Psalm of David on Achitain,  
when he fled from Saul  
in the cave.

Have mercie vpon mee, O God, have mercie vpon mee: for my soule trusteth in thee, and in the shadowe of thy wings will I trust, till these afflictions ouer-passe.

2 I will call vnto the most high God, even to the God, that performeth his promise toward me.

3 Hee will send from heaven, and save mee from the reproue of him that would swallow mee. Selah. God will send his mercie and his trusth.

4 My loue is among lions: I lie among the children of men, that are set on fire whose teeth are speeres and arrowes, and their tongue a sharpe sword.

5 Crait thy selfe, O God, about the heauen, and let thy glorie be vpon all the earth.

6 They haue layde a net for my steps: my soule is perished downe: they haue bigged a pit before mee, and are fallen into the middes of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing & giue prayse.

8 Awake my tongue, awake viol and harpet: I will awake early.

9 I will prayse thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heu-ens, and thy trusth vnto the clouds.

11 Crait thy selfe, O God, about the heu-ens, and let thy glorie be vpon all the earth.

a This was either the begin-ning of a cer-taine song, or the words which David vttered, when he stayed his affection.

1 Sam. 24. 4.  
|| Or, dwell most safely.

b He compareth the afflictions, which God layeth vpon his chil-dren, to a storme that cometh and goeth.

c Who leaueh not his workes begun, vnto the end.

d He would rather deliuer me by a miracle, then that I should be ouercome.

e He meaneth their calumnies and false re-ports.

f Suffer me not to be destroyed of the contempt of thy Name.

g For very feare, seeing the great dangers on all sides.

h That is, wholly bent to giue thee praise for my deliuerance. i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other means to prouoke him-selfe forward to the same. k Thy mercies do not only appertaine to the Lewes, but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from which he appealeth to Gods iudgements, to shewing that the iust shall re-joyce, when they see the punishment of the wicked to the glorie of God.

To him that excelleth. Destroy not.

A Psalm of David on Achitain.

Is it true? O Congregation, speake ye iustly: O sennes of men, iudge ye rightly.

2 Psa, rather see imagine mischief in your heart: your hands execute cruelty vpon the earth.

3 The wicked are strangers from the Church: they are not of the people of God, euen from their birth.

a Ye counsellors of Saul, who vnder prentence of consulting for the common wealth, conspire my death being an innocent.

b Ye are not ashamed to ex-ecute that crueltye publicly, which yee haue imagined in your hearts.

c That is, enemies to the people of God, euen from their birth.

wombe: euen from the belly haue they cryed, and speake lies.

4 Their poison is euen like the poison of a serpent: like the drake: adder that creepeth his eare.

5 Which heareth not the voice of the chanter, though hee be moit expert in char-ming.

6 Breake their teeth, O God, in their mouthes: breake the talues of the yong lion, O Lord.

7 Let them melt like the waters, let them passe away, when hee shooteth his ar-rowes, let them be as broken.

8 Let him continue like a shalle that melteth, and like the vntimely fruit of a woman, that hath not sene the sunne.

9 As a raw flesh before your pots seale the face of chymest: so let him carie them away as with a whieleswind in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance: hee shall wash his feet in the blood of the wicked.

11 And men shall say, O Merely theris fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

the water seeth: so hee desireth God to destroy them, for they bring them to passe. i That is, With a pure affec-tion, punishment and slaughter shall be so great. k Seeing hee hath all by his prouidence, hee must needs punish the godly and the wicked.

PSAL. LIX.

1 David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 2 Declareth his innocencie, and then saies, 3 Desiring God to destroy all those that floure of malice, as such kisseth. 4 When though he kept alive for a time to exercise his people, yet in the end hee will consume them in his wrath, 5 That in any hee knowen to be the God of Iacob to the end of the world. 6 For this hee singeth prayse to God, assured of his mercies.

To him that excelleth. Destroy not. A Psalm of David on Achitain. When Saul sent and they did watch the house to kill him.

O Lord, deliver mee from mine enemies: defend me from them that rise by against me.

2 Deliuere mee from the wicked doers, and save me from the bloodie men.

3 For loe, they haue layed waite for my soule: the mighty men are gathered against me, too for mine offence, not for my fault. O Lord.

4 They enuie and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the de-sper, and bee not mercifull vnto all the transgressors maliciously. Selah.

6 They goe to and fro in the evening: they barke like dogges, and goe about the citie.

his vengeance on the reprobate, who malicious Church. e He compareth their crueltye to that they are neuer weary in doinge will.



1 **Rebels they bragge in their talke, and** **launche in their lips: for who say they,**

2 **For thou, O Lord, shalt haue them in** **derision, and thou shalt laugh at all the hea-**

3 **thy: for thou art strong: but I will waite vpon** **thee: for God is my defence.**

4 **Thy mercifull God will present me:** **God will let me see my desire vpon mine ene-**

5 **myes.**

6 **Slay them not, lest my people forget** **thee: but scatter them abroad by thy power, and**

7 **put them downe, O Lord our shield,**

8 **for the liue of their mouth, and the** **words of their lips: and let them be taken**

9 **in their pride, euen for their perjury and lies,** **that they speake.**

10 **Consume them in thy wrath: consume** **them that they bee no more: and let them**

11 **know that God ruleth in Iacob, euen vnto** **the ends of the world. Selah.**

12 **And in the evening they shall goe to** **and fro, and barker like dogges, and go about**

13 **the cite.**

14 **They shall runne heere and there for** **meate: and surely they shall not be satisfied,**

15 **though they carry all night.**

16 **But I will sing of thy power, and** **will praise thy mercie in the morning: for**

17 **thou hast bene my defence and refuge in the** **day of my trouble.**

18 **Vnto thee, O my strength, will I** **sing: for God is my defence, and my mercif-**

19 **full God.**

20 **He mocketh at their vaine enterprises, being assured** **they shall not bring their purpose to passe, in which didst vic-**

21 **torious confounding their enemies strength, as** **saith the Lord.**

22 **Confessing himselfe to be void of all vertue and** **highly humbling the whole to God.**

PSAL. LX.

1 **David being new king ouer Iudah, & hauing** **had many victories, sheweth by euident signes,**

2 **that God elected him king, assuring the people that** **God will prosper them, if they approue the same.**

3 **After he prayeth vnto God to finish that, that** **he hath begunne.**

4 **To him that excelleth vpon Shushan** **Church, or Bitcham. A Psalm of David to**

5 **trach. When he fought against Aram Ra-** **baraim, and against Aram Zobab, when**

6 **Joab returned and slew twelue thousand** **Edomites in the salt valley.**

7 **O God, thou hast cast vs out, thou hast** **scattered vs, thou hast bene angry,**

8 **turne againe vnto vs.**

9 **Thou hast made the land to tremble,** **and hast made it to gape: heale the breaches**

10 **thereof: for it is shaken.**

11 **Thou hast shewed thy people heauie** **things: Thou hast made vs to drinke the**

12 **wine of indignation.**

13 **But now thou hast giuen a banner to** **them that feare thee, that it may be displa-**

14 **ied because of thy truth. Selah.**

15 **That thy beloued may bee deliuered,** **helpe with thy right hand and heare me.**

16 **God hath spoken in his holiness: there-** **fore I will reioyce: I shall blisse Shchem,**

17 **and meashure the valley of Succoth.**

18 **Gilead shall be mine, and Dan shall be** **mine: Ephraim also shall be the strength**

19 **of mine hand: Iudah is my lawgiver.**

20 **Joab shall be my watchman: ouer E-** **dom will I cast out my shoe: Palestina shew**

21 **thy selfe for my foe.**

22 **Who will leade mee into the strong** **cite: who will bring me into Edom?**

23 **I cannot tell: not thou, O God, which haddest** **cast vs off, and didst not goe forth, O God,**

24 **with our armies?**

25 **Giue vs help against trouble: for vaine** **is the helpe of man.**

26 **Through God we shall not be valiantly:** **for he shall tread downe our enemies.**

27 **For thou wilt dissemble, and fame as though thou werest glad,**

28 **He was assured that God would giue him the strong cities of his** **enemies, wherein they thought themselves sure.**

PSAL. LXI.

1 **Whether that he were in danger of the Am-** **monites, or being pursued of Absalom, here he**

2 **crieth to be heard, & deliuered, 7 And confirmed in** **his kingdom. 8 He promiseth perpetuall praises.**

3 **To him that excelleth on Sion. A** **Psalm of David.**

4 **Heare my cry, O God: giue care vnto** **my prayer.**

5 **From the endes of the earth will I** **cry vnto thee: when mine heart is opprest,**

6 **bring mee vpon the rocke that is higher** **then I.**

7 **For thou hast bene my hope, and a** **strong tower against mine enemy.**

8 **I will dwell in thy Tabernacle for e-** **uer, and my trust shall be vnder the covering**

9 **of thy wings. Selah.**

10 **For thou, O God, hast heard my de-** **sires: thou hast giuen an heritage vnto those**

11 **that feare thy Name.**

12 **Thou shalt giue the king a long life:** **his yeres shall be as many ages.**

13 **Yet shall dwell before God for euer:** **prepare mercie and faithfulness, that they**

14 **may perseuer him.**

15 **So will I alway sing praise vnto thy** **Name in performing daily my bowes.**

16 **Thy Psalms partly containeth meditations, wher-** **by David encourageth himselfe to trust in God, a-**

17 **gainst the assaults of tentations. And because our** **minde are easily drawn from God by the allure-**

18 **ments of the world, he sharply reproveth this wa-** **ntie, to the intent he might cleaue fast to the Lord.**

19 **To the excellent Musician Iebuthum.**

A Psalm of David.

Y **et my soule keepeth silence vnto God:** **of him cometh my saluation.**

2 **ons, and resting vpon Gods promise, beareth his crosse patiently.**

3 **2 Ps**

4 **In making me** **king, thou hast**

5 **perform-ed thy** **promise, which**

6 **seemed to haue** **lost the force,**

7 **It is so certain,** **as if it were pro-**

8 **phesied by an oracle,** **that I shall pos-**

9 **sess these places** **which Saul had**

10 **left to his chil-** **dren.**

11 **For it was** **strong and well**

12 **peopled.**

13 **In dauid meneth** **that in this tribe**

14 **his kingdome** **shall be establish-ed,**

15 **Gen. 49. 10.**

16 **In most vile** **subiection.**

17 **a From place,**

18 **where I was ban-** **nished, being ari-**

19 **uen out of the** **cite and Temple**

20 **by my sonne Ab-** **salom.**

21 **b Vnto the which** **helpe I cannot attaine,**

22 **c There is no-** **thing that doeth**

23 **more strengthen** **our faith, then**

24 **the remembrance** **of Gods succour**

25 **in times past.**

26 **d This chiefly is** **referred to Christ**

27 **who liueth eter-** **nally, not onely in himselfe, but also in his members.**

28 **e For the sta-** **bilitie of my kingdome standeth in thy mercy and truth.**

29 **1 Chron. 16. 42.**

30 **a Though Satan** **tempted him to**

31 **murmur against** **God, yet he brid-**

b It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God and by patience he overcame them all.  
c He meaneth himselfe, being the man whom God had appointed to the kingdom.  
d Though yee seeme to be in honour, yet God will suddenly destroy you.  
e David was greatly mooued with these troubles: therefore he stirred vp himselfe to trust in God.  
f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan.

g He admonisheth vs of our wicked nature, which rather hide our sorrowe, and bite on the bridle, then vnder our griefeto God to obtaine remedie. h Giue your selues wholly to God by putting away all things: that are contrary to his Law. i Hee hath plainly borne witnesse of his power, so that none needeth to doubt thereof. k So that the wicked shall seele thy power, and the godly thy mercy.

## PSAL. LXIII.

1 David after he had bene in great danger by Saul in the desert of Ziph, made this Psalme. 2 Wherin he giueth thanks to God for his wonderful deliuerance, in whose mercies he trusted, euen in the midst of his miseries. 3 Prophecying the destruction of Gods enemies: 4 And contrariwise happynesse to all them that trust in the Lord.

A Psalme of David. When he was in the wilderness of Iudah.

O God, thou art my God, early will I seeke thee: my soule is thirsted for thee: my flesh longeth greatly after thee in a barren and dry land without water.

2 Thus I beheld thee as in the Sanctuary, when I beheld thy power and thy glory.

3 For thy louing kindnesse is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift up mine hands in thy Name.

5 My soule shall be satisfied, as with marrow and fatnesse, and my mouth shall praise thee with ioyfull lips.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene my helper, therefore vnder the shadowe of thy wings will I reioyce.

swete vnto me: the all the pleasures and dainties of the world.

2 Pet hee is my strength and my saluation, and my defence: therefore I shall not much be mooued.

3 How long will yee imagine mischief against a man: ye shall be all layne: ye shall be as a bowed bow, or as a wast shaken.

4 Yet they conside to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 Pet my soule keepe thou silence vnto God: for mine hope is in him.

6 Pet is he my strength, and my saluation, and my defence: therefore I shall not be mooued.

7 In God is my saluation and my glory, the rocke of my strength: in God is my reult.

8 Trust in him alway, ye people: vpon me out your hearts before him, for God is our hope. Selah.

9 Pet the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robbery: he not vaine: if riches increase, let not your heart theron.

11 God spake: once or twise, I haue heard it, that power belongeth vnto God.

12 And to thee, O Lord, mercy: for thou rewardest euery one according to his worke.

8 My soule cleaueth vnto thee: for the right hand of holynes.

9 Therefore they that seeke my soule destroy it, they shall go into the lower parts of the earth.

10 They shall cast him downe vnto the edge of his sword, and they shall be a portion for foeces.

11 But the king shall reioyce in God, and all that is sincere by him shall reioyce in him: for the mouth of them that speake lies, shall be stopped.

beasts. g All that sweare by God ariht, or posside ioyce in this worthy King.

## PSAL. LXIII.

1 David prayeth against the furie and false reports of his enemies. 2 He declared his punishment and destruction. 3 To the comfort of the iust and glory of God.

To him that exelleth. A Psalme of David.

Hear my voyce, O God, in my prayer: a let not my desire my life from feare of the enemy.

2 Hide mee from the conspircie of the wicked, and from the rage of the workers of iniquitie.

3 Which haue whet their tongue like a sword, and that for their arrowes bitter words.

4 To shoot at the vpright in secret: they shote at him suddenly, and feare not.

5 They encourage themselves in a wicked purpose: they continue together to lay snares primly, and say, Alho shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one his secret thoughts, and the depth of his heart.

7 But God will shote an arrow at them suddenly: their strokes shall be as once.

8 They shall cause their owne tongue to fall vpon them: and wholoener shall see them, shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

way to secret and subtile to doe hurt, which they intended destruction. h To see Gods heuie iudgements against them: how he hath caught them in their owne snares. i When they consider that he will be fauourable to them, as he was to David.

## PSAL. LXV.

1 A praye and thanksgiving vnto God by the faithfull, who are stablished by Zions. 2 For the choyse, preservation and gentleness of them. 3 And for the plentiful blessings poured forth vpon all the earth: but specially toward his Church.

To him that exelleth. A Psalme of long of David.

O God, praise waited for thee in Zion, and vnto thee shall y how be performed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

the Jewes, but also the Gentiles in the kingdom of Ch

1 **Which** beas: haue persecuted against me: but thou wilt bee mercifull vnto our transgressions.

2 **Blessed** is hee, whom thou chusest, and called to come to thee: hee shall dwell in thy courts, and we shall bee satisfied with the pleasures of thine house, euen of thine holy Temple.

3 **O God** of our saluation, thou wilt: assure vs with fearefull signes in thy righteousness, O thou the hope of all the endes of the earth, and of them that are farre off in the sea.

4 **Thou** hast established the mountaines by thy power, and is firmed about with strength.

5 **Thou** hast appeared the noyse of the seas, and the noyse of the waues thereof, and the tumults of the people.

6 **They** also, that dwell in the bittermost parts of the earth, shall be afraid of thy lignes: thou shalt make the East and the West to reioyce.

7 **Thou** dostest the earth, and waterest it: thou makest it very rich: the River of God is full of water: thou preparest them cornes for thou appointest it.

8 **Thou** waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleyes thereof: thou makest it full with grones, & blessed is the bud thereof.

9 **Thou** crownest the peere with thy goodness, and thy steps drop fatnesse.

10 **They** drop vpon the pastures of the wilderness: and the hills that be compassed with gladnesse.

11 **The** pastures are clad with sheepe: the valleys also that be couered with coyners: where they shout for ioy, and sing.

12 **By** this description he sheweth the order of nature is a testimonie of Gods love toward all creatures to serue our necessity. 1 That is, the creatures that are onely reioyce for a time for Gods benefits, seasonally sing.

PSAL. LXVI.

1 **He** prouoketh all men to praise the Lord & to consider his works. 6 He sheweth forth the power of God to affray the rebels, to and sheweth how God hath delivered Israel from great bondage and affliction. 13 He promisseth to giue sacrifice, 16 and prouoketh all men to heare what God hath done for him, and to praise his Name.

**To him that excelleth. A song.**

or Psalme.

**Reioyce** in God, all yee inhabitants of the earth.

2 **Sing** forth the gloie of his Name, make his praise glorious.

3 **Say** vnto God, how terrible art thou in thy works: through the greatnesse of thy power shall thine enemies be: in subjection vnto thee.

4 **All** the world shall worship thee, a sing vnto thee, euen ling of thy Name. Selah.

5 **Come** and behold the works of God: he is terrible in his doing toward the sonnes of men.

6 **His** powerfull du nesse of man, who is colde in the shadow of Gods works. d His prouidence is wonderfull in his working thereof.

6 **He** hath turned the sea into drie land: they passed thorow the riues on foot: there did we reioyce in him.

7 **Hee** ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves. Selah.

8 **Prayse** our God, yee people, and make the voyce of his praise to be heard.

9 **Which** holseth our soules in life, and suffereth not our feet to slip.

10 **For** thou, O God, hast proued vs, thou hast tried vs as siluer is tryed.

11 **Thou** hast brought vs into the sea, and layd a straight chaine vpon our loynes.

12 **Thou** hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 **I** will go into thine house with burnt offerings, and will pay thee my vowes,

14 **Which** my lips haue promised, and my mouth hath spoken in mine affliction.

15 **I** will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullockes and goats. Selah.

16 **Come** and hearken all yee that feare God, and I will tell you what yee hath done to my soule.

17 **I** called vnto him with my mouth, and he was exalted with my tongue.

18 **If** I regard wickednesse in mine heart, the Lord will not heare me.

19 **But** God hath heard me, and considered the voyce of my prayer.

20 **Praised** bee God, which hath not put backe my prayer, nor his mercy from me.

21 **The** due of the faithfull is here described, which are neuer vniuersall to render God praise for his benefices. 2 It is not enough to haue receiued Gods benefices, and to be mindfull thereof, but also we are bound to make others to profite thereby, and prayse God. k If I delight in wickednesse, God will not heare me: but if I confess it, he will receive me.

PSAL. LXVII.

1 **A** prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance,

2 to the end that his way and iudgements may be knowne throughout the earth. 7 And finally is declared the kingdom of God, which should bee vniuersally erected at the coming of Christ.

**To him that excelleth on Reginorth.**

A Psalme or song.

**O** bee mercifull vnto vs, and blesse vs, and cause his face to shine among vs, (Selah)

2 **That** they may know thy way vpon earth, and thy saving health among all nations.

3 **Let** the people praise thee, O God: let all the people praise thee.

4 **Let** the people bee glad and reioyce for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 **Let** the people praise thee, O God: let all the people praise thee.

6 **Then** shall the earth bring forth her

ently, and giue thanks for the great benefices that they shall receive vnder the kingdom of Christ. d He sheweth that where God sa- noureth, there shall be abundance of all other things.

increase,

e He prouerth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

f He signifieth some speciall benefit, that God hath shewed to his Church of the Iewes, in deliue- ring them from some great danger: whereof, or of the like hee promisseth that the Gentiles shall be partakers.

g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers. h The due of the faithfull is here described, which are neuer vniuersall to render God praise for his benefices. i It is not enough to haue receiued Gods benefices, and to be mindfull thereof, but also we are bound to make others to profite thereby, and prayse God. k If I delight in wickednesse, God will not heare me: but if I confess it, he will receive me.

l That is, moue our hearts with his holy Spirit, that we may feeble his fauour toward vs.

m That both Iewes and Gentiles may know Gods count- nance made with them.

n By these oft repetitions, hee sheweth that the people can neuer reioyce suffici-

ently, and giue thanks for the great benefices that they shall receive vnder the kingdom of Christ. d He sheweth that where God sa- noureth, there shall be abundance of all other things.

increase,

## The reioycing of the iust.

e When they seele his great benefites both spiritall and corporall towards them.

a The Prophet sheweth that albeit God suffere the wicked tyrants to oppress his Church for a time, yet at length he will be reuenged of them.  
b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.  
c Ish and Iehoshua are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the onely true God.  
d He giueth children to them that be childlesse, and increaseth their families.  
e Which is barren of Gods blessing, which before they had abused.  
f Hereafter that Gods fauour particularly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt. g God blessed the land of Canaan because he had chosen that place for his Church. h The fashion then was, that women sang songs after the victorie, as Miriam, Deborah, Judith and others. i The pray was so great, that not onely the souldiers, but women also had part thereof. k Though God suffer his Church for a time to lie in black darkness, yet he will restore it and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doeth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.

increase, and God, even our God shall blesse vs  
7 God shall blesse vs, and all the ends of the earth shall feare him.

PSALM. LXXVIII.

1 In this Psalme David setteth forth as in a glasse the wonderfull mercies of God toward his people: 2 Who by all meanes and most strange forces declared himselfe to them. 13 And therefore Gods Church by reason of his promises, graces and victories doth excell without comparison all worldly things: 34 Hee exhorteth therefore all men to praise God for ever.

1 Tobias that excelleth. A Psalme  
or song of Dauid.

God will arise, and his enemies shall be scattered: they also that hate him, shall flee before him.

2 As the smoke vaniseth, so shalt thou drive them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad and reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing praises vnto his name: exalt him, that rideth vpon the heauens, in his name: Ah, and reioyce before him.

5 He is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.

6 God maketh the solitarie to dwell in families, and deliuereth them that were prisoners in the stocks: but the rebellious shall dwell in a drie land.

7 O God, when thou wentest forth before thy people: when thou wentest thowout the wilderness, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.

9 Thou O God, sentest a gracious raine vpon thine inheritance, and thou didst refresh it when it was waste.

10 Thy congregation dwelled therein: for thou, O God, hast of thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to till of the great arme.

12 Kings of the armies did flee: they did flee, and the that remained in the house, diuided the spoyle.

13 Though ye haue lien among pots, yet shall yee be as the wings of a Dove that is covered with liluer, and whose feathers are like yellow gold.

14 When the Almighty scattered kings in it, it was white as the snow in Salmon.

15 The mountaine of God is like the

## Psalmes.

## Gods power in his

mountaine of Bashan: it is an high mountaine, as mount Bashan.

16 Why leape yee, ye high mountaine: as for this Spountaine, God dwelleth in it: yea, the Lord will dwell in it for euer.

17 The Charets of God are thowent, thowand thowand Angels, and the Lord is among them, as in the Sanctuarie of Bethel.

18 Thou art gone by on high: thou hast led captiuitie captiue, & receiued gifts from men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lord, euen the God of our saluation, which lately by dayly with benefites, Selah.

20 There is our God, euen the God that sanctifieth vs: and to the Lord God belong the issues of death.

21 Surely God will wound the head of his enemies, and the baillie pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring my people againe from Babylon: I will bring them againe from the depths of the sea:

23 That thy foot may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in it.

24 They haue seene, O God, thy goings, the goings of my God, and my King, which are in the Sanctuarie.

25 The fingers went before, the players of instruments after: in the middes were the matres playing with timbells.

26 Praise ye God in the assemblies, & the Lord, ye that are of the fountaine of Israel.

27 There was little Benjamin with their ruler, and the princes of Iudah with their assembly, the princes of Schemun, and the princes of Naphtali.

28 Thy God hath appointed thy strength stablish, O God, that, which thou hast wrought in vs.

29 Out of thy temple vpon Ierusalem, and kings shall bring presents vnto thee.

30 Destroy the companie of the heathen men, and multitude of the mightie bulles with the calves of the people, that tread vnder seuer pierces of siluer: scatter the people that delight in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: he holdeth, he will send out by his voice a mighty sound.

34 Ascribethe power to God: for his

cause he was the yongest sonne of Iaakob. y Who was ruler of the tribe. z Declare out of thine holy scriptures for the defence of thy Church Ierusalem. a Hee despiseth the mightie may be destroyed, which according to their thowes with siluer: and therefore for their thought themselues aboue all men. b He prophesied that his titles shall come to the true knowledge and worship of his terrible thunders he will make himselfe to be knowne to all the world.



He hath upon Israel, and his strength is in the  
 God, thou art terrible out of thyne  
 strength, the God of Israel is he that  
 strength and power unto the people  
 should be God.

The Tabernacle which was divided into three

PSALM LXXIX.

The complaints, prayers, forrowe, and  
 praise of David a set forth in a figure of  
 Christ and all his members: 21. The malicious  
 crueltie of the enemies, 22. and their punishment  
 after: 23. when Iudas and such traitors are ac-  
 cused. 24. His marvelous courage in his afflictions,  
 and of fresh praises unto God, 25. which are  
 more acceptable than all sacrifices: whereof all his  
 afflictions are tokens. 26. Finally hee doth  
 praise all creatures to praise, prophesying of the  
 kingdom of Christ, and the preservation of the  
 Church, where all the faithful, 27. and their seed  
 shall dwell for ever.

To him that excellently upon Sodom  
 him, A Psalm of David.

Quene D. God: for the waters are en-  
 creased upon my soule.

I sitke fast in the deepe myre, where  
 no stay is: I am come into deepe waters,  
 and the streames runne ouer me.

I am wearie of crying: my throte is  
 dry: mine eyes faile, whilst I waite for my  
 God.

They that hate mee without a cause,  
 are more then the haire of my head: they  
 that would destroy mee, and are mine ene-  
 mies: false, are mightie, so that I reioyce  
 that which I take not.

O God, thou knowest my foolishnes,  
 and my faultes are not hid from thee.

Let not them that trust in thee, O Lord  
 God of holies, bee ashamed for me: let not  
 their shamee thee, be confounded through  
 me, O God of Israel.

For thy sake haue I suffered reproche:  
 haue had covered my face.

I am become a stranger unto my bre-  
 thren, euen an alien unto my mothers  
 house.

For the zeale of thine house hath ea-  
 ten me, and the rebukes of them that rebu-  
 ked thee, are fallen upon me.

I wept, and my soule fasted, but that  
 was to my reproche.

I put on a sacke also: and became a  
 mourner unto them.

They that face in the gate, spake of  
 me, and the humbards sang of me.

But Lord, I make my prayer unto thee  
 in an acceptable time, euen in the multitude  
 of my mercy, O God, heare me in the truth  
 thy saluation.

Deliver mee out of the myre, that I  
 take not: let mee bee delivered from them

that hate mee, and in their life denie the same, thine holy spirit  
 shall reprove them, and defend thy glorie. K My  
 prayer is, and pray for my Iulianus. U The more  
 thou knowest him, the more they were against him, both  
 in this world, and in the next.

Knowing that albeie I suffer now trou-  
 ble, yet I knowe, which thou hast appointed my deliuerance.

that hate me, and out of the deepe waters.

Let not the waters flood: destroy mee,  
 neither let the deepe swallowe me up: and let  
 not the pit shut his mouth upon me.

Heare mee, O Lord: for thy loving  
 kindeesse to good: turne vnto mee according  
 to the multitude of thy tender mercies.

And hide not thy face from thy ser-  
 vant, for I am in trouble: make haste and  
 heare mee.

Deliver mee from mine enemies, and re-  
 deeme me from mine enemies.

God hath knowen my reproche and  
 my shame, and my dishonour: all mine ad-  
 uersaries are before thee.

Rebuke hath broken mine heart, and  
 I am full of heavinesse, and I looked for  
 some to take pittie on me, but there was none:  
 and the comforters, but I found none.

For they gave me gall in my meat, and  
 in my thirst they gave me vinegar to drinke.

Let their table be a snare before them,  
 and their posteritie their ruine.

Let their eyes bee blinded, that they  
 see not: and make their waynes alway to  
 tremble.

Put out thine anger upon them,  
 and let thy wrathfull displeasure take them.

Let their habitation be void, and let  
 none dwell in their tents.

For they persecute him, whome thou  
 hast smitten: and they adde vnto the sores  
 of them, whom thou hast wounded.

Lay an inquitie upon their inquitie, and  
 let them not come into thy righteousness.

Let them bee put out of the booke of  
 life, neither let them bee written with the  
 righteous.

When I am poore, and in heavinesse,  
 thine helpe, O God, shall exalt me.

I will praise the name of God with a  
 song, and I magnifie him with thanksgiving  
 and with a psalter.

This also shall praise the Lord better  
 then a young bullocke, that hath hoynes and  
 hooves.

The humble shall see this, and they that  
 seeke God, shall be glad, and your heart shall  
 live.

For the Lord heareth the poore, and  
 despiseth not his prisoners.

Let heauen and earth praise him: the  
 seas and all that moveth in them.

For God will save Zion, and builde the  
 cities of Iudah, that men may dwell there,  
 and have it in possession.

The seed also of his servants shall  
 inherit it: and they that loue his name, shall  
 dwell therein.

They which seemed by their profession to haue bene written in  
 thy booke, yet by their frutes prove the contrarie, let them be knowne  
 as reprobate.

There is no sacrifice, which God more esteemeeth  
 then thanksgiving for his benefites. 2 For as hee deliuered his ser-  
 vant Dauid, so will hee doe all that are in distresse, and call vpon him,  
 3 Vnder the temporal promise of the land of Canaan, he comprehen-  
 deth the promise of life everlasting to the iust: and their posterity.

He desired the shame of his enemies, 4 and the  
 joyfull comfort of all those that seeke the Lord.

ff

CCo

PSALM LXX.

He prayeth to be right speedily deliuered.

He desired the shame of his enemies, 4 and the  
 joyfull comfort of all those that seeke the Lord.

ff

CCo

He sheweth a

liuely faith in

that thou hee

reth himselfe that

God is favoura-

ble to him, when

he leaeneth to be

angrie: and at

hand, when he

fermeth to be

farre off.

o Not that he

feared that God

would not heare

him, but that care

made him to

thinke that God

deferred long.

p Thou seest that

I am better as a

sheepe among

many wolues,

q He sheweth

that it is in vaine

to put our trust in

men in our great

ecessities, but

that our comfort

onely dependeth

on God, for man

rather increaseth

our sorowes, then

diminisheth the,

Iob. 29. 19.

r He desireth

God to excrete

his iudgements

against the re-

probate, which

cannot by any

meanes be tur-

ned. Rom. 11. 9.

s Take both

indgement and

power from

them.

Abel. 1. 20.

t Punish not

onely them, but

their posteritie,

which shalbe like

vnto them.

u By their con-

science and in-

crease in their

sinnes, let it be

knowne that

they be of the re-

probate.



11. You shall strive down like the rain  
in the mountain grass, and as the flowers  
in the valley: so shall the righteous flourish,  
and abundance of peace shall be long  
upon them: and righteousness shall flourish  
in the land.

12. His dominion shall be also from sea  
to sea, and from the river unto the ends of  
the world.

13. They that dwell in the wilderness shall  
bow before him, and his enemies that lie  
in wait shall be cut off.

14. The kings of Assyria and of the  
land of Egypt shall bring gifts.

15. All kings shall worship him: all  
nations shall serve him.

16. He shall deliver the poor when he  
crieth: the needy also, and him that hath no  
help.

17. He shall be merciful to the poor and  
meek, and shall preserve the souls of the  
poor.

18. He shall redeem their souls from de-  
ath and violence, and shall break their blood  
in his sight.

19. He shall live, and unto him shall  
prayer be continually, and he shall be  
blessed.

20. An handful of corn shall be sowen  
in the earth, even in the hope of the  
harvest, and the fruit thereof shall shake like  
the trees of Lebanon: and the children shall  
run out of the straits like the grass of the  
field.

21. His name shall be for ever: his name  
shall endure as long as the sun: all na-  
tions shall be blessed in him, and he shall be  
blessed in him.

22. Blessed be the Lord God, even the God  
of Israel, which only doeth wondrous  
things.

23. And blessed be his glorious name for  
ever: and let all the earth be filled with his  
glory. So be it in heaven and on earth.

HERE END THE PSALMS OF  
DAVID THE SON OF JONATHAN.

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DAVID THE SON OF JONATHAN.

1. For I turned to the foolish, when I saw  
the prosperity of the wicked.

2. For their are no torments in their  
death, but they are in life and strong.

3. They are not in trouble as other men,  
neither are they plagued with other men.

4. Therefore pride is as a chain unto  
them, and greediness covereth them as a gar-  
ment.

5. Their eyes stand out for fatness: they  
have more than they can eat.

6. They are full of treachery, and speak  
wickedly of their oppression: they talk presum-  
ptuously.

7. They deride their mouth against heaven,  
and their tongue waltereth upon the earth.

8. Therefore his people turne hereto for  
waters of a full cup are turned out to them.

9. And they say, How doeth God know  
it? he knoweth not in the most high.

10. Lo, these are the wicked, yet prosper  
they always, and increase in riches.

11. Certainly I have cleansed my heart  
in vain, and washed mine hands in inno-  
cence.

12. For daily have I become punished, and  
chastened every morning.

13. If I say, I will judge thus, behold  
the generation of the children: I have re-  
pent.

14. Then thought I to know this; but it  
was too painful for me.

15. Until I went into the Sanctuary  
of God: then understood I their end.

16. Surely thou hast set them in slippery  
places: thou hast cast them down into desolation.

17. How suddenly are they destroyed, pe-  
rished and horribly consumed.

18. As a dream when one awaketh: I  
awoke, when thou raisedst me up, thou shalt  
make their image desolate.

19. Certainly mine heart was vexed, and  
I was pined in my reins.

20. So foolish was I, and ignorant: I  
was as a beast before thee.

21. But I was always with thee: thou  
hast holden me by my right hand.

22. Thou wilt guide me by thy counsel,  
and afterward receive me to glory.

23. Whom have I in heaven but thee?  
and I have desired none in the earth  
with thee.

24. My flesh failerh, and mine heart also:  
but God is the strength of mine heart, and  
my portion for ever.

25. For to thee, O Lord, shall I  
trust: thou shalt deliver my soul from all  
trouble.

26. Thou shalt deliver my soul from all  
trouble, and thou shalt deliver my soul from  
all trouble.

27. Thou shalt deliver my soul from all  
trouble, and thou shalt deliver my soul from  
all trouble.

28. Thou shalt deliver my soul from all  
trouble, and thou shalt deliver my soul from  
all trouble.

29. Thou shalt deliver my soul from all  
trouble, and thou shalt deliver my soul from  
all trouble.

30. Thou shalt deliver my soul from all  
trouble, and thou shalt deliver my soul from  
all trouble.

1. The wicked  
in this life live as  
pharisees, and are  
not drawn to  
death like prison-  
ers: that is, by  
sickness, which  
is death's medica-  
tion.

2. They glory in  
their pride, as  
some do in their  
chances: and in  
cruelty as some  
do in apparel.

3. For they have  
the desire of the  
heart.

4. They blas-  
pheme God and  
frare not his  
power, and sale  
upon men, be-  
cause they es-  
teem them-  
selves above  
all others.

5. Not only the  
reprobate, but  
also the people  
of God often-  
times fall backe,  
seeing the pro-  
fperous estate of  
the wicked, and  
are overhelmed  
with sor-  
rowes, thinking  
that God con-  
demneth not right  
the flock of the  
godly.

6. Thus the flesh  
moueth even  
the godly to dis-  
pute with God  
touching their  
poore estate, and  
the prosperitie  
of the wicked.

7. If I give place  
to this wicked  
thought, I of-  
fend against thy  
providence, see-  
ing thou dispo-  
sest all things

8. greatest danger.  
h. Vasil entered into  
thy school, and learned  
by thy word and  
holly spirit, that thou  
orderest all things  
most wisely and ju-  
stly.

9. By thy  
mercifull iudgement.  
k. When thou openest  
thy heavenly felicity,  
wee confesse all their  
vaile pompe.

10. For the more  
that man gloryeth  
about by his owne  
reason to seeke  
out Gods iudgements,  
the more doeth hee  
declare himselfe a  
beast.

11. By faith I was  
assured that thy  
promises did reach  
unto me, and I  
preferred me before  
thee.

12. Hee teacheth  
us to condemne our  
selves, to have  
God our hope, and  
his sufficiency, and  
our contentment.

13. That  
is, for sake thee  
to seeke others.

14. That  
is, for sake thee  
to seeke others.

15. That  
is, for sake thee  
to seeke others.

16. That  
is, for sake thee  
to seeke others.

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is, for sake thee  
to seeke others.

29. That  
is, for sake thee  
to seeke others.

30. That  
is, for sake thee  
to seeke others.

# The Church afflicted prayeth

# Psalms

# The cup

q Though all the world shake from God, yet he promisseth to trust in him, and to magnify his works.

28 As for me, it is good for me, to draw nether to God: therefore I have put my trust in the Lord God, that I may declare all thy wonders.

## PSAL. LXXIII.

1 The faithful complaint of the destruction of the Church and true religion. 2 Under the name of Zion, & the Temple destroyed: 11 And trusting in the might and free mercies of God. 20 By his covenant. 21 They require help and succour for the glory of Gods holy Name, for the salvation of his poor afflicted servants. 22 And the confusion of his proud enemies.

¶ A Psalm to give instruction, committed to Asaph.

a The Church of God being oppressed by the tyrannic either of the Babylonians, or of Antiochus, prayeth to God, by whose hand this yoke was layd vpon them for their finnes.

O God, why hast thou put us away for ever? why is thy wrath kindled against the throne of the pastors?

2 I thinke vpon thy congregation, which thou hast possessed of old, and on the ruin of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for ever destroy every enemy that doeth euill to the Sanctuary.

4 Thine aduersaries, reare in the mids of thy congregation, and let up their banners for signes.

5 He that lifted the axes vpon the thicke trees, was renoumed, as one that brought a thing to perfection:

6 But now they haue down the carved worke thereof with axes and hammers.

7 They haue cald the Sanctuary into the fire, and rated it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 What les our names there is not one Prophet more, nor man with vs that knoweth: how long.

10 O God, how long shall the aduersaries report thee? how long shall the enemies blaspheme thy Name for euer?

11 Lift up thine hand, thou thy hande, euen thy right hande, & take it out of thy bosome, and confound them.

12 When God is king of old, working saluation in the mids of the earth.

13 Thou hast diuided the sea by thy power: thou hast broken the heaues of the wagons in the waters.

14 Thou hast broken the head of Leviathan in pieces, and gauest him to be meate for the people in the wilderness.

15 Thou hast digged up the fountaine and the riuier: thou hast digged up many riuers.

16 The day is thine, and the night is thine: thou hast prepared the light & the sun.

long their miseries should endure. g. They joyed their ielloumence with Gods glory & power, knowing that the punishment of the enemies should be their deliuerance. h. Morning, in the sight of all the world. i. To wit, Pharaohs army. k. Which was a great monster of the sea, or while, meaning Pharaoh. l. His destruction did reioyce them in heart, refreshed the body. m. Seeing that God by his providence gouerneth and disposeth all things, hee gathereth that he will take care chiefly for his children.

17 Thou hast set all the borders of the earth: thou hast made sinners and iust men.

18 Remember this, when the enemies blasphemed the Lord: and the foolish people hath blasphemed thy Name.

19 Give not the lords of the earth into the hands, and forget not the congregation of thy poor for euer.

20 Consider thy covenant: for the holes places of the earth are filled of the habitation of the cruel.

21 Oh let not the oppressed returne againe, but let the pauer and needy praise thy Name.

22 Arise, O God: maintaine thy cause: remember the deeply respect by the foolish man.

23 Forget not the voice of thy enemies for the tumult of them: that rise against thee, O Lord continually.

## PSAL. LXXV.

1 The faithful do praise the Name of the Lord, which shall come to iudge at the time appointed. 2 Where the wicked shall be put to confusion, and drinke of the cup of wrath: the meek. 10 Their pride shall be abated, and the righteous shall exult in him.

¶ A Psalm that excelleth: Of Asaph.

VV We will praise thee, O God, we will praise thee, for thy Name is great: therefore, they will declare thy wonderful works.

2 When I shall see a convenient time, I will singe righteously.

3 The earth and all the inhabitants thereof are dissolved: but I will establish the pillars of it. Selah.

4 I said vnto the foolish, Doe not in foolish, and to the wicked, Lift not up thy voice.

5 Lift not up your voice on his, neither speake with a stiff necke.

6 For to come to judgement is better from the East, nor from the West, nor from the South.

7 But God is the Iudge: he maketh low and he maketh high.

8 For in the hands of the Lord is a cup, and the wine is red: it is full wine, and he hath poured out of the same: surely all the wicked of the earth shall tynge out and drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Jacob.

10 All the homes of the wicked also will I break: but the homes of the righteous shall be exalted.

gainst Gods people, seeing that God at his time destroyeth the wicked, and rule wickedly. f. Gods wrath is compared to a cup of dreges mine, where with the wicked are made to drinke till they come to the very dreges, they are made to drinke. g. The godly shall better prosper by their innocency, the wicked shall fall by their craft and subtilty.

## PSAL. LXXVI.

1 This David setteth forth the power of God and care for the defense of his people in Jerusalem, in the destruction of the army of Sennacherib. 2 And exhorteth the faithful to be thankful for the same.



**C**ome that I may rest on my strength. A  
Psalm of King David. committed to Alaph.

1 **Y**his is known in Judah: his name is  
great in Israel.

2 For in **S**alem is his Tabernacle,  
and his dwelling in Zion.

3 **T**here brake he the arrows of the  
horn, the shield, and the sword, and the bat-  
ten.

4 **T**hou art more bright and puissant,  
then the mountaines of pray.

5 **T**he stout hearted are spoiled: they  
have slept their sleepe, and all the men of  
strength have not found their hands.

6 **A**s thy rebuke, O God of **I**saiah, both  
the chariot and horse are cast asleepe.

7 **T**hou, even thou art to be feared: and  
who shall stand in thy sight, when thou art  
angry?

8 **T**hou diddest cause thy iudgement to  
be heard from heauen: therefore the earth  
feared and was still.

9 **W**hen thou, O God, arosest to iudge-  
ment, to helpe all the meere of the earth.

10 **S**urely the rage of man shall turne  
to thy playe: the remnant of the rage shalt  
thou restraîne.

11 **G**o and performe vnto the Lord your  
God, all ye that bee round about him: let  
them bring presents vnto him that ought to  
be feared.

12 **H**e shall cut off the spirit of princes: he  
is terrible to the kings of the earth.

13 For the end shall shew that the enemy was able  
to passe: also thou shalt bridle their rage, that they  
maye knowe their purpose. **H** To wit, the Levites that dwell  
in the temple, or the people, among whom hee doeth dwell.  
The word signifies, to vantage, or rather grapes: meaning  
the counsell and enterprises of wicked tyrants foo-

PSAL. LXXVII.

**T**he Prophet in the name of the Church re-  
membeth the greatness of his affliction; and his  
gracious consolation; 2. whereby he was driven to  
the end to consider his former miseries, 11. and  
the continual course of Gods works in the preser-  
vation of his seruants, and so hee confirmeth his  
faith against these temptations.

**F**or the excellent musician. **J**eduthun. A  
Psalm committed to Alaph.

**M**y hope came to God, when I cryed:  
My voyce came to God, and hee heard  
me.

1 **I**n the day of my trouble I sought the  
Lord: I cryed, and hee answered me: I was  
in trouble, and my spirit was full of an-  
guish.

2 **T**hou keepst mine eyes waking: I  
was silent and could not sleepe.

3 **T**hen I considered the dayes of old, and  
the percer of ancient time.

4 **I** called to remembrance my song  
in the night: I communed with mine  
owne heart, and my spirit searched

5 **O**f thanksgiving  
I was wonted to sing in my prosperitie.

6 **D**iligently.

7 **C**all the Lord absent himselfe for ever:  
and will hee be shew no more fauour?

8 **I**s his mercie cleane gone for ever:  
doeth his promise faile for euermore?

9 **H**ath God forgotten to be mercifull:  
hath hee shut vp his tender mercies in dis-  
pensation? **S**elah.

10 **A**nd I said, **T**his is my death: yet I  
remembered the percer of the right hand of the  
most high.

11 **I** remembered the workes of the Lord:  
certainely I remembered thy wonders of olde.

12 **I** did also meditate all thy workes: and  
did muse of thine acts, saying,

13 **T**hy way, O God, is in the Sanctua-  
rie: who is to great a God as our God?

14 **T**hou art the God that doest won-  
ders: thou hast declared thy power among  
the people.

15 **T**hou hast redeemed thy people with  
thine arme, euen the sonnes of **I**saiah and  
**I**oseph. **S**elah.

16 **T**he waters saw thee, O God: the  
waters saw thee, and were afraide: yea, the  
depths trembled.

17 **T**he clowdes poured out water: the  
heauens gaue a sound: yea, thine arrows  
went abroad.

18 **T**he voyce of thy thunder was round  
about: the lightnings lighted the world: the  
earth trembled and shook.

19 **T**hy way is in the Sea, and thy paths  
in the great waters: and thy footsteeles are  
not known.

20 **T**hou diddest leade thy people like  
sheepe by the hand of **M**oses and **A**aron.

wherein the power of God was declared, when hee deliuered the  
Israelites thorow the red sea. 1 That is, thundered and lightened.

2 For when thou hadst brought ouer the people, the water re-  
turned to her course, and the enemies that thought to haue followed  
them, could not passe thorow, Exod. 14. 28, 29.

P S A L. LXXXVIII.

1 **H**ee sheweth how God of his mercie chose his  
Church of the posteritie of Abraham, 8. reproch-  
ing the stubborne rebellion of their fathers, that  
the children might not only vnderstand, 11. that  
God of his free mercy made his covenants with their  
ancestours, 17. but also seeing them so malicious  
and peruerse might be ashamed, and forsake who-  
ly to God. In this Psalm the holy Ghost hath com-  
prehended as it were the summe of all Gods bene-  
fices, to the intent the ignorant and grosse people  
might see in few words the effect of the whole his-  
torie of the Bible.

**A** Psalm to giue instruction, com-  
mitted to Alaph.

**C**are my doctrine, O my people: in-  
cline your eares vnto the wordes of my  
mouth.

2 **I** will open my mouth in a parable: I  
will declare high sentences of olde.

3 **W**hich wee haue heard and known,  
and our fathers haue told vs.

4 **T**he will not hide them from their chil-  
dren, but to the generation to come wee will  
shew the prayes of the Lord, his power also,  
and his wonderfull workes that hee hath  
done.

e Both the cau-

ses why I was  
challenged, and

when my sor-  
rowes should  
haue an end.

f As if he should  
say, It is impossi-  
ble whereby hee  
exhorteth him-  
selfe to patience.

g Though I first  
deubred of my  
life, yet consid-  
ring that God  
had his yeeres,

that is, change  
oftimes, and was  
accustomed also  
to lift vp them,

whom hee had  
beaten, I tooke  
heart againe.

h That is, in  
heauen, where-  
unto wee must  
ascend by faith,

if we will know  
the wayes of  
God.

i Hee condem-  
neth all that  
worship any  
thing (save the  
only true God,

whose glory ap-  
peareth through-  
out the world.

k Hee declar-  
eth

a Reade Psal. 32

b The Prophet  
vnder the name  
of a teacher cal-  
leth the people

his, and the do-  
ctrine his, as Paul  
calleft the Gospel  
his, whereof he  
was but the prea-  
cher, as Rom. 1.

16. and 16. 15.

c Which were of  
people of God.

d By the testi-  
monie and law,  
he meaneth the  
law written,  
which they were  
com manded to  
teach their chil-  
dren, Deut. 6. 7.  
e He sheweth  
wherein the chil-  
dren should be  
like their fathers,  
that is, in main-  
taining Gods pure  
religion.  
f He sheweth  
wherein the vse  
of this doctrine  
standeth: in faith,  
in the meditation  
of Gods benefits,  
and in obedience.  
g Though these  
fathers were the  
seeds of Abra-  
ham and the  
chosen people,  
yet helicweth  
of their rebelli-  
on, prouocation,  
fallhood and hy-  
pocrisie, that the  
children ought  
not to follow  
their examples.  
h By Ephraim  
he meaneth also  
the rest of the  
tribes, because  
they were most in  
number: whose  
punishment de-  
clareth that they  
were vnfaithfull  
to God, and by  
their multitude  
and authoritie  
had corrupt all  
others.  
i Hee proueth  
that not onely  
the posteritie,  
but also their  
forefathers were  
wicked and rebel  
Iou to God.  
Exod. 14. 21.  
Exod. 14. 24.  
Exod. 17. 6.  
num. 10. 11.

Psalm 105. 41. 1. cor. 10. 4. vs 11. 4. k Their wicked malice  
could bee overcome by no benefits, which were great and many.  
l Then to require more then is necessarie, and to separate Gods pow-  
er from his will, is to tempt God. Num. 11. 1. m Thus when we  
give place to sinne, we are moued to doubt of Gods power, except  
hee will alwayes bee ready to lerue our lust. Exod. 17. 6. num.  
25. 11. psal 105. 41. 1. cor. 10. 4. Num. 11. 1. n That is, in his  
Fatherly prouidence, whereby he careth for his, and prouideth suffici-  
ency. o So that they had that, which was necessarie and suffici-  
ent: but their lust made them to cōuet that which they knew God had  
denied them, Iohn 6. 31. 2. cor. 10. 3.

5 How hee established a testimonie in  
Iaakob, & ordeined a Law in Israel, which  
he commanded our fathers, that they should  
teach their children:

6 That the posteritie might know it,  
and the children which should be borne should  
stand vp, and declare it to their children:

7 That they might let their hope on  
God, and not forget the workes of God, but  
keepe his commandments:

8 And not to be as their fathers, a dis-  
obedient and rebellious generation: a gene-  
ration that set not their heart aright, and  
whose spirit was not faithfull vnto God.

9 The children of Ephraim being ar-  
med, and shooting with the bowe turned  
backe in the day of battell.

10 They kept not the covenant of God,  
but refused to walke in his law,

11 And fugate his actes, and his won-  
derfull workes that he had shewed them.

12 He did marvellous things in the sight  
of their fathers in the land of Egypt: euen  
in the field of Zoan.

13 He diuided the sea, and led them thro-  
ugh: he made also the waters to stand as an  
heap.

14 In the day time also hee ledde them  
with a cloud, and all the night with a light  
of fire.

15 He claue the rocks in the wilderness,  
& gaue them drinke as of the great depths.

16 He brought floods also out of the sto-  
mie rocks, so that hee made the waters to de-  
scend like the euers.

17 Yet they sinned still against him, and  
prouoked the highest in the wilderness,

18 And tempted God in their hearts in  
requiring meate for their lust.

19 They spake against God also, say-  
ing, Can God prepare a table in the wi-  
lderness?

20 Behold, hee smote the rocks, that the  
water gusheth out, and the streames ouer-  
flowed: can hee giue bread also? or prepare  
flesh for his people?

21 Therefore the Lord heard and was  
angrie, and the fire was kindled in Iaakob,  
and also wrath came vpon Israel,

22 Because they beleued not in God, and  
trusted not in his helpe.

23 Yet hee had commanded the cloudes  
aboue, and had opened the doores of hea-  
uen,

24 And had rained downe MAN vpon  
them for to eate, and had giuen them of the  
wbrate of heauen.

25 When did eate the bread of Angels:  
he sent them meate enough.

26 Hee caused the East winde to blow  
in the heauen, and through his power he  
brought in the South wind.

27 Hee rained flesh also vpon them as man,  
and feathered fowle as the fowle of the hea-  
uen.

28 And hee made it fall in the midst of  
their campe, euen round about their habita-  
tions.

29 So they did eate and were well filled:  
for he gaue them their desire.

30 They were not turned from their  
lust, but the meate was yet in their mouths.

31 When the wrath of God came euen  
vpon them, and flew the strongest of them,  
and smote downe the chosen men in Israel.

32 For all this, they sinned still, and be-  
leued not his wonderous workes.

33 Therefore their dayes did hee continue  
in vanitie, and their yeres baselly.

34 And when hee slew them, they  
sought him, and they returned, and sought  
God early.

35 And they remembered that God was  
their strength, and the most high God their  
redeemer.

36 But they flattered him with their  
mouth, and dissembled with him with their  
tongue.

37 For their heart was not straight  
with him: neither were they faithfull in his  
covenant.

38 Yet hee being mercifull forgave their  
iniquitie, and destroyed them not, but oft  
times called backe his anger, and did not  
stirre vp all his wrath.

39 For hee remembered that they were  
flesh: yea a winde that passeth, and cometh  
not againe.

40 How oft did they prouoke him in the  
wildernes: and grieue him in the desert?

41 Yea, they returned, and tempted  
God, and limited the holy one of Israel.

42 They remembered not his hand, nor  
the day when hee deliuered them from the  
enemie.

43 Nor him that set his signes in Egypt,  
and his wonders in the field of Zoan.

44 And turned their stners into blood,  
and their floods, that they could not drinke.

45 Hee sent a swarme of flies among  
them, which denoured them, and frogs  
which destroyed them.

46 Hee gaue also their fruites into the  
caterpillar, and their labour into the gnat  
hopper.

47 Hee destroyed their vines with hail,  
and their wilde figues with the hailstone.

48 He gaue their cattell also to the hail,  
and their flockes to the thunder bolts.

49 Hee cast vpon them the fiercenes of  
his anger, indignation and wrath, and vexa-  
tion by the sending out of a euill angel.

50 He made a way to his anger: hee sent

nifeth a confused mixture of flies and yemenon  
it for all sortes of Serpents: some for all wilde beastes,  
peneth not here all the miracles that God did in Egypt,  
which might bee sufficient to conuince the people of  
gratitude. d So called, either of the effect, that is, of  
wicked, or else because they were wicked spirit, who  
ted to vex men.

PSALM LXXIX.

The Israelites complain to God for the great calamities & oppression that they suffered by their enemies, & and confessing their sinners: that to Gods mercies with full hope of deliverance: & because their calamities were removed with the contempt of his Name, 13 for the which they promise to sing thankfull.

A Psalm committed to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple have they defiled, and made Jerusalem heaps of stones.

2 The dead bodies of thy servants have they given to be meate unto foules of the heaven: and the flesh of thy Saints unto the beastes of the earth.

3 Their blood have they shed like waters round about Jerusalem, and there was none to bury them.

4 We are a reproch to our neighbours, even a scoffe and derision unto them that are round about vs.

5 Lord, how long wilt thou be angry, for ever: shall thy cloud be burnt like fire?

6 Bowe out thy wrath upon the heathen that haue not known thee, and upon the kingdoms that haue not called upon thy Name.

7 For they haue denoued Iacob, and made his dwelling place desolate.

8 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy Name, and deliuer vs, and be mercifull vnto our finnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God: let them bee known among the heathen in our sight by the vengeance of the blood of thy servants that is shed.

11 Let the fighting of the prisoners come before thee: according to thy mightie arme presterue the children of death.

12 And render to our neighbours seven fold into their bosome their reproch, where-with they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall praise thee for ever: and from generation to generation we will set forth thy praise.

compensed for our finnes. h Seeing we haue none other Saviour, neither e we helpe our selues, and also by our saluation thy Name shall be praised, therefore, O Lord, helpe vs. i Who though in respect of God they were iustly punished for their finnes, yet in consideration of their cause, were vniustly murdered. k Which were captiues among their enemies, and could looke for nothing but death. l We ought to desire no benefice of God, but on this condition to praise his Name, Isa. 43. 21.

PSALM LXXX.

A lamentable prayer to God to helpe the miserie of his Church, & desiring him to consider their first estate, when his saviour shined towards them, so the intent that he might finish that worke which he had begunne.

To him that excelleth on Shohannim Church, A Psalm committed to Asaph.

F 4

Deare,

our kinde from death, but gaue thee life in the possession.

11 And haue all the first borne in Egypt, even the beginning of their strength in the tabernacles of Moise.

12 But he made his people to goe out like sheepe, and led them in the wilderness like a flocke.

13 Yea, he caried them out safely, and they strayed not, and the Sea covered their enemies.

14 And hee brought them vnto the borders of his Sanctuarie: euen to this Mountaine, which his right hand purchased.

15 Yea cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

16 Yet they tempted, and provoked the most high God, he kept not his covenants.

17 But turned backe and dealt falsely like their fathers: they turned like a deceitfull bowe.

18 And they provoked him to anger with their high places, and moued him to wrath with their grauen images.

19 God heard this and was wroth, and greatly abhorred Israel,

20 So that hee lookt vpon the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

21 And deliuered his power into captiuitie, and his beautie into the enemies hand.

22 And hee gaue by his people to the heathen, and was angry with his inheritance.

23 The first denoued their chosen men, and their maidens were not praised.

24 Their Virgins sell by the sword, and their widowes lamented not.

25 But the Loue awaked as one out of sleepe, and as a strong man that after his wine crieth out,

26 And smote his enemies in the hinder part, and put them to a perptuall shame.

27 Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

28 But chose the tribe of Iudah, and mount Zion which hee loued.

29 And hee built his Sanctuarie as an high place like the earth, which hee established for ever.

30 Yee chose Dauid also his seruant, and tooke him from the shepeterdols,

31 Euen from behind the Eues with young brought hee him to feede his people in Iacob, and his inheritance in Israel.

32 So he led them according to the simplicitie of his heart, and guided them by the direction of his hands.

they were not married. p. Either they were enemies or captiues of their enemies, and so were forbidden to be a floure, as though he were drunken: therefore, hee will awake and reuenge. r. Showing that hee spared not altogether, though he punished their enemies. s. By building the temple, hee declared that the signes were among them. t. Hee sheweth wherein a King is to win, to provide faithfully for his people, to guide and defend them by power.

a This Psalme was made as a prayer to desire God to be mercifull to the ten tribes.

b Mouoe their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.

c Ioyne thy whole people & all thy tribes together againe.

d The faithfull feare Gods anger, when they perceive that their prayers are not forthwith heard.

e Our neighbors haue continuall strife and warre against vs.

f Because that repentance onely cometh of God, they most instantli and oft times cal to God for it, as a meane whereby they shall be saued.

g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our finnes are made open for wilde beasts to deuoure vs, declare againe thy loue, & finish the worke that thou hast begun.

h To wit, Ephraim.

i That is, aswell they that hate our Religion, as they that hate our persons.

k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.

l So that no power can preuaile against it, and which as a yong bud thou raisest vp againe as out of the burnt ashes.

m Only when thou art angry, and not with the sword of the enemy.

n That is, vpon this vine or people, whom thou hast planted with thy right hand, that they should be as one man or one body.

o For none can call vpon God, but such as are raised vp, as it were, from death to life; and regenerate by his holy Spirit.

a An instrument of musike brought from Geth.

**H**ear, O thou Shepheard of Israel, hearken that leadeſt Ioseph like sheepe: shewe thy brightnest, that thou stand betwene the Cherubims.

2 Before Ephraim and Benjamin and Manasse stirre vp thy strength, and come to helpe vs.

3 Turne vs againe, O God, and cast thy face to shine, that we may be saued.

4 O Lord God of hostes, how long wilt thou bee angry against the prayer of thy people?

5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it, and diddest cause it to take roote, and it filled the land.

10 The mountaines were covered with the shadowe of it: and the boughes thereof were like the goodly cedars.

11 She stretched out her branches vnto the sea, and her boughes vnto the River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way haue plucked her?

13 The wilde boze out of the wood hath destroyed it, and the wilde beaſts of the field haue eaten it vp.

14 Returne we deſerely thee, O God of hostes: looke downe from heauen and behold, and viſite this vine.

15 And the vineyard, that thy right hand hath planted, and the pong vine, which thou madest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perſh at the rebuke of thy countenance.

17 Let thine hand bee vpon the man of thy right hande, and vpon the sonne of man who thou madest strong for thine owne selfe.

18 So wilt not we go backe ſed thee: returne thou vs, & we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shall be saued.

P S A L. LXXXII.

1 An exhortation to praise God both in heart and voyce for his benefiſts, 8 and to worship him only. 11 God condemneth their ingratitude, 12 & sheweth what great benefiſts they haue left through their owne malice.

2 To him that excelleth vpon Sittith. A Psalme committed to Alaph.

1 Singe loyfully vnto God our strength, singe loud vnto the God of Iacob.

2 Take the song, and bring forth the tabell, the pleasant harpe with the viol.

3 Blow the trumpet in the new moon, when in the time appointed, at our feast day.

4 For this is a statute of Israel, and a Law of the God of Iacob.

5 We ſet this in Ioseph for a testimonie, when hee came out of the lande of Egypt, where I heard a language, that I vnderstood not.

6 I haue withdrawen his ſhoulder from the burden, and his hands haue left the pots.

7 Thou calledst in affliction, and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange God,

10 (For I am the Lord thy God, which brought thee out of the land of Egypt) open thy mouth wide, and I will fill it.

11 But my people would not hear my voice, and Israel would none of me.

12 So I gaue them vp vnto the hardness of their heart, and they haue walked in their owne counsels.

13 Where that my people had hearkened vnto me, and Israel had walked in my waies!

14 I would soone haue humbled their enemies, and turned mine hande against their aduersaries.

15 The haters of the Lord should haue bene ſubiect vnto him, & their time should haue endured for ever.

16 And God would haue fed them with the ſat of wheate, and with hony out of the rocke would I haue ſufficed thee.

|| Or, contention, Exod. 17. 7. h Hee conſidermeth all afflictions, the people are not attentive to heare Gods voice, and to pence to the same.

i God accuſeth their incredulitie, hee opened not their mouths to receive Gods benefiſts in ſuch as he powere them our.

k God by his word called all the cret election appointeth who shall heare with fruit.

m If the Israelites had not broken covenants with God, hee would haue giuen them victorie against their enemies.

n That is, with most fine wheate and abundance of hony.

P S A L. LXXXII.

1 The Prophet declaring God to be present and the Judges & Magistrates, a reproofe their partialitie, 3 and exhorted them to do iustice.

4 Reſeving none amendment, 8 he deſereth God to undertake the matter, and execute iustice himselfe.

5 A Psalme committed to Alaph.

6 God ſtandeth in the assembly of gods: hee ſitteth among gods.

7 How long wilt thou iudge vniuſtly, and accept the persons of the wicked? Selah.

8 Doe right to the poore and fatherleſſe: doe iustice to the poore and needy.

9 Deliuer the poore and needy: ſaue them from the hand of the wicked.

10 They know not & vnderſtand nothing: when the cause of the godly cannot be heard, they cry for helpe, but when their cause requieth eye and iudgement,

they cry.



the heathen in darkness, when all the foundations of the earth be moved.

7 I have said, Pee are gods, and ye are children of the most high.

8 But ye shall die as a man, and ye shall as men be like others.

9 O God, arise, therefore iudge thou the earth: for thou shalt iudger all nations.

10 And thou shalt iudge them in iudgement, and render account as well as other: for none shall plucke thy right and authoritie.

P S A L. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from the enemies both at home and furthest, which imagined nothing but their destruction. 2 And they desire that all such wicked people may according as God was accustomed, be broken with the storme tempest of Gods wrath, so that they may know that the Lord is most high upon the earth.

A long or Psalm committed to Asaph.

1 Eye: not thou silence, O God: bee not still and cease not, O God.

2 For loe, thine enemies make a tumult: and they that hate thee, haue lifted up the head.

3 They haue taken crafty counsel against thy people, and haue conspired against thy secret ones.

4 They haue said, Come, and let vs cut them off from being a nation, and let the name of Israel be no more in remembrance.

5 For they haue conspired together in heart, and haue made a league against thee:

6 The tabernacles of Edom, and the strong holds of Moab, and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistines with the inhabitants of Ieruſalem.

8 Thine also is iopned with them: they haue bene an arme to the children of Lot, Selah.

9 Doe thou to them as unto the Edomites: as to Sissera, and as to Habin at the river of Euphrat.

10 They perished at Endor, and were dung for the earth.

11 Make them, euen their princes like Oreb and like Zeeb: yea, all their princes like Zeeb and like Zalmonna.

12 Which haue said, Let vs take for our possession the habitations of God.

13 O my God, make them like unto a wheele, and as the stubble before the winde.

14 As the fire burneth the forest, and as the flame stretcheth the mountaintains on fire:

15 So persecute them with thy tempest, and make them afraid with thy thorne.

16 Fill their faces with shame, that they

may = seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them bee put to shame and perith.

18 That they may knowe that thou, which art called Iehouah, art alone, euen the most high ouer all the earth.

that it is in vaine to resist against thy counsell in establishing thy Church.

P S A L. LXXXIII.

1 David driven forth of his counrey, a Deserveth most ardently to come againe to the Tabernacle of the Lord & the assembly of the Saints: to prayse God, & Pronouncing them blessed that may so doe.

2 Then he prayseth the courage of the people, that passe throu the wilderness so assailable themselves in Zion. 30 Finally with praise of the matter and confidence of Gods goodness, he endeth the Psalm.

To him that sitteth upon Cithich.

A Psalm committed to the sonnes of Korah.

O = Lorde of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where shee may lay her young: euen by thine altars, O Lorde of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer praise thee, Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make welles therein: the raine also converteth the pooles.

7 They goe from strength to strength, till euerie one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iahash, Selah.

9 Behold, O God, our shield, and looke vpon the face of thine Anointed.

10 For a day in thy courtes is better then a thousand elsewhere: I had rather bee a doore keeper in thy house of my God, then to dwell in the Tabernacles of wickednesse.

11 For the Lorde God is the Sunne and shield vnto vs: the Lorde will giue grace, and gloire, and no good thing will he withhold from them that walke uprightly.

12 O Lorde of hostes, blessed is the man that trusteth in thee.

can hinder them that are fully bent to come to Christs Church, neither yet that God will ever faile them. f They are neuer wearie, but increase in strength and courage, till they come to Gods house. g That is, for Christs sake, whose house I represent. h Hee would wish to lue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increase his blessings toward his more and more.

P S A L. LXXXV.

1 Because God withdrew not his rod from his Church after their returne from Babylon, first they put him in mind of their disobedience, the intent that he should not leave the worke of his grace unpursued. 5 Next they complaine of their long afflictions:

m That is, be

compelled by thy

pleases to confe-

sses thy power,

n Though they

believe not, yet

they may proue

by experience,

a David com-

plaineth that he

cannot haue

access to the

Church of God

to make profes-

sion of his faith

and to profice in

religion.

b For none but

the Priests could

enter into the

Sanctuarie, and

the rest of the

people into the

courts.

c So that the

poore birds haue

more libertie

then I.

d Who trusteth

nothing in him-

selfe, but in thee

only, and fear-

nesse of thee to

rule this life.

e That is, of

mulheric trees

which was a bar-

ren place, so that

they which pas-

sed through,

must digge pits

for water: signi-

fection: 8 And thirdly they rejoyce in hope of felicity promised. 9 For their deliverance was a signe of Christs kingdome, under the which should be perfect felicity.

**C** To him that excelleth. A Psalm committed to the tunes of Mizab.

a They confesse that Gods free mercie was the cause of their deliverance, because he rescued the land which he had chosen.

**L** O, thou hast bene favourable vnto thy land: thou hast brought againe the captiuitie of Iacob.

2 Thou hast forgotten the iniquity of thy people, and counted all their sinnes. Dela-

3 Thou hast withdrawn all thine anger, and hast turned backe from the fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs for ever? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lord, and grant vs thy saluation.

8 I will hearken what the Lord God will say: for hee will speake peace vnto his people, and to his Saints, that they turne not againe vnto folly.

9 Surely thy saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete: righteousness and peace shall kisse one another.

11 A Trueth shall binde out of the earth, and righteousness shall looke downe from heauen.

12 Psea, the Lord shall giue good things, and our land shall giue his increase.

13 Righteousnesse shall goe before him, and shall set her steps in the way.

b Thou hast buried them that they shall not come into iudgement.

c Not only in withdrawing thy rod, but in forgiving our sinnes, and in touching our hearts to confesse them.

d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.

e He confesseth that our saluation cometh onely of Gods mercie.

f Hee will send all prosperitie to his Church, when he hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences.

g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy. h Iustice shall then flourish and haue free course and passage in every place.

PSAL. LXXXVI.

1 David sore afflicted and for saken of all prayer, earnestly for deliuerance: sometime reioicing in his miseries.

2 Sometimes the mercies receiued.

3 Desiring also to be instructed of the Lord, that hee may feare him and glorify his Name.

4 He complaineth also of his aduersaries, and requesteth to be deliuered from them.

A Prayer of Dauid.

**I** Psalm: thine ear, O Lord, and heare me: I for I am poore and needy.

2 Preeuen from my soule, for I am mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I cry vpon thee continually.

4 Reioyce thy soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord, art good: & mercifull,

a David persecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries.

b I am not enemie to them, but pitie them, though they be cruel toward me. c Which was a signe token that he beleued that God would deliuer him. d Hee doth confesse that God is good to all, but onely mercifull to poore sinners.

and of great kindnesse vnto all them, call vpon thee.

6 Shew ear, Lord, vnto my prayer, & hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can do like thy works.

9 All nations, whome thou hast made, shall come, and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord: my God, with all mine heart: yea, I will glorifie thy Name for ever.

13 For great is thy mercie toward me, and thou hast deliuered my soule from the lowest grave.

14 O God, the proude are risen against me, and the assemblies of violent men haue sought my soule, and haue not let thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindness and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the soule of thy handmaide.

17 Shewe a token of thy goodnesse toward me, that they which hate me, may cease, and bee ashamed, because thou, O Lord, hast holpen me and comforted me.

firmie in his obedience. i That is, from most paine to death: out of the which none, but onely the mighty could deliuer him. k He sheweth that there can be no more equitie, where proud tyrants reigne, and that deliuerance is a priuiledge to all vice and crueltie. l Hee sheweth his owne vertues, but confesseth that God of his free mercie haue bene mercifull vnto him, and giuen him power and grace, as to one of his owne household.

PSAL. LXXXVII.

1 The holy Ghost promisseth that the captiuitie of the Church which was in miserie after the captiuitie of Babylon, should bee restored to great excellencie.

2 A sign that there should bee nothing more comfortable then to be numbered among the members thereof.

3 A Psalm or song committed to the tunes of Mizab.

4 God laid his foundations among the high mountaines of Iacob.

5 The Lord loneth the gates of Zion: hee hath done all the habitations of Iacob.

6 Glorious things are spoken of thee, O citie of God. Dela.

7 I will make mention of Rahab and Babel among them that knowe me: behold Palestina & Tyus with Ethiopia, there is he borne.

8 And God will accomplish his promise. e That is, by other countreyes shall come to the knowledge of God. f Hee sayd of him, that is regenerate and come to the Church, as one that was borne in the Church.

And of Zion it shall be said, Many are come in here: and he, even the most high shall dwell there.

6 The Lord shall count, when he will visit the people, he was borne there. Delah.  
As well the fingers as the players on instruments shall praise thee: all my springs are in thee.

He had elected and written in his booke: g The whole affections and comfort in the Church.

PSAL. LXXXVIII.

A grievous complaint of the faithful sore afflicted by sickness, persecutions, and adversities, being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and striketh against desperation, 18 complaining himself to be forsaken of all earthly helpe.

A Song or Psalm of \* Hermon the Ezrahite, to give instruction, committed to the sonnes of Korah for him that excelleth upon Harard \* Leannoth.

O Lord God of my saluation, I crie day and night: before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my crie.

3 For my soule is filled with enils, and my life dwaleth neere to the graue.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 Free among the dead, like the flaine lying in the graue: whom thou rememberest no more, and they are cut off from thine hand.

6 Thou hast layde mee in the lowest pit, in darknesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast neede mee with all thy \* wanes. Delah.

8 Thou hast put away mine acquaintance farre from mee, and made me to bee abhorred of them: 9 I am shut vp, and cannot get forth.

9 Mine eye is sorrowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shew? a miracle to the dead? or shall the dead rise and praye thee? Delah.

11 Shalt thy louing kindnesse bee declared in the graue? or thy faithfullnesse in destruction?

12 Shalt thy wonderous workes bee knowne in the darknesse: and thy righteousness in the land of obliuion?

13 But vnto thee haue I cryed, O Lord, and earlie shall my prayer come before thee.

14 Lord, why dost thou reiect my soule, and hiddest thy face from mee?

15 I am afflicted, and at the point of death: 16 from my youth I suffer thy terrors,

whereby bee partly punished and partly tryeth his end of my sorowes. h Mine eyes and face declare

17 Henceforth that the time is more conuenient for me, when men call vnto him in their dangers, then to tase

18 And then raise them vp againe. k That is, in the body lieth without al fence and remembrance.

19 I am in great dangers and sorowes, as though my life thould be of every moment.

doubting of my life.

16 Thine indignations goe oute me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friends hast thou put away from me, and mine acquaintance: y hid themselves.

1 Ebr. were in darknesse.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet praise the goodnesse of God, 23 for his testamēt and covenant that he had made between him & his elect by Iesu Christ the sonne of David: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of David, so that to the outward appearance the promise was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shorines of mans life, & confirming himselfe by Gods promise.

A Psalm to give instruction, of Ethan the Ezrahite.

I will sing the mercies of the Lord for euer: with my mouth will I declare thy truth from generation to generation.

2 For I sayd, Mercy shall be set vp for euer: thy truth shall thou establish in the very heauens.

3 I haue made a covenant with my chosen: I haue sworne to David my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Delah.

5 O Lord, euen the heauens shall praise thy wonderous worke: yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the heauen: and who is like the Lord among the sonnes of the gods?

7 God is very terrible in the assembly of the Saints, and to be reuerenced about all that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a mighty Lord, and thy truth is about thee?

9 Thou rulest the raging of the sea: when the wanes thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: 13 Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thine hand, and high is thy right hand.

15 Righteousnes and equitie are the sta-

16 Meaning, the Angels. h If the Angels tremble before Gods maiesty and infinite iustice, what earthly creature by oppressing the Church dare set himselfe against God? i For as he deliuered the Church, by the red Sea, and by destroying Rahab, that is the Egyptians: so will hee eftsoues deliuer it, when the dangers bee great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all partes and places of the world shall obey Gods power for the deliuerance of his Church. l Whereby hee iudgeth the world, and sheweth himselfe a mercifull Father and faithfull proteour vnto his.

blissment

## The truth of Gods promise.

m Feeling in their conscience that God is their father.

f They shall be preferred by thy fatherly providence.

o In that they are preferred and continue, they ought to give the praye and glorie onely to thee.

p In that thy our king hath power to defend vs, is the gift of God.

q To Samuel and to others, to assure that David was thy chosen one.

r Whom I have both chosen and given him strength to execute his office, as verse 21.

f Though there shall be evermore enemies against Gods kingdom, yet he promiseth to overcome them.

e I will mercifully performe my promises to him, notwithstanding his infirmities and offences.

u His power, glorie & estate.

x He shall enioy the land round about.

y His excellent dignitie shall appear herein, that he shall be named the founte of God, and the first borne, wherein he is a figure of Christ.

z Though for the finnes of the people the state of this kingdom decayed: yet God referred still a roote, till he had accomplished this promise in Christ.

2 Sam. 7. 14. a Though the faithful answer not in all paynes to their profession, yet God will not breake his covenant with them.

b For God in promising hath respect to his mercy, and not to mans power in performing. #Ebr. If I be vnto David: which is a manner of oath.

c As long as the Sunne and the Moone endure, they shall be witnesses to me of this promise.

d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise.

e And thus discharging his cares on God, he resisteth doubt and impatience.

blissment of thy throne: mercie and truth goe before thy face.

15 Blessed is the people, that can reioyce in thee: they shall walke in the light of thy countenance. O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousness shall they exalt themselves.

17 For thou art p glory of their strength, and by thy favour our homes shall be exalted.

18 For our shield apperaineth to y Lord, and our king to the holy one of Israel.

19 Thou spakest then in a vision vnto a thine vpon one, and saydest, I haue layde helpe vpon one that is mightie: I haue exalted one chosen out of the people.

20 I haue found David my seruant: with mine hole ye haue I anoynted him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemye shall not oppresse him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 By truth also and my mercy shall be with him, and in my Name shall his home be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 Hee shall cry vnto mee, Thou art my Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 By mercy will I keepe for him for evermore, and my covenant shall stand fast with him.

29 His seede also will I make to endure for ever, as his throne as the daies of heauen.

30 But if his children forsake my Law, and walke not in my indgements:

31 If they breake my statutes, and keepe not my commandments:

32 Then will I visit their transgression with the rod, and their iniquitie with strokes.

33 Yet my louing kindness will I not take from him, neither will I falsifie my ruerb.

34 By covenant will I not breake, nor alter the thing that is gone out of my lips.

35 I haue swoine once by mine holinesse, that I will not falsie David, saying,

36 His seede shall endure for ever, and his throne shall be as the sunne before me.

37 He shall be established for evermore as the moone, and as a faithful witness in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine Anointed.

39 Thou hast broken the covenant of

## Psalmes.

## The ruine of Dauid.

thy seruant, and prophaned his crowne: casting it on the ground.

40 Thou hast broken downe all his strong holdes: thou hast laid his fortresses in ruine.

41 All that goe by the way shalpe be to a rebuke vnto his neighbours.

42 Thou hast led by the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The daies of his youth hast thou shortened, and covered him with shame. Selah.

46 O Lord, how long wilt thou hide thy face, for euer: shall thy wrath burne like fire?

47 Remember of what time I am forgotten: wherefore shouldest thou create in vaine all the children of men?

48 What man lieth, and shall not be death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lorde, where are thy former mercies, which thou swarest vnto David in thy truth?

50 Remember O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mightie people.

51 For thine enemies haue reproched thee, O Lord, because they haue reproched the footsteps of thine Anointed.

52 Dayled be the Lord for evermore. So be it, euen so be it.

He meaneth, that Gods enemies did but only hurt his backe, but also mocked him to his face, and did him iniurie in his bosome. k So hee calleth them the enemies of his Church. l They laugh at vs, which patiently wait for the coming of thy Christ.

## PSAL. XC.

Moses in his prayer setteth before vs the small fauour of Gods toward vs: who are vnder admonished by the breuety of their life, 7 nor by his plagues to be thankfull, 12 therefore blasse thy God to turne their hearts & continue his mercies toward them and their posteritie for euer.

A prayer of Moses the man of God. O Lord, thou hast bene our habitation from generation to generation.

2 Before the mountaines were made, and before thou hadst founded the earth, and the world, euen from euertlasting to euertlasting thou art our God.

3 Thou hast turned man to destruction: as gaue thou sayest, Returne, yee sonnes of Adam.

4 For a thousand yeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast overcome them: they are as a sleepe: in the morning they growe like the graffe:

menting the frailtie and shortnesse of mans life, moueth e. Though man thinke his life long, which is in deede but though it were a thousand yeres: yet in Gods sight it is as the watch that lasteth but three hours. f They are away suddenly as with a flood,



In the morning is flourisheth a grove,  
in the evening it is cut down: and  
it shall be as the chaff.

For as the chaff is scattered by the wind,  
so shall the wicked be scattered: but  
the righteous shall stand in the light of the  
conscience.

For all our hopes are put in thine  
army: we have hoped in thy name, O Lord,  
from now and henceforth.

The time of our life is spanned out  
as a thread: and if they be of strength,  
their years: yet their strength is but labour  
and sorrow: for it is cut off quickly, and we  
fly away.

As he knoweth the power of thy  
hand: so according to thy fear is thine  
work.

Teach us to be numbered with thy  
servants: that we may apply our hearts  
unto thy holiness.

Return, O Lord, how long? and  
be not wroth toward thy servants.

Fill us with thy mercy in the morn-  
ing: for thou wilt rejoice and be glad at our  
voice.

Comfort us according to the way  
thou hast appointed us: and according to  
the path that we have chosen.

Let thy works be done toward thy  
servants, and thy glory upon their children.

And let the beauty of the Lord our  
God be upon us, and direct thou the work  
of our hands: yea, prosper the work  
of our hands.

As thou hast given us thy money, which is  
thy power: so thou hast given us thy  
strength.

As God promises attained all to their  
power: so thou hast given us thy  
strength.

As thou hast given us thy money, which is  
thy power: so thou hast given us thy  
strength.

As thou hast given us thy money, which is  
thy power: so thou hast given us thy  
strength.

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thy power: so thou hast given us thy  
strength.

As thou hast given us thy money, which is  
thy power: so thou hast given us thy  
strength.

As thou hast given us thy money, which is  
thy power: so thou hast given us thy  
strength.

the back of the neck of the plague that destroyeth  
it: and it shall be as the chaff.

7 A thousand shall fall at the first and yet  
thousand at the second: but the righteous shall  
come forth: and he shall be as the chaff.

8 Do not be afraid of the wicked: nor fear  
thou the wrath of the wicked: for he shall be  
as the chaff.

9 For thou shalt say, The Lord is mine  
help: therefore shall I not be afraid of the  
wicked: nor fear thou the wrath of the wicked.

10 Here shall the righteous come into thee,  
neither shall any plague come near thy  
tabernacle.

11 For he shall give his angels charge  
over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands,  
that thou shalt not slip the foot against a stone.

13 Thou shalt walk upon the lion and  
upon the adder: thou shalt tread upon the  
young lion and the dragon.

14 Because he hath loved thee, therefore  
will I deliver thee: I will raise him because  
he hath loved me.

15 We shall call upon thee, and I will  
hearken unto thee: for thou shalt be as the  
chaff.

16 As thou shalt be as the chaff, so shall  
the wicked be as the chaff: but the righteous  
shall be as the chaff.

17 As thou shalt be as the chaff, so shall  
the wicked be as the chaff: but the righteous  
shall be as the chaff.

18 As thou shalt be as the chaff, so shall  
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shall be as the chaff.

19 As thou shalt be as the chaff, so shall  
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shall be as the chaff.

20 As thou shalt be as the chaff, so shall  
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shall be as the chaff.

21 As thou shalt be as the chaff, so shall  
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22 As thou shalt be as the chaff, so shall  
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23 As thou shalt be as the chaff, so shall  
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24 As thou shalt be as the chaff, so shall  
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25 As thou shalt be as the chaff, so shall  
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26 As thou shalt be as the chaff, so shall  
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27 As thou shalt be as the chaff, so shall  
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shall be as the chaff.

31 As thou shalt be as the chaff, so shall  
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shall be as the chaff.

32 As thou shalt be as the chaff, so shall  
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shall be as the chaff.

33 As thou shalt be as the chaff, so shall  
the wicked be as the chaff: but the righteous  
shall be as the chaff.

34 As thou shalt be as the chaff, so shall  
the wicked be as the chaff: but the righteous  
shall be as the chaff.

35 As thou shalt be as the chaff, so shall  
the wicked be as the chaff: but the righteous  
shall be as the chaff.

The godly  
shall have some  
experience of  
God's judgments  
against the wicked  
cut out in this  
life: but fully they  
shall see it at that  
day: when all  
things shall be  
renewed.

g God hath not  
appointed every  
man one Angel,  
but many to be  
ministers of his  
providence: to  
keepe him and de-  
fend them in  
their vocation,  
which is the way  
to walke in with-  
out ceasing  
God.

h Thou shalt not  
only be prefer-  
red from all evil,  
but overcome  
all evil: he shall  
be as the chaff.

i To assure the faith-  
ful of Gods protection,  
he hath given God to confirm the same:  
k For he is to be feared with this life, that  
God giueth: for by death  
the theistic of this life is recompened with immortality.

l The Psalms are written to be sung in the  
house, to serve of the praise to God, and to  
praise him in his works: the Prophet rejoy-  
ceth therein: 6 But the wicked is not able to con-  
sider that the vngodly, when he is most flourishing,  
shall most speedily perish: 7 In the end is de-  
scribed the felicity of the iust: placed in the house of  
God to praise the Lord.

a Which reacheth  
thence that the  
vse of the Sab-  
bath standeth in  
praising God,  
and not onely  
in ceasing from  
workes.

b For Gods  
mercy and fa-  
uour is his promi-  
se toward his  
binde them to  
praise him conti-  
nually both day  
and night.

c These infini-  
ties were ther  
permitted, but at  
Christ coming  
abolished.

d He sheweth  
what is the vse  
of the Sabbath

e That is, the wicked con-  
sider not Gods workes, nor his iudgements against them,  
and there-  
fore most iustly perish. f Thy iudgements are most con-  
stant against  
the wicked, and passe our reach.

10 6 But





[illegible]

a. When God  
delivered his  
Church, all the

enemies shall have cause to tremble.

Exod. 25: 22.

2 The Lord is great in Zion, and her strength about all the people.

3 They shall praise thy great and fearful name (for it is holy.)

b. Though the wicked rage against God, yet the godly shall praise his Name

6. **Moses** and **Aaron** were among his **Princes**, and **Samuel** among such as call upon his **Name**: these called upon the **Lord**, and he hearkned them.

Arke, where he promised to hear when they came into them in the cloudy pillar: they kept his testament, and the Lawe that he gave them.

worshipped him; as now he promifeth his spiritual prefence,

whereof our Church is a  
**9. Trail the Lord our God, and fall**  
**down before his holy Mountains: for the**  
**Lord our God is holy.**

three he comprehenseth the whole people of Israel, with whom God made his promise. c. For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefiter.

1. *Hee exhorteth all to serve the Lord, 3. who  
hath chosen us, and preserved us: 4. and to enter  
into his assemblies to praise his name.*

**S**ing ye loud unto the Lord, al the earth.  
2. Serue the Lord with gladnesse: come

3 Know ye that euen the Lord is God:  
he hath made vs, and not we our selues: we

304. Enter into his gates with praise, and  
into his courts with rejoicing: praise him,  
and bless his name.

5 For the Lord is good : his mercie is  
everlasting, and his truth is from genera-  
tion to generation.

shall regenerate us, and we shall be his people. c. He sheweth that God will not be worshipped, but by that meanes which hee hath appoin-

...d. He declared that we ought never to be wiser in paying for  
him, seeing his merits toward us and for such. ...  
... P. S. A. L. ...

1. Demand of someth what government hee will  
observe in his house and kingdom. 5 He wil pu-  
nish and correct by routing forth the wicked, 6  
and cherishing the good.

Dauid confide-  
th what maner

king he would  
when God should place him in the throne, promising openly, that  
would be mercifull and iust.

11 11 21

3 I will not waver in the presence of you  
I will not commit to me: I will  
the ungentle of mine heart in the

3 I will set no wicked thing before mine eyes: I hate: the works of them that hate me: it shall not cleave unto me.

4. I should have said I will know none until I see that which I have said.

6 Mine eyes shall be vnto the Lord

7 There shall no deceitfull person

8. <sup>1</sup> Bethnes will I destroy all the wicked  
of the land.

Of the LORD, that I may cut off all the workers of iniquity from the city of the LORD.

Magistrates must immediately punish vice, lest  
inconvenience and if beaten Magistrates

much more they that have the charge of the Church

16 A consolation for the building of the Church  
18 Whereof followeth the praise of God

Published unto all posteritie. 22 The commission of the  
Semiſes, 23 and the ſtabilitie of the Church.

be in distress, and pour forth his meditation before the Lord.

2 Wilt thou not turn from me in the time  
of my trouble: incline thine ear unto my voice.

3 For my bones are consumed like grass,  
and my bones are burnt like an hearth.

4 Mine heart is smitten, and withered  
like grass, because I forgot to eat my  
bread.

6 I am like a \* pelican of the wilderness

7 I watch and am as a Sparrow alone  
upon the house top.

9 Surely I have eaten ashes as bread,

10 Because of thine indignation and  
thy wrath: for thou hast beaten me up, and

II My days are like a shadow that passeth, and I am withered like grass.

12 But thou, O Lord, doest remain faithful  
y death: g I have not risen out of my mourning

the frailty: yet thy promise is sure, and the remembrance  
confirm vs for ever.

CHRY,

\_\_\_\_\_



and the remembrance from generation to generation.

9 Thou wilt arise, and have mercy upon them that come to have mercy thereon, for the remembrance thus is come.

10 For the servants delight in the stones thereof, and have pity on the dust thereof.

11 When the heathen shall see the shame of the Lord, and all the kings of the earth shall see.

12 When the Lord shall build up Zion, and shall appear in his glory.

13 And shall come unto the prayer of the meane, and not despise their prayer.

14 His shall be written for the generation to come: the people which shall be created, shall praise the Lord.

15 For he hath looked down from the height of his sanctuary: out of the heaven and the Lord beheld the earth.

16 That he might hear the mourning of the prisoner, and deliver the children of death.

17 That they may declare the name of the Lord in Zion, and his praise in Jerusalem.

18 When the people shall be gathered together, the kingdoms to serve the Lord.

19 Hee abated my strength in the way, and hastened my dayes.

20 And I said, O my God, take mee not away in the midst of my dayes: thy peccates endure from generation to generation.

21 Thou hast ascertained unto the foundation of the earth, the heavens are the worke of thy hands.

22 They shall perish, but thou shalt endure: men they all shall waxe olde as doth a garment: as a vesture shalt thou change them, and they shall be changed.

23 But thou art the same, and thy peccates shall not faile.

24 The children of the servants shall continue, their seed shall stand fast in the sight.

25 It never more passed then when religion flourisheth, which is chiefly accomplished vnder Christ.

26 The Church lamenteth that they see not which was promised, but have but few yeeres and when men and earth perish, much more man shall be consumed by reason of Gods promise endureth for ever. Let them the Church out of the world, and so need not continue for ever for thou art everlasting.

PSAL. CIII.

1 He proweeth all to praise the Lord, which hath pardoned his sinners, delivered him from destruction, and given him sufficient of all good things.

2 Then he addeth the tender mercies of God, which hee sheweth like a most tender father towards his children.

3 The frailtie of mans life. 4 An exhortation to men and Angels to praise the Lord.

A Psalm of David.

1 My soule, praise thou the Lord, and all that is within me, praise his holy Name.

2 My soule, praise thou the Lord, for he forget not all his benefites.

3 Which forgiveth all thine iniquities, and heareth all thine infirmities.

4 Forasmuch as all the order of nature, with the proprietie and placing, of the elements, are most lively mirrors to see his majestie in.

4 Which redeemeth the life from the grave, and croumeth thee with mercie and compassions.

5 Which filleth thy mouth with good things: and thy youth is renewed like the eagles.

6 The Lord executeth righteousness and judgement to all that are oppressed.

7 He maketh his way known unto the children of Israel, and his wayes unto the children of Israel.

8 The Lord is full of compassion and mercie, slow to anger, and of great kindnesse.

9 He will not alway chide, neither keepe his anger for ever.

10 He hath not dealt with vs, after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is above the earth, so great is his mercie toward them that feare him.

12 As farre as the East is from the West: so farre hath he remooved our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The dayes of man are as grass: as a flower of the field, so flourisheth he.

16 For the wind goeth over it, and it is gone, and the place thereof shall know it no more.

17 But the loving kindnesse of the Lord endureth for ever and ever upon them that feare him, and his righteousness upon childrens children.

18 Unto them that keepe his covenant, and thinke upon his commandments to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruler over all.

20 Praise the Lord, ye his Angels, that excell in strength, that doe his commandment in obeying the voyce of his word.

21 Praise the Lord, all ye his hosts, ye his servants that doe his pleasure.

22 Praise the Lord, all ye his hostes, in all places of his dominion: my soule, praise thou the Lord.

infirmities and mercie. k His just and faithfull keeping of his promise. l To whom wee giue grace to feare him, and to obey his word. m In that that wee, which naturally are slow to praise God, exhort the Angels which willingly doe it, wee stirre vp our selves to consider our ductie, and awake out of our sluggishnesse.

PSAL. CIII.

1 An excellent Psalm to praise God for the creation of the world, and the governance of the same by his marvelous providence.

2 wherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessing.

3 My soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glorie and honour.

4 Which covereth himselfe with light as with a garment, and spreadeth the heavens like a curtaine.

5 Forasmuch as all the order of nature, with the proprietie and placing, of the elements, are most lively mirrors to see his majestie in.

6

3 Which

For before that we have remission of our finnes, we are as dead men in the grave.

d As the Eagle, when her beake overgroweth, sucketh blood, and so is renewed in strength, even so God miraculously giueth strength to his Church above all mans expectation.

e As to his chiefe minister, and next to his people.

f He sheweth first his severe iudgement, but so soon as the sinner is humbled, he receiveth him to mercie.

g We have produced by continual experience, that his mercie hath ever prevailed against our offences.

h As great as the world is, so full is it of signes of Gods mercies toward his faithful, when he hath remooved their finnes.

i He declareth that man hath nothing in himselfe to moue God to mercie, but only the confession of his

keeping of his promise. l To whom wee giue grace to feare him, and to obey his word. m In that that wee, which naturally are slow to praise God, exhort the Angels which willingly doe it, wee stirre vp our selves to consider our ductie, and awake out of our sluggishnesse.

2 My soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glorie and honour.

3 Which covereth himselfe with light as with a garment, and spreadeth the heavens like a curtaine.

4 Forasmuch as all the order of nature, with the proprietie and placing, of the elements, are most lively mirrors to see his majestie in.

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22 Forasmuch as all the order of nature, with the proprietie and placing, of the elements, are most lively mirrors to see his majestie in.

b As the Prophet here sheweth that all wise powers are ready to serve God: so the Apostle to the Heb. 1. 7. be- holdeth in this glass how the very Angels also are obedient to his commandment.

c Thou makest the sea to be an ornament unto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

e If God provide for y<sup>e</sup> verie beasts, much more will he extend his provident care to man.

f There is no part of the world so barren where most evident signes of Gods blessings appeare not.

g From y<sup>e</sup> clouds, he descibeth Gods provident care over man, who doeth not onely provide necessitie things for him, as herbs and ocher meate: but also things to rejoyce, and comfort him as wine and oyle, or gineement.

h Or, does, rocs, & such like.

i As to separate the night from the day, and to note dayes, months and yeeres.

k That is, by his course either far or nere, it noteth summer, winter, and other seasons.

l That is, they onely finde meate according to Gods providence who careen even for the brute beasts.

m To wit, when the day springeth: for the light is as it were a shield to defend man against the vranie and fiercenesse of beasts.

n He confesseth that no tongue is able to expresse Gods workes, nor mind to comprehend them.

o Or, whole.

p God is a most nourishing Father, who provideth for all creatures their dayly food.

3. **E**llich layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh upon the wings of the wind.

4. **A**llich maketh the spirits his messengers, and a flaming fire his ministers.

5. **H**e setteth the earth upon her foundations, so that it shall never move.

6. **T**hou coverest it with the deepe, as with a garment: the waters would stand about the mountaines.

7. **B**ut at thy rebuke they flee: at the voice of thy thunder they haste away.

8. **A**nd the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9. **B**ut thou hast set them a bound, which they shall not passe: they shall not returne to cover the earth.

10. **H**e sendeth the springs into the valleys, which run betweene the mountaines.

11. **T**hey that give drinke to all the beasts of the field, and the wilde asses shall quench their thirst.

12. **H**e setteth the springs that the fowles of the heaven dwell, and sing among the branches.

13. **H**e watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

14. **H**e causeth grasse to grow for the cattell, and herbe for the use of man, that hee may bring forth bread out of the earth,

15. **A**nd wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16. **T**he high trees are laden, even the cedars of Lebanon, which hee hath planted.

17. **T**hat the birds may make their nests there: the steeke dwelleth in the firs trees.

18. **T**he high mountaines are for the goats: the rocks are a refuge for the conies.

19. **H**e appointeth the moon for certaine seasons: the sunne knoweth his going downe.

20. **T**hou makest darkenesse, and it is night, wherein all the beasts of the forest creepe forth.

21. **T**he lions roare after their pray, and seeke their meat at God.

22. **W**hen the sunne riseth, they retire, and couch in their dens.

23. **T**hen goeth man forth to his worke, and to his labour untill the evening.

24. **O** Lord, how manifold are thy workes! in wisdom hast thou made them all: the earth is full of thy riches.

25. **S**o is the sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26. **T**here goe the ships, yea, that Leviathan, whom thou hast made to play therein.

27. **A**ll these wate upon thee, that thou mayest give them foode in due season.

28. **T**hou givest it to them, and they gather it: thou openest thine hand, and they are les with good things.

29. **B**ut if thou hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust.

30. **A**gain, if thou send forth thy spirit, they are created, and thou renewest the face of the earth.

31. **G**loie be to the Lord for ever: let the Lord reioyce in his workes.

32. **H**e looketh on the earth, and it trembleth: he toucheth the mountaines, and they smoke.

33. **I** will sing unto the Lord all my life: I will praise my God, while I live.

34. **L**et my words be acceptable unto him: I will reioyce in the Lord.

35. **L**et the sinners bee consumed out of the earth, and the wicked eill their dee more: O my soule, praise thou the Lord. Praise ye the Lord.

burneth the mountaine. f Who infect the world, God that he cannot reioyce in his workes.

## P S A L. CV.

1. **H**ee praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, & having chosen them, never ceaseth to do them good, even for his promises sake.

2. **R**aise the Lord, and call upon his name: declare his workes among the people.

3. **S**ing unto him, sing praise unto him, and talke of all his wondrous workes.

4. **R**eioyce in his holy name: let the heart of them that seeke the Lord, reioyce.

5. **S**eek the Lord and his strength: seeke his face continually.

6. **R**emember his marvellous workes, that hee hath done, his wonders and the iudgements of his mouth.

7. **P**ee seede of Abraham his servant, yea children of Israhel, which are his elect.

8. **H**e is the Lord our God: his iudgements are throught all the earth.

9. **H**e hath alway remembered his covenant and promise, that hee made to a thousand generations.

10. **E**ven that which he made with Abraham, and his oath unto Israhel:

11. **A**nd since hath confirmed it to Israhel for a law, and to Israhel for an everlasting covenant.

12. **S**aying, I unto thee will I give the land of Canaan, the lot of your inheritance.

13. **A**lbeit they were few in number, yea, very few, and strangers in the land.

14. **A**nd walked about from nation to nation, from one kingdome to another people.

15. **Y**e suffered hee no man to doe them wrong, but repoynd: Kings for their sakes, lying.

16. **T**ouch not mine anoynted, and doe

e The promise which God made to Abraham to be the God of his feede after him, he renewed and repeated in his feede after him.

f Hee sheweth that they should not be of the land of Canaan by any other means, but by reason of the promise made with their fathers.

g That is, the King of Egypt, who was the Lord of the land of Canaan.

h Those whom hee had chosen to be my people.

16 Prophecy no harme.  
17 Sometime he called a famine upon the  
land, whereby he made the staffe of bread.  
18 But he sent a man before them: Joseph  
went into a slave.  
19 They held his feet in the stocks, and  
brought him into prison.  
20 But his appointed time came, and  
the counsell of the Lord had tried him.  
21 The King sent and looked him: even  
the ruler of the people delivered him.  
22 He made him lord of his house, and  
master of all his substance.  
23 That he should binde his Princes  
unto his will, and teache his ancients wis-  
dome.  
24 When Israel came to Egypt, and Ja-  
cob was a stranger in the land of Ham.  
25 And he increased his people exceed-  
ingly, and made them stronger then their  
adversaries.  
26 Hee turned their heart to hate his  
people, and to deale craftily with his ser-  
vants.  
27 Then sent he Moses his servant, and  
Aaron whom he had chosen.  
28 They shewed among them the mes-  
sage of his signes, and wonders in the land  
of Ham.  
29 He sent darkness and made it darke:  
and they were not disobedient unto his  
commission.  
30 Hee turned their waters into blood,  
and slew their fish.  
31 Their land brought forth frogs, even  
in their Kings chambers.  
32 Hee brake, and there came swarms  
of flies and lice in all their quarters.  
33 Hee gave them a haille for raine, and  
flames of fire in their land.  
34 He smote their vines also and their  
figge trees, & brake downe the trees in their  
champs.  
35 Hee smote, and the grasshoppers came,  
and caterpillers innumerable.  
36 And hee ate up all the grasse in their  
lande, and devoured the fruite of their  
ground.  
37 Hee smote also all the first borne in  
their lande, even the beginning of all their  
strength.  
38 He brought them forth also with sil-  
ver and golde, and there was none feeble  
among their tribes.  
39 Egypt was glad at their departing:  
for the feare of them had fallen upon them.  
40 Hee spred a cloud to be a covering, and  
fire to give light in the night.  
41 They asked, and he brought quails,  
and he filled them with the bread of heaven.  
42 He opened the rocke, and the waters  
flowed out, and ranne in the dry places like  
a river.  
43 For he remembered his holy promise  
to Abraham his servant.  
44 And he brought forth his people with

1 joy, and his chosen with gladnesse.  
45 And gave them the land of the hea-  
then, and they took the labours of the peo-  
ple in possession.  
46 That they might keepe his statutes,  
and observe his lawes. Praise ye the Lord.

Church, because they should worship and call upon  
him in this world,  
P S A L. CVI.  
1 The people dispersed under Antiochus doe  
magnificently goodnesse of God among the iust  
and repentant: 3. Desiring to bee brought againe  
unto the land by Gods mercifull visitation. 8 And  
after the manifold marvelles of God wrought in  
their deliverance forth of Egypt, and the great in-  
gratitude of the people rebuffed, 47 they do pray  
and desire to be gathered from among the heathens,  
to the intent they may praise the Name of the God  
of Israel.

Praise ye the Lord.  
Praise ye the Lord, because hee is good,  
for his mercie endureth for ever.

2 Who can expresse the noble actes of the  
Lord, or shew forth all his praye?

3 Blessed are they that keepe iudgement,  
and do righteousnesse at all times.

4 Remember me, O Lord, with thy fa-  
vour of thy people: visit mee with thy salu-  
tion.

5 That I may see the felicity of thy cho-  
sen, and rejoyce in the top of thy people, and  
glory with thine inheritance.

6 We have sinned with our fathers: we  
have committed iniquity, & done wickedly.

7 Our fathers understood not thy won-  
ders in Egypt, neither remembered they the  
multitude of thy mercies, but rebelled at the  
Sea, even at the red Sea.

8 Nevertheless hee saved them for his  
Names sake, that he might make his power  
to be knowne.

9 And he rebuked the red sea, and it was  
dried up, and he led them in the deepe, as in  
the wilderness.

10 And hee saved them from the adver-  
saries hand, and delivered them from the hand  
of the enemy.

11 And the waters covered their oppres-  
sors: not one of them was left.

12 Then hee rebuked thy his wordes, and  
sang praise unto him.

13 But incontinently they forgate his  
works: they waited not for his counsell.

14 But lusted with concupiscence in the  
wildernesse, and tempted God in the desert.

15 Then hee gave them their desire: but  
he sent leammite into their soule.

16 They envied Moses also in the tents,  
and Aaron the holy one of the Lord.

17 Therefore the earth opened and swal-  
lowed by Dathan, and covered the company  
of Abiram.

would change the order of nature rather then his  
people should not  
be delivered, although they were wicked. Exod. 14. 27. f The  
wonderfull works of God caused them to beleve for a time, and to  
praise him. g They would prevent his wisdom and providence.  
h The abundance that God gave them profited not, but made them  
pine away, because God curied it. i By the gravenesse of the pu-  
nishment the heinous offence may be considered: for they that rise  
against Gods ministers, rebell against him.

y When the E-  
gyptians lamen-  
ted, and were de-  
stroyed.

x This is the  
end why God  
preserveth his  
people in this world,

a The Prophet  
exhorteth the  
people to praise  
God for his be-  
nefits past, that  
thereby their  
minds may be  
strengthened a-  
gainst all present  
troubles and de-  
spaire.

b He sheweth,  
that it is not e-  
nough to praise  
God without much,  
except the whole  
heart agree ther-  
unto, and all our  
life be thereunto  
framed.

c Let the good  
will that thou  
bestest to thy  
people, extend  
unto me, that  
thereby I may  
be received into  
the number of  
thine,

d By earnest con-  
fession, as well of  
their owne, as  
of their fathers  
sinnes, they shew  
that they had  
hope that God  
according to his  
promise would  
pittie them.

e The ineffa-  
ble goodnesse of  
God appeareth  
in this, that he

people should not  
be delivered, although they were wicked. Exod. 14. 27. f The  
wonderfull works of God caused them to beleve for a time, and to  
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nishment the heinous offence may be considered: for they that rise  
against Gods ministers, rebell against him.

k He sheweth  
that all idolaters  
renounce God  
to be their glory,  
when in steal of  
him they worship  
any creature,  
much more  
wood, stone, met-  
tal, or calues.  
l If Moses by his  
intercession had  
not obtained  
Gods fauour a-  
gainst their re-  
bellions.  
m That is, Can-  
aan, which was  
as it were an ear-  
nest peny of the  
heavenly inheri-  
tance.  
n That is, he  
swore, Sometime  
also it meaneth  
to punish.  
o Which was  
the idole of the  
Moabites.  
p Sacrifices offer-  
ed to the dead  
idoles.  
q Signifying,  
that whatsoever  
man inuenter  
himselfe to serue  
God by, is dete-  
stable and pro-  
uoketh his an-  
ger.  
r When all other  
neglected Gods  
glory, he in his  
zeale killeth the  
adulterers, and  
preuenter Gods  
wrath.  
Num 25. 12.  
f This ad de-  
clared his liuely  
faith, and for his  
faiths sake, was  
accepted.  
Numb. 20. 13.  
p/sal 95. 8.  
t If so notable a  
Prophet of God  
escape not puni-  
shment,  
though others  
prouoked him  
to sinne, how  
much more shall they be subiect to Gods iudgements, which cause  
Gods children to sinne. u Hee sheweth howe monstrous a thing  
idolatry is, which can winne vs to things abhorring to nature, where-  
as Gods word cannot obtaine most small things. x Then true cha-  
ritie is to cleaue wholly and onely vnto God.

18 And the fire was kindled in their as-  
semble: the flame burnt by the wicked.  
19 They made a calfe in Horeb, and wor-  
shipped the molten image.  
20 Thus they turned their glory into  
the similitude of a bullocke, that eated  
grasse.  
21 They forgate God their Saviour,  
which had done great things in Egypt,  
22 Glorious works in the lande of  
Ham, and fearefull things by the red sea.  
23 Therefore he minded to destroy them,  
had not Moses his chosen stood in the  
breach before him to turne away his wrath,  
lest he should destroy them.  
24 Also they contemned the pleasant  
land, and detested not his word,  
25 But murmured in their tentes, and  
hearkened not unto the voyce of the Lord.  
26 Therefore hee lifted by his hand a-  
gainst them, to destroy them in the wilder-  
nesse.  
27 And to destroy their seed among the  
nations, and to scatter them throughout the  
countreys.  
28 They toynd themselves also vnto  
Baal-peor, and did eate the offerings of  
the dead.  
29 Thus they prouoked him vnto an-  
ger with their owne inuentions, and the  
plague brake in vpon them.  
30 But Balaam stood up, and eue-  
nited iudgement, and the plague was  
stayed.  
31 And it was imputed vnto him for  
righteousnesse from generation to generati-  
on for euer.  
32 They angered him also at the waters  
of Meribah, so that Moses was punished  
for their sakes.  
33 Because they vexed his spirit, so that  
he spake vnadulterably with his lips.  
34 Neither destroyed they the people, as  
the Lord had commanded them.  
35 But were mingled among the hea-  
then, and learned their works.  
36 And serued their idoles, which were  
their ruine.  
37 Yea, they offered their sonnes, and  
their daughters vnto deuils,  
38 And shed innocent blood, euen the blood  
of their sonnes, & of their daughters, whom  
they offered vnto the idoles of Canaan, and  
the land was defiled with blood.  
39 Thus were they stained with their  
owne works, and went a whooping with  
their owne inuentions.  
40 Therefore was the wrath of the Lord  
kindled against his people, and hee abhorred  
his owne inheritance.  
41 And hee gaue them into the hande of  
the heathen: and they that hated them, were  
lords ouer them.  
42 Their enemies also oppressed them,  
and they were humbled vnder their hand.

43 Many a time did hee deliuer them,  
but they prouoked him by their enemies:  
therefore they were brought down by their  
iniquity.  
44 Yet hee saw when they were in afflic-  
tion, and he heard their cry.  
45 And hee remembered his covenants  
with them, & repented according to the  
multitude of his mercies.  
46 And gaue them saviour in the sight of  
all them that led them captiues.  
47 Save vs, O Lord our God, and gather  
vs from among the heathen, that we  
may praise thine holy Name, and glory in  
thy people.  
48 Blessed be the Lord God of Israel for  
euer and euer, and let all the people say, So  
be it. Praise ye the Lord.

a Gather thy Church, which is dispersed, and as-  
cend the crosse, that with one consent we may all praise  
P S A L C V I I.

1 The Prophet exhorteth all those that are re-  
demmed by the Lord, & gathered vnto him to give  
thanks: & for this mercifull providence of God go-  
verning all things at his good pleasure, so fa-  
uouring good and euill, prospering and aduersifying  
them vnto him. 44 Therefore as the righte-  
ous thereof reioyce, so shall the wicked haue their  
mouthes stopped.

Praise the Lord, because he is good: for  
his mercy endureth for euer.

2 Let them, which haue bene redeemed  
of the Lord, shew how hee hath deliuered  
them from the hand of the oppressour.

3 And gathered them out of the landes  
from the East and from the West, from the  
North and from the South.

4 When they wandered in the desert  
wildernesse out of the way, and found no citie  
to dwell in.

5 Both hungry, and thirstie, their soules  
fainted in them.

6 Then they cried vnto the Lord in their  
trouble, and hee deliuered them from their  
distresse.

7 And led them forth by the right way,  
that they might goe to a citie of habita-  
tion.

8 Let them therefore confesse before the  
Lord his louing kindnesse, and his wonder-  
full works before the sonnes of men.

9 For hee satisfieth the thirstie soules, and  
filled the hungry soules with goodnesse.

10 They that dwell in darkenesse and in  
the shadow of death, being bound in misery  
and yron.

11 Because they rebelled against the  
words of the Lord, and despised the counsell  
of the most high.

12 When hee humbled their heart with  
heauinesse, then they fell downe, and there  
was no helper.

13 Then they cried vnto the Lord in  
their trouble, and hee deliuered them from  
their distresse.

hereby all are exhorted to descend into their hearts, and  
are punished, but for their finnes. e Hee sheweth that  
God doeth punish vs extremely, is because wee can be deli-  
uered him by none other meanes.



14 He brought them out of darkness, and out of the shadow of death, and brake their bands.

15 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the gates of brass, and bound the bars of yron.

17 I Fools by reason of their crueltie, and because of their iniquities are afflicted.

18 Their soules abhorreth all meate, and they are brought to death's doore.

19 Then they cry vnto the Lord in their trouble, and hee deliuereth them from their distresse.

20 Hee sendeth his word and healeth them, and deliuereth them from their anguish.

21 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of praise, and declare his workes with reioycing.

23 They that goe downe to the sea in ships, and occupy by the great waters.

24 They see the workes of the Lord, and his wonders in the deepe.

25 For hee commaundeth and raiseth the storme winde, and it lieth by the waves thereof.

26 They mount by to the heauen, and descend to the deepe, so that their soule melteth for trouble.

27 They are toiled to and fro, and stagger like a drunken man, and all their cunning is gone.

28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their distresse.

29 Hee turneth the storme to calme, so that the waves thereof are still.

30 When they are quieted, they are glad, and hee bringeth them vnto the haven where they would be.

31 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the Congregation of the people, and praise him in the assembly of the Elders.

33 Hee turneth the floods into a wilderness, and the springes of waters into drynesse.

34 And a fruitfull land into barrennesse, for the wickednes of them that dwell therein.

35 Again hee turneth the wilderness into pools of water, and the drie land into water springes.

36 And there hee placeth the hungry, and they build a citie to dwell in.

37 And low the fields, & plant vineyards, which bringeth forth fruitfull increase.

38 For hee blesteth them, and they multiply exceedingly, and hee diminisheth not their cattell.

39 Again men are diminished, and cattell, but magnified in all places, and assemblies. *Or,* For the loue that he beareth to his Church, hee changeth of agur for their commoition. *r* Conciouall in prayer. *f* An God by his providence doth exalt men, so as hee humbleth by afflictions to know themselves.

brought low by oppression, cruel, and sorrow. 40 Hee pouereth contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Per hee raiseth by the poore out of misery, and maketh him families like a flocke of sheepe.

42 The righteous shall see it, & reioyce, and all iniquitie shall stop her mouth.

43 Altho is wise, that hee may obserue these things: for they shall understand the loving kindnesse of the Lord.

PSAL. CVIII.

This Psalm is composed of two other Psalms before, the seven and fifteenth and the sixteenth. The matter here contained is, 1 That David giueth himselfe with heart and voyce to praise the Lord. 2 And assureth himselfe of the promise of God concerning his kingdomes near Irael, and his power against other nations: 3 Who though hee seeme to forsake us for a time, yet hee alone will in the end cast downe our enemies.

A Song of Psalm of Dauid.

O God, mine heart is prepared, so is my tongue: I will sing and giue praise.

2 Awake viol and harpe: I will awake early.

3 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

4 For thy mercy is great above the heauens, and thy truth vnto the clouds.

5 Exalt thy selfe, O God, above the heauens, and let thy glorie bee vpon all the earth.

6 That thy beloued may bee deliuered: 4 helpe with thy right hand and heare mee.

7 God hath spoken in his holinesse: therefore I will reioyce, I shall diuide Shechem, and measure the valley of Succoth.

8 Gilead shall be mine, & Manasse shall be mine: Ephraim also shall be the strength of mine head: Iuda is my law-giuer.

9 Iudah shall be my watchtower: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade mee into the strong citie: who will bring me vnto Edom?

11 Wilt not thou, O God, which haddest forsaken vs, and wilt not goe forth, O God, with our armies?

12 Giue vs helpe against trouble: for haire is the helpe of man.

13 Through God we shall doe ballantly: for hee shall treade downe our enemies.

fire him to continue and finish his graces. c As hee hath spoken to Samuel concerning me, so will hee shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto me. Psalm 60.8: f From the six verse of this Psalm vnto the last, reade the exposition in the 60. Psalm, and list verse.

PSAL. CIX.

1 David being falsely accused by Sattuers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them hee speaketh of Iudas the traitour vnto Iesu Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doth hee promise to giue prayes vnto God.

For their wickednes & tyranny hee causeth 3 people & subiects to contemne them, u They, whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked & vngodly.

a This earnest affection declarereth that hee is free from hypocrisie, and that suggestion toucheth him not.

Or my glory, because a chiefly strength forth the work of God.

b He prophesieth of the calling of the Gentiles for except they were called, they could not heare the goodnesse of God.

c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.

d When a God by his benefits maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to de-

**¶ To him that exalteth. A Psalm of David.**

a Though all the world condemn me, yet thou wilt approve mine innocencie, and that is a sufficient praye to me.  
b To declare that I had none other refuge, but in thee in whom my conscience was at rest.  
c Whether it were Doeg or Saul, or some familiar friend, that had betrayed him, he prayeth not of private affection, but moved by Gods spirit, that God would take vengeance vpon him.  
d As to the clef all things turne to their profit: so to the reprobate, euen those things that are good, turne to their damnation.  
e This was chiefly accomplished in Iudas, Actes 1. 20.  
f He declareth that the curse of God lieth vpon the extortioners who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iudgement deprived of all.  
g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children.  
h He sheweth that God accuseth to plague them after a strange sort, that shew themselves cruell toward other. i Thus giueth the Lord to every man the thing, wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to the lustes and reprobate mindes. k For being destitute of mans helpe, hee fully trusted in the Lord, that hee would deliuer him.  
l As thou art named mercifull, gracious and long suffering, so shew thy kls in effect.

**H**idest not thy tongue, O God of my praise.  
2 For the month of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to mee with a lying tongue.  
3 They compassed mee about also with words of hatred, and sought against mee without a cause.  
4 For my friendship they were mine aduersaries, but I gaue my selfe to prayer.  
5 And they haue rewarded mee euill for good, and hatred for my friendship.  
6 Set thou the wicked ouer him, and let the aduersarie stand at his right hand.  
7 When he shall bee iudged, let him bee condemned, and let his prayer bee turned into finne.  
8 Let his dayes bee few, and let another take his charge.  
9 Let his children bee fatherlesse, and his wife a widow.  
10 Let his children bee vagabonds and beg and seeke bread, coming out of their places destroyed.  
11 Let the extortioner catch all that hee hath, and let the stranger spoyle his labour.  
12 Let there bee none to extend mercy vnto him: neither let there bee any to shew mercie vpon his fatherlesse children.  
13 Let his posteritie bee destroyed, and in the generation following let their name bee put out.  
14 Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother bee done away.  
15 But let them alway bee before the Lord, that he may cut off their memoriall from the earth.  
16 Because hee remembered not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted, to slay him.  
17 As hee loued cursing, so shall it come vnto him, and as hee loued not blessing, so shall it be farre from him.  
18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.  
19 Let it bee vnto him as a garment to couer him, and for a girdle, wherewith hee shall bee alway girded.  
20 Let this bee the reward of mine aduersarie from the Lord, and of them, that speake euill against my soule.  
21 But thou, O Lord my God, deale with me according vnto thy Name: Deliu-

ner me, (for thy mercie is good)  
22 Because I am poore and meane, and mine heart is wounded within me.  
23 I depart like the shadow that denieth, and am shakē off as the grasshopper.  
24 My knees are weake through fasting, and my flesh hath lost all fardene.  
25 I became also a rebuke vnto them, they that looked vpon mee, hooks their heads.  
26 Helpe me, O Lord my God: I came me according to thy mercie.  
27 And they shall knowe, that this is thine hand, and that thou, Lord, hast done it.  
28 Though they curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruants shall reioyce.  
29 Let mine aduersaries bee clothed with shame, and let them couer themselves with their confusion, as with a cloke.  
30 I will giue thanks vnto the Lord greatly with my mouth, and praise him among the multitude.  
31 For hee will stand at the right hand of the poore, to saue him from them that would condemne his soule.

the Congregation. r Hereby hee sheweth that with them, that were of little power, but with the power of the world.

**PSAL CX.**

1 David propheseth of the power and everlasting kingdomes giuen to Christ, 4 And of his Priesthood, which should put an end to the Priesthood of Levi.

**¶ A Psalm of David.**

**T**he Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.  
2 The Lord shall send the rodde of thy power out of Zion: bee thou ruler in the middes of thine enemies.  
3 Thy people shall come willingly at the time of assembling: thine armie in holy beautie: the youth of thy wounde shall bee as the morning dewe.  
4 The Lord sweare, and will not repent, Thou art a Priest for euer after the order of Melchizedek.  
5 The Lord that is at thy right hand, shall wound kings in the day of his wrath.  
6 He shall bee iudge among the heathen: hee shall kill all with dead bodies, and smite the head ouer great countreys.  
7 Hee shall drinke of the brooke in the way: therefore shall hee lift up his head.

bee assembled into thy Church, whose increase shall be and wonderfull, as the drops of the dewe. d As the figure of Christ was both King and Priest: so the effect accomplished in any King, haue onely in Christ, Hebrew power shall be able to resist him. f Vnder this figure of time, this is to gredie to destroy his enemies, that he will drinke by the way, he sheweth how God wil deliuey his

**PSAL CXI.**

1 Hee giueth thanks to the Lord for his mercifull works toward his Church, 10 And declareth wherewith true wisdom and right knowledge consisteth.

**Prayse ye the Lord.**

**Psalm.** praise the Lord with my whole heart in the assembly and Congregation of the just.

1 The works of the Lord are great, and ought to be sought out of all them that love them.

2 His works are beautifull and glorious, and his righteousness endureth for ever.

3 He hath made his wonderful works to be had in remembrance; the Lord is mercifull and full of compassion.

4 Hee hath given a portion unto them that feare him; he will ever be mindfull of his covenant.

5 He hath shewed to his people the power of his works in giving unto them the heritage of the heathen.

6 The works of his hands are truth and iudgement; all his statutes are true.

7 They are established for ever and ever, and are done in truth and equitie.

8 Yet lent redemption unto his people; hee hath commanded his covenant for ever: holy and fearefull is his name.

9 The beginning of wisdom is the feare of the Lord: all they that observe them have good understanding: his praise endureth for ever.

**As God promised to take care of Church; so in effect doeth he declare himselfe iust and true in the government of the same. e They onely are wise that feare God, and have good understanding, but they that obey his word. f To wit, his commandments, as verse 7.**

**PSAL. CXII.**

1 Hee prayeth the felicitie of them that feare God, 2 And condemneth the cursed state of the contemners of God.

**Prayse ye the Lord.** Blessed is the man that feareth the Lord, and delighteth greatly in his commandments.

2 His seed shall be mighty upon earth, the generation of the righteous shall be blessed.

3 Riches & treasures shall be in his house, and his righteousness endureth for ever.

4 Unto the righteous ariseth light in darkness: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and tenderth, & will measure his affairs by iudgement.

6 Surely he shall never be mooved: but the righteous shall be had in everlasting remembrance.

7 He will not be afraid of evil tidings: his heart is fixed, and beleueth in the Lord.

8 His heart is stablished: therefore he will not feare, untill he see his desire upon his enemies.

9 He hath distributed and given to the poore: his righteousness remaineth for ever: his home shall be erected with glory.

10 The wicked shall see it and bee an-

gry: he shall gnath with his teeth, and consume away: the desire of the wicked shall perish.

**PSAL. CXIII.**

1 An exhortation to praise the Lord for his providence, 7 In that contrary to the course of nature he worketh in his Church.

**Prayse ye the Lord.**

1 Blessed be the name of the Lord, from henceforth and for ever.

2 The Lords name is praised from the rising of the sunne, unto the going downe of the same.

3 The Lord is high above all nations, and his glory above the heavens.

4 Who is like unto the Lord our God, that hath his dwelling on high,

5 Who abasheth himselfe to behold things in the heaven and in the earth?

6 He capeth the needie out of the dust, and lifteth up the poore out of the dung.

7 That he may set him with the princes, even with his princes of his people.

8 He maketh the barren woman to dwell with a familie, and a lowly mother of children.

**Prayse ye the Lord.**

should not earnestly extoll his name: c By preferring the poore to high honour, and giving the barren children, he sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

**PSAL. CXIII.**

1 How the Israelites were delivered forth of Egypt, & of the wonderful miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his church, who will the course of nature saileth preferueth his miraculously.

**When Israel went out of Egypt,** and the house of Jacob from the barbarous people,

2 Judah was his sanctification, and Israel his dominion.

3 The Sea saw it and fled: Jordan was turned backe.

4 The mountaines leaped like rammes, and the hills as lambs.

5 What ayed the Sea, that thou fleddest? Jordan, why wast thou turned backe?

6 See mountaines, why leaped ye like rammes, and ye hills as lambs?

7 The earth trembled at the presence of the Lord, at the presence of the God of Jacob.

8 Which turneth the rocke into water-poolles, & the flint into a fountaine of water.

consider it and glorifie him for the same. d Ought then his people to be insensible, when they see his power and maiesty? e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

**PSAL. CXV.**

1 A prayer of the faithfull oppressed by idolatrous tyrants, against who they desire that God would succour them, 9 Trusting most constantly that God will preserve them in this their need, seeing that he hath adopted & received them to his favour, 18 Promising finally that they will not bee unmindfull of so

great

g The blessings of God upon his children shall cause the wicked to die for enmie.

a By this often repetition, hee sheweth our cold dullnesse to praise God, seeing his works are so wonderfull, and that we are created for the same cause.

b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they

a That is, from them that were of a strange language.

b The whole people were witnesses of his holie maiesty, in adopting them, and of his mighty power in deliuering them.

c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to

## Idoles and their makers condemned.

## Psalmes.

## The death of

**a** Because God promised to deliver them, not for their sakes, but for his name, **Isa 48. 11.** therefore they ground their prayer vpon this promise.

**b** Whence wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.

**c** No impediments can let his worke, but he vseth euen the impediments to serue his will.

**d** Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should bee esteemed.

**e** He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.

**f** As much without sense, as blockes and stones.

**g** For they were appointed by God, as instructers and teachers of faith and religion for others to follow.

**h** That is, hee will continue his graces toward his people.

**i** And therefore doth still gouerne and continue all things therein.

**k** And they declare enough his sufficiency, so that the world seruet him nothing, but to shewe his fatherly care toward men.

**l** Though the dead set forth Gods glory, yet he meaneth here, that they praise him not in his Church and congregation.

great a benefite if it would please God to heare their prayer, and deliver them by his omnipotent power.

**N**ot vnto vs, O Lord, not vnto vs, but vnto thy Name give the glory, for thy louing mercie, and for thy truth sake.

**1** Gathered they the heathen say, where is now thy God?

**2** But our God is in heauen: hee doeth whatsoeuer he will.

**3** Their idoles are siluer and gold, euen the worke of mens hands.

**4** They haue a mouth and speake not: they haue eyes and see not.

**5** They haue eares and heare not: they haue noses and smell not.

**6** They haue hands and touch not: they haue feete and walke not: neither make they a sound with their throat.

**7** They haue hands and touch not: they haue feete and walke not: neither make they a sound with their throat.

**8** They that make them are like vnto them: so are all that trust in them.

**9** O Israel trust thou in the Lord: for he is their helpe and their shield.

**10** O house of Aaron, trust yee in the Lord: for he is their helpe and their shield.

**11** Ye that feare the Lord, trust in the Lord: for he is their helper and their shield.

**12** The Lord hath bene mindfull of we: he will blesse the house of Israel.

**13** He will blesse them that feare the Lord, both small and great.

**14** The Lord will increase his graces toward you, euen toward you and toward your children.

**15** We are blessed of the Lord, which made the heauen and the earth.

**16** The heauens, euen the heauens are the Lords: but hee hath giuen the earth to the sonnes of men.

**17** The dead praise not the Lord, neither any that goe downe into the place of silence.

**18** But wee will praye the Lord from henceforth and for ever. Praise ye the Lord.

**19** But wee will praye the Lord from henceforth and for ever. Praise ye the Lord.

**20** But wee will praye the Lord from henceforth and for ever. Praise ye the Lord.

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**42** But wee will praye the Lord from henceforth and for ever. Praise ye the Lord.

Lord, saying, I beseech thee, O Lord, deliver my soule.

**1** The Lord is merciful and righteous, and our God is full of compassion.

**2** The Lord pisseth the temple: I was in miserie and hee saued me.

**3** Returne vnto thy rest, O my soule: for the Lord hath bene beneficiall vnto thee.

**4** Because thou hast delivered my soule from death, mine eyes from teares, and my feete from falling.

**5** I shall walke before the Lord in the land of the living.

**6** I beseeched, therefore did I speake: for I was sore troubled.

**7** I said in my feare, All men are liars.

**8** What shall I render vnto the Lord for all his benefites to me?

**9** I will take the cup of saluation, and call vpon the Name of the Lord.

**10** I will pay my vowes vnto the Lord, euen now in the presence of all his people.

**11** Precious in the sight of the Lord is the death of his Saints.

**12** Behold, Lord: for I am thy seruant. I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

**13** I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

**14** I will pay my vowes vnto the Lord, euen now in the presence of all his people.

**15** In the courts of the Lords house, euen in the mids of thee, O Ierusalem. Praise ye the Lord.

**16** In the courts of the Lords house, euen in the mids of thee, O Ierusalem. Praise ye the Lord.

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the Lord heareth me, and set me at large.

6 The Lord is with me: therefore I will not feare what man can doe unto me.

7 The Lord is with me among them that hate mee: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord, then to have confidence in man.

9 It is better to trust in the Lord, then to have confidence in princes.

10 All nations have compassed mee: but in the name of the Lord shall I destroy them.

11 They have compassed mee, yea, they have compassed me: but in the name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the name of the Lord I shall destroy them.

13 Thou hast thrust foze at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and long: for he hath bene my deliverance.

15 The voice of joy and deliverance shall be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shal not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me sore, but he hath not delivered me to death.

19 Open yee unto me the gates of righteousness, that I may go into them, and praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliverance.

22 The stone, which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the day, which the Lord hath made: let us rejoyce and be glad in it.

25 O Lord, I pray thee, shew now: O Lord I pray thee, now give prosperitie.

26 Blessed be he, that commeth in the name of the Lord: we have blessed you out of the house of the Lord.

27 The Lord is mighty, and hath given us light: binde the sacrifice with cordes unto the horns of the altar.

28 Thou art my God, and I will praise thee, even my God: therefore I will exalt thee.

29 Blesse ye the Lord, because he is good: his mercy endureth for ever.

30 God hath preferred me above them all. † When I was child, his mercy in appointing mee king, and in the Church. m The people pray for the prosperitie of the Church, who was the figure of Christ. n Which are the charge thereof, as Numh 6. 23. o Because he hath brought us from darkness to light, we will offer sacrifices and

from their laues according to his holy word. 223 Also he sheweth wherein the true service of God standeth: that is, when we serve him according to his word, and not after our owne fantasies.

## A L E P H.

Blessed are those that are upright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they took none iniquity, but walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 O that my wayes were directed to keepe thy statutes!

6 Then should I not bee confounded, when I have respect unto all thy commandements.

7 I will praye thee with an upright heart, when I shal learne the iudgements of thy righteousness.

8 I will keepe thy statutes: forsake mee not ouer long.

9 I acknowledge mine imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in serving God without hypocrisie. e That is, thy precepts, which containe perfect righteousness. f He refuseth not to be tryed by tentations, but he seareth to faint, if God succour not his infirmity in time.

## B E T H.

9 Catherewit shall a yong man reuerse his way: in taking heed thereto according to thy word.

10 With my whole heart have I sought thee: let me not wander from thy commandements.

11 I have hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lips have I declared all the iudgements of thy mouth.

14 I have had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

17 The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word and leave worldly vanities.

## G I M E L.

17 Be beneficiall unto thy servant, that I may live and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a stranger upon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements and law.

21 Thou hast destroyed the proud: cursed are they that doe erre from thy commandements.

22 He is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all flesh, which maliciously and contemptuously depart from thy truth.

a Here they are not called blessed which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holines, but they whose conseruation is without hypocrisie. b For they are ruled by Gods spirit, & embrace no doctrine but his.

c David acknow- ledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in serving God without hypocrisie. e That is, thy precepts, which containe perfect righteousness. f He refuseth not to be tryed by tentations, but he seareth to faint, if God succour not his infirmity in time.

a Because youth is most given to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.

b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth him daily more and more there- in.

c The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word and leave worldly vanities.

a He sheweth that we ought not to desire to live, but to serue God, and that we cannot serue him aright, except he open our eyes and minds. b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all flesh, which maliciously and contemptuously depart from thy truth.

d When the powers of the world gaue false sen ence. gainst me, thy word was a guide and counsellor to teach me what to do, and to comfort me.

22 Remove from the shame & contempe: for I haue kept thy testimonies.  
23 Princes also did lie, & speake against me: but thy seruant did meditate in thy statutes.  
24 Also thy testimonies are my delight, and my counsellors.

DALETH.

a That is, it is almost brought to the graue, and without thy word I cannot liue.  
b I haue confessed mine offences, and now depend wholly on thee.  
c If God did not maintain vs by his word, our life would drop away like water.  
d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will. e By this he sheweth that wee can neither chuse good, cleaue to Gods word, nor runne forward in his way, except he make our hearts ready to receiue his grace, and willing to obey.

25 Thy soule cleaueth to the dust: quicke me according to thy word.  
26 I haue declared my wayes, and thou hearest me: teach me thy statutes.  
27 Make mee to vnderstand the way of thy precepts, and I will meditate in thy wondrous workes.  
28 Thy soule melteth for heavynesse: raise me according vnto thy word.  
29 Take from me the way of lying, and grant me graciously thy Law.  
30 I haue chosen the way of truth, and thy iudgements haue I layd before me.  
31 I haue cleaued to thy testimonies, O Lord: confound me not.  
32 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

H E.

a He sheweth that he cannot follow on to the end, except God teach him oft times, and lead him forward.  
b Not onely in outward conversation, but also with inward affection.  
c Hereby meaning all other vices, because that couetousnes is the roote of all euill.  
d Meaning, all his senses. e Let mee not fall to thy dishonour, but let mine heart still delight in thy gracious word. f Giue me strength to continue in thy word euen to the end.

33 Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the end.  
34 Giue mee vnderstanding, and I will keepe thy Law: yea, I will keepe it with my whole heart.  
35 Direct me in the path of thy commandments: for therein is my delight.  
36 Incline mine heart vnto thy testimonies, and not to couetousnes.  
37 Turne away mine eyes from regarding banishment, and quicken me in thy way.  
38 Establish thy promise to thy seruant, because he feareth thee.  
39 Take away my rebuke that I feare: for thy iudgements are good.  
40 Beholde, I desire thy commandments: f quicken me in thy righteousness.

V A V.

a He sheweth that Gods mercie and loue is the first cause of our saluation.  
b By trusting in Gods word, he assureth himselfe to be able to confute the slanderers of his aduersaries.  
c They that simply walke after Gods word, haue no lets to entangle them, whereas they that doe contrary, are euer in nets and snares.

41 And let thy louing kindnesse come vnto me, O Lord, & thy saluation according to thy promise.  
42 So shall I make answer vnto my blasphemers: for I trust in thy word.  
43 And take not the word of truneth bitterly out of my mouth: for I wait for thy iudgements.  
44 So shall I alway keepe thy lawes for euer and euer.  
45 And I will walke at libertie: for I

seeke thy precepts.

46 I will speake also of thy testimonies before kings, and will not be ashamed.  
47 And my delight shall bee in thy commandments, which I haue loued.  
48 Mine hands also will I lift vp vnto thy commandments, which I haue loued, and I will meditate in thy statutes.

Z A I N.

49 Remember the promise made to thy seruant, wherein thou hast caused mee to trust.  
50 It is my comfort in my trouble: for thy promise hath quickened me.  
51 The proud haue had me exceeding in derision: yet haue I not declined from thy Law.  
52 I remembered thy iudgements of old, O Lord, and haue bene comforted.  
53 Feare is come vpon me for the wicked, that forsake thy Law.  
54 Thy statutes haue bene my songs in the house of my pilgrimage.  
55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.  
56 This I had because I kept thy precepts.

d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life and for euill will when other sleepe. g That is, all these benefits.

C H E T H.

57 O Lord, that art my portion, I haue determined to keepe thy wordes.  
58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.  
59 I haue considered my wayes, & turned my feet into thy testimonies.  
60 I made haste, & delayed not to keepe thy commandments.  
61 The bands of the wicked haue troubled me: but I haue not forgotten thy Law.  
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.  
63 I am a companion of all them that feare thee, and keepe thy precepts.  
64 The earth, O Lord, is full of thy mercy: teach me thy statutes.  
65 The knowledge of Gods word is his treasure, and his labour.

T R T H.

65 O Lord, thou hast dealt graciously with thy seruant according vnto thy word.  
66 Teach mee good iudgement & knowledge: for I haue beloved thy commandments.  
67 Before I was afflicted, I went astray: but now I keepe thy word.  
68 Thou art good and gracious: teach me thy statutes.  
69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.

was like a calf vntamed: so that the vic of God and home to God.

70 Their heart is as an eagle: but my  
thought is as a dove.  
71 Is it a good for mee that I have become  
afflicted: that I may leave thy statutes?  
72 The Law of thy mouth is better unto  
me then thousands of gold and silver.

73 Before that he was chastened, hee was rebellious:  
but after that hee was chastened, hee was obedient.

74 Thine hands have made mee and  
fashioned me: give me understanding there-  
fore, that I may learne thy commande-  
ments.

75 So they that feare thee, seeing mee,  
shall reioyce, because I have trusted in thy  
word.

76 I know, O Lord, that thy iudgements  
are right, and that thou hast afflicted mee  
truly.

77 I pray thee that thy mercie may com-  
fort mee according to thy promise unto thy  
servant.

78 Let thy tender mercies come vnto  
mee, that I may liue: for thy Lawe is my  
delight.

79 Let the proud be ashamed: for they  
have dealt wickedly, and falsly with mee: but  
I meditate in thy precepts.

80 Let such as feare thee turne vnto  
me, and they that know thy testimonies.

81 Let mine heart be bright in thy sta-  
tutes, that I be not ashamed.

82 Hee sheweth that there can bee no true feare of  
God, without the knowledge of his word.

C. A. P. H.

83 My soule fainteth for thy saluation:  
yea: I waite for thy word.

84 Mine eyes faile for thy promise, say-  
ing, When wilt thou comfort mee?

85 For I am like a bottle in the smoke:  
yea doe I not forget thy statutes.

86 How many are the dayes of thy ser-  
uant: when wilt thou execute iudgement  
on them that persecute mee?

87 The proud haue digged pits for mee  
which is not after thy lawe.

88 All thy commandments are true: they  
persecute mee falsly: helpe mee.

89 They had almost consumed mee vpon  
the earth: but I forsooke not thy precepts.

90 Deliver mee according to thy louing  
kindnesse: so that I keepe the testimonies of  
thy mouth.

91 Hee misseeth himselfe, that God will deliuer  
him: when hee is persecuted. I finding no helpe  
will cry vnto my eyes to heauen.

L. A. M. E. D.

92 O Lord, thy word endureth for ever in  
heauen.

93 Thy truth is from generation to ge-  
neration: thou hast laid the foundation of  
the earth, and it abideth.

94 Thy continuing even to this day, by  
thy ordinances for all are thy statutes.

95 Except thy lawe had bene my deliue-  
rance, I had bene in the pit of destruction:  
but because I have heard of thy statutes, I  
will not be brought down.

I should not haue perished in mine afflic-  
tion.

96 I will neuer forget thy precepts: for  
by them thou hast quickened mee.

97 I am as chine, saue mee: for I haue  
sought thy precepts.

98 The wicked haue waited for mee to  
destroy mee: but I will consider thy testi-  
monies.

99 I haue seen an end of al perfection:  
but thy commandment is exceeding large  
in earth, but it hath an ende: onely Gods word lasteth for euer.

M. E. M.

100 O how lone I thy lawe! it is my me-  
ditation continually.

101 By thy commandments thou hast  
made mee wiser then mine enemies: for they  
are euer with mee.

102 I haue had more vnderstanding then  
all my teachers: for thy testimonies are my  
meditation.

103 I vnderstood more then the antient,  
because I kept thy precepts.

104 I haue restrained my feet from euery  
euill way, that I might keepe thy word.

105 I haue not declined from thy iudge-  
ments: for thou hast taught mee.

106 How sweete are thy promises vnto  
my mouth! yea, more then honie vnto my  
mouth.

107 By thy precepts I haue gotten vnder-  
standing: therefore I hate all the wayes  
of falshood.

108 We can doe nothing, but when God doth inwardly instruct vs  
with his spirit, we feele his graces sweeter then honie.

N. V. N.

109 Thy word is a lanterne vnto my  
feet, and a light vnto my path.

110 I haue sworn, and will performe  
it, that I will keepe thy righteous iudge-  
ments.

111 I am very sore afflicted: O Lord,  
quickene mee according to thy word.

112 O Lord, I beseech thee, accept the  
free offerings of my mouth, and teach mee  
thy iudgements.

113 My soule is continually in mine  
hand: yet doe I not forget thy Lawe.

114 The wicked haue layde a snare for  
me: but I swarued not from thy precepts.

115 Thy testimonies haue I taken: an  
heritage for euer: for they are the joy of  
mine heart.

116 I haue applied mine heart to fulfill  
thy statutes alway, euen vnto the end.

117 I am in continual danger of my life. I  
feared no worldly things, but made thy word mine inheritance.

118 I hate vaine imaginations: but thy  
lawe is my refuge and strength, and  
I trust in thy word.

119 I haue sinned: but I am wicked: for I  
will keepe thy commandments of my God,  
and of others.

120 And hinder me not to keepe the  
Law of the Lord.

c He proueth by  
effect, that he is  
Gods childe, be-  
cause he seeketh  
to vnderstand  
his word.  
d There is no-  
thing so perfect  
for euer.

a He sheweth  
that we cannot  
loue Gods word,  
except we exerce  
our selues  
therein and  
practise it.  
b Whosoever  
doeth submit  
himselfe onely  
to Gods word,  
shall not onely  
be safe against  
the practices of  
his enemies, but  
also learne more  
wisedomme, then  
they that profess  
it, and are men  
of experience.  
c So then of our  
selues we can doe nothing, but when God doth inwardly instruct vs  
with his spirit, we feele his graces sweeter then honie.

a Of our selues  
we are but dark-  
nesse, and cannot  
see, except we bee  
lightened with  
Gods word.  
b So all the faith-  
ful ought to bind  
themselues to God  
by a solemne  
oath and promise  
to stirre vp their  
zeale to imbrace  
Gods word.  
c That is, my  
prayers & thank-  
sgiving, which sa-  
tisfies Hoses ca-  
leth the calues of  
the lips, Chap. 14.

a Whosoever will  
imbrace Gods  
word aright,  
must abhorre all  
fantasies and  
imaginations  
both of himselfe  
and of others.





155. They that love the Lord shall have  
his mercies, and they shall have none  
of his mercies. 156. Lord, I have  
troubled in thy house, and have  
none of thy commandments. 157. Thy  
loile hath kept thy testimonies:  
for I have kept thy precepts. 158. I  
have kept thy precepts, as thy testimony:  
for all my wayes are before thee.

159. I had no respect of men, but let  
mine eyes be to the Lord my God.

T A V.

160. Let my complaint come before thee,  
O Lord, and give me understanding, according  
unto thy word.

170. Let my supplication come before thee,  
and deliver me according to thy promise.

171. My lips shall speak praise when  
thou shalt be praised.

172. My tongue shall utter of thy  
word: for all thy commandments are righteous.

173. Let thine hand helpe me: for I have  
chosen thy precepts.

174. I have longed for thy salvation, O  
Lord, and thy law is my desire.

175. Let my loue live, and it shall praise  
thee, and thy judgements shall helpe  
me.

176. I have gone astray like a lost sheep:  
seek thy servant, for I do not forget thy  
commandments.

177. I have no enemy, and having no place to rest in.

PSAL. CXX.

1. The prayer of David being vexed by the false  
report of Sauls flatterers, 5 and therefore he la-  
menteth his long abode among those infidels, 7  
Who were given to all kinde of wickedness and  
construcion.

A Long of degrees.

1. Called unto the Lord in my trouble, and  
he heard me.

2. Deliver my soule, O Lord, from lying  
lips, and from a deceitfull tongue.

3. As hath both thy deceitfull tongue bring  
unto thee: or what doth it avails thee?

4. It is as the sharpe arrowes of a mighty  
man, and as the coles of juniper.

5. As is to me that I remaine in. We-  
beck and dwell in the tents of Cedar.

6. My soule hath too long dwelt with  
him that hateth peace.

7. I seeke peace, and when I speake  
thereof, they are bent to warre.

8. Hee sheweth  
his way to thine owne destruction. d Hee sheweth  
his way to thine owne destruction, nor so hot to set on fire, as a  
c These were people of Arabia, which came of  
f That is, of the Humaities, g Hee declareth  
by Me: hec and Kedar: to wit, the Israelites which  
were from their godly fathers, and hated and contended a-

PSAL. CXXI.

1. This Psalm teacheth that the faithfull ought  
not to look for helpe at God, 7 Who only doth  
maintaine, preserve and prosper his Church.

A Long of degrees.

1. Lift up mine eyes unto the moun-  
taines, from whence mine helpe shall  
come.

2. My helpe cometh from the Lord,  
which hath made the heaven and the earth.

3. We will not suffer thy foot to slip: for  
he that keepeth thee, will not slumber.

4. Beholde, hee that keepeth Israel, will  
neither slumber nor sleepe.

5. The Lord is thy keeper: the Lord is  
thy shadow at thy right hand.

6. The Sonne shall not smite thee by  
day, nor the Moone by night.

7. The Lord shall preserve thee from all  
evill: he shall keep thy soule.

8. The Lord shall preserve thy going  
out, and thy coming in from henceforth  
and for ever.

9. Neither heate nor colde, nor any  
incommoditie shall be able to destroy Gods Church: albeit for a time  
they may molest it. d Whatsoever thou doest enterprise, shall have  
good successe.

PSAL. CXXII.

1. David rejoiceth in the name of the faithfull  
that God hath accomplished his promise, 5 placed  
his Arke in Zion: 7 For the which he giveth thanks,  
8 And prayeth for the prosperitie of the Church.

A Long of degrees, or of praise  
of David.

1. Rejoyced, when they said to mee, Wee  
will goe into the house of the Lord.

2. Our feet shall stand in thy gates, O  
Jerusalem.

3. Jerusalem is builded as a citie, that is  
compact together in it selfe.

4. Wherunto the Tribes, even the  
Tribes of the Lord goe by, according to the  
testimonie of Israel, to praise the name of  
the Lord.

5. For there are thrones set for judgment,  
even the thrones of the house of David.

6. Pray for the peace of Jerusalem: let  
them prosper that love thee.

7. Peace be within thy walls, and pros-  
perity within thy palaces.

8. For my brethren and neighbours  
sakes, I will wish thee now prosperitie.

9. Because of the house of the Lord our  
God, I will procure thy wealth.

10. according to Gods covenant shall come and pray there. c In whose  
house God placed the throne of iustice, & made it a figure of Christs  
kingdome. f The favour of God prosper thee both within and  
without. g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1. A prayer of the faithfull, which were afflicted  
either in Babylon, or under Antiochus by the wic-  
ked worldlings and contemners of God.

A Long of degrees.

1. Lift up mine eyes to thee, that dwellest in  
the heavens.

2. Behold, as the eyes of servants looke a He compareth  
unto the hand of their masters, and as the condition of  
eyes of a maiden unto the hand of her mi-  
steresse: so our eyes waite upon the Lord our  
God, untill he have mercie upon vs.

3. that when all other helps faile, God is ever at hand, and like himselfe,

**3** Have mercie vpon vs, O Lorde, haue mercie vpon vs: for we haue sinned too much contempt.  
**4** Our soule is filled too full of the mocking of the wealthy, and of the derision of the proud.  
**5** When the Lorde shall see the wicked, there is alway helpe at hand, if with hungry desires they call for it.

PSAL. CXXIIII.

*1* The people of God escaping a great perill, do acknowledge themselves to be deliuered, not by their own force, but by the power of God. *2* They declare the graciously of the perill. *3* And praise the Name of God.

A Song of degrees, or Psalm of Dauid.

**1** If the Lord had not bene on our side (may Israel now say)  
**2** If the Lord had not bene on our side, when men rose up against vs,  
**3** They had then swallowed vs vp quick, when their wrath was kindled against vs.  
**4** Then the waters had drowned vs, and the streame had gone ouer our soule:  
**5** Then had the swelling waters gone ouer our soule.  
**6** Blessed be the Lorde, which hath not giuen vs as a pray vnto their teeth.  
**7** Our soule is escaped, euen as a bird out of the snare of the fowlers: the snare is broken, and we are deliuered.  
**8** Our helpe is in the Name of the Lord, which hath made heauen and earth.  
**9** For the wicked did not onely furiously rage against the faithfull, but craftily destroy them.

PSAL. CXXV.

*1* He describeth the assurance of the faithfull in their afflictions. *2* And desireth their wealth. *3* And the destruction of the wicked.

A Song of degrees.

**T**hey that trust in the Lorde, shall bee as mount Zion, which cannot be removed, but remaineth for euer.  
**2** As the mountaines are about Ierusalem: so is the Lorde about his people from henceforth, and for euer.  
**3** For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.  
**4** Doe well, O Lord vnto those that bee good and true in their hearts.  
**5** But these that turne aside by their crooked wayes, them shall the Lord lead with the workers of iniquity: but peace shall be vpon Israel.  
**6** For the Lord shall not forsake them, that it should driue them from hope.  
**7** Hee desireth God to purge his Church from hypocrites and such as haue not zeale of the truth.

PSAL. CXXVI.

*1* This Psalm was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie foretold by Ieremie Chap. 25. 12. and 29. 10.

A Song of degrees, or Psalm of Dauid.

**W**hen the Lord brought again the captiuitie of Zion, we were like them that dream.  
 Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

**1** Then was our mouth full of laughter, and our tongue with joy: then lay they among the heathen, The Lorde hath done great things for them.  
**2** The Lord hath done great things for vs, whereof we reioyce.  
**3** O Lorde, bring againe our captiuitie, as the riuers in the South.  
**4** They that sowe in teares, shall reape in joy.  
**5** They went weeping and casted precious seede: but they shall reuerne bringing their sheaves.

*1* It is no more impossible to God to deliuer his people, than it is to him to cause the riuers to runne in the wilderness and to barren land is seed which was scarce and deere: meaning, that in Gods promise to reuenge his own dishonour.

PSAL. CXXVII.

*1* He sheweth that the whole estate of Israel with all its spiritual and political freedom by Gods mere providence and blessing. *2* And that it haue children and be blessed. *3* An especial grace and gift of God.

A Song of degrees, or Psalm of Solomon.

**E**xcept the Lorde build the house, they labour in vaine that build it: except the Lorde keepe the citie, the keeper watcheth in vaine.  
**2** It is in vaine for you to rise early, and to lie downe late, and eat the bread of sorrow: but he will surely giue rest to his beloued.  
**3** Beholde, children are the inheritance of the Lord, and the fruit of the wombe his reward.  
**4** As are the arrowes in the hand of the strong man: so are the children of youth.  
**5** Blessed is the man, that hath his quiver full of them: for they shall not be ashamed, when they speake with their enemies in the gate.  
**6** Not exempting them from labour, but their labour comfortable, and as it were a rest. *7* That with strength and vertue from God: for these are the blessings, and not the number. *8* Such children shall their aduersaries moue, when their godly like maintain before Iudges.

PSAL. CXXVIII.

*1* Hee sheweth that blessedness appertaineth not to all vniuersally, but to them onely that feare the Lord, and walk in his wayes.

A Song of degrees.

**B**lessed is every one that feareth the Lord, and walketh in his wayes.  
**2** When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.  
**3** Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.  
**4** Loe, surely thus shall the man bee blessed that feareth the Lord.  
**5** The Lord out of Zion shall bless thee,

appropoeth them best, that live of the meane profit of it. *2* Because Gods fauour appeareth in none outward increase of children, hee promisseth to enrich the Church with the spiritual blessing which God bestoweth on his Church, these temporal things shall be gathered, and

1. *Let Israel wait for the wealth of Jerusalem*  
*the wealth of the city.*

2. *For thou shalt be for thy children's children*  
*and peace upon Israel.*

PSAL. CXXXIX.

1. *He admires how the Church is rejoyced though*  
*it is afflicted. 2. For by the righteous Lord it shall*  
*be delivered. 3. And the enemies for all their glory*  
*shall suddenly be destroyed.*

1. *They have oftentimes afflicted me from*  
*my youth (may Israel now say)*

2. *They have oftentimes afflicted me*  
*from my youth: but they could not prevail*  
*against me.*

3. *The plowers plowed upon my backe,*  
*and made long furrowes.*

4. *The righteous Lord hath cut the*  
*cords of the wicked.*

5. *They that hate Zion, shall be all asha-*  
*med and turned backward.*

6. *They shall bee as the grasse on the*  
*house tops, which withereth afore it com-*  
*eth forth.*

7. *Like as the mower filleth not his*  
*bin, neither the gleaner his lap.*

8. *Neither they which goe by, say, The*  
 *blessing of the Lord bee upon you, or, Alle-*  
*luia upon you in the name of the Lord.*

9. *As he himselfe moste like, and as he were approach-*  
*ing, we are comforted, with the beate of Gods wrath, be-*  
*cause we are wounded in godly humilitie. 10. That is, the*  
*Lord and none shall passe for them.*

PSAL. CXXX.

1. *The people of God from their batemelse*  
*miseries doe cry unto God, and are heard. 3. They*  
*confess their sinnes and see unto Gods mercie.*

1. *A song of degrees.*  
*Of the 8. deepe places have I called*  
*unto thee, O Lord.*

2. *Lord, heare my voyce: let thine eares*  
*attend to the voyce of my prayers.*

3. *Thou, O Lord, trauersly markest in-*  
*iquities, O Lord, who shall stand?*

4. *But mercie is with thee, that thou*  
*mayest be feared.*

5. *I haue waited on the Lord: my soule*  
*hath waited, and I haue trusted in his word.*

6. *My soule waiteth on the Lord more*  
*then the morning watch watcheth for the*  
*morning.*

7. *Let Israel wait on the Lord: for with*  
*the Lord is mercie, and with him is great*  
*redemption.*

8. *And hee shall redeeme Israel from all*  
*his iniquities.*

PSAL. CXXXI.

1. *David charged with ambition & greedy desire*  
*reproacheth his humility & modesty before*  
*God, and teacheth all men what they should doe.*

1. *A song of degrees, or Psalm*  
*of David.*

1. *My heart is not haughty, neither*  
*have mine eyes loftie, neither haue I wal-*  
*ked in great matters and hid from me.*

2. *Surely I haue behaved my self like one*  
*meaned from his mother, and kept silence:*  
*I am in my selfe as one that is meaned.*

3. *He was void of ambition & wicked desires*

3. *Let Israel wait on the Lord from*  
*henceforth and for ever.*

PSAL. CXXXII.

1. *The faithful grounding on Gods promise*  
*made unto David, desire that he would establish*  
*the same: both as touching his posteritie and the*  
*building of the Temple, to pray there as was fore-*  
*soken, 2 Sam. 7. 12. 13.*

1. *A song of degrees.*

1. *Did remember David with all his af-*  
*liction.*

2. *Thou swaie unto the Lord, and vowed*  
*unto the mighty God of Iakob, saying,*

3. *I will not enter into the Taberna-*  
*cle of mine house, nor come upon my pallet, or*  
*bed,*

4. *Nor suffer mine eyes to sleep, nor mine*  
*eye lids to slumber,*

5. *Until I find out a place for the Lord,*  
*an habitation for the mighty God of Iaa-*  
*kob.*

6. *For we heard of it in Ephraim, &*  
*found it in the fields of the forest.*

7. *After will enter into his Tabernacles,*  
*and worship before his footstool.*

8. *Arise, O Lord, to come into thy rest,*  
*thou, and the Ark of thy strength.*

9. *Let thy Priests be clothed with righte-*  
*ousness, and let thy Saints reioyce.*

10. *For thy servant Davids sake refuse*  
*not the face of thine Anointed.*

11. *The Lord hath sworn in truth unto*  
*David, and he will not shrink from it, say-*  
*ing, Of the fruit of thy body will I set upon*  
*thy throne.*

12. *If thy lounes keepe my covenant, and*  
*my testimonies, that I will teach them,*  
*their lounes also shall sit upon thy throne for*  
*ever.*

13. *For the Lord hath chosen Zion, and*  
*loved to dwell in it, saying,*

14. *This is my rest for ever: here will I*  
*dwell, for I haue a delight therein.*

15. *I will surely blisse her bitailes, and will*  
*satisfie her poore with bread,*

16. *And will clothe her Priests with salu-*  
*ation, and her Saints shall shout for ioy.*

17. *There will I make her house of Da-*  
*uid to bud: for I haue ordeined a light for*  
*mine Anointed.*

18. *His enemies will I cloath with shame,*  
*but on him his crowne shall flourish.*

19. *Afterward his Ark should remoune to none other place.*

20. *Let the effect of thy grace both appeare in the Priests and in the people.*

21. *As thou hast made promise to David, so continue it to his poster-*  
*itie, that whatsoever they shall aske for their people, it may be gran-*  
*ted. h Because this cannot bee accomplished but in Christ, it fol-*  
*loweth that the promise was spiritual. i Meaning for his owne*  
*sake, and not for the plentifulness of the place: for hee promised to*  
*blisse it, declaring before, that it was barren. k That is, with my*  
*protection, whereby they shall bee safe. l Though his force for a*  
*time seemed to be broken, yet he promised to restore it,*

PSAL. CXXXIII.

1. *This Psalm containeth the commendation of*  
*brotherly amitie among the seruants of God.*

1. *A song of degrees, or Psalm*  
*of David.*

1. *Beholde, how good and how come-*  
*ly a thing it is, brethren to dwell euery*  
*together.*

a That is, with  
 how great diffi-  
 cultie he came  
 to the kingdome,  
 and with how  
 great zeale and  
 care he went a-  
 bout to build thy  
 Temple.

b Because the  
 chiefe charge of  
 the king was to  
 set forth Gods  
 glorie, he shew-  
 eth that he could  
 take no rest, nei-  
 ther would goe  
 about any world-  
 ly thing, were it  
 neuer so necessa-  
 ry, before he had  
 executed his  
 office.

c That is, the  
 Ark, which was  
 a signe of Gods  
 presence.

d The common  
 brute was that  
 the Ark should  
 remaine in E-  
 phraim: that is,  
 in Beth-lehem a  
 plentifull place:  
 but after, we per-  
 ceued that thou  
 wouldest place  
 it in Ierusalem,  
 which was barren  
 as a founteyne,  
 and compassed  
 about  
 onely with hills.

e That is, Ierusa-  
 lem, because that  
 afterward his Ark should remoune to none other place. f Let the  
 effect of thy grace both appeare in the Priests and in the people.  
 g As thou hast made promise to David, so continue it to his poster-  
 itie, that whatsoever they shall aske for their people, it may be gran-  
 ted. h Because this cannot bee accomplished but in Christ, it fol-  
 loweth that the promise was spiritual. i Meaning for his owne  
 sake, and not for the plentifulness of the place: for hee promised to  
 blisse it, declaring before, that it was barren. k That is, with my  
 protection, whereby they shall bee safe. l Though his force for a  
 time seemed to be broken, yet he promised to restore it,

## What God did for Israel,

## Psalms,

## Idoles and the

a Because the greatest part were against David, though some favoured him, yet when he was established king, at length they joyed all together like brethren: and therefore he sheweth by these similitudes the commo-  
dities of brotherly love. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion hee meaneth the plentiful country about Ierusalem. d Where there is such concord.

together.

2 It is like to the precious ointment vpon the head, that smirreth downe vpon the beard, euen vnto Aarons beard, which toint downe on the border of his garments:

3 And as the dew of Hermon, which falleth vpon the mountaines of Zion: for there the Lord appointed the blessing, and life for euer.

like brethren: and therefore he sheweth by these similitudes the commo-  
dities of brotherly love. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion hee meaneth the plentiful country about Ierusalem. d Where there is such concord.

### PSAL. CXXXIII.

a Hee exhorteth the Leuites, watching in the Temple, to praise the Lord.

A song of degrees.

a Ye that are Leuites, and chiefly appointed to this office. b For their charge was not onely to keepe the Temple, but to pray there and to giue God thanks. c And therefore hath all power, bleesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and bleesse the people.

1 Hee exhorteth the Leuites, watching in the Temple, to praise the Lord.

2 Lift vp your hands to the Sanctuarie, and praise the Lord.

3 The Lord that hath made heauen and earth, bleesse thee out of Zion.

### PSAL. CXXXV.

1 He exhorteth all the faithful, of what estate soeuer they bee, to praise God for his marvellous workes, 2 and especially for his graces towards his people, wherein hee hath declared his maiesty, 3 to the confusion of all idolaters & their idoles.

A psalm for the Lord.

Praise the name of the Lord: yee seruants of the Lord, praise him.

2 Praise that stand in the house of the Lord, and in the courts of the house of our God,

3 Praise ye the Lord: for the Lord is good: his grace is plentiful vnto his name: for it is a comely thing.

4 For the Lord hath chosen Iacob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that did hee in heauen and in earth, in the sea, and in all the depths.

7 Hee bringeth vp the clouds from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the wind out of his treasures.

8 Hee smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the mids of theer, vpon Pharaoh, and vpon all his seruants.

10 Hee smote many nations, and slewe mightie kings:

11 As Sargon king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And gaue their land for an inheri-

a Ye Leuites that are in his Sanctuarie.

b Meaning, the people: for the people and Leuites had their courtes, which were places of the Temple separate.

c That is, hath freely loued the posteritie of Abraham.

d He ioyneth Gods power with his will, to the intent that we should not separate them: and hereby he willett Gods people to depend on his power, which hee confirmeth by examples.

Iere. 10. 13.

Exod. 12. 29.

Num. 31. 24, 25.

e Hesheweth what fruit the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.

taunce, euen an inheritance vnto Iacob the people.

13 Why haue I, O Lord, endur'd for euer? O Lord, thy remembrance is from generation to generation.

14 For the Lord will smite his people, and be pacified towards his seruants.

15 The idoles of the heathen are silver and gold, euen the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes, and see not.

17 They haue eares, and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, yee house of Aaron.

20 Praise the Lord, yee house of Levi, that feare the Lord, praise the Lord.

21 Praise be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

### PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation and continuance of all things, which sheweth in confounding them be giued vt all of his mere liberality.

Praise ye the Lord, because he is good: for his mercie endureth for euer.

2 Praise ye the God of gods: for his mercie endureth for euer.

3 Praise ye the Lord of lordes: for his mercie endureth for euer.

4 Which onely doth great wonders: for his mercie endureth for euer.

5 Which by his wisdom made the heauens: for his mercie endureth for euer.

6 Which hath stretched out the earth vpon the waters: for his mercie endureth for euer.

7 Which made great lights: for his mercie endureth for euer.

8 As the sunne to rule the day: for his mercie endureth for euer.

9 The moone and the starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercie endureth for euer.

12 Which a mighty hand and stretched out arme: for his mercie endureth for euer.

13 Which dinded the red Sea in two parts: for his mercie endureth for euer.

14 And made Israel to passe thowth the mids of it: for his mercie endureth for euer.

15 And ouerthrew Pharaoh and his hoste in the red Sea: for his mercie endureth for euer.

16 Which led his people thowth the wilderness: for his mercie endureth for euer.

17 Which smote great kings: for his mercie endureth for euer.

18 And slewe mightie kings: for his mercie endureth for euer.

a worke as was neuer done before, nor that any other  
e Where for the space of forty yeeres hee sheweth  
strange wonders. f Declaring hereby that no power, as  
tic, was so deare vnto him, as the loue of his Church.



20 As thou king of the Amoytes : for thy mercy endureth for euer:

21 And Dg the king of Fathan : for his mercy endureth for euer.

22 And gaue their land for an heritage: for his mercy endureth for euer.

23 Euen an heritage vnto Israel his seruants: for his mercy endureth for euer:

24 Which remembered vs in our s base estate: for his mercy endureth for euer:

25 And hath rescued vs from our oppressors: for his mercy endureth for euer:

26 Which giueth food to all fleshy: for his mercy endureth for euer.

27 Praisye yee the God of heauen: for his mercy endureth for euer.

# PSAL. CXXXVII.

The people of God in their banishment seeing Gods true religion decay, lived in great anguish and sorrow of heart: the which grieft the Chaldeans did so little pittie, 3 that they rather increased the same daily with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who provoked the Babylonians against them, 8 and moued by the spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

1 The ruiners of Babel wee : late, and there we wepe, when we remembered Zion.

2 Wee hanged our harpes vpon the willowes in the mids thereof.

3 When they that led vs captiues, required vs of songs and mirth, when wee had hanged vp our harpes, saying, Sing vs one of the songs of Zion.

4 How shall wee sing, said wee, a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the rooffe of my mouth : yea, if I preferre not Ierusalem to my chiefest hope.

7 Remember the children of Edom, O Lord, in the day of Ierusalem, which said, Raze it to the foundation thereof.

8 O daughter of Babel, worthe to bee destroyed, blessed shall hee bee that rewardeth thee as thou hast serued vs.

9 Blessed shall hee bee that taketh and daubeth thy children against the stones.

The Church is most grievous vnto them, and in such as they remember and lament. e The decay of Gods religion is so grievous, that no ioy could make them glad, f According as Ezekiel 25 13, & Ier. 49 7 and Obadiah verse 10. sheweth that the Edomites, who were confederate with the Babylonians against their brethren, shall be punished.

g When thou didst visite Ierusalem. h Hee is prophesied of in this prophesie, chap. 13. and 16. verse, promising good to the Chaldeans, whom ambition moued to fight against Ierusalem. i God used them as his rods to punish his enemies.

# PSAL. CXXXVIII.

David with great courage praifeth the goodness of God toward him, the which is so great, 4 that it is knowne to foraine princes, who shall praise the Lord together with him. 6 And bee assured to haue like comfort of God in the time following, as he hath had heretofore.

# A Psalme of Dauid.

1 I will praise thee with my whole heart: euen before the gods will I praise thee.

2 I will worship thyne holy Temple, and praise thy name, because of thy louing kindness and for thy truth : for thou hast magnified thy name above all things by thy word.

3 When I called, then thou heardest me, and hast increased strength in my soule.

4 All the Kings of the earth shall praise thee, O Lord : for they haue heard the words of my mouth.

5 And they shall sing of the wayes of the Lord, because the glorie of the Lord is great.

6 For the Lord is his: yet hee beholdeth the lowly, but the proude hee knoweth : as farre off.

7 Though I walke in the middes of trouble, yet wilt thou reuue mee : thou wilt stretch forth thine hand vpon the watch of mine enemies, and thy right hand shall saue mee.

8 The Lord will performe his worke toward mee : O Lord, thy mercie endureth for euer: forsake not the workes of thine hands.

Distance of place cannot hinder God to shew mercie to his, and to iudge the wicked though they thinke that hee is farre off.

c Though mine enemies rage neuer so much, yet the Lord which hath begun this worke in me, will continue his grace to the end.

# PSAL. CXXXIX.

1 David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13 Which he confirmeth by the creation of man. 14 After declaring the reule & feare of God, hee protesteth to be enemy to all them that contemne God.

1 To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me, & knowen me.

2 Thou knowest my sitting and my rising : thou understandest my thought as farre off.

3 Thou compassedst my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but loe, thou knowest it wholly, O Lord.

5 Thou holdest me strait behinde and before, and layest thine hand vpon me.

6 Thy knowledge is too wonderfull for me: it is to high that I cannot attaine vnto it.

7 Whither shall I goe from thy spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the uttermost part of the sea:

10 Yet thither shalt thine hand leade me, and thy right hand hold me.

11 If I say, Per the darknesse shall hide me, euen the night shall be a light about me.

12 Yea, the darknesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

mee, that I can escape by no means from thee. g Though darknesse be an hinderance to mans sight, yet it serueth to the light.

a Euen in the presence of Angels, and of them that haue authoritie among men.

b Both in Temple and ceremoniall seruice at Christs coming were abolished: so that now God will be worshipped onely in spirit & truth, Iohn 4. 23.

c Thou hast strengthened mee against mine outward and inward enemies.

d All the world shall confesse that thou hast wonderfully preferred me, and performed thy promise.

e Distance of place cannot hinder God to shew mercie to his, and to iudge the wicked though they thinke that hee is farre off.

f Though mine enemies rage neuer so much, yet the Lord which hath begun this worke in me, will continue his grace to the end.

g Though mine enemies rage neuer so much, yet the Lord which hath begun this worke in me, will continue his grace to the end.

a Hee confesseth that neither our actions, thoughts or any part of our life can be hid from God, though hee seeme to be farre off.

b So if they are evidently knowne to thee.

c Thou knowest my meaning before I speake.

d Thou lo guidest mee with thine hand, that I can turne no way but where thou appointest me.

e From thy power and knowledge.

f Thy power doth so fast holde

g Though darknesse be an hinderance to mans sight, yet it serueth to the light.

h Thou hast made me in all parts, and therefore must needs know me.  
i Considering thy wonderful worke in forming me, I can not but praise thee, and feare thy mightie power.

k That is, in my mothers wombe: which he compareth to the inward parts of the earth.

l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.  
m How ought we to esteeme the excellent declaration of thy wisdom in the creation of man!

n I continually see new occasions to meditate thy wisdom and to praise thee. o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious meaning, that though he were subiect to sinne, yet was hee not giuen to wickednesse, and to prouoke God by rebellion. q That is, continueth thy fauour towards me to the end.

13 For thou hast possessed my reins: thou hast covered mee in my mothers wombe.

14 I will praise thee, for I am fearefully and wonderfully made: marvellous are thy workes, and my soule knoweth it well.

15 Thy bones are not hidde from thee, though I was made in a secret place, and fashioned beneath in the earth.

16 Thine eyes did see mee, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How should I beare therefore are thy thoughts unto me, O God! how great is the sinne of them!

18 If I should count them, they are more then the sand: when I awake, I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whom I say, Depart ye from me!

20 Which speake wickedly of thee, and being thine enemies are list vp in vaine.

21 Doe not I hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an unfeigned hatred, as they were mine vicer enemies.

23 Crie mee, O God, and knowe mine heart: pious me and know my thoughts, 24 And consider if there bee any way of wickednesse in me, and leade me in the way for ever.

1 I continually see new occasions to meditate thy wisdom and to praise thee. o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious meaning, that though he were subiect to sinne, yet was hee not giuen to wickednesse, and to prouoke God by rebellion. q That is, continueth thy fauour towards me to the end.

PSAL CXL.

1 David complaineth of the crueltie, falsehood and injuries of his enemies. 2 Against the which he prayeth unto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure them selves of his tuition.

¶ To him that excelleth. A Psalm of Dauid.

Deliver me, O Lord, from the euill man: preserve me from the cruell man:

2 Which imagine euill things in their heart, and make waere continually.

3 They haue sharpened their tongues like a serpent: adders poison is under their lips. Selah.

4 Keepe me, O Lord, from the hands of the wicked: preserve mee from the cruell man, which purposeth to cause my steps to slide.

5 The pious haue laide a snare for me, and spread a net with cords in my pathway, and set gremmes for me. Selah.

6 Therefore I said unto the Lord, Thou

art my God: heare, O Lord, the voice of my prayers.

7 O Lord God the strength of my salvation, thou hast courred mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord: perfume not his wicked thought, that they be proud. Selah.

9 As for the chiefe of them, that compass mee about, let the mischief of their owne lips come vpon them.

10 Let coales fall vpon them: let him cast them into the fire, and into the deeps, that they rise not.

11 For the backbiter shall not be established vpon the earth: euill shall hunt the cruell man to destruction.

12 I know that the Lord will avenge the afflicted, and iudge the pious.

13 Surely the righteous shall praise thy name, & the iust shall dwell in thy presence.

h To wit, Ood: for Dauid sawe that they were righteous, and there was no hope of repentance in them. i God plague and vengeance vpon him in such sort, that he shall not escape. k That is, defended and preserved by thy fatherly providence and care.

PSAL CXL.

1 David being grievously persecuted under Saui, only flieeth vnto God to haue succour, 3 desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ A Psalm of Dauid.

O Lord, I call vpon thee: heare thee vnto me: heare my voyce, when I crie vnto thee.

2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine hands as an evening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked works with men that worke iniquitie: and let me not care of their works.

5 Let the righteous unite mee: for there is a benefit: and let him reprove mee, and it shall be a precious oyle, that shall not make mine head: for within a while I shall crie: pray in their miseries.

6 When their iudges shall be cast downe in front places, they shall heare my words, for they are sweete.

7 Our bones lie scattered at the graues mouth, as he that beweth wood or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leave not my soule destitute.

9 Keepe mee from the snare, which they haue laide for mee, and from the gremmes of the workers of iniquitie.

10 Let the wicked fall into his nets: together, whiles I escape.

i By patience I shall see the wicked so sharply handled, that forspite pray for them. g The people which followed the wicked rulers in persecuting the Prophet, shall repent and beweepe when they see their wicked rulers punished. h Hereby that Dauid was miraculously deliuered out of in my dayes. 9, 10. i Into Gods nets, whereby he catcheth the wicked owne malice. k So that none of them escape.

PSAL.

a Which persecuteth mee of malice and without cause.  
b That is, by their false calulations and lies they kindle the hatred of the wicked against me.  
c He sheweth what weapons the wicked vse, when power and force faile them.  
d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

PSAL. CXLII.

*1 The Prophet neither assisted with fears, nor carried away with anger, nor forced by desperation, would let Saul: but with quiet mind directed his earnest prayer to God, who did preserve him.*

*2 A Psalm of David to give instruction, and a prayer when he was in the cage.*

*3 Cried unto the Lord with my voice: with my voyce I complained unto the Lord.*

*4 I poured out my meditation before him, and declared mine affliction in his presence.*

*5 Though my spirit was in perplexitie in me, yet thou knowest my path: in the way wherein I walked, have they privily laide a snare for me.*

*6 I looked upon my right hand, and beheld, but there was none that would knowe me: all refuge failed mee, and none cared for my soule.*

*7 Then cryed I unto thee, O Lord, and said, Thou art mine hope, and my portion in the land of the living.*

*8 Hearken unto my cry, for I am brought herylow: deliver mee from my persecuters, for they are too strong for me.*

*9 Being my soule out of prison, that I may praise thy Name: then shall the righteous come about mee, when thou art benefited unto me.*

*10 He kneweth that God would never forsake him, he was on all sides beset with his enemies, as though he had been shut in strait prison. d Either to rejoyce at my wonderful deliverance, to set a crowne vpon my head,*

PSAL. CXLI.

*1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgements. 8 He desireth to be restored to grace, 10 To be governed by his holy spirit that he may spend the remnant of his life in the true feare and service of God.*

*2 A Psalm of David.*

*3 Hear my prayer, O Lord, and hearken unto my supplication: answer me in thy truth, and in thy righteousness.*

*4 And enter not into iudgement with thy servant: for in thy sight shall none that lieth be iustificed.*

*5 For the enemy hath persecuted my soule, hee hath snifted my life downe to the earth: he hath laide me in the darkenes, as they that have bene dead long agoe:*

*6 And my spirit was in perplexitie in me, and mine heart within me was amazed.*

*7 Yet do I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.*

*8 I stretch forth mine hand unto thee: my soule desireth after thee, as the thiristie land, &c.*

*9 Weare me speedily, O Lord, for my spirit faileth: hyde not thy face from mee, els I*

*shall be like unto them that goe downe into the pit. d Hee acknow- ledge that God is the only and true physicion to heale him: and is able to raise him to life, though he were dead long ago, and is so tharonly by faith, and by the grace of Gods spirit, who is upholden. f To wit, thy great benefites of olde, and examples of thy favour toward thine.*

*shall be like unto them that goe downe into the pit.*

*8 Let mee heare thy louing kindnesse in the morning, for in thee is my trust: 9 Shew mee the way that I should walke in, for I lift up my soule unto me.*

*10 Deliver me, O Lord, from mine enemies: for I hid me with thee.*

*11 Teach mee to doe thy will: for thou art my God: let thy good spirit lead mee unto the land of righteousness.*

*12 Quicken me, O Lord, for thy Names sake, and for thy righteousness: being my soule out of trouble.*

*13 And for thy mercie: stay mine enemies, and destroy all them that oppesse my soule: for I am thy servant.*

*That both the knowledge and obedience of Gods will cometh by the spirit of God, who teacheth vs by his worde, giueh vnderstanding by his spirit, and frameth our hearts by his grace to obey him. l That is, iustly and aight: for so soone as wee decline from Gods will, we fall into error. m Which shall bee a signe of thy faithful kinnesse toward me. n Redigning my selfe wholly vnto thee, and trusting in thy protection.*

PSAL. CXLI.

*1 He praiseth the Lord with great affection and humility for his kingdome restored, & for his victories obtained, 5 demanding help and the destruction of the wicked, 9 promising to knowlege the same with songs of praises, 13 and declareth where in the felicitie of any people consisteth.*

*2 A Psalm of David.*

*3 Blessed be the Lord my strength, which teacheth my hands to fight, and my fingers to battell.*

*4 He is my goodness and my fortress, my tower, and I my deliverer, my shield, and in him I trust, which subdueth my people vnder me.*

*5 Lord, what is man that thou regardest him! or the sonne of man that thou thinkest vpon him!*

*6 Man is like to vanitie: his dayes are like a shadow that vanisheth.*

*7 Bowe thine heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.*

*8 Cast forth the lightning and scatter them: shoote our thine arrowes, and consume them.*

*9 Send thine hand from above: deliver mee, and take me out of the great waters, and from the hand of strangers.*

*10 Whose mouth talketh vanitie: & their right hand is a right hand of falsehood.*

*11 I will sing a new song vnto thee, O God, and sing vnto thee vpon a viol, and an instrument of ten strings.*

*12 It is hee that glorieth in deliuerance vnto*

*sloweth them vpon vs of his free mercie. d Hee desireth God to continue his graces, and to send helpe for the present necessitie. e By these manner of speeches hee sheweth that all the lets in the world cannot hinder Gods power, which hee apprehendeth by faith. f That is, deliuer mee from the run ale of them that should bee my people, but are corrupt in their iudgement and enterpises, as though they were strangers. g For though they shake handes, yet they keepe not promise. h That is, a rare and excellent song, as thy great benefites deserue.*

*g That is, presently, and in due season.*

*h Let thine holy spirit counsell me how to come forth of these great cares and troubles.*

*i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.*

*k Hee confesseth*

*l Let thine holy spirit counsell*

*m How to come forth of these*

*n Great cares and troubles.*

*o I hid my selfe vnder the shadow*

*p Of thy wings, that I might be defended*

*q By thy power*

*r Hee confesseth*

*s Let thine holy spirit counsell*

*t Me how to come forth of these*

*u Great cares and troubles.*

*v I hid my selfe vnder the shadow*

*w Of thy wings, that I might be defended*

*x By thy power*

*y Hee confesseth*

*z Let thine holy spirit counsell*

*aa How to come forth of these*

*ab Great cares and troubles.*

*ac I hid my selfe vnder the shadow*

*ad Of thy wings, that I might be defended*

*ae By thy power*

*af Hee confesseth*

*ag Let thine holy spirit counsell*

*ah How to come forth of these*

*ai Great cares and troubles.*

*aj I hid my selfe vnder the shadow*

*ak Of thy wings, that I might be defended*

*al By thy power*

*am Hee confesseth*

*an Let thine holy spirit counsell*

*ao How to come forth of these*

*ap Great cares and troubles.*

*aq I hid my selfe vnder the shadow*

*ar Of thy wings, that I might be defended*

*as By thy power*

*at Hee confesseth*

*au Let thine holy spirit counsell*

*av How to come forth of these*

*aw Great cares and troubles.*

*ax I hid my selfe vnder the shadow*

*ay Of thy wings, that I might be defended*

*az By thy power*

*ba Hee confesseth*

*bb Let thine holy spirit counsell*

*bc How to come forth of these*

*bd Great cares and troubles.*

*be I hid my selfe vnder the shadow*

*bf Of thy wings, that I might be defended*

*bg By thy power*

*bh Hee confesseth*

*bi Let thine holy spirit counsell*

*bj How to come forth of these*

*bk Great cares and troubles.*

*bl I hid my selfe vnder the shadow*

*bm Of thy wings, that I might be defended*

*bn By thy power*

*bo Hee confesseth*

i Though wicked kings be called Gods servants, as Cyrus, *Isa. 45. 1.* forasmuch as he vnto them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly are properly so called, because they serue not their owne affection, but for fourth Gods glory.

k He desireth God to continue his benefits toward his people, counting the procreation of children & their good education among the chiefest of Gods benefits. l That the very cornes of our houses may be full of store for the great abundance of thy blessings. m Hee attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

kings, and reuolunt Dauid his seruant from the hurtfull sword.

11 *Rescue me, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falsehood:*

12 *That our sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:*

13 *That our corners may be full, and abounding with diuers sortes, and that our sheepe may bring forth thousands and tenne thousand in our streetes:*

14 *That our euen may be strong to labour: that there be none imitation, nor going out: nor no crying in our streetes.*

15 *Blessed are the people, that be so, yea, blessed are y people, whose God is the Lord.*

## P S A L. CXLV.

*This Psalm was composed, when the kingdome of Dauid flourisheth, 1 Wherin he describeth the wonderful providence of God, aswell in governing mā, as in preserving all the rest of his creatures. 17 He praiseth God for his iustice & mercie, 18 But specially for his loving kinde as toward those that call vpon him, that feare him, and loue him: 21 For the which he promitteth to praise him for euer.*

A Psalm of Dauid of praise.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiving, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in praising him for the same. b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory. c Forasmuch as the end of mans creation, and of

his preservation in this life, is to prayse God, therefore he requirerh that not onely wee our selues doe this, but cause all other to doe the same. d Of thy terrible iudgements against the wicked. *Exod. 33. 6.* e Hee describeth after what sort God sheweth himselfe to all his creatures, though our finnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the finnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweet comfort of the same.

O my God, and King, I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee daily, and praise thy Name for euer and euer.

3 Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.

4 Generation shall prayse thy works vnto generation, and declare thy power.

5 I will meditate of the beauty of thy glorious maiesty, and thy wonderfull works.

6 And they shall speake of the power of thy fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousness.

8 The Lord is gracious and mercifull, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are ouer all his works.

10 All thy workes praise thee, O Lord, and thy Saints blesse thee.

11 They shewe the glory of thy kingdome, and speake of thy power.

12 To cause his power to be knowne to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy kingdome is an everlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord upholdeth all that fall, and lifteth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou givest them their meate in due season.

16 Thou openest thine hand and fillest all things liuing of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his works.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in truth.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will saue them.

20 The Lord preferreth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for euer and euer.

heauen, and suffer themselves to bee gouerned by him, aswell of man as of beast. k He praiseth God, not onely for his benefits, but also in that that hee doeth the wicked, and mercifully examineth his by the cross, them strength and deliuereth them. l Which onely way to the faithfull: and this vertue is contrary to indebit, impatience, and murmuring. m For they will aske or will thing, but according to his will, n John 5. 14. n This is should be bound to praise him,

## P S A L. CXLVI.

1 Dauid declareth his great rage that he hath to praise God, 3 and teacheth not to trust in man but onely in God almighty, 7 which deliuereth the afflicted, 9 defendeth the strangers, comforteth the fatherles, and the widowers, 10 and requereth for euer.

Prayse ye the Lord.

PRAYSE thou the Lord, O my soule. 2 I will prayse the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 But not your trust in princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his thoughts perish.

5 Blessed is he, that hath the God of Jacob for his helpe, whose hope is in the Lord his God.

6 Which made heaven and earth, the sea, and all that therein is: which keepeth his fidelitie for euer.

7 Which executeth iustice, for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: the Lord raiseth vp the crooked: the Lord

d Hee encourageth the godly to trust onely in the Lord, that his power is able to deliuer them from all danger, and promise like his will is most ready to doe it. e Whiche patience for a while he trieth, but at length hee punisheth the sinners, that he may be knowne to be Iudge of the world.



10 **Thou the righteous.**

**The Lord keepeth the strangers: he** **reneweth the fatherlesse and widow: but hee** **converteth the way of the wicked.**

**10 The Lord shall reigne for ever: O Zi-** **on, thy God endureth from generation to ge-** **neration. Praise ye the Lord.**

**g** Meaning all them, that  
of worldly menes and succour, **h** Hee asseureth the  
of the same.  
**P S A L CXLVII.**

**1 The Prophet prayeth the bountie, wisdom,** **power, iustice, and providence of God upon all his** **creatures, 2 But specially upon his Church, which** **he gathereth together after their dispersion, 3 De-** **claring his word and iudgement so unto them, as he** **hath done to him and other people.**

**Praise ye the Lord, for it is good to sing** **unto our God: for it is a pleasant thing,** **and profiteth comely.**

**2 The Lord hath builded up Jerusalem,** **and gathered together the dispersed of Israel.**

**3 Hee healeth thole that are broken in** **heart, and bindeth up their forces.**

**4 He counteth the number of the stars,** **and calleth them all by their names.**

**5 Great is our Lord, and great is his** **power: his wisdom is infinite.**

**6 The Lord relieueth the meeke, and a-** **buleth the wicked to the ground.**

**7 Sing unto the Lord with psayle: sing** **upon the harpe unto our God,**

**8 Which covereth the heaven with** **clouds, and prepareth raine for the earth,** **and maketh the grasse to growe upon the** **mountaines:**

**9 Which giueth to beasts their food,** **and to young raiens that cree.**

**10 He hath not pleasure in the strength** **of an horse, neither delireth hee in the legges** **of man.**

**11 But the Lord delireth in them that feare** **him, and attend upon his mercie.**

**12 Praise the Lord, O Jerusalem: praise** **thy God, O Zion.**

**13 For hee hath made the barres of thy** **gates strong, and hath blessed thy childzen** **within thee.**

**14 He setteth peace in thy borders, and sa-** **leth thee with the flour of wheate.**

**15 He defendeth four his commandement** **upon earth, and his worde runneth very** **swiftly.**

**16 Hee giueth snow like wooll, and stratt-** **eth the boare frost like ashes.**

**17 Hee scattereth fowth his yee like moles:** **who can abide the cold thereof?**

**18 Hee sendeth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**19 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**20 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**21 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**22 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**23 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**24 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**25 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**26 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**27 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**28 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**29 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**30 Hee setteth his word, and melteth the** **ice: hee maketh the snow to fall like fowth.**

**18 Hee sendeth his word, and melteth** **them: hee causeth his wind to blow, and the** **waters flow.**

**19 Hee setteth his word unto Iaa-** **kob, his statutes and his iudgements unto** **Israel.**

**20 He hath not deale so with euery na-** **tion, neither haue they knowen his iudge-** **ments. Praise ye the Lord.**

**he hath left to his Church, as a most precious treasure. n** The cause  
of this difference is Gods free mercie, which hath elect ed his in his  
Sonne Christ Iesus to saluation: and his iust iudgement, where by hee

**hath appointed the reprobate to eternall damnation,**

**P S A L CXLVIII.**

**1 He pronoketh all creatures to praise the Lord** **in heauen and earth, and all places, 14 Specially** **his Church, for the power that hee hath giuen to the** **same after that hee had chosen them and ioyned** **them unto him.**

**Praise ye the Lord.**

**Praise ye the Lord from the heauen:** **praise ye him in his places.**

**2 Praise ye him, all ye his Angels:** **praise him all his armie.**

**3 Praise ye him, sunne and moone:** **praise ye him all bright starres.**

**4 Praise ye him, heauens of heauens,** **and waters, that be aboue the heauens.**

**5 Let them praise the name of the Lord:** **for hee commanded, and they were created.**

**6 And hee hath established them for ener** **and euer: hee hath made an ordinance, which** **shall not passe.**

**7 Praise ye the Lord from the earth, yee** **dragons and all depths:**

**8 Fire and haille, snowe and vapours,** **stormie wind, which execute his word:**

**9 Mountaines and all hilles, fruitfull** **trees and all cedars:**

**10 Beasts and all cattel, creeping things** **and feathered fowles:**

**11 Kings of the earth and all people,** **princes and all iudges of the world:**

**12 Pong men also maidens, and old men** **and childzen:**

**13 Let them praise the name of the Lord:** **for his name onely is to bee exalted, and his** **praise aboue the earth and the heauens.**

**14 For hee hath exalted the home of his** **people, which is a praise for all his Saints,** **euē for the children of Israel, a people that** **is neere unto him. Praise ye the Lord.**

**one of the aire, which he here comprehendeth vnder the name of the** **heauens. e** Meaning the great and monstrous fishes, as whales and

**such like. f** Which come not by chance or fortune, but by Gods  
appointed ordinance. **g** For the greater gifts that any hath re-

**ceiued, and the more high that one is preferred, the more bound is** **he to praise God for the same: but neither his nor low condition or** **degree can be exempted from this dutie. h** That is, the dignitie,

**power and glory of his Church. i** By reason of his couenant made  
with Abraham.

**P S A L CXLIX.**

**1 An exhortation to the Church to praise the** **Lord for his victorie and conquest, that hee giueth** **his Saints against all mans power.**

**Praise ye the Lord.**

**Sing ye unto the Lord, a new song: let** **this praise bee heard in the Congregation** **of Saints.**

**For his rare and** **manifest benefits** **bestowed on his** **Church.**

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b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95. 7. they were called the sheepe of Gods hands. c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King.

d He alleduth

so that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate injuries. f Not onely the people, but the kings that were their enemies, should be destroyed. g Hereby God bindeth the hands and minds of al his to enterprise no further then he appointeth.

2 Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.

3 Let them prayse his Name with the flute: let them sing prayles vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: hee will make the meeke glorious by deliverance.

5 Let the Saints bee ioyfull with glorie: let them sing townde vpon their beds.

6 Let the high Actes of God bee in their mouth, and a two edged sword in their hands,

7 To execute vengeance vpon the heathen, and corrections among the people:

8 To binde their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is written: this honour shall be to all his Saints. Praise ye the Lord.

## PSAL. CL.

1 An exhortation to prayse the Lord without ceasse by all manner of wayes, for all his mightie and wonderfull workes.

¶ Praise ye the Lord.

Praise ye God in his Sanctuarie: praise ye him in the firmament of his power.

2 Praise ye him in his mightie Actes: praise ye him according to his excellent greatnesse.

3 Praise ye him in the sounde of the trumpet: praise ye him vpon the viol and the harpe.

4 Praise ye him with timbrell and flute: praise ye him with virginales and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

of those instruments, which by Gods commandment were ordered in the olde Law, but vnder Christ the vse thereof sheweth the Church. d Hee sheweth that all the order of nature is to this duetie, and much more Gods children, who ought to cease to prayse him, till they bee gathered into the heauens, which hee hath prepared for his, where they shall sing and praise.

\*This word Prouerbe, or parable, significth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke, or scoffe.

## The \* Prouerbes of Salomon.

## THE ARGVMENT.

The wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly manners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the heartes of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church of those three thousand parables mentioned, 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

## CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God & knowledge of his word. 10 If a man may not consent to the iniurings of sinners. 20 Wisdom complaineth that shee is contemned. 24 The punishment of them that contemne her.

¶ The Parables of Salomon the sonne of David king of Israel.

2 To know withisme, and instruction, to vnderstand the words of knowledge,

3 To receiue instruction to doe wisely, by iustice and iudgement and equitie,

4 To giue vnto the simple hartnesse of wit, and to the child knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels,

a That is, what wee ought to know & follow, and what we ought to refuse. b Meaning, the word of God, wherein is only true knowledge. c To learne to submit our selues to the correction of those that are wise. d By liuing iustly, and rendering to every man that which appertaineth vnto him. e To such as haue not discretion to rule themselves. f As hee sheweth that these parables, containing the effect of religion as touching manners and doctrine, do appertaine to the simple people: so doth he declare, that the same are also necessarie for them that are wise and learned.

6 To vnderstand a parable, and the interpretation, the words of the wise, and their darke sayings.

7 The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction.

8 My sonne, heare thy fathers instruction, and forlake not thy mothers teaching.

9 For they shall be to thee a comely ornament vnto thine head, and as chaines for thy necke.

10 My sonne, if sinners doe intile thee, consent thou not.

11 If they say, Come with vs, wee will lay waite for blood, and hee will kill for the innocent without a cause:

12 Wee will swallow them vp aliuie like a Church, graue euen whole, as those that goe downe into the pit:

13 Wee shall finde all precious riches, and fill our houses with spoile:

¶ Ebr. Increase of grace. i To wit, the wicked, the feare of God. k Hee speaketh not onely of the blood with hand, but of all crastie practices which tend to the ment of our neighbour. l As the graue is neuer full, so the rice of the wicked and their crueltye hath none end.



e By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spirituall.

f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

g For to the faithfull distributor, God giueth in great abundance.

Hebr. 12. 5. reus. 3. 19.

h Meaning, that he that seeketh wisdom, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall.

i Which bringeth forth such fruit that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.

k Hereby he sheweth that this wisdom, whereof he speaketh is eueralasting, because it was before all creatures, & that all things, euen the whole world were made by it.

l Or, throat, read Chap. 1. 9.

m For when God deliueyth the wicked, he will saue his, as he did Lot in Sodome.

n Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue need of the wisdome thereof. o That is, putteth his trust in thee,

4 So shalt thou find fauour & good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord to all thine heart, and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord and depart from euill.

8 So health shall be vnto thy nauell, and marrow vnto thy bones.

9 ¶ Honour the Lord with thy riches, and with the first fruits of thine increase.

10 So shall thy barnes bee filled with abundance, and thy presses shall be burst with new wine.

11 ¶ Why sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 ¶ For the Lord correcteth him, whom he loueth, euen as the father dooth the childe in whom he delighteth.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of daies is in her right hand, and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree of life to them that lay hold on her, and blessed is hee that retaineth her.

19 The Lord by wisdom hath laid the foundation of the earth, & hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, & the clouds drop downe the heauens.

21 Whi sonne, let not these things depart from thine eyes, but obserue wisdom and counsell.

22 So they shall bee life to thy soule, and grace vnto thy necke.

23 When shalt thou walke safely by thy way: and thy foot shall not stumble.

24 If thou sleepest, thou shalt not bee afraid, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it cometh.

26 For the Lord shall be for thine assurance, and shall preserve thy foot from taking.

27 ¶ Withhold not the good from the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, and to morrow will I giue thee, if thou now haue it.

29 ¶ Cure not none hurt against thy neighbour, seeing hee doeth dwelt without feare by thee.

30 ¶ Striue not with a man causelesse,

m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue need of the wisdome thereof. n That is, putteth his trust in thee,

when he hath done thee no harme.

31 ¶ Bee not enuious for the wicked man, neither chuse any of his wayes.

32 For the reward is abomination vnto the Lord: but his secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but hee blesteth the habitation of the righteous.

34 With the scornfull hee staymeth, but he giueth grace vnto the humble.

35 The wise shall inherit glory: but fooles dishonour, though they be exalted.

# CHAP. III.

1 Wisdom and her fruits ought to be searched, 14 The way of the wicked must be refused. 20 By the word of God, the heart is opened, and course of life, must be guided.

1 ¶ Eare, O ye children, the instruction of a father, and giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my Law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 ¶ When he taught me, & said vnto me, Let thine heart hold fast my wordes: keepe my commandments, and thou shalt liue.

5 Get wisdom, get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, & she shall keepe thee: loue her, and she shall preserve thee.

7 ¶ Wisdom is the beginning: get wisdom therefore: and about all thy possession get vnderstanding.

8 Exalt her, & she shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 Shee shall giue a comely ornament vnto thine head, yea, shee shall giue thee a crowne of glory.

10 ¶ Deare, my sonne, and receiue my wordes, & the yeeres of thy life shall be many.

11 I haue taught thee in the way of wisdom, and led thee in the paths of righteousness.

12 ¶ When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, & leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Quot it, and go not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eat the bread of wickednesse, and drinke the wine of violence.

18 But the way of the righteous shinieth as the light, that shinieth more and more vnto the perfect day.

tie without offence. g Meaning, that to doe euill is unprofitable, and natural to the wicked, then to sleepe, eate or drinke. i Signifying that by wicked meanes and cruel oppression, they increase daily in knowledge and perfection, till they come to perfection, which is, when they shall be ioyned to the heauens.



19 The way of the wicked is as the darkness: they knowe not wherein they shall fall.

20 O Sonne, hearken vnto my words, incline thine eare to my sayings.

21 Let them not depart from thine eyes, but keep them in the midst of thine heart.

22 For they are life vnto those that finde them, and health vnto all their flesh.

23 Keepethine heart with all diligence: for thereof cometh life.

24 But away fro thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remove thy foot from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigality. 15 Hee willesh a man to live on his labours, and to help others. 18 To love his wife. 22 The wicked takes in their owne wickednesse.

**M**onne, hearken vnto my wisdom, and incline thine eare vnto my knowledge.

2 That thou mayest regard counsel, and thy lips observe knowledge.

3 For the lips of a strange woman drop as anhydric comd, and her mouth is more loth then a oyle.

4 But the end of her is bitter as worme-wood, and sharpe as a two edged sword.

5 Her feete go downe to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are as a moneable: thou canst not know them.

7 Deare yee mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, & come not neere the dooye of her house.

9 Lest thou giue thine honour vnto others, and thy riches to the cruell:

10 Lest the stranger should be filled with thy strength, & thy labours bee in the house of a stranger.

11 And thou mouest at thine end, (when thou hast consumed thy flesh and thy body)

12 And say, how haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voice of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the midst of the Congregation & assemblie.

15 O Drinke the water of thy cistern, and of the riuers out of the midst of thine owne well.

16 Let thy fountaine flow forth, and the riuers of waters in thy streets.

17 But let them be thine, euen thine own, and not the strangers with thee.

18 Let thy fountaine flow forth, and the riuers of waters in thy streets.

19 But let them be thine, euen thine own, and not the strangers with thee.

20 Let thy fountaine flow forth, and the riuers of waters in thy streets.

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27 But let them be thine, euen thine own, and not the strangers with thee.

28 Let thy fountaine flow forth, and the riuers of waters in thy streets.

18 Let thy fountaine bee blessed, and reioyce with the wife of thy youth:

19 Let her be as the louing hind and pleasant eye: let her breasts satisfie thee at all times, and delight in her loue continually.

20 For why shouldst thou delight, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne.

23 Woe shall be for family of instruction, and shall go astray through his great folly.

24 Let thy fountaine bee blessed, and reioyce with the wife of thy youth:

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49 Let her be as the louing hind and pleasant eye: let her breasts satisfie thee at all times, and delight in her loue continually.

50 For why shouldst thou delight, my sonne, in a strange woman, or embrace the bosome of a stranger?

51 For the wayes of man are before the eyes of the Lord, and he pondereth all his paths.

52 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne.

53 Woe shall be for family of instruction, and shall go astray through his great folly.

54 Let thy fountaine bee blessed, and reioyce with the wife of thy youth:

55 Let her be as the louing hind and pleasant eye: let her breasts satisfie thee at all times, and delight in her loue continually.

56 For why shouldst thou delight, my sonne, in a strange woman, or embrace the bosome of a stranger?

57 For the wayes of man are before the eyes of the Lord, and he pondereth all his paths.

k Thy children which shall come of thee in great abundance, shewing that God blesteth marriage, and curseth whoredome.

l Which thou didst marrie in thy youth.

m He declarerth that except man doe ioyne to his wife both in

heart and in outward conseruation, that he shall not escape the iudgements of God. n Because he will not giue eare to Gods worle and be admonished.

o He forbiddeth vs not to become surety one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

p If the word of God cannot instruct thee, yet learne as the little plimite to labour for thy selfe, and not burden others.

q He expresseth lively the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer yough, but euer seeke occasions thereunto.

r That is suddenly, and when thou lookedst not for it.

s It shall come in such sort as thou art not able to resist it.

t He sheweth what inconuenience the idle persons & sluggards come by calling

themselves vniuersitie, or the men of Belial, and slanderous.

u Thus all his gesture reacheth to wickednesse.

v Thus all his gesture reacheth to wickednesse.

w Thus all his gesture reacheth to wickednesse.

x Thus all his gesture reacheth to wickednesse.

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av Thus all his gesture reacheth to wickednesse.

aw Thus all his gesture reacheth to wickednesse.

h Meaning, the raging affections which carry a man away in ſuch fort that he cannot tell what he doth

Or, neighbours. i Reale Chap. 3. 3.

k By the commandment he meaneth the word of God: and by the inſtruction, the preaching and declaration of the ſame, which is committed to the Church.

l And reprehensions when the word is preached bring vs to liſe, in Wiſh her wanton looks and geſture, n Meaning, that he will neuer ceaſe till ſhee haue brought thee to beggary, and then ſeeke thy deſtruction.

o He approacheth not thee, but ſheweth that it is not ſo abominable as whore-dome, for ſo much as they might be redeemed: but adulterie was a perpetuall infamie, and death by the Law of God.

p Meaning, for very neceſſarie.

q *Ebr. ſaleth in heart.* q That is, death appointed by the Law. r He ſheweth that man by nature ſeeketh his death that hath abuſed his wife, and ſo concludeth, that neither Gods Law nor the law of nature admitteth any ranſome for the adultery.

CHAP. VII.

1 An exhortation to wiſedome and to the word of God. 5 Which will preſerue vs from the harlot. 6 *Whoeſe maners are deſcribed.*

M *P* ſonne, keepe my wordes, and hide my commandments with thee.

2 Keepe my commandments, and thou ſhalt live, and minie inſtruction as the apple of thine eyes.

3 Bind them alway upon thine heart, and write them upon the table of thine heart.

4 Say vnto wiſedome, Thou art my ſiſter: call vnderſtanding thy kinfwoman.

5 That they may keepe thee from the ſtrange woman, euen from the ſtranger that is ſworne in her words.

18 An heart that imagineth wicked enterpriſes, ſeeth that ſhee walketh in running to mulctiſe.

19 A falſe witneſſe that ſpeaketh lies, and him that railteth vp contentions amongſt brethren.

20 O my ſonne, keepe thy fathers commandment, and ſoſake not thy mothers inſtruction.

21 Bind them alway upon thine heart, and ſit them about thy necke.

22 It ſhall leade thee, when thou wakeſt: it ſhall watch for thee when thou ſleepeſt, & when thou wakeſt it ſhall talke with thee.

23 For the commandment is a lantern, and inſtruction a light: and corrections for inſtruction are the way of liſe.

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a ſtrange woman.

25 Deſire not her beautie in thine heart, neither let her take thee with her eyes.

26 For becauſe of the whooriſh woman, a man is brought to a moiſtell of bread, and a woman will burne for the precious liſe of a man.

27 Can a man take fire in his boſome, and his clothes not be burnt?

28 Can a man goe vpon coales, and his feete not be burnt?

29 So he that goeth in to his neighbours wife, ſhall not be innocent, wholoener toucheth her.

30 When doeſt thou deſpiſe a thiefe, when he ſtealeth, to ſanctifie his ſoule, becauſe hee is hungry.

31 But if he be found, he ſhall reſtore ſeven fold, or he ſhall giue all the ſubſtance of his houſe.

32 But he that committeth adultery with a woman, he is deſtitute of vnderſtanding: he that doeth it, deſtroyeth his owne ſoule.

33 He ſhall finde a wound and diſhonour, and his reproch ſhall neuer be put away.

34 For iealouſie is the rage of a man: therefore hee will not ſpare in the day of vengeance.

35 Wee cannot beare the ſight of any ranſome: neither will hee conſent, though thou augment the gifts.

6 As I was in the window of mine houſe, I looked through my window.

7 And I ſaw among the foolies, and conſidered among the children a yong man of ſtature of vnderſtanding.

8 Who paſſed through the ſtreets by her corner, and went toward her houſe.

9 In the twilight in the evening, when the night began to be blacke and darke.

10 And behold, there met him a woman, with an harlots behauiour, and ſhe ſaid to him.

11 Shee is babbling and loud: whoſe feete cannot abide in her houſe.

12 Now ſhe is without, now in the ſtreets, and lieth in waite at every corner.

13 So ſhe caught him and kiſſed him, and with an impudent face ſayd vnto him.

14 I haue peace offerings: this day haue I payed my vowes.

15 Therefore came I forth to meet thee, that I might ſeeke thy face: and I haue found thee.

16 I haue deckt thy bed with oymants, ſcarpers and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamon.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleaſure in diliance.

19 For mine husband is not at home: he is gone a iourney farre off.

20 We hath taken with him a bag of ſiluer, & will come home at the day appointed.

21 Thus with her great craft ſhee cauſed him to yeelde, and with her flatterer lips ſhe entred him.

22 And hee followed her ſtraightwayes, as an oxe that goeth to the ſlaughter, and as a ſoule to the ſnares for correction.

23 Till a hart ſtrike the ſnow in his ſides, as a bird baſteth to the ſnare, not knowing that he is in danger.

24 O heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For ſhe hath cauſed many to fall down wounded, and the ſtrong men are all ſlaine by her.

27 Her houſe is the way vnto the grave, which goeth downe vnto the chambers of death.

ſeruing of ceremonies and offerings to make facrifices. *Or, carued worke* *Ebr. in his hand.* g Which hee goeth to the paſture, goeth willingly to his owne deſtruction. h Which goeth cheerefully, not knowing that he ſhall be ſlaine. *Ebr. it is for his liſe.* i Neither will nor ſtrength can ſtand fall into the hands of the harlot. Chap. a. 18.

CHAP. VIII.

1 Wiſedome declarer her excellencie. 11 Riches, 15 Power, 23 Eternitie, 32 Shee exhorteth all to loue and follow her.

D *e*th not wiſedome cry? and vnderſtanding utter her voyce?

2 Shee ſtanderh in the top of the high places by the way in the place of the paths.

hee can pretend no ignorance, for ſo much as God calleth him by his word, and by his works, to follow vertue and to flee ſinne.

When cryeth belides the gates before the time at the entrie of the doores,

O men, I call vnto you, and vnto my children of men.

O ye foolish men, vnderstand wisdom, and ye foolish, be wise in heart.

Give eare, for I will speake of excellent things, and the opening of my lips shall reach things that be right.

For my mouth shall speake the truth, and my lips abhorre wickednesse.

All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

They are all: plaine to him that will vnderstand, and streight to them that would find knowledge.

I Receiue mine instruction, and not flattery, and knowledge rather then fine gold.

For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.

I wisdom dwell with a prudence, and I finde forth knowledge and counsels.

The feare of the Lord is to hate a euill, as pride, and arrogancie, and the euill way: and a mouth that speaketh lewde things, I hate.

I haue counsell and wisdom: I am vnderstanding, and I haue strength.

By me kings reigne, and princes decrease iustice.

By me princes rule, and the nobles, and all the iudges of the earth.

I loue them that loue mee: and they that seke me early shall find me.

Riches and honours are with me: euen durable riches and righteousness.

My fruite is better then golde, euen then fine golde, and my reuenues better then fine silver.

I cause to walke in the way of righteousness, and in the middest of the pathes of iudgement.

That I may cause them that loue me, to inherite substance, and I will fill their treasures.

The Lord hath possessed me in the beginning of his way: I was before his works of olde.

I was set by from euerlasting, from the beginning, and before the earth.

When there were no depthes, was I begotten, when there were no fountaines abounding with water.

Before the mountaines were settled: and before the hills, was I begotten.

He had not yet made the earth, nor the open places, nor the height of the dust in the world.

When hee prepared the heauens, I was there, when hee set the compasse vpon the deepe.

When hee established the cloudes above, when hee confirmed the fountaines of the deepe.

When hee gaue his decree to the sea, that the waters should not passe his com-

mandement, when he appointed the foundations of the earth.

When was I with him as a nourisher, and I was daily his delight, reioycing alway before him.

And tooke my solace in the compasse of his earth: and my delight is with the children of men.

Therefore now hearken, O children, vnto mee: for blessed are they that keepe my wayes.

Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching dayly at my gates, and giuing attendance at the postes of my doores.

For hee that findeth me, findeth life, and shall obtaine fauour of the Lord.

But he that sinneth against me, hurteth his owne soule: & al that hate me, loue death.

By earth he meaneth man, which is the worke of God in whome Wisdom rooke pleasure: in so much as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace and pastime whereof is here spoken.

### CHAP. IX.

Wisdom shall call all to her feast. 7 The scorner will not be corrected. 10 The feare of God

13 The conditions of the hart.

Wisdom hath built her a house, and hath dwelt vpon her: seven pillars.

Shee hath killed her vitalles, drawn her wine, and prepared her table.

Shee hath sent forth her maydens, and cryeth vpon the highest places of the citie, saying,

Who so is simple, let him come hither, and to him that is destitute of wisdom, hee saith,

Come, and eate of my meate, & drinke of the wine that I haue draynen.

For sake your way, ye foolish, & ye shall liue: & walke in the way of vnderstanding.

Hee that reproveth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a blot.

Rebuke not a scorner, lest he hate thee: but rebuke a wise man, and hee will loue thee.

Give admonition to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning.

The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, is vnderstanding.

For thy dayes shall bee multiplied by mee, and the yeres of thy life shall bee augmented.

If thou bee wise, thou shalt be wise for thy selfe, and if thou bee a scorner, thou shalt be a scorner.

For the wicked will contemne him and labour to defame him.

Meaning, that hee that is incorrigible which Christ calleth doges or swine: or hee speaketh in this comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profic.

I see sheweth what true vnderstanding is, to knowe the will of God in his word, which is meant by holy things.

Thou shalt haue the chiefe profite and commoditie thereof.

Some reade a chiefe worke, signifying that this wisdom, euen Christ Iesus was equall with God his Father, and created, pre-

serued, and still worketh with him, as Ioh. 5. 17.

Whereby is declared that the worke of the creation was no paine, but a so-

lace vnto the wisdom of God.

Christ hath prepared him a Church.

That is, many chiefe flayes and principall parts of his Church, as were the Patriarkes, Prophets, Apo-

stles, Pastors and Doctors.

Hee compareth wisdom with great princes that keepe open house for all that come.

Meaning, true preachers, which are not infected with mans wisdom.

Hee that knoweth his owne ignorance, and is voyde of malice.

By the meate and drinke, is meant the word of God and the ministrallion of the Sacrament, whereby God nourisheth his seruants in his house.

For the wicked will contemne him and labour to defame him.

Meaning, that hee that is incorrigible which Christ calleth doges or swine: or hee speaketh in this comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profic.

I see sheweth what true vnderstanding is, to knowe the will of God in his word, which is meant by holy things.

Thou shalt haue the chiefe profite and commoditie thereof.

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and when the wicked per-  
ish, shall be in joy.

15 The blessing of the righteous, the  
Lord is riches: but it is subverted by the  
mouth of the wicked.

16 He that despiseth his neighbour, is de-  
stroyed of wisdom: but a man of understand-  
ing will hope silence.

17 He that goeth about as a slanderer, dis-  
cusseth a fencer: but he that doth a faithful  
heart, concealeth a matter.

18 Where no counsellor is, the people fall:  
but where many counsellors are, there is  
health.

19 Hee shall be loye bereft, that is fierce  
like a stranger, and hee that hateth surri-  
sals is sure.

20 A gracious woman attaineth hono-  
r, and the strong men attain riches.

21 He that is mercifull, rewardeth his  
owne soule: but he that troubleth his owne  
 flesh, is cruel.

22 The wicked worketh a deceitful worke:  
but he that loveth righteousness, shall receive  
a free reward.

23 His righteousnesse leadeth to life, so hee  
that followeth euill, seeketh his owne death.

24 They that are of a froward heart, are  
abomination to the Lorde: but they that are  
upright in their way, are his delight.

25 Though hand ioyne in hand, the wick-  
ed shall not be unpunished: but the seede of  
the righteous shall escape.

26 As a Jewell of gold in a swines snout:  
so is a faire woman, which lacketh discre-  
tion.

27 The desire of the righteous is onely  
good: but the hope of the wicked is in igno-  
ration.

28 There is that scattereth, & is more  
increased: but he that gathereth more, & then is  
right, surely cometh to pouertie.

29 The liberal person shall haue plenty:  
and he that watereth, shall also haue raine.

30 Hee that with draweth the corne, the  
people will curse him: but blessing shall be  
upon the head of him that selleth corne.

31 He that seeketh good things, getteth  
favour: but he that seeketh euill, it shall come  
to him.

32 He that trusteth in his riches, shall fal:  
but the righteous shall flourish as a leafe.

33 Hee that troubleth his owne house,  
shall inherit the winde, and the fool shall be  
desert to the wife in heart.

34 The fruit of the righteous is as a tree  
of life, and he that winneth soules, is wise.

35 Beholde, the righteous shall be recom-  
pensed in the earth: how much more the wick-  
ed and the sinner?

36 The righteous shall be rewarded for the  
workes of their families, shall be deprived thereof miserably.  
though the wicked be rich, yet are they but slaves to the god-  
less: and the true professors of the gifts of God. f That is, bring-  
ing forth the knowledge of God, t Shall be punished as he do-  
th.

37 The righteous shall be rewarded for the  
workes of their families, shall be deprived thereof miserably.  
though the wicked be rich, yet are they but slaves to the god-  
less: and the true professors of the gifts of God. f That is, bring-  
ing forth the knowledge of God, t Shall be punished as he do-  
th.

## CHAP. XII.

1 The lowly instruction, lowly know-  
ledge: but hee that hateth correction, is  
a fool.

2 A good man getteth faith of the Lorde:  
but the man of wicked imaginations will be  
condemned.

3 A man cannot be established by wick-  
edness: but the root of the righteous shall  
not be moued.

4 A virtuous woman is the crowne of  
her husband: but shee that maketh him a shu-  
amed, is a corruption in his bones.

5 The thoughts of the iust are right: but  
the counsels of the wicked are deceitfull.

6 The talking of the wicked is no lesse  
in white for blood: but the mouth of the righte-  
ous will deliver them.

7 God overthroweth the wicked, and  
they are not: but the house of the righteous  
shall stand.

8 A man shall be commended for his wis-  
dome: but the froward heart shall be de-  
spised.

9 Hee that is despised, and in his owne  
seruant, is better then he that boasteth him-  
selfe and lacketh bread.

10 A righteous man regardeth the life  
of his beast: but the mercies of the wicked  
are cruel.

11 He that tilleth his land shall be satis-  
fied with bread: but hee that followeth the  
idle, shall meditate on his want.

12 The wicked desireth the net of eu-  
ils: but the root of the righteous groweth  
fruit.

13 The euill man is snared by the wicked-  
nes of his lips, but the iust shall come out of  
aduersitie.

14 A man shall be satiate with good  
things by the fruit of his mouth, and the re-  
compence of a man hands that God giue unto  
him.

15 The way of a fool is right in his  
owne eyes: but hee that heareth counsell, is  
wise.

16 A fool in a day shall bee known by  
his anger: but hee that is couereth shame is  
wise.

17 Hee that speaketh truth, will shew  
righteousnesse: but a false witness shall de-  
ceite.

18 There is that speaketh words like the  
prickings of a sword: but the tongue of  
wise men is health.

19 The lip of truth shall bee stable for-  
ever: but a lying tongue varieth incon-  
sistently.

20 Deceite is in the heart of them that  
imagine euill: but to the counsellors of peace  
shall be lay.

21 There shall none iniquitie come to the  
iust: but the wicked are full of euill.

22 The lying lips are an abomination to  
the Lorde: but they that deale truly are his  
delight.

23 A wise man concealeth knowledge: but  
the heart of the fooler publisheth foolishnes.

24 The hand of the diligent shall beare  
rule: but the idle shall be under tribute.

25 Wantredness in the heart of man doeth  
bring it downe: but a good word rejoy-  
ceth it.

26 The righteous is more excellent then  
his neighbour: but the way of the wicked  
will

and dependeth on  
a. They are fo-  
grounded in the  
fauour of God,  
that their roote  
shall prosper con-  
tinually.

b. As their con-  
science is vp-  
right, so shall  
they be able to  
speake for them-  
selves against  
their accusers.

c. The poore  
man that is con-  
temned, and yet  
liueth in his  
owne trouble.

d. s. mercifull  
euent to the very  
beast that doeth  
him seruice.

Chap. 18. 19.

eccles. 30. 29.

10. r. defense.

c. Continually

imaginesh  
means how to  
do harme to  
others.

f. Meaning, their  
heart within,  
which is vpright,  
and doth good  
to all.

g. He standeth  
in his owne con-  
science, and con-  
demneth all o-  
thers in respect  
of himselfe.

h. Which brid-  
leth his affec-  
tions.

Chap. 14. 5.

i. Which seeke  
nothing more  
then to prouoke  
others to anger.

Chap. 10. 4.

k. That is, words  
of comfort or a  
cherifull minde,  
which is declar-  
ed by his words,  
reioyceth a man,  
as a couerous  
minde killeth  
him.

l. That is, more  
liberal in gi-  
uing.

m Although he  
get much by vn-  
lawfull meanes,  
yet will he not  
spend it vpon  
himselfe.

a Ife the life  
tongue to Gods  
glorie, and the  
profite of his  
neighbour, God  
shall bleesse him:  
b He euer deli-  
reth, but taketh  
no paines to ge-  
t any thing.

c Ebr. way.   
d For his pauer-  
tie, he is not able  
to escape the  
threatnings,  
which the cruell  
oppressours vse  
against him.

e When as eu-  
ry man conten-  
deth to haue the  
preeminence, and  
will not giue  
place to another.  
f That is, goods  
not gotten.  
g That is, with  
his owne labour.  
h Meaning, the  
word of God,  
wherby he is  
admonished of  
his duty.

Chap. 25. 13.   
h Bringeth many  
inconueniences,  
both to himselfe  
and to others.  
i As he is parta-  
ker of their vice-  
kednesse, and  
beareth with  
their vices, so  
shall he be puni-  
shed alike as  
they are.

k Reade Iob  
17. 16. 17.   
l God blesteth  
the labour of the  
poore, and con-  
sumeth their  
goods which are  
negligent, be-  
cause they thinke  
they haue ynogh.

Chap. 23. 13.  
eccles 30. 1.

will deceiue them.   
27. The diligent man roastereth not that  
he is taken in hunting: but the riches of the  
diligent man are meritorious.

28. Life is in the way of righteousness, and  
in that path way there is no death.

CHAP. XIII.   
A foolish sonne will obey the instruction of  
his father: but a scooner will heare no  
advice.

2. A man shall eat good things by the  
fruit of his mouth: but the fruit of the trep-  
passer shall be violence.

3. Hee that keepeth his mouth, keepeth  
his life: but hee that openeth his lippes, de-  
struction shall be to him.

4. The sluggard is filthy, but his soule  
hath hunger: but the soule of the diligent  
shall be plente.

5. A righteous man hateth lying words:  
but the wicked canst stander and shame.

6. Righteousness preferreth the vpright  
of a life: but wickednesse overthroweth the  
sinner.

7. There is that maketh himselfe rich,  
and hath nothing, and that maketh himselfe  
poore, hauing great riches.

8. A man will giue his eies for the  
ransom of his life: but the poore will not heare  
the reproof.

9. The light of the righteous reioyeth:  
but the candle of the wicked shall be put out.

10. Only by piety a rich man make  
contention: but with the well aduised is wise-  
dome.

11. The riches of vanitie shall diminish:  
but he that gathereth with the labour, shall  
increase them.

12. The hope that is deferred, is the tan-  
ting of the heart: but when the desire com-  
meth, it is as a tree of life.

13. He that despiseth the word, he shall be  
destroyed: but he that feareth the comma-  
ndement, he shall be rewarded.

14. The instruction of a wise man is as  
the whispering of life, to turne away from the  
inaces of death.

15. Good vnderstanding maketh accepta-  
ble: but the way of the disobedient is hated.

16. Every wise man will worke by know-  
ledge: but a foole will spread abroad folly.

17. A wicked messenger scattereth into  
evill: but a faithfull ambassadour is preser-  
uation.

18. Power and shame is to him that re-  
fuseth instruction: but hee that regardeth  
correction, shall be honoured.

19. A desire accomplished delighteth the  
soul: but it is an abomination to foolles to de-  
part from euill.

20. Hee that walketh with the wise, shall  
be wise: but a companion of foolles shall be  
afflicted.

21. Affliction followeth sinners: but vnto  
the righteous God will recompense good.  
22. The good man shall giue inheritance  
vnto his childrens children: and the riches  
of the unner is layd up for the uill.

23. Much food is in the field of the poore:  
but the field is destroyed without discretion.  
24. Hee that spareth his rodde, hateth

his sonne: but he that loveth him, chasteneth  
him betime.

25. The righteous eareth to the comma-  
ndment of his mouth: but the belly of the  
wicked shall want.

CHAP. XIII.   
A foolish woman buildeth her house  
on the foolish deliuereth it with her own  
hands.

2. Hee that walketh in his right-  
nesse, feareth the Lord: but he that is loose  
in his wayes, despiseth him.

3. In the mouth of the foolish is the  
out of piety: but the lippes of the wise pre-  
serue them.

4. Where there is no open eye, there  
is emptie: but much increase cometh by  
the strength of the eye.

5. A faithfull witness will not lie: but  
a false witness will speake lies.

6. A scooner seeketh wisdom, and  
desch it not: but knowledge is eade to him that  
will vnderstand.

7. Depart from the foolish man, lest  
thou percerest not in him the lips of know-  
ledge.

8. The wisdom of the prudent is vnder-  
stand his wayes: but the foolishnes of the  
fooles is detrit.

9. The foole maketh a mocke of sinne:  
but among the righteous there is fauour.

10. The heart knoweth the bitterness  
of his soule, and the stranger shal not medle  
with his toy.

11. The house of the wicked shall be  
destroyed: but the tabernacle of the righteous  
shall last.

12. There is a way that seemeth right  
to a man: but the issues thereof are the wayes  
of death.

13. Euen in laughing the heart is shon-  
full, and the ende of that mirth is heauy  
melt.

14. The heart that declineth, shall be in-  
stiate with his owne wayes: but a good man  
shall depart from him.

15. The foolish will beleene euery thing:  
but the prudent will consider his steps.

16. A wise man feareth, & departeth from  
evill: but a foole rageth, and is careless.

17. Hee that is hastic to anger, commit-  
teth folly, and a bulle bodie is hated.

18. The foolish doe inherite folly: but the  
prudent are crowned with knowledge.

19. The euill shall bow before the good,  
the wicked at the gates of the righteous.

20. The poore is hated euen of his owne  
neighbour: but the friendes of the rich are  
many.

21. The sinner despiseth his neighbour:  
but hee that hath mercie vpon the poore, is  
blessed.

22. Doe not they erre that imagine euill:  
but to them that thinke on good things, shall  
be mercie and truth.

23. In all labour there is abundance: but  
the talke of the lips bringeth onely want.  
24. The crowne of the wise is their riches,  
not dayly to passe, we must consider that it is heaped  
which let Gods working.

the fall of foales is foolishnesse.

15 A foolish mans foolishnesse deliverech soules: but wisdom keepeth them alive.

16 In the feare of the Lord is an assured strength, and his children shall have hope.

17 The feare of the Lord is as a wellspring of life, to increase the thaire of death.

18 In the multitude of the people is the honour of a king, and for the want of people is the destruction of the prince.

19 Wisdom is slowe to wrath, is of great patience: but he that is of an haughty minde, exalteth himself.

20 A sound heart is the life of the flesh: but the enuie is the rotting of the bones.

21 He that appealeth the poore, reprooveth him that made him: but he honoureth himselfe that hath mercy on the poore.

22 The wicked shall he call away for his malice: but the righteous hath hope in his death.

23 Knowledge refecth in the heart of him that hath understanding, and is knowne in the mids of foolcs.

24 Justice exalteth a nation, but sinne is a shame to the people.

25 The pleasure of a king is in a wise servant: but his wrath shalbe toward him that is lewde.

# CHAP. XV.

A soft answer is putted away wrath: but grievous words stirre up anger.

2 The tongue of the wise hath knowledge aright: but the mouth of foolcs<sup>a</sup> bringeth out foolishnesse.

3 The eyes of the Lord in every place: he beheld the euill and the good.

4 A foolish mans tongue is as a free of life: but the firmament thereof is the breaking of the minde.

5 A fool despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the treasuries of the wicked is trouble.

7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him.

9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth righteausnesse.

10 Instruction is euill to him that forsaketh the way, and he that hateth correction, shall die.

11 Hell and destruction are before the Lord: how much more the heartes of the sinners of men.

12 A fooler loveth not him that rebuketh him: neither will he goe vnto the wise.

13 A lowly heart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauie.

14 The heart of him that hath understanding, seeketh knowledge: but the mouth of the foolcs is full with foolishnesse.

15 All the dayes of the afflicted are euill: but a good conscience is a continual feast.

16 Better is a little in the feare of the Lord,

then great treasure and trouble therewith.

17 Better is a dinner of greens, where thou art, then a stalled ox, and barred therewith.

18 An angry man stirred by strife: but he that is slow to wrath, appeaseth strife.

19 The way of a foolish man is as an hedge of thornes: but the way of the righteous is plaine.

20 A wife leueth reioyceth the father: but a foolish man hateth his mother.

21 Foolishnesse is toy to him that is destitute of understanding: but a man of understanding walketh uprightly.

22 Without counsell thoughts come to naught: but in the multitude of counsellers there is soundnesse.

23 A lip cometh to a man by the answer of his mouth: and his mouth is a word in due season.

24 The way of life is an high to the prudent, to auoid him from hell denard.

25 The Lord will destroy the house of the proude men: but he will establish the borders of the widows.

26 The thoughts of the wicked are abomination to the Lord: but the pure have pleasant words.

27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, as a good name maketh the bones fat.

31 The eare that hearkeneth to the correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth understanding.

33 The feare of the Lord is the instruction of wisdom: and before honour goeth humilitie.

# CHAP. XVI.

The preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 As the waves of a man are cleane in his owne eyes: but the Lord pondreth spirits.

3 Commit thy waikes vnto the Lord, and thy thoughtes shalbe directed.

4 The Lord hath made al things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proude in heart, are an abomination to the Lord: though a hand ioyned in hand, he shall not be unpunished.

6 By a mercie and truth iniquitie shall be forgien, and by the feare of the Lord they depart from euill.

7 When the waves of a man please the Lord, he will make allo his enemies at peace with him.

8 Better is a little with righteausnesse,

then

the iustice of God shall appere to his glorie, euen in the destruction of the wicked. Chap. 15. 21. d Their ypright and repenting life shall be a token that their sinns are forgiven, Chap. 15. 26 psal. 37. 16.

Chap. 29. 22.

e That is, he euer findeth some let as stay, and dare not goe forward. Chap. 10. 14

f Reade Chap. 11. 14.

g If we will that our talk be comfortable, we must wait for time and season.

h That is, wholesome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods word, which bringeth life, and so amendeth. k Meaning, that God exalteth none, but them that are truly humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God giue it him.

b He sheweth hereby, that man flattereth himselfe in his doings, calling that vertue which God termeth vice.

c Ebr rolle.

c So that the

e He sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remove one foote except God giue force.

Chap. 11. 1.

f If they be true and iust, they are Gods worke, and hee delighteth therein, but otherwise if they be false, they are the worke of the deuil, & to their condemnation thacvsethem.

g They are appointed by God to rule according to equitie and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the drie ground,

Deut. 11. 14.

Chap. 8. 10.

Psal. 125. 1.

k The sweete words of consolation, which come forth of a godly heart.

l Either that which wicked teach others, or els it is folly to teach them that are malicious.

Chap. 14. 12.

m For he boweth upon him.

n For he consumeth himselfe and others.

o With his whole induer he laboureth to bring his wickednesse to passe.

p That is, when it is ioynted with vertue: or els the elder that is ioynted with the wicked are, the more they are to be abhorred.

q So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

then great reuenges without equitie.  
9 The heart of man purpoiseth his way: but the Lord vnderstandeth his steps.

10 A iust sentence shall be in the lips of the king: his mouth shall not transgresse in iudgement.

11 A true weight and balance are of the Lord: all the weights of the bagges are his worke.

12 It is an abomination to kings to commit wickednesse: for the throne is established by iustice.

13 Righteous lippes are the delight of kings, and the king longeth him that speaketh right things.

14 The wrath of a king is as messengers of death: but a wise man will pacifie it.

15 In the sight of the kings countenance is life: and his fauour is as a cloud of the latter raine.

16 How much better is it to get wisdom, then gold? and to get vnderstanding, is more to be desired, then silver.

17 The path of the righteous is to decline from euill, and hee keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the spoiles with the proud.

20 Hee that is wise in his businesse, shall finde good: and hee that trafficketh in the Lord, he is blessed.

21 The wise in heart shall bee called prudent: and the sweetnesse of the lips shall increase doctrine.

22 vnderstanding is a wellspring of life vnto them that haue it: and the instruction of foolles is folly.

23 The heart of the wise guideth his mouth wisely, & addeth doctrine to his lips.

24 Faire wordes are as an hony combe, sweetnesse to the soule, & health to the bones.

25 There is a way that seemeth right vnto man: but the issue thereof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth: & craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like a burning fire.

28 A froward person soweth strife: and a talebearer maketh diuision among princes.

29 A wicked man deceiveth his neighbour, and leadeth him into the way that is not good.

30 Hee shutteth his eyes to deuile wickednesse: hee moueth his lips, and bringeth euill to passe.

31 Age is a crowne of glorie, when it is found in the way of righteousness.

32 Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then hee that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is of the Lord.

Better for a vile morsell, if peace be kept, then an house full of riches, if peace be not kept.

2 A discreet seruant shall haue one more a leaue home, and hee shall diuide the heritage among the brethren.

3 As is the fitting pot for silver, and the furnace for gold, so the Lord trieth the heart.

4 The wicked giueth heed to false lips, and a lyar hearkeneth to the halaghe tongue.

5 He that mocketh the poore, reproacheth him that made him: and he that reioiceth in destruction, shall not be unpunished.

6 Childrens children are the crowne of the Elders: and the glorie of the children is their fathers.

7 A vaine talke becommeth not a thing much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither hee will it: earnestly.

9 Hee that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the prince.

10 A reproche entred more into him that hath vnderstanding, then an hundred strokes into a foole.

11 A scitious person seeketh onely euill, and a cruell messenger: shall be sent against him.

12 It is better for a man to inuete a beare robbed of her whelpes, then a foole to be folly.

13 Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is one that openeth the waters: therefore yet the contention be medled with, leaue off.

15 He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Therefore is there as price in the hand of the foole to get wisdom, and hee hath none heart.

17 A friend longeth at all times: and a brother is borne for aduersitie.

18 A man destitute of vnderstanding: toucheth the hands, and becommeth curst for his neighbour.

19 Hee longeth transgression that loueth strife: and he that exalteth his gate, shall be destroyed.

20 Hee that keepeth his heart, shall finde no good: and he that hath a naughtie tongue shall fall into euill.

21 Hee that begetteth a foole, getteth himselfe sorrow, and the father of a foole can haue no joy.

22 A ioyfull heart causeth good beauty: but a sorrowfull mind dierth the bones.

23 A wicked man taketh a gift out of the bolome to weert the wayes of iudgement.

24 vnderstanding is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

25 A foolish soune is a grieue vnto his father, and a heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite for equitie.



17 He that hath knowledge, spareth his tongue, and a man of understanding is of an excellent spirit.  
18 Every a fooler (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, is prudent.

CHAP. XVII.

1 The desire thereof he will separate himselfe to seeke it, and occupie himselfe in all his soules.

2 A fooler hath no delight in understanding, but that his heart may be discovered. When the wicked commeth, then cometh contempt, and with the vile man reproch.

3 The wordes of a mans mouth are like deepe waters, and the wellspring of wisdom is like a flowing riuier.

4 It is not good to accept the person of the wicked, to cause the righteous to fall in iudgement.

5 A foolers lips come with strife, and his mouth called for stripes.

6 A foolers mouth is his owne destruction, and his lips are a snare for his soule.

7 The wordes of a talebearer are as flattering, and they goe downe into the bowels of the belly.

8 Wee also that is slothfull in his worke, is euen the brother of him that is a great wailer.

9 The Name of the Lord is a strong tower: the righteous runneth vnto it, and is exalted.

10 The rich mans riches are his strong citie: and as an high wall in his imagination.

11 Before destruction the heart of a man is haughty, and before gloie goeth lowly.

12 Hee that answereth a matter before hee heare it, is folly and shame vnto him.

13 The spirit of a man will sustaine his induritie: but a wounded spirit, who can heare it?

14 A wise heart getteth knowledge, and the rare of the wise seeketh learning.

15 A mans gift enlargeth him, and lea- deth him before great men.

16 Hee that is first in his owne cause, is lost: then commeth his neighbour, and maketh iniquitie of him.

17 The lord causeth contentions to cease, and maketh a partition among the mighty.

18 A brother offended is harder to winne, then a strong citie, and their contentions are like the barre of a palace.

19 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

20 Death and life are in the power of the tongue, and they that loue it, shall eate the fruit thereof.

21 He that findeth a wife, findeth a good thing, and receiveth fauour of the Lord.

22 The poore speaketh with prayers: but the rich and wealthy scorneth.

23 A man that hath friends, ought to shew himselfe friendly: for a friend is neede to a brother.

24 A man of much anger shall suffer punishment: and though thou deliver him, yet will his anger come againe.

25 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

26 Many troubles are in a mans heart, but the counsell of the Lord shall stand.

CHAP. XIX.

1 The poore that walketh in his righteousness, then he that adultereth his lips, and is a fooler.

2 For without knowledge the minde is not good, and he that talketh with his teere, sinneth.

3 The foolishness of a man peruertereth his way, and his heart secretly against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 A false witnesse shall not bee unpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and every man is friend to him that giveth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him: though hee be instant with wordes, yet they will not.

8 He that possesseth understanding, shall loue his owne soule, and keepeth his doo- ring to find goodnesse.

9 A false witnesse shall not bee unpunished: and he that speaketh lies, shall perish.

10 Pleasure is not comely for a fooler, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his gloie is to passe by an offence.

12 The kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the graske.

13 A foolish sonne is the calamitie of his father, and the contentions of a wife are like a continuall mopping.

14 House and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.

15 Slothfulnessse causeth to fall asleepe, and a deceitfull person shall be assuimed.

16 He that keepeth the commandment, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou deliver him, yet will his anger come againe.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many troubles are in a mans heart, but the counsell of the Lord shall stand.

2 He that is ioy-  
ned with a ver-  
tuous woman in  
marriage, is ble-  
ssed of the Lord,  
as Chap. 19. 14.

3 That is, oft  
times such are  
found, which are more ready to doe pleasure,  
bound by duetie.

Chap. 18. 6.

Deut. 19. 19.  
dan. 13. 62.

a To haue com-  
fort of them,

b He that is vp-  
right in iudge-  
ment, findeth fa-  
uour of God.

c The free vse of  
things is not to  
be permitted to  
him that cannot  
vse them aright.

d That is, to co-  
uer by charitie,  
and to do therein  
as may best serue  
to Gods glorie.

e As raine that  
droppeth and  
rottech the  
house.

f Though for  
a time he giue  
place to counsell,  
yet soone after  
will he giue place  
to his raging a-  
fections.

g Mans diuice  
shall not haue  
successe, except  
God gouerne it,  
whose purpose is  
vchangeable.

**h** That is, that he behenell for the poore man that is honest, is to be esteemed about the rich which is not vertuous.

**Chap. 26. 15.**  
**Chap. 21. 11.**  
That is, the simple, and ignorant men learne, when they see the wicked punished.

**k** Takech a pleasure and delight therein, as gluttons and drunkards in delicate meates & drinks.

**a** By wine here is meant him that is given to wine, and so by strong drinke,  
**Chap. 19. 12.**  
**b** Putteth his life in danger.

**c** It is hard to finde out: for it is as deepe waters, whose bottom cannot be found: yet the wise man will know a man either by his words or manners.  
**d** Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare.

**1. King. 8. 46.**  
**2. Chron. 6. 36.**  
**eccles. 9. 22.**  
**1. ioh. 1. 8.**  
**2. Cor. 13. 5.**  
**and stone, ephab and ephab.**  
**e** Reade Chap. 16. 18.

**Chap. 17. 13.**  
**f** Teach him wit, that he cast not himselfe rashly into danger.

**22** That that is to be desired of a man, is his goodwil, and a poore man is better then a hypocrite.

**23** The feare of the Lord leadech to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

**24** The slouthfull hideth his hand in his bosome, and will not put it to his mouth againe.

**25** \* Strike a scooner, and the foolish will beware: and repproue the prudent, and hee will understand knowledge.

**26** Hee that destroyeth his father, or chafereth away his mother, is a lewde & shamefull child.

**27** My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

**28** A wicked witnesse mocketh at iudgement, and the mouth of the wicked is swallowed by iniquitie.

**29** But iudgements are prepared for the scooners, and stripes for the backs of the fooles.

#### CHAP. XX.

**W**ine is a mocker, and strong drinke is raging: and whosoever is deceived thereby, is not wise.

**2** \* The feare of the king is like the roaring of a lion: hee that prouoketh him into anger, a sinner against his owne soule.

**3** It is a mans honor to cease from strife: but euery foole will be meddling.

**4** The slouthfull will not plow, because of idleness: therefore shall he begge in Summer, but haue nothing.

**5** The counsell in the heart of a man is like deepe waters: but a man that hath vnderstanding will draw it out.

**6** Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?

**7** Hee that walketh in his integritie, is iust: and blessed shall his children be after him.

**8** A King that sitteth in the throne of iudgement, chafereth away all euill with his eyes.

**9** \* Who can say, I haue made mine heart cleane, I am cleane from my sinne?

**10** Divers weights, and diuers measures, both these are euen abomination vnto the Lord.

**11** A childe also is knowne by his doings, whether his worke bee pure and right.

**12** The Lord hath made both these, euen the eare to heare, and the eye to see.

**13** Loue not sleepe, lest thou come vnto povertie: open thine eyes, and thou shalt bee sanctified with bread.

**14** It is naught, it is naught, saith the buyer: but when hee is gone apart, hee boasteth.

**15** There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewel.

**16** \* Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

**17** The head of deceit is sweet to a man:

but afterward his mouth shall be filled with grauell.

**18** Establish the thoughtes by counsell, and by counsell make warre.

**19** He that goeth about as a flatterer, will couereth his teares: therefore merdele not thou him that flattereth with his lips.

**20** \* He that curseth his father or his mother, his light shall be put out in obscure darkness.

**21** An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

**22** Say not thou, \* I will recompense euill: but waite vpon the Lord, and hee shall saue thee.

**23** \* Diuers weights are an abomination vnto the Lord, and deceitfull ballances are not good.

**24** \* The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

**25** It is a destruction for a man to be iudicious that which is sanctified, and after the vowes to inquire.

**26** A wise king scattereth the wicked, and causeth the wheels to turne ouer them.

**27** The light of the Lord is the breath of man, and searcheth all the bowels of the belly.

**28** \* Mercie and truth preferre the King: for his throne shalbe established with mercie.

**29** The beautie of young men is their strength, and the glorie of the aged is the gray head.

**30** \* The blewnesse of the wound stretch to purge the euill, and the stripes within the bowels of the belly.

ment that pearcech enen the inward parts, is profitable, to bring them to amendment.

#### CHAP. XXI.

**T**he Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whither soeuer it pleaseth him.

**2** Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts.

**3** \* To do iustice and iudgement is more acceptable then sacrifice.

**4** A hauncie looke, and a proud heart, which is the light of the wicked, is sinne.

**5** The thoughtes of the diligent doe surely bring abundance: but who soeuer is slacke cometh surely to povertie.

**6** \* The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro: and they shall seeke death.

**7** The robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

**8** The way of some is peruerced and strange: but of the pure man, his waye is right.

**c** Hee that goeth rashly about his businesse and **Chap. 13. 11.** d Hee meaneth this chiefly of Lawyers which leaue that vocation wherunto God hath called them, to their studie to maintain their lusts.

10. It is better to dwell in a corner of the house, than with a contentious woman in a large house.  
 11. The house of the wicked will be built: but his neighbour shall not favour in his eyes.  
 12. When the hammer is in the hands of the righteous, he will smite the wicked: and when one instructeth the wicked, he will receive knowledge.  
 13. The righteous will teach the house of the wicked: but God overthreweth the wisdom of the foolish.  
 14. He that stoppeth his ears at the crying of the poore, he shall also cry, and not be heard.  
 15. A gift in secret pacifieth anger, and a gift in the bolome keepeth war.  
 16. He that loveth to the dust to doe judgement: but destruction shall be to the workers of iniquity.  
 17. A man that boasteth out of the way of wisdom, shall remaine in the congregation of the dead.  
 18. He that loveth pasture, shall be a poore man: and he that loveth wine and oyle, shall not be rich.  
 19. The wicked shall be a ransom for the just, and the transgressor for the righteous.  
 20. It is better to dwell in the wilderness, than with a contentious and angry woman.  
 21. The house of the wise is a pleasant treasure and oyle: but a foolish man devoureth it.  
 22. He that followeth after righteousness and mercie, shall find life, righteousness and glory.  
 23. A wife man goeth up into the citie of the mighty, and casteth downe the strength of the confidence thereof.  
 24. He that keepeth his mouth and his tongue, keepeth his soule from afflictions.  
 25. Proud, haury and scornfull is his name that worketh in his arrogancie word.  
 26. The desire of the slothfull: Naperth him: but his hands refuse to worke.  
 27. He cometh evermore greedily, but the righteous giveth, and spareth not.  
 28. The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde.  
 29. A false witness shall perish: but hee that beareth, shall speake continually.  
 30. A wicked man hardeneth his face: but the just will direct his way.  
 31. There is no wisdom, neither understanding, nor counsell against the Lord.  
 32. The hoile is prepared against the day of battell: but salvation is of the Lord.

CHAP. XXII.

1. Good name is to be chosen above great riches, and a loving favour is above silver and above gold.  
 2. The rich and poore meete together: the Lord is the maker of them all.  
 3. A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.  
 4. That is the punishment which is prepared for the wicked: but God for succour,

5. The reward of humilitie, and the feare of the Lord is riches and glory and life.  
 6. A house and houses are in the way of the forward: but he that regardeth his soule will depart farre from them.  
 7. Teach a child in the trade of his way, and when he is olde, hee shall not depart from it.  
 8. The rich ruleth the poore, and the borrower is servant unto the man that lendeth.  
 9. He that loveth iniquity, shall crape affliction, and the rodde of his anger shall faile.  
 10. Hee that hath a good eye, hee shall be blessed: for hee giveth of his bread unto the poore.  
 11. Cast out the scooner, and strife shall goe out: in contention and reproch shall cease.  
 12. Hee that loveth pureness of heart for the grace of his lips, a king shall be his friend.  
 13. The eyes of the Lord preferre knowledge: but he overthreweth the words of the transgressor.  
 14. The slothfull man sayeth, I am lion without, I shall be slaine in the streete.  
 15. The mouth of strange women is as a deepe pit: he with whom the Lord is angry shall fall therein.  
 16. Foolishnes is bound in the heart of a child: but the rod of correction shall drive it away from him.  
 17. Hee that oppresseth the poore to increase himselfe, and giveth unto the rich, shall surely come to povercie.  
 18. Incline thine heart, and heare the wisdom of the wise, and applie thine heart unto my knowledge.  
 19. For it shall be pleasant, if thou keepe them in thy belly, and if they be directed together in thy lips.  
 20. That the conscience may be in the Lord, I have shewed thee this day: thou therefore take heede.  
 21. Have not I writen unto thee three times in counsels and knowledge.  
 22. That I might shew thee the assurance of the words of trueth to answer the words of trueth to them that send to thee.  
 23. Robbe not the poore, because hee is poore: neither oppress the afflicted in judgement.  
 24. For the Lord will defend their cause, and spoile the soule of those that spoile them.  
 25. Make no friendship with an angry man, neither goe with the furious man.  
 26. Least thou learne his wayes, and receive destruction to thy soule.  
 27. Bee not thou of them that touch the hand, nor among them that are suretie for debts.  
 28. If thou hast nothing to pay, why earnest thou that he should take thy bed from under thee?  
 29. Thou shalt not remove the ancient bounde which thy fathers have made.  
 30. Thou seest that a diligent man in his businesse standeth before kings, and standeth not before the baile fort.

d Bring him up veruouly, and he shall continue.  
 e His authority whereby he did oppress others, shall be taken from him.  
 f He that is mercifull and liberal.  
 g He sheweth that prices should use their familiarity, whose conscience is good, and their talke wife and godly.  
 h Favour them that love knowledge.  
 i Hee decideth them that invent vaine causes, because they would not doe their dutie.  
 k So God punisheth one sinner by another, when he suffereth the wicked to fall into the acquaintance of an harlot.  
 l He is naturally given unto it.  
 m He ite weeth what the ende of wisdom is: to wit, to direct vs to the Lord.  
 n That is, sundry times.  
 o Have not to doe with him that is not able to rule his affections: for hee would hurt thee by his still conversion.  
 p Which rashly put themselves in danger for others, as Chap. 6.1.  
 q Ebr. in the gate, Chap. 23.11.  
 r Have not to doe with him that is not able to rule his affections: for hee would hurt thee by his still conversion.  
 s Which rashly put themselves in danger for others, as Chap. 6.1.  
 t Ebr. in the gate, Chap. 23.10.

a Eat with  
brietie.  
b Bridle thine  
appetite, as it  
were by force  
and violence.  
c For oft times  
the rich, when  
they bid their in-  
feriour to their  
tables, it is not  
for the loue they  
beare them, but  
for their owne  
secret purposes.  
d Beshow not the  
giftes that God  
hath giuen thee,  
to get worldly  
riches.  
e That is, coue-  
tous, as contrary,  
a good eye is ta-  
ken for liberall,  
as chap. 23. 9.  
f He will not  
cease till he hath  
done thee some  
harme, and his  
flattering words  
shall come to no  
vie.  
Deut. 32. 17.  
chap. 22. 28.  
chap. 22. 23.  
chap. 23. 24.  
and 19. 18.  
ecele. 30. 1.  
g That is, from  
destruction.  
Psal. 37. 1.  
chap. 24. 1.  
h The prosperi-  
tie of the wicked  
shall not conti-  
nue.  
i In the obser-  
uation of Gods  
commande-  
ments.  
\* Ebr. wine bib-  
bers.  
\* Ebr. deuourers  
of flesh.  
k Spare no cost  
for truths sake,  
neither depart  
from it for any  
gaine.  
l Give thy selfe  
holly to wise-  
dome.  
chap. 22. 74.  
chap 7. 12.  
m She is cleaerh  
moy, and cau-  
erth them to of-  
fend God.

**W**hen thou sittest to eat with a ruler,  
consider diligently what thou doest  
there, and put thy knife to thy throat, if  
thou be a man giuen to the appetite.  
2 Be not delirious of his dainty meates;  
for it is a deceitfull meate.  
3 A man shall not be rich by the  
cease from thy labour.  
4 Still thou canst thine eyes upon it, which  
is nothing? Riches taken her so hee wings  
as an eagle, and flyeth into the heauen.  
5 Eate thou not the bread of him that  
hath an euill eye, neither desire his dainty  
meates.  
6 For as though hee thought it in his  
heart, so will he say vnto thee, Eate, and  
drinke; but his heart is not with thee.  
7 When shalt thou epe? moles that  
thou hast eaten, and thou shalt lose thy sweet  
words.  
8 Speake not in the eares of a foole; for  
he will despise the wisdom of thy words.  
9 Knowour not the ancient boundes,  
and enter not into the fildes of the father-  
lesse.  
10 For hee that rebueth them, is  
mighty; hee will defend their cause against  
thee.  
11 Apply thine heart to instruction, and  
thine eares to the words of knowledge.  
12 \* Withhold not correction from the  
childe; if thou smite him with the rod, hee shall  
not die.  
13 Thou shalt smite him with the rod,  
and shalt deliuer his soule from hell.  
14 If thou epe, if thine heart be wise, mine  
heart shall reioyce, and I also.  
15 And my reines shall reioyce, when thy  
lips speake righteous things.  
16 Let not thine heart be enuious against  
sinners; but let it be in the feare of the Lord  
continually.  
17 For liuely there is an ende, and thy  
hope shall not be cut off.  
18 Thou my sonne, heare and be wise,  
and guide thine heart in the way.  
19 Keepe not company with drunkards,  
nor with gluttons.  
20 For the drunkard and the glutton shall  
be poore, and the sleeper shall be clothed with  
ragges.  
21 Obey thy father that hath begotten  
thee, and desist not thy mother when shee  
is olde.  
22 Buy the truth but sell it not; like-  
wise wisdom, and instruction, and under-  
standing.  
23 The father of the righteous shall great-  
ly reioyce, and hee that begetteth a wiſe child,  
shall haue top of him.  
24 Obey thy father and thy mother shall bee  
glad, and hee that disoey the, shall reioyce.  
25 If thou epe, mine eye shall reioyce, and  
let thine eyes delight in my wayes.  
26 For a whore is as a deepe ditch, and  
a strange woman is as a narrow pit.  
27 Also she lieth in wait as for a pray,  
and she increaseth the transgressors among  
men.

28 To whom is inuoe? to whom is  
swee? to whom is strife? to whom is  
mourning? to whom are woundes without  
cause? and to whom is the subtiltie of the  
eyes?  
29 When to them that taste long at the  
wine to them that go, and leake out wine.  
30 Look not thou upon the wine, when  
it is red; and when it sheweth his colour in  
the cup, or goeth downe pleasantly.  
31 In the ende thereof it will bite like a  
serpent, and hurt like a cockatrice.  
32 Thine eyes shall looke vpon strange  
women, and thine heart shall speake  
things.  
33 And thou shalt be as one that sleeper  
in the midst of the sea, and as hee that  
sleepeth in the top of the mast.  
34 They haue stricken mee, shalt thou say,  
but I was not sick; they haue beaten mee, but  
I knew not, when I strooke; therefore will  
I seeke it yet still.

CHAP. XXIII.

**B**e not thou enuious against euill men,  
Neither desire to be with them.  
2 For their heart imagineth destruction,  
and their lips speake mischief.  
3 Though wisdom be an house builded,  
and with understanding it is established.  
4 And by knowledge shall the cham-  
bers bee filled with all precious and pleasant  
riches.  
5 A wise man is strong; for a man of un-  
derstanding increaseth his strength.  
6 For with counsell thou shalt enterpise  
thy warre, and in the multitude of men that  
can giue counsell, is strength.  
7 Wisdom is bie to a foole; therefore hee  
cannot open his mouth in the gate.  
8 He that imagineth to be euill, men shall  
call him an author of wickednesse.  
9 The wicked thought of a foole is sinne,  
and the seuerer is an adomation vpon  
men.  
10 If thou bee saint in the day of aduer-  
sities, thy strength is small.  
11 Deliuer them that are drawen to  
death; and with thou not preferre them that  
are led to be slaine?  
12 If thou say, Behold, we knowe not  
of it; he that pondereth the heaues, doeth  
hee understand it; and hee that keepeth the  
soules, knoweth hee it not; will not hee also  
recompense euery man according to his  
works?  
13 If thou eate honey, for it is good,  
and the honye combe, for it is sweete vnto  
the mouth:  
14 So shall the knowledge of wisdom  
be vnto thy soule, if thou finde it; and there  
shall be an ende, and thine hope shall not be  
cut off.  
15 Lay no waite, O wicked man, against  
the house of the righteous, and spoile not his  
resting place.  
16 For a iust man falleth seuer times,  
and riseth againe; but the wicked fall into  
mischief.  
17 Be thou not glad when thine enemy  
fallith,



and let not thine heart reioyce when  
thou shalt see it, and it displease  
thee, and hearme his words from him.

10 For not thy selfe because of the mal-  
icious, neither be envious at the wicked.

11 For there shall be none ende of plagues  
to the enill man: the light of the wicked  
shall be put out.

12 The same feare the Lord, & the king,  
is meane not with them that are tedious.

13 For their destruction shall rise sud-  
denly, and who knoweth the ruine of them  
shall see it.

14 ALSO THESE THINGS  
PERTAINE TO THE WISE.

15 It is not good: to haue respect of any person  
in iudgement.

16 Hee that layeth to the wicked, & thou  
art righteous, him shall the people curse, and  
the multitude shall abhorre him.

17 But to them that rebuke him, shall bee  
pleasure, and upon them shall come the bles-  
sing of gracefull.

18 They shall kisse the lips of him that  
speaketh righte words.

19 Prepare thy worke without, & make  
ready the things in the field, & after,  
build thine house.

20 Be not a witness against thy neigh-  
bour without cause: for wile thou deceiue  
with thy lips.

21 Say not, I will doe to him, as hee  
hath done to me, I will recompense every  
man according to his worke.

22 I passed by the field of the slouthfull,  
and by the vineyard of the man destitute of  
vnderstanding.

23 And loe, it was all growen ouer with  
thornes, and nettles had covered the face  
thereof, and the stone wall thereof was be-  
come downe.

24 When I behelde, and I considered it  
well: I looked vpon it, and I receiued in-  
struction.

25 Ye a little sleepe, a little slumber, a  
little folding of the handes to sleepe:

26 So thy pouertie cometh as one that  
canneth by the way, and thy needfull like  
an armed man.

27 CHAP. XXV.  
THESE ARE ALSO PARABLES  
of Solomon, which the men of Ierusalem  
king of Iudah copied out.

28 The gloire of God is to conceale a  
thing secret: but the Kings honour  
is to search out a thing.

29 The heauens in height, and the earth  
in breadth, and the Kings heart can no  
man search out.

30 Take the byssle from the fluer, and  
there shall proceede a vessell for the finer.

31 Take away the wicked from the king,  
and his throne shall be established in righte-  
ousnesse.

32 Boast not thy selfe before the king, and  
stand not in the place of great men.

33 For it is better that thou be said vnto  
thee, Come vp hither, then thou to bee put  
lower in the presence of the prince, whome  
thine eyes haue seene.

34 Doe not mouth hastily to the king, least  
thou knowe not what to doe in the ende  
therof, when thy neighbour hath put thee to  
shame.

35 Debate thy matter with thy neigh-  
bour, and discouer not the secret to another.

36 Least hee that heareth it, put thee to  
shame, and thine infamie doe not cease.

37 A word spoken in his place, is like ap-  
ples of gold with pictures of silver.

38 Hee that reponeth the wile, and the o-  
bedient eare, is as a golden earring and an  
ornament of fine gold.

39 As the cold of the snow in the time of  
haruest, so is a faithfull messenger to them  
that send him: for hee refresheth the soule of  
his masters.

40 A man that boasteth of false liberali-  
tie, is like clouds and wind without raine.

41 A prince is pacified by staying of an-  
ger, and a soft tongue breaketh the bones.

42 If thou hast found homie, eate that: it  
is sufficient for thee, least thou bee ouer full,  
and vomite it.

43 Withdraw thy foote from thy neigh-  
bours house, least hee be wearie of thee, and  
hate thee.

44 A man that heareth false witness against  
his neighbour, is like an hammer and a  
sword, and a sharpe arrow.

45 Confidence in an vnfaithfull man in  
time of trouble, is like a broken tooth and a  
sliding foote.

46 Hee that taketh away the garment in the  
colde season, is like hunger pained vpon  
a man, or like him that singeth songs to an  
heauie heart.

47 If hee that hateth thee bee hungrie,  
giue him bread to eate, and if he be thirsty,  
giue him water to drinke.

48 For thou shalt lay coales vpon his  
head, and the Lord shall recompense thee.

49 As the southwinde diueth away the  
raine, so doeth an angrie countenance the  
slandering tongue.

50 It is better to dwell in a corner of  
the house top, then with a contentious wo-  
man in a wide house.

51 As we the colde waters to a wearie  
soule, so is good newes from a farre countrie.

52 A righteous man falling downe before  
the wicked, is like a troubled well, and a cor-  
rupt spring.

53 It is not good to eate much homie: lo  
Eccles. 3. 22.

54 To search their owne gloire is not gloire.

55 A man that refraineth not his appe-  
tite, is like a citie which is broken downe,  
and without walles.

56 CHAP. XXVI.  
As the snow in the summer, and as the  
raie in the haruest, so is he that is  
honoured vnfairly for a foole.

57 As the sparrow by flying, and the swal-  
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Luke 14. 10.

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low by flying escape, so the curse that is cast-  
lelle, shall not come.

3 Unto the house belongeth a whip, to  
the life a bridle, and a rodde to the fooles  
backe.

4 Answer not a foole: according to his  
foolishnesse, lest thou also be like him.

5 Answer a foole: according to his foo-  
lishnesse, lest hee be wile in his owne & con-  
ceite.

6 He that sendeth a message by the hand  
of a foole, is as he that cutteth off the feete,  
and drinketh iniquitie.

7 As they that lift up the legs of the lame,  
so is a parable in a fooles mouth.

8 As the closing up of a precious stone in  
an heape of stones, so is he that giveth glorie  
to a foole.

9 As a thorne standing: up in the hand of  
a drunkard, so is a parable in the mouth of  
fooles.

10 The excellent that formed al things,  
both rewardeth the foole and rewardeth the  
crafty.

11 As a dog turneth againe to his owne  
vomite, so a foole turneth to his foolish-  
nesse.

12 Seekest thou a man wile in his owne  
conceite: more hope is of a foole then of  
him.

13 The slouthfull man saith, A lyon is in  
the way: a lyon is in the streetes.

14 As the dooie turneth upon his hinges,  
so doeth the slouthfull man upon his bed.

15 The slouthfull hideth his hand in his  
bosome, and it grieveth him to put it againe  
to his mouth.

16 The sluggard is wiser in his owne  
conceite, then seven men that can render a  
reason.

17 Hee that passeth by and medleth with  
the strife that belongeth not unto him, is as one  
that taketh a dog by the eares.

18 As hee that smiteth himselfe man, casteth  
firebrands, arrowes, & mortall things.

19 So dealeth the deceitfull man with his  
friend, and saith, Am not I in sport?

20 Without wood the fire is quenched,  
and without a talebearer strife ceaseth.

21 As the cole maketh burning coles, and  
wood a fire, so the contentious man is apt to  
kindle strife.

22 The words of a talebearer are as flat-  
terings, and they goe downe into the bowels  
of the belly.

23 As silver drossie overlaid upon a por-  
sheard, so are burning lips, and an euill  
heart.

24 Hee that hateth, will counterfaite  
with his lips, but in his heart hee layeth up  
deceite.

25 Though hee speake fauourably, be-  
leeue him not: for there are seven abominations  
in his heart.

26 hatred may be covered by deceit: but  
the malice thereof shall bee discovered in the  
congregation.

27 He that diggeth a pit, shall fall there-  
in, and he that rolleth a stone, it shall returne  
vnto him.

28 A false tongue hateth the afflicted, and

a flattering mouth causeth ruin.

CHAP. XXVII.

1 Dost not thy life of co? morrow: for  
thou knowest not what a day may bring  
forth.

2 Let another man praise thee, and not  
thine owne mouth: a stranger, and not thine  
owne lips.

3 A stone is heauie, and the sand weigh-  
tie: but a fooles wrath is heauier then them  
both.

4 Anger is cruel, and wrath is raging:  
but who can stand before it? enuie?

5 Open rebuke is better then secret re-  
buke: and the kisses of an enemy are pleasant.

6 The person that is full, despiseth his  
home combe: but vnto the hungrye soule  
euery bitter thing is sweete.

7 As a birdie that wandereth from her  
nest, so is a man that wandereth from his  
owne place.

8 As oymntment and perfumes reioyce the  
heart, so doeth the sweetness of a mans friend  
by heartie counsell.

9 Thine owne friend and thy fathers  
friend forsake thee not: neither enter into  
thy brothers house in the day of thy calam-  
itie: for better is a neighbour that is nigh, then  
a brother farre off.

10 Be wise, bee wile, and reioyce mine  
heart, that I may answer him that re-  
specteth me.

11 A prudent man seeth the plague, and  
hideth himselfe: but the foolish goe on till  
they are punished.

12 Take his garment that is suretie for  
a stranger, and a pledge of him for his  
stranger.

13 Hee that prayeth his friend with a  
lowde voyce, rising early in the morning, is  
shall be counted to him as a curse.

14 A continuall weeping in the day of  
raime, and a contentious woman are alike.

15 Hee that hideth her, hideth the wind,  
and see is as the oyle in his right hand, that  
uttereth it selfe.

16 Iron sharpeneth yron, so doeth a man  
sharpen the face of his friend.

17 He that keepeth the figge tree, shall eat  
the fruite thereof: so hee that waitech upon  
his makes, shall come to honour.

18 As in water face answereth to face, so  
the heart of man to man.

19 The graue and destruction can neuer  
be full, so the eyes of man can neuer be  
satiated.

20 As is the lining pot for silver, and the  
furnace for gold, so is every man according to  
his dignitie.

21 Though thou shouldst buy a foole in  
a market among wheate buyed with a pe-  
stell: yet will not his foolishnesse depart from  
him.

22 Be diligent to knowe the state of thy  
flocks, and take heed to the heards.

23 For riches remaine not alway, nor the  
crown from generation to generation.

24 The day discovereth it selfe, and the  
grasse appeareth, and the herbes of the  
mountaines are gathered.

a Consent not  
vnto him in his  
doings.  
b Reproue  
him as the mar-  
ter requireth.  
1 Ebr. 12.1.  
c To wit, of the  
messenger, whom  
he sendeth.  
d That is, recei-  
ueth damage  
thereby.  
e Whereby he  
both hurteth  
himselfe and  
others.  
f Meaning, God,

3. Pet. 2.12,

g For the foole  
will rather be  
counsell'd then  
he also the foole  
fineth of igno-  
rance, and the  
other of malice.  
h Reade Chap.  
17.12.  
Chap. 19.24,

i Which disem-  
bleth himselfe  
to be that he is not.

Eccles. 28.10.

Chap. 12.3.

k They will  
soone breake  
out and vtter  
themselves.

l Meaning, ma-  
ny: he vseth the  
num'ber certaine  
for the vncer-  
taine.

m In the assem-  
bly of the godly.  
Eccles. 10.8.  
eccles. 27.26.

20 The lambs are for thy clothing, and the goats are the price of the field.  
21 And let the milke of the goates be for thy food, for the food of thy family, and for the sustenance of thy maids.

CHAP. XXVIII.

The wicked \* Hee when none pursueth : but the righteous are bold as a lion.

2 For the transgression of the land \* there are many princes thereof : but by a man of understanding and knowledge, are all like-wise endured long.

3 A poore man, if he oppresse the poore, is like a raging raine, that leaueh no food.

4 They that forsake the Lawe, praise the wicked : but they that keep the Lawe, set themselves against them.

5 Wicked men understand not iudgement : but they that feare the Lord, understand all things.

6 Better is the poore that walketh in his uprightness, then he that peruerterh his wayes, though he be rich.

7 He that keepeth the Lawe, is a childe of understanding : but he that feedeth the gluttons, sheweth his father.

8 He that increaseth his riches by blishe and interest, gathereth them for him that will be mercifull unto the poore.

9 Hee that turneth away his eare from hearing the Lawe, euen his prayer shall bee \* abominable.

10 Hee that causeth the righteous to goe astray by an euill way, shall fall into his own pit, and the byrighe shall inherite good things.

11 The rich man is wise in his owne conceit : but the poore that hath understanding, can try him.

12 \* When righteous men reioyce, there is great glory : but when the wicked come vp, the man \* is tried.

13 He that hideth his sinnes, shal not prosper : but hee that confesseth, and forsaketh them, shall haue mercy.

14 Blessed is the man that feareth alway : but hee that hardeneth his heart, shall fall into euill.

15 As a roaring lion, and an hungrie beare, so is \* a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressor : but hee that hath courteousnesse, shall prolong his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.

18 He that walketh vprightly, shall be saved : but hee that is froward in his wayes, shall neuer fall.

19 He that tilleth his land, shall be satisfied with bread : but hee that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and he \* that maketh halfe to be rich, shall not be innocent.

21 To haue respect of persons is not blessed.

good, for that man will transgresse for a piece of bread.

22 A man with a wicked eye hateth riches, and knoweth not that pouertie shall come vpon him.

23 He that rebuketh a man, shal finde more fauour at the length, then hee that flattereth with his tongue.

24 Hee that robberh his father and mother, and layeth, It is no transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp strife : but he that trembleth in the Lord, shall be \* fat.

26 He that trusteth in his owne heart, is a foole : but hee that walketh in wisdom, shall be deliuered.

27 Hee that giveth vnto the poore, shall not lacke : but hee that hideth his eyes, shall haue many curles.

28 \* When the wicked rise vp, men hide themselves : but when they perish, the righteous increase.

CHAP. XXIX.

A man that hardeneth his necke, when he is rebuked, shall suddenly bee destroyed and cannot be cured.

2 \* When the righteous are in authority, the people reioyce : but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father : \* but hee that feedeth harlots, wasteth his substance.

4 A king by iudgement maintaineth the countrey : but a man receiuing gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steps.

6 In the transgression of an euill man is his share : but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore : but the wicked regardeth not knowledge.

8 Scoornfull men bring a strife into a share : but wise men turne away wrath.

9 If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpright : but the iust haue care of his soule.

11 A foole pouerth out all his minde : but a wise man keepeth it in till afterwarde.

12 Of a prince that boweneth to lies, all his seruants are wicked.

13 \* The poore and the blisser meete together, and the Lord lighteneth both their eyes.

14 \* A king that iudgeth the poore in truth, his throne shall be established for euer.

15 The rod and correction giue wisdom : but a child set at liberty, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth : but the righteous shall see their fall.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.

18 \* Where there is no vision, the people decay, but hee that keepeth the Lawe, is blessed.

k He will be abused for nothing.  
l Meaning him that is courteous.

m Shall haue all things in abundance.

Chap. 29. 2.

Chap. 28. 12, 18. For, are increased.

Luke 15. 13.

a He that giueth care to the flatterer, is in danger as the bird is before the fowler.  
b He is euer ready to fall into the snare that he laith for others.  
c He can beare no admonition, in what sort fower it is spoken.

Chap. 22. 2.

Chap. 20. 28.

d Where there are not faithfull ministers of the word of God.

## Prayers for a competent state.

## Proverbs.

## Disobedience to parents.

c He that is of a  
fervile and rebel-  
lious nature.  
10. regard.

Chap. 15. 18.

Job. 22. 29.

f He that feareth  
man more then  
God, falleth into  
a snare, and is de-  
stroyed.  
g Hee needeth  
not to flatter the  
ruler: for what  
God hath ap-  
pointed, that shall  
come to him.

19. A servant will not be chastised with  
words: though he understand, yet he will not  
answer.

20. Dost thou a man battle in his mat-  
ters: there is more hope of a fool, then of  
him.

21. He that delicately bringeth up his ser-  
vant from youth, at length he will be even as  
his sonne.

22. An angry man stirreth up strife, and  
a furious man aboundeth in transgression.

23. The pride of a man shall bring him  
low: but the humble in spirit shall enjoy  
glory.

24. He that is partner with a chiefe, ha-  
teth his owne soule: hee heareth curling, and  
declareth it not.

25. The feare of man bringeth a snare:  
but he that trusteth in the Lord, shall bee ex-  
alted.

26. Many doe seeke the face of the ruler:  
but every mans judgement cometh from  
the Lord.

27. A wicked man is abomination to the  
just, and he that is upright in his way, is abo-  
mination to the wicked.

### CHAP. XXX.

a To humble our selves in consideration of Gods  
works: 5 The word of God is perfect. 11 Of the wic-  
ked and hypocrites. 15 Of things that are never  
said. 18 Of others that are wonderfull.

¶ The words of A GUR the sonne  
of IAKEH.

The prophesie which the man spake unto  
Ishai, even to Ishai, and Ical.

1. Surely I am more foolish then any  
man, and have not the understanding of a  
man in me.

2. For I have not learned wisdom, nor  
attained to the knowledge of holy things.

3. Who hath ascended up to heaven, and  
descended: who hath gathered the winde in  
his fist: who hath bound the waters in a  
garment: who hath established all the ends  
of the world: who hath his name, and what  
is his sonnes name, if thou canst tell?

4. Every word of God is pure: he is a  
shield to those that trust in him.

5. But nothing unto his words, lest he  
reproove thee, and thou be found a liar.

6. Two things have I required of thee:  
deny me them not before I die.

7. Remove farre from mee vanitie and  
lies: give me not power, nor riches: feede  
me with food convenient for me.

8. Lest I bee full and deny thee, and say,  
Who is the Lord? or lest I be poore, and  
steale, and take the name of my God in vaine.

9. Accuse not a servant unto his master,  
lest hee curse thee, when thou hast offen-  
ded.

10. There is a generation that curseth their  
father, and doeth not bless their mother.

11. There is a generation that are pure in  
their owne conceits, and yet are not washed  
from their filthinesse.

12. There is a generation, whose eyes are  
hauie, and their eyelids are lifted up.

13. There is a generation, whose teeth are  
as swords, and their iawes as knives to eat

up the afflicted out of the earth, & the poore  
from among men.

14. The bulle hath two hangings: & the  
sheep, three. There be three things  
that will not be satisfied: yea, foure that  
not. It is enough.

15. The graue, and the barren wombe, the  
earth that cannot bee satisfied with water,  
and the fire that sayeth not, It is enough.

16. The eye that mocketh his father, and  
despiseth the instruction of his mother, let the  
ravens of the halley picke it out, and the  
young eagles eate it.

17. There be three things hid from me:  
yea, foure that I know not.

18. The way of an eagle in the aire, the  
way of a serpent upon a stone, the way of a  
ship in the midst of the sea, and the way of a  
man with a maid.

19. Such is the way also of an adul-  
terous woman: shee eateth and is wiped her  
mouth, and saith, I have not committed un-  
quittie.

20. For three things the earth is moued:  
yea, for foure it cannot sustaine it selfe:

21. For a servant when he reigneth, when  
a fool when he is filled with meane.

22. For the hatefull woman, when shee is  
married, and for a handmaid that is a heire  
to her mistress.

23. These be foure small things in the  
earth, yet they are wise and full of wis-  
dome:

24. The pismires a people not strong, yet  
prepare they their meate in summer:

25. The conies a people not mighty, yet  
make they their houses in the rocks:

26. The grasshopper hath no king, yet ge-  
theth hee forth all by bands:

27. The spider, taketh hold, with her  
bands, and is in kings palaces.

28. There be three things that order well  
their going, yea, foure are comely in going.

29. A lion which is strong among bea-  
sts, and turneth not at the light of any:

30. A lustie grayhound, and a goate, and a  
king against whom there is no rising up.

31. If thou hast bene foolish in lifting thy  
selfe up, and if thou hast thought wickedly,  
lay thine hand upon thy mouth.

32. When one churneth milke, hee bringeth  
forth butter: and hee that wringeth his neck,  
causeth blood to come out: so be that wringeth  
warth, bringeth forth strife.

### CHAP. XXXI.

a He exhorteth to chastitie and iustice, 10 And  
sheweth the conditions of a wise & worthy woman.

¶ The words of King LEMUEL:

the prophesie which his mo-  
ther taught him.

W hat my sonne? and what the sonne of  
my mother? and what, O sonne of  
my desires!

1. Goe not thy strength unto women, my  
sonne.

2. The doctrine, which his mother Bath-sheba taught him.

3. The often repetition of one thing, shee declareth her mouth  
d Meaning, that women are the destruction of Kings, & destroy  
them.

a Who was an  
excellent man in  
virtue and know-  
ledge in the time  
of Solomon.  
h Which were  
Agnes scholars  
or friends.  
i Heron de-  
clareth his great  
humilitie, who  
would not attri-  
bute any wis-  
dome to him-  
selfe, but all  
unto God.  
k Meaning,  
to know the secrets  
of God, as  
though he would  
say. None.  
l Psal. 19. 8.  
m Deut. 4. 2.  
n And 12. 32.  
o He misseth this  
request to God.  
p Meaning, that  
they that put  
their trust in their  
riches, forget  
God, and that by  
too much wealth  
men have an oc-  
casion to fame.  
q In accusing him  
without cause.



It is not for Kings. D. Tennel, 10 1/2

17 And giveth her lakes with strength  
and firmereth her army.

18 Shee feeleth that her merchandise is  
good: her candle is not put out by night.

19. She put her hands to the neck,  
and her hands babbled the rhyme.

20 She stretcheth out her hand to the  
poor, and putteth forth her hands to the  
needy.

21 She feareth not the snow for her fam-  
ily: for all her family is clothed with scarlet.

22 She maketh her selfe carpets, fine li-  
nen and purple is her garment.

23 Her husband is known in the gates,  
when he sitteth with the Elders of the land.

24. Shee maketh sheetes, & selleth them,  
and giueth girdles vnto the merchant.

25 "Strength & honour is her clothing,  
and in the latter day she shall rejoice.

26 She openeth her mouth to wisdom,  
and the law of grace is in her tongue.

27 She currieth the wayes of her house-  
hold, and eateth not the bread of idleness.

28 Her children will say, & call her bleſſed: her husbands alſo ſhall prayſe her, ſaying,

29 Many daughters have done virtu-  
ously : but thou surmountest them all.

30. Fear not: is decent, and beautiful: but a woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands,  
and let her praise wrought herself her in the

|| Or, with double.

1 In the affirma-

**blies and places**

of judgment.

Or, linen cloth.

in. After that he had spoken of the

had spoken of the  
body being dead.

body, he now de-  
clares the appa-

**Ecclesiastes, or the Preacher.**

## THE ARGUMENT.

Salomon, as a Preacher and one that desired to instruct all in the way of salvation, describeth the detestable vanities of this world, that man should not be addicted to any thing under the Sunne, but rather inflamed with the desire of the heavenly life: therefore hee confuteth their opinions, which they doe hold either in knowledge, or in pleasures, or in dignity and riches, shewing that means their felicity consisteth in that that hee is united with God, and shall enjoy his presence: so that all other things are but berried fucus, as much as they further vs to attaine to this heavenly treasure, which is sure and unchangeable, and cannot be found in any fane in God alone.

## CHAP. I.

3. All things in this world are full of vanity, and of none endurance. 13. All mans wisdom is but folly and griefe.

**¶** He wordes of the Preacher,  
the sonne of Daudi King in  
Ierusalem.

**2** • **Clasitie of vanities,**  
saith the Preacher: vanitie of  
vanities, all is vanitie.

3 What remaineth vnto man in all his  
travell, which he suffereth vnder the sunne?  
4 One generation passeth, and another ge-

generation succeedeth; but the earth remaineth  
for ever.

5 The sunne riseth, and the sunne goeth  
downe, and hyseth to his place, where he  
riseth.

6 The wind goeth toward the South,  
and compasseth toward the North; the  
smoke goeth round about, and returneth by  
the way.

7 \* All the rivers goe into the sea, yet the sea is not full: for the rivers goe unto the

8 All things are full of labour : man cannot utter it : the eye is not satisfied

cannot see it: the eye is not blinded with seeing, nor the ear filled with hearing.

shalbe : and what is it that hath bene Done ?  
that which shalbe Done : and there is no new  
thing vnder the sunne.

c By the funne.

wind and rivers,

he (heweth that

the greatest la-

bour and longc

hath an ende,

and therefore  
there can be no

fav.

h He prooveth that if any could have attained to felicitie in this world by labours and fluvie, hee chiefly should have obtained it, because he had gifts and aydes of God thereunto above all other.

i Man of nature hath a desire to know, and yet is notable to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely upon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can hee number the fautes that are committed, much lesse remedy them. I That is, vaine things, which served unto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Widsome and knowledge cannot be come by without great paine of body & minde: for when a man hath attained to the highest, yet is his mind never fully content: therefore in this world is no true felicitie.

say, Behold this, it is now: It hath bene already in the old time, that was before us.

11 There is no newtie of the former: neither shall there bee a continuance of the latter that shall, with them that shall come after.

12 ¶ I the Paracher have bene king over Israel in Jerusalem:

13 And I have given mine heart to search and find out widsome by all things that are done under the heaven: (this saye I have had God given to the sonnes of men, & to humble them thereby)

14 I have considered all the works that are done under the sunne: and behold, all is vanitie, and vexation of the spirit.

15 That which is crooked, can none make straight: and that which faileth can not be mended.

16 I thought in mine heart, and said, Behold, I am become great, and excell in widsome all them that have bene before mee in Jerusalem: and mine heart hath seene much widsome and knowledge.

17 And I gave mine heart to know widsome and knowledge, madnesse and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of widsome is much griefe: and he that increaseth knowledge, increaseth sorow.

a Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.

¶ Ebr. draw my flesh to mine.

b Albeit I gave, my selfe to pleasures, yet I thought to keepe widsome and the feare of God in mine heart, and governe mine affairs by the same.

¶ Ebr. doe.

¶ Ebr. paradises.

c Meaning, of the servants or slaves, which he had bought: so the children borne in their servitude, were the masters.

CHAP. II.  
Pleasures, sumptuous buildings, riches and possessions are but vanity. 14 The wife & the foole have both one end, touching the bodily death.

I said in mine heart, Doe to now, I will prove: they with joy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of joy, What is this that thou doest?

3 I sought in mine heart & to give my selfe to wine, and to leade mine heart in widsome, and to take hold of follie, till I might see where is that goodnesse of the children of men, which they enjoy under the sunne, the whole number of the dayes of their life.

4 I have made my great works: I have built mee boules: I have planted mee vineyards.

5 I have made me gardens & orchards, and planted in them trees of all fruit.

6 I have made me cisternes of water, to water therewith the woods that grow with trees.

7 I have gotten servants and maidens, and had children borne in the house: also I had great possession of beeces and sheepe above all that were before mee in Jerusalem.

8 I have gathered unto me also silver and golde, and the chief treasures of kings and kingdoms: I have purchased me maidens and women servants, and the light of the lanterns of men: so I have taken captives, and women, taken captives.

9 And I was great, and increased above all that were before mee in Jerusalem: also my widsome remained with me.

10 And what benefit mine eyes desired, I withheld it from them: I withheld mine heart from any joy: for mine heart was loryed in all my labour: and this was my portion of all my travail.

11 Then I looked on all my works that mine hands had wrought, and on the travail that I had laboured to doe: and behold, all is vanitie, and vexation of the spirit: and there is no profit under the sunne.

12 ¶ And I turned to behold widsome, and madnesse and folly: (for who is the man that will come after the King in things, which men now have done?)

13 When I sawe that there is nothing widsome, more then in follie: as the hee is more excellent then madnesse.

14 For in the wise mans eyes are in the head, but the foole walketh in darkness: yet I knowe also that the same is common faultery to them all.

15 When I thought in mine heart, It shall unto mee, as it befaller to the foole: why therefore doe I then labour to become wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole: for ever: for that that now is, in the dayes to come shall all be forgotten. And how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the wages that is wrought under the sunne is grievous unto me: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had travailed under the sunne, which I shall leave to the man that shall bee after me.

19 And who knoweth whether hee shall bee wise or foolish? yet shall he have rule over all my labour, wherein I have travailed, and wherein I have sweved my selfe under the sunne. This is also vanitie.

20 Therefore I went about to make mine heart above all the labour, wherein I had travailed under the sunne.

21 For there is a man whose travail is in widsome, and in knowledge, and in insight: yet to a man that hath not travailed therein, shall he give his portion: this also is vanitie and a great griefe.

22 For what hath man of all his travail and griefe of his heart, wherein he hath travailed under the sunne?

23 For all his dayes are sorowes, and he ken no paine therein, and whom he knoweth wife man, or a foole.

10. **And he that is a man, that is good, that is  
 11. right, God utterly reioynde, and knowlege  
 12. maketh; but to the sinner hee giueth paine  
 13. and sorrow, and to heape to giue to him that is  
 14. good before God: this is also vannie, and  
 15. wasteth of the thirt.**

18. I considered in mine heart the Gatt of the children of men that God had purged them yet to see to, they are in their times as beasts.

19. For the condition of the children of men, and the condition of beasts are even in one condition unto them. As the one dies, so die the other: for they have all one breath, and there is no difference of man above the beast: for all are vanity.

20. All go to one place, and all was of the dust, and all shall return to the dust.

21 Who knoweth whether the spirit of man ascends upward; and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion.

faith was easily known the difference, as verse 27. Reason cannot comprehend that which faith believes, the often repetition of this sentence, in Chap. 3. 24. 5. 17. and 35. here declareth that man by reason nothing better in this life, then to use the gifts of comfortably: for to know further is a special gift of his Scripture.

CHAP. III.

**S**O I turned, and considered all the opportunities that are brought under the sun, and behold, the tears of the angels.

## CHAP. III.

and none combateth them: and loe, the strength is of the hand of them that oppresse them, and none combateth them.

2. Therefore, I praise the dead which now are dead, above the living, which are yet alive.

both, which hath not yet beene : for hee hath  
not seen the euil workes which we wrought  
vnder the linge.

4 Also I beheld al tranſſe, and all <sup>the</sup> per-  
fection of workes, that this is the emitt of a  
man against his neighbour: this also is na-

The foole foldeth his hands, and saith,

6 Better is an handful with quietness,  
then two handfuls with labour and vexation.

7. Again I returned, and saw banister  
under the sunne.

8 There is one alone, and there is not a second, which hath neither forme nor likeness: yet there is some such of all his

travaille, neither can his eye bee satisfied  
with riches : neither doeth hee thinke, For  
to haue done T. travaille and defraude me

soule

g Meaning, with  
God, howsoever  
man neglect his  
dutie.

b And make  
them pure in  
their first crea-  
tion.

i Man is not able  
by his reason and  
judgement to put

difference be-  
tweene man and  
beast, as touching  
these things

whereunto both  
are subiect: for  
the eye cannot  
iudge other.

wife of a man be-  
ing dead, then of  
a beast, which is

dead: yet by the  
word of God and  
Meaning, that  
eth herein. 1 By

and 3.12, 22, and  
can comprehend  
of God soberly and  
of God revealed by

**Continued by**  
 1990-1991  
 1992-1993  
 1994-1995

2000-2001

a He maketh  
here another

discourse with  
himself concer-  
ning the tyrann-

Because they

are no more sub-  
jected to these op-  
pressions. He speaketh

according to the  
judgement of the  
deity, which can-

The more per-

it that the worke  
is, the more is it  
enriched of the  
wicked.

For idlenesse  
he is compelled  
to destroy him-  
self.

ene, 1990, p. 23. 21  
 22. Ibid., p. 23. 23  
 23. Ibid., p. 23. 24

f. Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutual societie, to the intent they may be profitable one to another, and that their things may increase. g. By this pro- uerbe he declar- eth how neces- sary it is, that men should liue in societie. h. That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 42. 2. i. Meaning, that is borne a king. k. Which follow and flatter the kings sonne, or him that shall

soule of pleasure, this is also vanity, and this is an euill transi-  
9. It is better then one, for they haue better wages for their labour.  
10. For if they fall, the one will lift up his fellow: but woe unto him that is alone: hee shall fall, and there is not a second to lift him up.  
11. And if two sleepe together, then shall they haue heat: but to one person should there be winter.  
12. And if one overcome him: who shall stand against him: and a threefold a coward is not easily broken.  
13. Better is a poore and wise child, then an old and foolish king, which will no more be admonished.  
14. For out of the prison hee cometh forth to crigme: when as hee has his home in his kingdome is made poore.  
15. I beheld all the lining, which walke vnder the sunne, with the second child, which shall stand up in his place.  
16. There is none end of all the people, nor of all that were before them: and they that came after, shall not reioyce in him: surely this is also vanity and vexation of spirit.  
17. Take heede to thy foote when thou entrest into the house of God, and bee more neere: to heare then to giue the sacrifice of foolcs: for they knowe not that they doe euill.

succeede, to enter into credit with them in hope of gaine. l. They neuer cease by all means to creepe into fauour: but when they ob- taine not their greedie desires, they thinke themselves abused, as o- ther haue bene in time past, and so care no more for him. m. That is, with what affection thou comest to heare the word of God. n. Meaning, of the wicked, which thinke to please God by ceremo- nies, and haue neither faith nor repentance.

18. Nat ad prebe regis glie fly in Gods manere, 9. The man that saw the king haue thought, as the ta- bourners shepe is found. 10. Man when hee deeth, seeketh nothing with him. 11. To liue so fully, and with a contented mind is the gift of God.

a. Either in vow- ing or in pray- ings: meaning, that we should re- uie all reuerence to Godward.

h. He heareth thee not for thy many words, like or often re- pectations, but considereth thy faith and seruent minde.

c. He speaketh of voves, which are approved by Gods word, and serue to his glory.

d. Cautle not thy selfe to sinne by vowing rashly: as they doe which make a vowe to liue unmarried, and such like. e. That is, before Gods messenger, when hee shall examine thy doing: as though thy ig- norance should be a iust excuse.

the works of thine hands.  
6. For in the multitude of counsailes, there are also many toouers: but the counsell of God, shall prevaile.  
7. If in a country thou feede the oxen of the poore, and the beekeeping of judgement and iustice, bee not afraid of the matter: for hee that is higher than they, regardeth, and there bee higher then they.  
8. And the abundance of the earth is ouer all the king: also considered by the king that is filled.

9. He that longeth siluer, shall not be sat- isfied with siluer, and hee that longeth riches, shall be without the fruite thereof: this also is vanity.

10. When goods increase, they are in- creased that eat them: and what good cometh to the owners thereof, but the beloning thereof with their eyes.

11. The sleepe of him that travaileth, is sweete, whether hee eate little or much: but the facietie of the rich will not suffer him to sleepe.

12. There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches, which leadeth to the stomes thereof, for they will.

13. And these riches perish by euill reuol- uing, and hee begetteth a sonne, and his hand is nothing.

14. As hee came forth of his mothers belly, hee shall retorne naked to goe as hee came, and shall beare away nothing of his labour, which hee hath laboured to gaine by his hands.

15. And this also is an euill sicknesse, that in all points as hee came, to shall hee goe, and what profit hath hee that hee hath travailed for the wind?

16. And all the dayes hee travaileth in dark- nesse with much griefe, and as hee hath laboured, and shall see nothing.

17. Before thou eate, I haue found griefe, that it is toine: to eate, and to drinke, and to take pleasure in all his laboure, wherein he travaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18. And hee eate, and hee drinke, and hee giueth riches and wealth, and giveth him power to eate thereof, and to eate his paine, and to eate his laboure: this is the gift of God.

19. Surely hee will not much remember the dayes of his life, because God an- swereth to the top of his heart.

20. Hee that eate, and hee drinke, and hee giueth riches and wealth, and giveth him power to eate thereof, and to eate his paine, and to eate his laboure: this is the gift of God.

21. The miserable state of him that is rich, and giueth riches, and not the grace to use them.

There is an euill, which I saw vnder the sunne, and it is much among men.

22. A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing in his house of all that he desireth: but God giueth him power to eate thereof, but a hungry man shall eate it up: this is vanity, and this



is an evil sickness.

10 A man beget an hundred children, and hath many yeeres, and the dayes of his yeres be multiplied, and his soule be not burred, but hath good things, and he be not buried, yet that an infinitely fruite is better than he.

11 For his cometh to vanitie, and cometh into darkenes: and his name shall be covered with darkenes.

12 Also he hath not seene the Sunne, nor knowen it: therefore this hath more rest then the other.

13 And if he had liued a thousand yeeres full of ioye, and had seene no good, shall not all goe to one place?

14 All the labour of man is for his mouth: yet the soule is not filled.

15 For what hath the wise man more then the fool? what hath the poore that knoweth how to walke before the liuing?

16 The light of the eye is better then to walke in the darknes: this also is vanitie, and berauon of spirit.

17 What is that that hath bene: the name thereof is now named: & it is knownen that it is man: and he cannot strue with him that is stronger then he.

18 All in the iudgement of men. To be content with God hath giuen, is better then to follow the desires of the flesh, he Meaning God, who will make him a mortall.

# CHAP. VII.

Diuer precepts to follow that which is good, and to auoid the contrary.

1 Surely there be many things that increase vanitie: and what auailer it man?

2 For who knoweth what is good for man in the life and in the number of the dayes of the life of his vanitie, seeing he maketh them as a shadow? For who can shew unto man, what shall be after him under the Sunne?

3 A good name is better then a good ointment, and the day of death, then the day that one is doine.

4 It is better to go to the house of mourning, then to goe to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of foolles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of foolles.

8 For like the noyle of the thornes vnder the pet, so is the laughter of the foolle: this also is vanitie.

9 Surely oppression maketh a wise man madde: and the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit

cometh like a beast. He noreth their lightnes of heart, and suddenly leaue off againe.

is better then the proud in spirit.

11 Be not thou of an hottie spirit to be angry: for anger resteth in the bottom of foolles.

12 Say not thou, Why is it that the former dayes were better then these: for thou doest not enquire wisely of this thing.

13 Wise-dome is good with an inheritance, and excellent to them that see the Sunne.

14 For man shall rest in the shadow of wise-dome, and in the shadow of siluer: but the excellencie of the knowledge of wise-dome giveth life to the possessor thereof.

15 Beholde the worke of God: for who can make straight that which he hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should find nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a tust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Bee not thou tust ouermuch, neither make thy selfe ouer wise: wherefore shouldest thou be desolate?

19 Be not thou wicked ouermuch, neither bee thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay holde on this: but yet withdriue not thine hande from that: for hee that feareth God, shall come forth of them all.

21 Wise-dome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 Surely there is no man iust in the earth, that doeth good and smeth not.

23 Giue not thine heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I proued by wise-dome: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may it be: and it is a profound deepenesse, who can finde it?

27 I haue compassed about, both I and mine heart to knowe and to enquire and to search wise-dome, and reason, and to knowe the wickednes of follie, and the foolishnes of madnesse.

28 And I finde more bitter then death, the woman whose heart is as nett & snares, and her hands, as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Beholde, saith the preacher, this haue I found, seeking one by one to finde the count:

30 And yet my soule seeketh, but I find it not: I haue found one man of a thousand: but a woman among them all haue I not found.

g Murmure not against God when he sendeth aduersities for mans finnes.

h Heauenwerth to them that esteeme not wise-dome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wise-dome is farre more excellent, and may be without riches.

Chap. i. 15. i Consider whether God doeth send it, and what may comfort thee.

k That man should be able to controll nothing in his workes.

l Meaning, that cruell tyrants put the godly to death, and let the wicked go free.

m Boast not too much of thine owne iustice and wise-dome.

n Tary not long when thou art admonished to come out of the way of wickednesse.

o To wit, on these admonitions that goe before.

p Consider what deuotion shall come, if thou doe not obey them.

1. King. 3. 46. 2. Chron. 6. 36. 3. John 2. 8.

q Credite them not, neither care for them.

r Or, spoken euill of others.

s Meaning, wise-dome.

t That is, to come to a conclusion.

e And so are  
cause of their  
own destruction.

21 Only loe, this haue I found, that God  
hath made man righteous: but they haue  
sought many inventions.

## CHAP. VIII.

1 To obey Princes and Magistrates. 17 The  
works of God passe mans knowledge.

**W**ho is as the wise man? & who know-  
eth the interpretation of a thing? the  
wisdom of a man worthy make his face to  
shine: and the strength of his face shall be  
changed.

2 I advertise thee to take heede to the  
mouth of the king, and to the word of the  
orbe of God.

3 Waste not to goe forth of his sight:  
stande not in an euill thing: for he will doe  
whatsoeuer pleaseth him.

4 Where the worde of the king is, there  
is power, and who shall say vnto him, What  
doest thou?

5 Hee that keepeth the commandment,  
shall knowe none euill thing, and the heart  
of the wise shall knowe the time and iudge-  
ment.

6 For to euery purpose there is a time  
and iudgement, because the misery of man  
is great vpon him.

7 For hee knoweth not that which shall  
be: for who can tell him when it shall be?

8 Man is not lord & owner the spirit to re-  
taine the spirit: neither hath he power in the  
day of death, nor deliuerance in the battell,  
neither shall wickednesse deliuer the posses-  
sours thereof.

9 All this haue I seene, and haue giuen  
mine heart to euery worke which is wrought  
vnder the Sunne, and I saw a time that man  
ruleth ouer man to his owne hurt.

10 And likewise I sawe the wicked bur-  
ied, and they returned, and they that came  
from the holy place, were yet forgotten in  
the citie where they had done right: this al-  
so is vanitie.

11 Because sentence against an euill work  
is not executed speedily, therefore the heart  
of the children of men is fully set in them to  
doe euill.

12 Though a sinner doe euill an hundred  
times, and God prolongeth his dayes, yet I  
know that it shall be well with them that feare  
the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked,  
neither shall hee prolong his dayes: he shall be  
like a shadow, because hee feareth not before  
God.

14 There is a banitie which is done vpon  
the earth, that there bee righteous men  
to whom it cometh according to the  
workes of the wicked: and there be wicked  
men to whom it cometh according to the  
workes of the iust: I thought also that this is  
banitie.

15 And I prayd for: for there is no  
goodnesse to man vnder the Sunne, saue  
to eate and to drinke and to reioyce: for this  
is aduoynd to his labour, the dayes of his  
life that God hath giuen him vnder the  
Sunne.

16 When I applied mine heart to know

wisdom, and to beholde the business that  
is done on earth, that neither day nor night  
the eyes of man take sleepe.

17 Then I behelde the whole kinde of  
God, that man cannot finde out the coun-  
sell that is wrought vnder the Sunne, for  
which man laboureth to seeke it, and cannot  
finde it: yea, and though the wise man think  
to knowe it, he cannot finde it.

## CHAP. IX.

1 By an outward thing can man knowe his heart  
loueth or hateth. 12 No man knoweth his end.  
16 Wisdom excelleth strength.

I haue surely giuen mine heart to all this,  
and to declare at this, that the iust, and the  
wise, and their workes are in the hand of  
God: and no man knoweth either how long  
he shall be, or what shall be after him.

2 All things come alike to all: and the  
same condition is to the iust and to the wicked,  
to the good and to the pure, and to the  
polluted, and to him that sacrificeth, and to  
him that sacrificeth not: as is the good, so is  
the sinner, he that sweareth, as he that sweareth  
an othe.

3 This is euill among all that is done  
vnder the Sunne, that there is one con-  
dition to all, and also the heart of the sonnes  
of men is full of euill, and madnesse is in their  
hearts while they liue, and after that, they  
goe to the dead.

4 Surely whosoever is toynd to all the  
liuing, there is hope: for it is better to a li-  
uing dogge, then to a dead lion.

5 For the liuing know that they shall die,  
but the dead knowe nothing at all: neither  
haue they any more a reward: for their re-  
membrance is forgotten.

6 Also their love, and their hatred, and  
their enuie is now perished, and they haue  
no more portion for euer, in all that is done  
vnder the Sunne.

7 So, eate thy bread with ioy, and drinke  
thy wine with a cheerefull heart: for God  
now accepteth thy workes.

8 At all times let thy garments be white,  
and let not oyle be lacking vpon thine head.

9 Reioyce with the wise whom thou  
hast bound all the dayes of the life of thy  
banitie, which God hath giuen thee vnder  
the Sunne all the dayes of thy banitie: for  
this is thy portion in the life, and in thy  
travell wherewith thou labourst vnder the  
Sunne.

10 All that thine hand shall finde to doe,  
doe it with all thy power: for there is neither  
work nor iudgement, nor knowledge, nor  
wisdom in the grave whither thou goest.

11 I returned, and I saw vnder the Sunne  
that the race is not to the swift, nor the bat-  
tell to the strong, nor yet heeard to the wise,  
nor also riches to men of vnderstanding, nei-  
ther yet fauour to men of knowledge: but  
time and chance cometh to them all.

e Reioyce, be merry, and spare for no cost, thou  
belly gods. *Ebr. regard the life.* Chap. 9. 12. *The  
lings lay to prove that all things are lawful for them,  
to chance and fortune, which is done by the promise of*

a That is, doeth  
get him fauour  
and prosperitie.  
b Whereas be-  
fore hee was  
proud and arro-  
gant, he shall be-  
come humble  
and meek.  
c That is, that  
thou shalt make  
the othe that  
thou hast made  
for the same  
cause.

d Withdraw not  
thy selfe lightly  
from the obedi-  
ence of thy  
prince.

e That is, when  
time is to obey,  
and how farre he  
should obey.  
f Man of him-  
selfe is miserable,  
and therefore  
ought to doe no-  
thing to increas-  
e the same, but to  
worke all things  
by wisdom and  
counsell.

g Man hath no  
power to saue his  
owne life, and  
therefore must  
not rashly cast  
himselfe into  
danger.

h As cometh  
oft times to ty-  
rants and wic-  
ked rulers.

i That is, others  
are asked as they,  
k They that fea-  
red God, and  
worshipped him,  
according as he  
had appointed.

l Where iustice  
is delayed, there  
sinne reigneth,  
m Which are  
punished as  
though they  
were wicked, as  
Chap. 7. 17.  
n Reade Chap.  
3. 23.

12 For neither doth man know his time, nor as the fishes which are taken in an euill net, nor as the birds that are caught in the snare: so are the children of men taken in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdomme vnder the sunne, and it is great vnto me:

14 A little citie and fewe men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisdomme: but none remembered this poore man.

16 Then said I, Better is wisdomme then strength: yet the wisdomme of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnesse, then the crie of him that ruleth among foolles.

18 Better is wisdomme then weapons of warre: but one sinners destroyeth much good.

#### CHAP. X.

1 The difference of foolishnesse and wisdomme.

2 A slanderer is like a serpent that cannot bee charmed. 3 Of foolish kings, and drunken princes.

4 God will cause to stinke, and putrifie the downpout of the Apothecarie: so doth a little folly him that is in estimation for wisdomme, and for glorie.

5 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

6 And also when the foole goeth by the way, his heart faileth, and hee telleth vnto all that he is a foole.

7 If the spirit of him that ruleth, rise vpon against thee, leaue not the place: for gentleness pacifieth great sinnes.

8 There is an euill char I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

9 Folly is set in great excellencie, and the rich sit in the low place.

10 I haue seene seruants on horses, & princes walking as seruants on the ground.

11 Like that diggeth a pit, shall fall into it, and hee that breaketh the hedge, a serpent shall bite him.

12 Hee that remoueth stones, shall hurt himselfe thereby, and hee that cutteth wood, shall bee in danger thereby.

13 If the yon be blunt, and one hath not whet the edge, hee must then put to more strength: but the excellencie to direct a thing is wisdomme.

14 If the serpent bite, when hee is not charmed: no better is a babler.

15 The wordes of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

16 The beginning of the wordes of his mouth is foolishnesse, and the latter ende of his mouth is wicked madnesse.

17 For the foole multiplieth wordes, say- ing, I knoweth not what shall bee: and who can tell him what shall bee after him?

18 The labour of the foolish doth weare him, for he knoweth not to go into the citie.

16 Goe to thee, O land, when thy king is a child, and thy princes eate in the mourning.

17 Blessed art thou, O land, when thy king is the sonne of nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By slothfulnes the roofe of the house goeth to decay: and by the toloues of the hands, the house droopeth thorow.

19 They prepare bread for laughter, and wine comforteth the lining: but silver answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the soule of the heauen shall carie the voice, and that which hath wings, shall declare the matter.

#### CHAP. XI.

1 To bee liberrall to the poore. 2 Not to doubt of Gods providence. 3 All worldly prosperitie is but vanitie. 4 God will iudge all.

5 Cast thy bread vpon the waters: for after many dayes thou shalt find it.

6 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

7 If the clouds be full, they will poure forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

8 He that obserueth the wind, shall not sow, and he that regardeth the clouds, shall not reape.

9 As thou knowest not which is the way of the spirit, nor how the bones doe growe in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

10 In the morning thou shalt see the seede, and in the evening let not thine hand rest: for thou knowest not whether thou shalt prosper, this or that, or whether both shall be alike good.

11 Surely the sight is a pleasant thing: and it is a good thing to the eyes to see the sunne.

12 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of a darkenesse, because they are many, all that cometh is vanitie.

13 Reioyce, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

14 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhood and youth are vanitie.

God would not call them to an account. i To wit, anger, and carnallic meaning, carnall lutes, whereunto youth is giuen.

#### CHAP. XII.

1 To shew on God in youth, and not to deferre till age. 2 The soule returneth to God. 3 Wisdomme is the gift of God, and consisteth in fearing him and keeping his commandments.

h That is, without wisdomme and counsell.

i Are giuen to their lutes and pleasures.

k Meaning, when he is noble for vertue and with the gifts of God.

l Thou canst not worke euill so secretly, but it shall be knowne.

a That is, he liberrall to the poore, & though it seeme to be as a thing ventured on the seay, yet it shall bring thee profit.

b As the clouds that are full, poure out raine, so the rich that haue abundance must distribute it liberrally.

c He exhorteth to be liberrall, while hee liueth for after, there is no power.

d He that feareth incontinencie, when necessitie requireth, shall neuer doe his dutie.

e Be not wearie of well doing.

f That is, which of thy workes are most agreeable to God.

g That is, of affliction and trouble.

h He deriseth them that see their delight in worldly pleasure, as though

Remember

**R**emember now thy Creator in the dayes of thy youth, whiles the evil dayes come not, nor the yeres approach wherein thou shalt say, I have no pleasure in them:

2. As the sunne is not dark, nor the light, nor the moone, nor the starres, nor the clouds returne after the raine.

3. When the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease, because they are faine, and they were darke that look out by the windows:

4. And the doores shall be shut without by the baine sound of the grinding, and hee shall rise up at the hope of the bird: and all the daughters of singing shall be abated.

5. Also they shall bee afraide of the high thing, and feare shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be driven away: for man goeth to the house of his age, and the mourners go about in the streets.

6. As the silver cord is not long,

a Before thou come to a continuall miserie: for when the clouds remaine after the raine, mans griefe is increased.

b The hands which keepe the body.

c The legges.

d The teeth.

e The eyes.

f The lippes, or mouth.

g When the chawes shall

scarce open and

not be able to chewe any more.

h He shall not be able to sleepe.

i That is the wind pipe, or the eares shall be deafe, and not able to heare singing.

k To climbe high, because of their weaknesse, or they sleepe downe, as though they were afraide lest any thing should hit them.

l They shall tremble as they goe, as though they were afraide.

m Their head shall bee as white as the blossoms of an almond tree.

n They shall bee able to beare nothing.

o Meaning the marrow of the backe bone and the sinewes.

then, nor the golden chain broken at the pitcher broken at the well, nor the shewele broken at the cistern:

7. And dust returne to the earth, as was, and the spirit returne to God who gave it.

8. Vanitie of vanities, saith the Preacher, all is vanitie.

9. And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, & searched forth, and prepared many parables.

10. The Preacher sought to find out pleasant words, and an upright writing, even the words of truth.

11. The words of the wise are like golden nails, and like nailed fastened by the masters of the assemblies, which are given by one person.

12. And of other things besides that my soue, take thou heed: for there is none end in making many books, and much reading is a weariness of the flesh.

13. Let vs heare the end of all: Feare God, and keepe his commandments: for this is the whole ducie of man.

14. For God will bring every worke into iudgement, with every secret thing, whether it be good or evil.

cannot be comprehended in bookes, or learned by heart, must instruct thy heart: that thou mayest only know this is the true felicity, and the way therunto is to fear God.

## An excellent song which was Salomons.

### THE ARGUMENT.

**I**n this song Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule, or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent blessing wherewith hee doth enrich her of his pure bountie and grace without any of her desertings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to bee more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

### CHAP. I.

**T**he familiar talkes and mysticall communication of the spirituaill loue betwene Iesus Christ and his Church. The domestically enemies that persecute the Church.

**E**t him kisse mee with the kisses of his mouth: for thy loue is better then wine.

**B**ecause of the favour of thy good oynments, thy name is as an oynment poured out: therefore the virgins loue thee.

**D**raw me: we will runne after thee: the king hath brought mee into his chambers: we will reioyce and be glad in thee: we will remember thee lowmore then wine: the righteous doe loue thee.

The faithfull confesse that they can not come to Christ, except they bee drawn. e Meaning the secret ioy that is not known to the world.

4. I am blacke, O daughters of Jerusalem, but comely, as the tents of a Kirat, and as the curtaines of Solomon.

5. Regard ye me not because I am black: for the sunne hath looked upon mee. The founnes of my mother were angry against mee: they made me the keeper of the vine, but I kept not mine owne vine.

6. Shew mee, O thou, whom my soule loveth, where thou feedest, where thou liest at night: for why should I bee as they that turneth aside to the flocks of thy companions?

precious stones and iewels. i Consider not the outward appearance. k The corruption of nature, and afflictions. l Mine owne brethren, which should have loved mee. m Shee confesseth her owne long spouse feeling her fault stretch to her husband. n O Whom thou hast called to the dignitie of kings, forth their owne dreames in stead of thy desires.

1 Ebr. a song of songs: so called, because it is the chiefest of those 1005 which Salomon made, as is mentioned.

2 King 4:32.

3 Salomon was called the wisest man that ever was.

4 Kirat was a city of the tribe of Simeon.

5 The daughters of Jerusalem were the Jews.

6 The flocks of the companions were the Gentiles.

7 The virgins were the Church.

8 The wine was the blood of Christ.

9 The lowmore was the Sabbath.

10 The righteous were the saints.

11 The king was Christ.

12 The chambers were the inner sanctuary.

13 The reioyce was the joy of heaven.

14 The remember was the remembrance of his name.

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196 The lowmore was the Sabbath.



1 If thou know not, O thou the fairest among women: get thee forth by the steps of the palace, and tread the kid by the tents of the shepherds.

2 I have compared thee, O my love, to the tower of bulwarks in the charcers of Babylon.

3 Thy cheeks are comely with rows of jewels, and thy necke with chaines.

4 Silver will make thee borders of golde with bands of silver.

5 Besides the king was at his repast, my spikenard gave the sweet thereof.

6 My welbelovd is as a bundle of myrrhe unto me: he shall lie betwixt my breasts.

7 My welbelovd is as a cluster of Camphire unto me in the vines of Engedi.

8 My love, behold, thou art faire: behold, thou art faire: thine eyes are like the doves.

9 My welbelovd, behold, thou art faire and pleasant: as our bed is green:

10 The beams of our house are cedars, our rafters are of firre.

11 The faithful wherein Christ dwelleth by his spirit.

CHAP. II.

1 The Church desireth to rest under the shadow of Christ. 2 Shee beareth his voyce. 3 Shee is compared to the doves. 4 And the enemies to the flocke.

5 Am the rose of the field, and the lillie of the valley.

6 Like a lillie among the thornes, so is my love among the daughters.

7 Like the apple tree among the trees of the forest, so is my welbelovd among the hundred of men: under his shadow had I desire and sat downe: and his fruit was sweete unto my mouth.

8 Hee brought mee into the wine seller, and love was his banner over me.

9 Stay me with thy flagons, and comfort me with apples: for I am like of love.

10 His left hand is under mine head, and his right hand doth embrace me.

11 I charge you, O daughters of Jerusalem, by the roses and by the bindes of the field, that yee stirre not up, nor waken my love, until hee please.

12 It is the voyce of my welbelovd: behold, hee cometh leaping by the mountains, and skipping by the hills.

13 My welbelovd is like a roe, or a young hart: loe, hee standeth behind our wall, looking forth of the windowes, shewing himselfe through the grates.

14 My welbelovd sake and said unto me, Arise, my love, my faire one, and come away.

15 For behold, winter is past: the raine is changed, and is gone away.

16 The flowers appeare in the earth: the time of the singing of birds is come, and the voice of the turtles is heard in our land.

17 The figge tree hath brought forth her young figgert and the vines with their small grapes have cast a savour: as for my love, hee is in his garden.

18 And hee is hidden backe by the coming of Christ, by spring time, when all things flourish.

my faire one, and come away.

14 My love, thou art in the holes of the rocke, in the secret places of the staires, shewing me thy sight, let me hear the voyce: for thy voyce is sweete, and thy sight comely.

15 Take us the forces, the little forces, which destroy the vines: for our vines have small grapes.

16 My welbelovd is mine, and I am his: he feedeth among the lillies.

17 Untill the day breake, and the shadows flee away: I will returne my welbelovd, and bee like a roe, or a young hart upon the mountaines of Bether.

18 The Church desireth Christ to bee most readie to helpe in all dangers.

CHAP. III.

1 The Church desireth to be signed inseparably to Christ her husband. 2 Her desire, whence out of the wilderness.

3 As my bed by night I sought him that my soule loved: I sought him, but I found him not.

4 I will rise therefore now, and goe about in the cistie, by the streetes and by the open places, and will seeke him that my soule loveth: I sought him, but I found him not.

5 The watchmen that went about the cistie, found mee: to whom I sayde, Wane you see him whom my soule loveth?

6 When I had past a lillie from them, then I found him whom my soule loved: Iooke holde on him and left him not, till I had brought him unto my mothers house, into the chamber of her that conceived me.

7 I charge you, O daughters of Jerusalem, by the roses and by the bindes of the field, that yee stirre not up, nor waken my love, until hee please.

8 Who is there that cometh by out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the merchant?

9 Behold his bed which is Salomons: threescorke strong men are round about it, of the valiant men of Israel.

10 They all handle the sword, and are expert in warre, every one hath his sword upon his thigh for the feares by night.

11 King Salomon made himselfe a palace of the trees of Lebanon.

12 Hee made the pillars thereof of silver, and the pavement thereof of golde, the hangings thereof of purple, whose middes was paved with the love of the daughters of Jerusalem.

13 Come forth, yet daughters of Zion, and beholde the King Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

14 The Church desireth to be signed inseparably to Christ her husband.

CHAP. IIII.

1 The praise of the Church. 2 Shee is with out blemish in his sight. 3 The love of Christ to ward her.

4 Behold, thou art faire, my love: behold, thou art faire: thine eyes are like the doves: among thy locks thine faire is like the

Then that are ashamed of thy sinnes, come and shew thy selfe unto me.

5 Suppose the heretikes will say they are yong, that is, when they begin to shew their malice, and destroy the vine of the Lord.

6 The Church

7 The Church

8 The Church

9 The Church

10 The Church

11 The Church

12 The Church

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43 The Church

b He hath respect to the multitude of the faithful, which are many in number.

c Wherein are knowledge, and zeale, two precious jewels.

d Christ promiſeth his Church to call his faithful from all the corners of the world.

e Christ calleth his Church ſifter, in reſpect that he had taken the flesh of man.

f In that he made his Church beautiful and rich, he loved his gifts in her.

g Because of thy confession and thanksgiving.

h The Church confeſſeth that al her glorie and beautie cometh of Christ, who is the true fountain of all grace.

i She deſireth Christ to comfort her, and to powre the graces of his Spirit upon her, which Spirit is meant by the North and South wind.

a The garden ſignifieth the kingdom of Christ, where he prepareth the banquet for his elect.

b The ſpoule ſaith that ſhe is troubled with the cares of worldly things, which is meant by ſleeping.

like the flocke of goats, which looke downe from the mountaine of Sion.

2 Thy teeth are like a flocke of ſheepe in good order, which goe up from the waſhing: which every one bring one twiſſes, and none is barren among them.

3 Thy lips are like a theed of ſcarlet, and thy talke is conſeily: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence: a thousand ſhieldes hang therein, and all the targets of the ſtrong men.

5 Thy two e breastes are as two yong roes that are twiſſes, feeding among the lilies.

6 Untill the day breake, & the ſhadowes flee away, I will goe into the mountaine of myrhe and to the mountaine of incenſe.

7 Thou art all faire, my love, and there is no ſpot in thee.

8 Come with mee from Lebanon, my ſpoule, even with mee from Lebanon, and looke from the toppes of Amanah, from the top of Shenir and Hermon, from the denues of the lions and from the mountaines of the leopards.

9 My ſiſter, my ſpoule, thou haſt wounded mine heart: thou haſt wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 Thy ſiſter, my ſpoule, how faire is thy loue: how much better is thy loue then wine: and the ſauour of thine ointments then all ſpices?

11 Thy ſippes, my ſpoule, drop as honie combes: honie and milke are under thy tongue, and the ſauour of thy garment is as the ſauour of Lebanon.

12 My ſiſter my ſpoule is as a garden incloſed, as a ſpring ſhut up, and a fountain ſealed up.

13 Thy plants are as an orchard of pomegranates with ſweete fruites, as camphire, ſpikenard,

14 Euen ſpikenard, and ſaffron, calamus, and cinamom, with all the trees of incenſe, myrhe and aloes, with all the chiefe ſpices.

15 O fountain of the gardens, O wel of living waters, and the ſprings of Lebanon.

16 Arise, O South, and come O South, and blow on my garden that the ſpices thereof may flow out: let my welbeloued come to his garden, and eat his pleaſant fruit.

#### CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 Shee heareth his voyce. 3 Shee confeſſeth her nakedneſſe. 10 Shee praiſeth Christ her husband.

1 Am come into my garden, my ſiſter, my ſpoule: I gathered my myrhe with my ſpice: I ate mine honie combe with mine honie: I drank my wine with my milke: eat, O friends, drinke, and make you merie, O welbeloued.

2 I ſleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, ſaying, Open unto mee, my ſiſter, my love, my dove, my undefiled: for mine head is full of dewe, and my lockes with the

drops of the night.

3 I haue put off my coate, holme: I put it on: I haue waſhed my feete, which I ſhall I deſile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was attracted toward him.

5 I roſe up to open to my welbeloued, and mine hands did drop downe myrhe, and my fingers pure myrhe upon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and paſt: mine heart was gone when hee did ſpeake: I ſought him, but I could not find him: I called him, but he answered me not.

7 The watchmen that went about the cite, found me: they ſmote me and wounded me: the watchmen of the walles took away my baſte from me.

8 I charge you, O daughters of Jeruſalem, if ye find my welbeloued, that you tell him that I am ſicke of loue.

9 O the faireſt among women, what is thy welbeloued more then other welbeloued: what is thy welbeloued more then another lover, that thou doeſt ſo charge us?

10 My welbeloued is white and ruddie, the chiefeſt of ten thousand.

11 His head is as ſine gold, his lockes curled, and blacke as a rauen.

12 His eyes are like doves upon the riuers of waters, which are waſhed with milke, and remaine by the full veſſels.

13 His cheekes are as a bed of ſpices, and as ſweete flowers, and his ſippes like liſtes dropping downe pure myrhe.

14 His hands as rings of golde ſet with the ſtaryſolite, his belly like white yagres covered with ſapphires.

15 His legges are as pillars of marble ſet upon lockers of ſine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as ſweete things, and he is wholly delectable: this is my welbeloued, and this is my lover, O daughters of Jeruſalem.

17 O the faireſt among women, whether is thy welbeloued gone: whether is thy welbeloued turned aſide, that we may ſeeke him with thee?

#### CHAP. VI.

1 The Church aſſureth her ſelfe of the loue of Christ. 3 The prayſes of the Church. 8 Shee ſheweth how one is deſired.

M<sup>y</sup> welbeloued is gone downe into the garden to the beds of ſpices, to feede in the gardens, and to gather lilies.

2 I am my welbeloued, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautiful, my love, as Jeruſalem, comely as Jeruſalem, terrible as an armed with banners.

4 Turne away thine eyes from me: for they overcome mee: thine heart is like a flocke of goats, which looke downe from Sion.

5 Thy teeth are like a flocke of ſheepe, which goe up from the waſhing, which every one bring one twiſſes, and none is barren among them.

The temple are within thy locks as a  
garden of pomegranates.

There are thyseke Quenees and  
concubines, and of the damels  
without number.

But my love is alone, and my bedfellow,  
for she the only daughter of her mother, and  
she to deare to her that bare her: the daugh-  
ters have seene her and counted her blessed:  
and the Quenees and the concubines, and  
they have prayen her.

As she is she that looketh forth as the  
moone, faire as the moone, pure as the  
sunne, terrible as an armie with banners?

I went downe to the garden of nuts,  
to see the fruits of the valley, to see if the vine  
had bud, and if the pomegranates flourish'd.

I knew nothing, my soule set me <sup>a</sup> as  
the charites of my noble people.

Returne, returne, O Schulanite, re-  
turne: returne that wee may behold thee.  
What shall you see in the Schulanite, but as  
the champion of an armie?

My people in their charites. i O yee people of Ieru-  
salem, for Ierusalem was called SCLON, which signifieth peace.

#### CHAP. VII.

The beauty of the Church in all her members.  
She is assured of Christs love toward her.

O my beautifull, are thy goings with  
horses, O princes daughter! the toyns  
of thy thighs are like ivories: the works of  
the hand of a cunning workman.

The navel is as a round cup that want-  
eth not liquour: thy belly is as an heape of  
wheat compassed about with tillies.

Thy two breasts are as two young  
roes that are twinnes.

Thy necke is like a tower of Iuorie:  
thy eyes are like the fish pooles in Ierophon  
by the gate of Babyrbabun: thy nose is as  
the tower of Lebanon, that looketh toward  
Damascus.

Thine head upon thee is as scarlet, and  
the bush of thine head like purple: the king  
is sed in the rasters.

How faire art thou, and how pleasant  
art thou, O my love, in pleasures!

Thy thy stature is like a palme tree,  
and thy breasts like clusters.

I said, I will go up into the palme tree,  
I will take hold of her boughes: thy breasts  
shall now be like the clusters of the vine: and  
the labour of thy nose like apples.

And the roofe of thy mouth like good  
wine, which goeth straight to my welbelo-  
ued, and causeth the lips of the ancient to  
speake.

I am my welbeloureds, and his de-  
sires toward me.

Come, my welbeloured, let vs go forth  
into the field: let vs remaine in the villages.

Let vs get up early to the vines, let vs

see if the vine flourish, whether it hath bud-  
ded the final grapes: or whether the pomegra-  
nates flourish: there will I give thee my love.

The mannaikes have given a drink,  
and in our gates are all sweete things, unto  
and else: my welbeloured, I have kept them  
for thee.

#### CHAP. VIII.

The Church will be taught by Christ. Shee  
is upholden by him. The Church loveth love where-  
with Christ loveth her. Shee is the vine that  
bringeth forth fruite to the spirituall Salomon,  
which is Iesus Christ.

O that thou werest as my brother that  
sucketh y breasts of my mother: I would  
find thee without, I would kiss thee, then  
they should not despise y thee.

I will leade thee, & bityng thee into my  
mothers house: where thou shalt teach me, and  
I will cause thee to drinke spiced wine, and  
new wine of the pomegranate.

His left hand shall under mine head,  
and his right hand shall embrace me.

I charge you, O daughters of Ieru-  
salem, that you liere not up, nor washen my  
loue, untill he please.

What is this that cometh up out of  
the wilderness, leaning upon her welbelo-  
ued? I raised thee up under an apple tree:  
there thy mother conceited thee: there shee  
conceited that bare thee.

Set me as a seale on thine heart, & as  
a signet upon thine arme: for love is strong  
as death: jealousy is cruel as the grane: the  
coles thereof are fire coles, and a vehement  
flame.

Much water cannot quench love, nei-  
ther can the floodes drowne it: If a man  
should give all the substance of his house for  
love, they would greatly contemne it.

We have a little sister, and she hath no  
breasts: what shall we do for our sister when  
she shall spoken for?

If she be a wall, wee will build upon  
her a silver palace: and if she be a doore, we  
will keepe her in with boords of Cedar.

I am a wall, and my breasts are as  
towers: then was I in his eyes as one that  
findeth peace.

Salomon had a vine in Baal hamon:  
hee gave the vineyard unto keepers: euerie  
one bringeth for the fruite thereof a thousand  
pieces of silver.

Many vineyard which is mine, is be-  
fore me: to thee, O Salomon, appermenth a  
thousand pieces of silver, and two hundred to  
them that keepe the fruite thereof.

Thou that dwellest in the gardenes,  
the companions hearken unto thy voyce: be-  
cause me to heare it.

O my welbeloured, see away, and be  
like unto the Roe, as to the young hart upon  
the mountaines of spices.

If the people  
that are called  
to Christ bring  
forth any fruite

The Church  
called of the  
Gentiles spea-  
keth thus to the  
Church of Ieru-  
salem.  
||Orms.

Reade Chap.  
2.6.  
Reade Chap.  
3.5.

The spouse des  
ireth Christ to  
be ioyned in  
perpetuall love  
with him.

The Jewells  
Church speaketh  
this of the church  
of the Gentiles.  
f If she be sure  
& fast, she is meet  
for the husband  
to dwell in.

This Church  
promiseth fideli-  
tie & constancie,  
h This is the  
vineyard of the  
Lord hired our,

Math. 21. 33.  
i Christ dwelleth  
in his Church,  
whose voice the  
faithfull heare.

The Church  
desireth Christ  
from them, yee  
that he would  
help her in her  
troubles.

## Isaiah.

### THE ARGVMENT.

GOD, according to his promise, Deut. 18 y. that hee would neuer leave his Church destitute of a  
Prophet, hath from time to time accomplished the same: whose office was not onely to declare  
unto the people the things to come, whereof they had a speciall revelation, but also to interpret and  
declare the Law, and to apply particularly the doctrine contained briefly therein, to the viliike and

profess of those, in whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law they had respect to three things, which were the ground of their doctrine: first to the doctrine contained briefly in the two tables: secondly, in the promises and threatnings of the Law: and thirdly, to the covenant of grace and reconciliation, promised vpon our Saviour Iesus Christ, who is the end of the Law. Whereunto they neither adde nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more cleerely intreated it then Moses, and set fourth more lively Iesus Christ, in whom this covenant of reconciliation was made. In all their things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as hee saw that the dislike of the people required. Hee declareth also many notable propheties which hee had reeuiued of God, as touching the promise of the Messiah, his office and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vniou with the Iewes. Which are as most principall points contained in this booke, and a gathering of his Sermons that he preached. Which after certaine dayes they had stood vpon the Temple doore (for the manner of the Prophets was to set vp the limnes of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Habakk. 2. 2.) the Priestes tooke it downe and referred it among their registers: and so by Gods providence these booke were preferred as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke (for Amos his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeeres, from the time of Vaziah vnto the reigne of Manasse, whose father in law he was (as the Hebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come, although they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so reucaled them to his Prophets.

## CHAP. I.

1. *Isaiah reproveth the Iewes of their ingratitude and stubbornnes, that neither for benefits nor punishment would amend. 2. He sheweth why their sacrifices are rejected. 3. He beris Gods true seruice Randeth. 4. He prophesieth of the destruction of Ierusalem. 5. and of the restitution thereof.*



Alison of Alatab, the sonne of Amos, which he saue concerning Iudah and Ierusalem in the dayes of Azariah, Iorhan, Abaz, and Ozekiah Kings of Iudah.

2. *Hearre, O heauens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me.*

3. *The Lord knoweth his owne, and the alle his masters crib, but Israel hath not knownen: my people hath not understood.*

4. *Al, insull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Lord: they haue provoked the Lord, they are gone backward.*

5. *Wherefore should ye be smitten any*

more? for ye fall away more and more: the whole head is sicke, and the whole heart is heauie.

6. *From the sole of the foot vnto y head, there is nothing whole therein, but wounds and swellings, and sores full of corruption: they haue not bene wrapped, nor bound by no mollified with oyle.*

7. *Your land is waste: your cities are burnt with fire: strangers denoune your land in your presence, and it is desolate like the puerthow of strangers.*

8. *And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumers, and like a besieged citie.*

9. *Except the Lord of hostes had reuered vnto vs, euen a small remnant, we should haue bene as Sodome, and should haue bene like vnto Gomorrah.*

10. *Hearre the word of the Lord, O kinges of Sodome: hearken vnto the Lawe of our God, O people of Gomorrah.*

11. *What haue I to doe with the multitude of your sacrifices, saith the Lord: I am full of the burnt offerings of rams, and of the fat of fed beastes: and I desire not the blood of bullocks, nor of lambs, nor of goats.*

12. *When ye come to appeare before me, who required this of your hands to tread in my courts?*

13. *Bring no more oblations in vaine: incense is an abomination vnto me: I cannot suffer your new moones, nor Sabbaths, nor solemn dayes (it is iniquitie) nor solemn assemblies.*

14. *Ye that for your riches deferred all to bee destroyed as they of Sodom, saith God of his mercie referred a little number of you. Although God commanded these sacrifices long time, as exercises of their faith: yet because the people had not had repentance, God detesteth them. Psalm. 50. 13. Iete 6. an. Mich. 6. 7. t. Withour faith and repentance.*





q The people shall be  
the glory of the  
idolatrous which  
are most exal-  
ted in their su-  
perstitions.  
r Thus the Pro-  
phet speaks, being  
inflamed with  
the zeal of  
God's glory, and  
that he might  
fear them with  
God's judgement.  
s Meaning as  
sooner as God shall  
begin to execute  
his judgements.  
t By high trees  
and mountains  
are meant them  
that are proud,  
and lofty, and  
thinke themselves  
most strong in  
this world.  
u He condemn-  
eth their vaine  
confidence, which  
they had in  
strong holds,  
and in their rich  
merchandise,  
which brought  
in vaine plea-  
sures, where with  
mens minds be-  
came effeminate.  
Hose. 10. 8. Luke  
23. 36. reuel. 6.  
16. and 9. 6.  
x They shall cast  
them into most  
vile and filthy  
places, when they  
perceive that they  
are not able to  
help them. y Cast  
off your vaine  
confidence of man,  
whose life is so  
frail, that if his  
pole be stopped,  
he is dead, and  
consider that ye  
have to do with  
God.

which threateneth the loftiness of men.  
10 Enter into the rocks, and hide thee in  
the dust from before the face of the Lord,  
and from the glory of his majesty.  
11 The look of man shall be humbled,  
and the loftiness of man shall be abased, and  
the Lord only shall be exalted in that day.  
12 For the day of the Lord of hostes is  
upon all the proud and vain, and upon all  
that is exalted: and in that day he shall be  
loft.  
13 Turn upon all the Cedars of Leba-  
non, that are high and exalted; and upon all  
the oaks of Bashan.  
14 And upon all the high mountaines,  
and upon all the hills that are lifted up.  
15 And upon every high tower, and upon  
every strong wall.  
16 And upon all the ships of Tarshish,  
and upon all pleasant pictures.  
17 And the haughtiness of men shall be  
brought low, and the loftiness of men shall  
be abased, and the Lord shall only be exal-  
ted in that day.  
18 And the isles shall be utterly destroy-  
ed.  
19 When they shall go into the holes of  
the rocks, and into the caves of the earth  
from before the face of the Lord, and from  
the glory of his majesty, when he shall arise  
to destroy the earth.  
20 At that day shall man cast away his  
silver moles, and his golden idoles (which  
they have made themselves to worship them):  
they shall bow down to the baches.  
21 To go into the holes of the rocks,  
and into the toppes of the ragged rocks,  
from before the face of the Lord, and from  
the glory of his majesty, when he shall arise  
to destroy the earth.  
22 Cease ye from the man whose death  
is in his nettle: for inder him is hee to be  
caught.  
23 For the sin of the people God will take  
away the wise men, & give them foolish  
princes, & the counsel of the gouv-  
ernours. 24 The pride of the women.  
25 For the Lord God of hostes will take  
away from Jerusalem and from Judah  
the stay, and the strength: even all the stay  
of bread, and all the stay of water.  
26 The strong man, and the man of war,  
the judge and the prophet, the pious man,  
and the aged.  
27 The captain of fiftie, and the hono-  
rable, and the counsellor, and the cunning  
artificer, and the eloquent man.  
28 And I will appoint children to be their  
princes, and babes shall rule over them.  
29 The people shall be oppressed one of  
another, and every one shall be against  
his neighbor: the children shall put to death  
the ancients, and the wife against the  
husband.  
30 Every one shall take hold of his  
brother of the house of his father, and  
his neighbor: clothing: thou shalt be  
pointed, and thou shalt fall by the sword:  
thou shalt be slain: thou shalt be slain:  
I cannot be an helper further to me here  
in mine house, nor clothing: therefore shall  
there be no peace of the people.  
31 Doubtless Jerusalem is fallen, &  
Babylon is fallen downe, because their tower  
and works are against the Lord: to make  
themselves the glory of his glory.  
32 The trial of their countenance shall  
first against them: yea, they shall be  
shamed, and when they shall be shamed, they  
shall be into their houses: for they have re-  
fused to be ruled by the Lord, and they have  
despised his word: therefore shall they be  
cast into their houses.  
33 Say ye, Surely it shall be well with  
the just: for they shall eat the fruit of their  
works.  
34 As for he that is wicked, it shall be as  
the seed of the sower of his seed: he shall  
be given him.  
35 Children are extorsioners of my peo-  
ple, and women have rule over them: all my  
people, they that leave thee, shall be de-  
stroyed, and destroy the way of thy paths.  
36 The Lord standeth up to plead, yet  
he standeth to judge the people.  
37 The Lord shall enter into judgement  
with the ancients of his people, and the  
princes thereof: for he hath eaten up the  
pinnacle: the spole of the poor is in your  
houses.  
38 What have yet to do? that yet deare  
my people to pieces, and grinde the faces  
of the poor, saith the Lord, even the Lord  
of hostes.  
39 The Lord also saith, Forasmuch as  
the daughters of Zion have haught, and  
walk with stretched out neckes, and with  
wandering eyes, walking and missing  
as they go, and making a tinkling with  
their feet,  
40 Therefore shall the Lord make the  
heads of the daughters of Zion bald, and  
the Lord shall discover their secret parts.  
41 In that day shall the Lord take away  
the ornament of the slippers, and the cal-  
lers, and the round tiers.  
42 The sweete balles, and the bracelets,  
and the bouquets.  
43 The tyres of the head, and the shooes,  
and the headbands, and the tablets, and the  
engravings.  
44 The rings, and the mufflers,  
45 The costly apparall, and the vessels,  
and the mapples, and the crisping pines,  
46 And the glasses, and the fine linen,  
preferred as according to their duty. m Thus  
they shall be against them. n He remembereth  
the people because of their iniquities, which  
they have done to themselves and dissolution.  
o Which declared them to be  
signe, that they were not chaste. q Which  
shall be their nettle. r They delisted then  
in slippers that did cover, and plates  
sowed upon them, which tickled as they  
went.

CHAPTER 11.

For the sin of the people God will take  
away the wise men, & give them foolish  
princes, & the counsel of the gouv-  
ernours. 16 The pride of the women.  
17 For the Lord God of hostes will take  
away from Jerusalem and from Judah  
the stay, and the strength: even all the stay  
of bread, and all the stay of water.  
18 The strong man, and the man of war,  
the judge and the prophet, the pious man,  
and the aged.  
19 The captain of fiftie, and the hono-  
rable, and the counsellor, and the cunning  
artificer, and the eloquent man.  
20 And I will appoint children to be their  
princes, and babes shall rule over them.  
21 The people shall be oppressed one of  
another, and every one shall be against  
his neighbor: the children shall put to death  
the ancients, and the wife against the  
husband.  
22 Every one shall take hold of his  
brother of the house of his father, and  
his neighbor: clothing: thou shalt be  
pointed, and thou shalt fall by the sword:  
thou shalt be slain: thou shalt be slain:  
I cannot be an helper further to me here  
in mine house, nor clothing: therefore shall  
there be no peace of the people.  
23 Doubtless Jerusalem is fallen, &  
Babylon is fallen downe, because their tower  
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themselves the glory of his glory.  
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shamed, and when they shall be shamed, they  
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the just: for they shall eat the fruit of their  
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26 As for he that is wicked, it shall be as  
the seed of the sower of his seed: he shall  
be given him.  
27 Children are extorsioners of my peo-  
ple, and women have rule over them: all my  
people, they that leave thee, shall be de-  
stroyed, and destroy the way of thy paths.  
28 The Lord standeth up to plead, yet  
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29 The Lord shall enter into judgement  
with the ancients of his people, and the  
princes thereof: for he hath eaten up the  
pinnacle: the spole of the poor is in your  
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30 What have yet to do? that yet deare  
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38 And the glasses, and the fine linen,  
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they shall be against them. n He remembereth  
the people because of their iniquities, which  
they have done to themselves and dissolution.  
o Which declared them to be  
signe, that they were not chaste. q Which  
shall be their nettle. r They delisted then  
in slippers that did cover, and plates  
sowed upon them, which tickled as they  
went.

And ye shall see  
the wrath of the Lord against them:  
and in fear of his name they shall  
be silent: because he will do  
wonders which were never seen  
before him.

The men that shall fall by the sword,  
shall be slain in the battle:

Then shall her gates be opened unto Lazarus, and he being dead shall sit up upon the ground.

## CHAP. III.

1 The small remnant of man after the destruction of Jerusalem. 2 The graces of God upon that remnant.

And in that day shall seven women take  
hold of one man, saying, Give us  
some of thy bread, and we will wear  
it in our garments: only he will answer  
and say, I have none, and take away  
his reward.

2. In that day shall the "bud of the Lord" be beautiful and glorious, and the fruit of the earth shall be excellent and pleasant for the nations: as the snow of Hermon shall cover the mountain of Lebanon, so shall the abundance of wheat cover the valley of the plain: as the snow of Hermon shall cover the mountain of Lebanon, so shall the abundance of wheat cover the valley of the plain: as the snow of Hermon shall cover the mountain of Lebanon, so shall the abundance of wheat cover the valley of the plain:

When he that shall be left in Zion, and he that shall remaine in Ierusalem, shall he call it holy, and every one shall be sanctified, and shall say, Amen, because of the things in Ierusalem.

When the Lord shall wash the filth  
of the daughters of Zion, and purge the  
blood of Jerusalem out of the midst thereof  
by the spirit of judgement, and by the spirit  
burning; *1775. 1845. 2196. 2110. 231. 232. 213.*

And the Lord shall create upon every  
mountain and upon the hills  
a cloud and smoke by day, and the  
flaming of a flaming fire by night: so shall  
the cloud be a defence

6 And a covering shall he say a habow in  
day for the heat, & a place of refuge, and  
shelter for the storme \* and for the raine,

ld be as plentiful toward the faithful, as though  
earth, as Chap. 45, 8. Some by the bud of the  
e. He alludeth to the booke of life, whereof  
taining Gods secret counsell, wherein his elec

penetration. 5 That is, the cruelty, extortion, and self. 6 When things shall be redressed that leadeth to the pillar of the cloud, Exod. 13: 21, favour and protection should appear in every place called the church of Christ.

Under the similitude of the vine, hee de fori-

Of their anarchy,  
Of their drunkenness,  
Of their capricious  
Of their will. I sing to my beloved a song  
Of my beloved to his vineyard, \* By be-  
\* hold a vineyard in a very fruitful

And he hedged it, and gathered out the  
off it, and he planted it with the best

pleasurall and abundant.

[illegible]

1015 And now I will tell you what I will  
 do: I will take away the  
 1020

[illegible][illegible]

place, that ye may be brought by your fellow-creatures  
to the house of the Father. And the Father will receive you, and  
the Father will receive you, and the Father will receive you.

late, men great, and faire without in-  
stant. And in short time shall come the  
day, for ten thousand years shall ye live and  
be, and the things be done, as the word  
of ephraim.

He called vnto them that were by easily  
to follow him thence, and to them that  
were true untill night, all the while dur-  
ing them.

...and being so in their feeling, but they  
 do not do the works of the Lord, neither  
 consider the works of his hands.

13 And he saith unto my people, I am going into  
prison, because they have no knowledge,  
and the glory thereof are men famished,  
and the multitude thereof is dried by with  
thirst. And will a self-died nation

14. Therefore he hath enlarged his selfe,  
and hath opened his mouth without mea-  
sure, and their glory, of their multitude, and  
their pompe; and how that triumphest among

15 And man shall be brought downe, and  
shall be humbled, euen the eyes of the  
proud shall be humbled.

16 And the Lord of hostes shall be exalted

judgement, the help you shall be smart-  
ain in suffer

nor for what end he hath created them. I  
ely goe: for (saith the Prophet) ye shall seeke, as I  
chall haue to saie, as I haue already. t. Be  
obey the word of God. u. Marring the grace

KK 4 17 Cph

d. He spared no  
diligence nor  
cost, and in the  
e. In the (month)  
for he de-  
areth what they  
were, and the

then judges in  
their owne cause,  
forasmuch as it  
was evident that  
they were the  
cause of their

g I will take no  
more care for it :  
meaning that he  
would take from  
them his word  
and ministers,  
and all other  
comforts, and  
send them con-

b Judgements &  
 righteousness are  
 true fruits of the  
 love of God and

heretofore is the  
cruel oppressors  
there is no reli-

Of them that  
are oppressed.  
To wit, for the  
poore to dwell

I have heard  
the complaining  
and cry of the  
poor.

Which con-  
tains about  
ten ports; so  
that every acre

Which con-  
sisteth an hun-  
dred pottels

An ephah  
contains ten  
bottles, and is in  
the things as

That spare no  
line nor dili-  
gence to follow

Which are  
uer meanes of  
ues to prouoke  
e of God our

that is, shall cer-  
ough the thing  
ufe they would  
all swallow vp

in this great de-

x God comforteth the poore lambs of his Church, which have bene flung in other countries, promising that they should dwell in those places againe, wherof they had bene deprived by the fat and cruell tyrants.  
y Which vs all allurements, occasions, and excuses to harden their conscience in sinne.  
z He sheweth what are the words of the wicked, when they are menaced with Gods iudgements, a. Pet. 3. 4.  
a Which are not ashamed of sinne, nor care for honesty, but are grown to a desperate impietie.  
b Which are contempters of all doctrine and admonition.  
c Which are neuer wearie, but shewe their strength, & brag in gluttonie and drunkenness.  
d Both they and their posteritie, so that nothing shall be left.  
e He sheweth that God had fore punished this people, that the dumme creatures, if they had bene so plagued, would have bene more sensible, and therefore his plagues must continue, till they begin to feele them.  
f Hee will make the Babylonians to come against them at his becke, and to fight vnder his standard.  
g They shall be prompt, and lustie to execute Gods vengeance.  
h The enemy shall have none in possession.  
i Wherby is declared the crueltie of the enemy.  
k The lawes shall haue no succour.  
l In the land of Iudah.

17 Then shall the lambs feede after their manner, and the strangers shall eate the desolate places of the land.

18 O cloe vnto them that haue hunger, with copies of manie, and sinne, as with cart ropes.

19 Which say, Let him make speed, let him hasten his worke that we may see it: and let the counsell of the holy one of Israel haue neede and come, that wee may know it.

20 Cloe vnto them that speake good of euill, and euill of good, which put darknesse for light, and light for darknesse, and put bitter for sweete, and sweete for bitter.

21 Cloe vnto them that are wise in their owne eyes, and prudent in their owne sight.

22 Cloe vnto them that are mighty to drinke wine, and to them that are strong to pounce in strong drinke.

23 Which inslute the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire denouret the stubble, and as the chaffe is consumed of the flame, so their roots shall be as rottenne, and their bud shall rise up like dust, because they haue cast off the Law of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, & hee hath stretched out his hand against them, & hath smitten them that the mountains his countie: and their carckles were come in the midst of the streets, because his wrath was not turned away, but his hand was stretched out still.

26 And hee will lift up his hand against the nations aforce, & will cast vnto them from the ends of the earth: and behold, they shall come hastily with speed.

27 None shall sleepe nor sleepe, neither shall the girles of his lodges be doled, nor the latchet of his shoes be broken.

28 Neither shall the horse, and all his bowes bent: his horse bowes shall be thought like flint, and his bowes like a whirlewind.

29 His roaring shall be like a lion, and he shall roare like a leu: they shall roare and lay hold of the prey: they shall take it away, and none shall discur.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if they looke vnto the earth, behold darknesse, and shadow, and the light shall be darkened in their land.

31 Hee will make the Babylonians to come against them at his becke, and to fight vnder his standard.  
32 They shall be prompt, and lustie to execute Gods vengeance.  
33 The enemy shall have none in possession.  
34 Wherby is declared the crueltie of the enemy.  
35 The lawes shall haue no succour.  
36 In the land of Iudah.

37 The yeere of the death of king Manasse.  
38 I saw in the Lord during upon my thought, and lifted up, and the Lord shewed them vnto the people.

39 The Lord shewed vnto me in vision one had like wings: with twaine he covered his face, and with twaine he covered his feet, and with twaine he covered his face.

40 And one cryed to another, and sayd, Holy, holy, holy is the Lord of hostes: the whole world is full of his glory.

41 And the linckes of the doore were moued at the voyce of him that cryed, and the doore was filled with smoke.

42 Then I said, O cloe to me: for I am done, because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips: for mine eyes haue seen the King and Lord of hostes.

43 Then heu one of the Cherubims to come with an hote cole in his hand, which hee had taken from the altar with the tongs.

44 And hee touched my mouth, and sayd, Lo, this hath touched thy lips, and thine iniquitie shall be taken away, and thy sinne shall be purged.

45 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for us? Then I sayd, Here am I, send mee.

46 And he said, Go, and say vnto this people, O ye shall heare in heede, but ye shall not vnderstand: ye shall plainly see, and not perceiue.

47 Make the heart of this people fat, make their eares heauie, and shut their eyes: lest they see with their eyes, and heare with their eares, vnderstand with their hearts, and convert, and hee shall see them.

48 Then said I, Lord, how long? And hee answered, Vntill the cities be without inhabitant, and the houses without man, and the land be utterly desolate.

49 And the Lord haue remoued men farre away, and there be a great desolation in the midst of the land.

Gods commendement. h This oft repetition of the holy Angels cannot satisfie themselves in praying for us, that in all our liues wee should giue our glory to the praise of God. i His glory doeth not onely appeare vnto us, but through all the world, and therefore all are bound to praye him. k Which things were to be considered, that it was not the voyce of man: and by the faith we should be blindnesse that should come vpon the Iewes. l I kept this for two causes: the one, because he thus manifested his nature, and therefore had more neede to glorie in his nature, and did it not: and the other, because the more neede that we haue to God, the more doeth hee know his owne nature. m Of the burnt offerings, where the nature of man hath purged vs. n Wherby is declared that the Lord God will not immediately take away his word, but he is preched to their condemnation, when they thereby to obey his will, and be saved: hereby hee suffers to doe their dutie, and answereth to the nature that through their owne malice their heart is hardened. Acts 28. 26. Rom. 11. 8. p As hee was moued to Gods glory, so was hee touched with a charitie to the people.

CHAP. VI.

1 I saw through the vision by the vision of the Lord, I saw the Lord sitting upon a throne, high and exalted, and the skirts of his robe filled the temple.  
2 The foundations of the thresholds of the house were shaken, and the Lord said, I will be sanctified in this day, and I will be sanctified in this day, and I will be sanctified in this day.



12 But yet in it shall be a tenth, and shall come out of it shall be eaten up as an olive: or as a tree, which have a substance in them, which they call their leaves: so the holy seed shall have substance thereof.

13 Should you be before their captivity, as were from before? For the fewness they shall seeme to be eaten out of the south as a tree, which in winter loofeth his leaves, to be dead, yet in summer in fresh and greene.

CHAP. VII.

1 Jerusalem besieged. 4 I saiah comforteth the King. 14 Christ is promised.

1 And in the dayes of Ahas, the sonne of Iotham, the sonne of Azziah King of Iudah. Rezin the King of Aram came up, and Pekah the sonne of Remaliah king of Israel, to Jerusalem to fight against it, but he could not overcome it.

2 And it was told the house of David, saying, Aram is layned with Ephraim: therefore his heart was moved, and the heart of his people, as the trees of the forest are moved by the wind.

3 Then said the Lord unto Isaiah, Go forth now to meet Ahas (thou and Shebna the sonne) at the end of the conduit of the upper pool, in the parke of the fullers bath.

4 And say unto him, Take heede, and be silent: thou shalt neither see saint bearded for the time saies of these smoking firebrands, no the furious wrath of Rezin and of Aram, and of Remaliah sonne.

5 Because Aram hath taken wicked counsel against thee, and Ephraim, and Remaliah sonne, saying,

6 Let us goe up against Iudah, and let us taken them up, and make a breach there in for us, and let a king in the midst thereof, even the sonne of David.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: & within five and threescore yeere Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah sonne. If ye beleue not, surely ye shall not be established.

10 And the Lord spake againe unto Ahas, saying,

11 Ahas: a signe for thee of the Lord thy God: after it, either in the depth beneath, or in the height above.

12 But Ahas sayd, I will not aske, neither will I tempt the Lord.

13 Then hee sayd, Weare you now, O house of David, Is it a small thing for you to grieve I men, that yet will also grieve my God?

14 For the confirmation of this thing, that thine almightie God hath preferred: k Now to beleue in a signe, is to tempt God: to refuse a signe for the ayde and helpe of our infirmities: & to the praye.

15 You thinke you haue to doe with men, when God is against you: but it is God, against whom you

14 Therefore the Lord himselfe will give you a signe. Behold, the virgins shall conceive and beare a sonne, and shee shall call his name Immanuel.

15 Butter and hony shall be eate, till he have knowledg to refuse the enill, & to chuse the good.

16 For afore the child shall have knowledg to eschew the enill, & to chuse the good, the land that thou abhorrest, shall be forsaken of both her kings.

17 The Lord shall bring upon thee, and upon my people, and upon thy fathers house (the dayes that have not come from the day that Ephraim departed from Iudah) even the king of Asshur.

18 And in that day shall the Lord blis for the stile that is at the uttermost part of the floods of Egypt, and for the See which is in the land of Asshur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and upon all thorny places, and upon all bushie places.

20 In that day shall the Lord spare with a ruler that is hired, even by them beyond the river, by the king of Asshur, the head and the haire of the scete, and it shall consume the beard.

21 And in the same day shall a man nourish a yong houn, and two sheepe.

22 And for the abundance of milke that they shall give, he shall eate butter: for butter and hony shall every one eate, which is left within the land.

23 And at the same day every place, wherein shall be a thousand vines, shall be at a thousand pieces of silver: so it shall be for the buyers and for the thornes.

24 Cutteth arrowes and with bowes shall one come thither: because all the land shall be buyers and thornes.

25 But on all mountaines, which shall be digged with the mattocke, there shall not come thither the leave of buyers and thornes: but they shall bee for the feeding out of bullocks, and for the treading of sheepe.

26 The country is hore and moyst, it is full of flies, as Assyria is full of Deca,

27 Signifying, that no place shall be free from them, which is from the belly downward: meaning that he would destroy both great and small. He that before had a great number of cattel, shall be content with one kow and two sheepe. The number of men shall be so small, that a few beasts shall be able to nourish all abundantly. As they that goe to seeke wild beasts among the bushes. The mountaines contrary to their woode, shall be filled by such as shall flee to them for succour.

CHAP. VIII.

1 The captivitee of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 17 The word of God must be signified at.

1 Therefore the Lord sayd unto me, Take thee a great roll, and write in it with a mans pen, What hee spied to the spoile: haile to the prince.

2 And hee shall be more easily read: b Meaning, after the common fashion, because all men might read in.

in Fombarth, as thou art worthy, the Lord for his owne promise

take will give a signe, which shall be, that Christ

the Saviour of his Church and the effect of all signes and miracles, shall be fulfilled.

Or, God wish us, which name can agree to none, but to him that is both God and man.

n Meaning, that Christ is not one-ly God but man also, because he shall be nourished as other men, will the age of discretion.

o Not meaning Christ, but any child: for before a child can come to the

yeeres of discretion, the Kings of Samaria and Syria shall be destroyed.

p Since the time that the twelve tribes rebelled under Roboam.

q In which thousand put any roll.

r Meaning, the Egyptians: for by reason the

t That is, that which is from the belly downward: meaning that he would destroy

both great and small. u He that before had a great number of cattel,

shall be content with one kow and two sheepe. x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.

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1 Therefore the Lord sayd unto me, Take thee a great roll, and write in it with a mans pen, What hee spied to the spoile: haile to the prince.

2 And hee shall be more easily read: b Meaning, after the common fashion, because all men might read in.

2 Then

e Because the thing was of great importance, therefore he wrote it, which were of credit with the people, when he set this up upon the door of the Temple, albeit Isaiah was a flattering hypocrite. 2. King. 16. 18.

d Meaning, of his wife, and this was done in a vision.

h Or, make speed to the people, haste to the prayer.

e Before any child be able to speak.

i That is the name of Assyria.

g Which was a dove wine at the foot of mount Zion, out of the which ran a small river through the city: meaning, that they of Israel, distrustful to their own power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is the Assyrians, which dwell beyond the Euphrates.

i It shall be ready to throw them.

k He speaketh this to Messiah or Christ, in whom the faithful were comforted, and who would not suffer his Church to be destroyed utterly.

l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrink for the infidelities of this people, and so neglect mine office.

n Consent not ye that are godly, to the league and friendship that this people seek with strangers & idolaters.

o Meaning, that they should not fear the thing that they feared, which have no hope in God. p In putting your trust only in him, in calling upon him in desperate, patiently looking for his help, and fearing to do any thing contrary to his will. q He will defend you whithersoever he pleaseth, and reject all the rest, which is meant of Christ, against whom the Jews should stumble and fall, Luke 2. 34. Rom. 9. 33.

r That is, 7. 8. Though all forsake me, yet ye that are mine, keep my word sure sealed in your hearts.

2 Then I took up into me: faithful witness to record, Isaiah the Priest, and Jeremiah the sonne of Jeberchiah.

3 After, I came unto the Prophets, which concerned, and bore a name. Then said the Lord to me, Call his name, Isabher Galadhai bay.

4 For before the child shall have knowledge to cry, My father and my mother, he shall take away the riches of Damascus, and the spoyle of Samaria, before the king of Assyria.

5 And the Lord spake yet againe unto me, saying,

6 Because this people hath refused the waters of Shiloah that runn softly, and rejoyce with Rezin, and the sonne of Remaliah,

7 Therefore behold, the Lord bringeth up upon them the waters of the River mightie and great, even the King of Assyria with all his glory, and he shall come up upon all their rivers, and goe over all their banks,

8 And shall breake into Judah, and shall overflow and passe through, and shall come up to the neck, and the Arching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Gather together on heapes, O ye people, and ye shall be broken in pieces, and hearken all ye of farre countreys: gird your selves, and you shall be broken in pieces: gird your selves, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with us.

11 For the Lord spake thus to mee in teaching, of mine hand, and taught mee, that I should not walke in the way of this people, saying,

12 Say ye not, A confederacie to all them, to whom this people taketh a confederacie, neither feare you their feare, nor bee afraid of them.

13 Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a Sanctuary: but as a stumbling stone, and as a rocke to fall upon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Jerusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be shamed, and shall be taken.

16 Bind up the testimonie: scale by the

Eds among us disciples.

17 Therefore I will wait upon the Lord, that hath hid his face from the house of Jacob, and I will look for him.

18 Behold, I and the children of my mother, the Lord hath given me, as an signes & as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shall say unto you, Why quiet art thou that have a spirit of ministration, & at the slaughter, which whither and murmure, should not a people murmur at their God? from the living to the dead.

20 To the Law, and to the testimonie, if they speake not according to this word, because there is no light in them.

21 Then hee that is afflicted and humbled, shall go to and fro in it: and when he shall be hungry, hee shall even feed himself, and curse his king, and his gods, and shall looke upon him.

22 And when he shall look to the earth, behold trouble, and darkness, vexation, anguish, and he is driven to darkness.

x That is, Will they refuse to be taught of the mouth of God, & seek help at the dead, which are dead? y Seek remedy in the word of God, which is living.

a That is, in such, where they should have been, which grievously offended God. b In which case they shall think that the devils and evil spirits are against them to trouble them.

CHAPTER IX.

The vocation of the Gentiles, 6. A prophesy of Christ, 14. The destruction of the law, 16. for their pride and contempt of God.

YET the darkness shall not be increasing: for to the Gentiles, which it had when the first he covered lightly the land of Sebulim, and the land of Hamath, nor afterwards, when hee was more glorious by the way of the sea beyond Jordan in Galle of the Gentiles.

2 The people that walked in darkness, have seen a great light: they that dwelt in the land of the shadow of death, upon the earth, hath the light shined.

3 Thou hast multiplied the nation, and not increased their joy: they have rioted by force, they have according to the way in harlot, as men riot, when they divide a spoil.

4 For the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressor, hath thou broken as in the day of Midian.

5 Surely every battell of the warriors is broken, and every strong hold is taken.

c Whereas the Jewes and Gentiles dwell together, those twenty cities, which Salomon gave to Hiram, as he dwelt in Babylon: and the Prophet spake, that they should dwell together for ever, as he dwelt in the land of the shadow of death.

d Meaning, the comfort of their deliverance, and deliverance were figures of our captivity by Christ through the preaching of the Gospel, 1. Cor. 1. 14. e Their number was greater than the Gentiles, then when they returned, but they were their returne, Hag. 2. 15. f Thou hast broken the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressor, as in the day of Midian.

g Surely every battell of the warriors is broken, and every strong hold is taken, as in the day of Midian, Judg. 7. 22.

and, and with tumbling of garments  
in the street: but this shall be with burning and  
burning of fire.

For unto his a child is borne, and un-  
to a woman is given: and the govern-  
ment is upon his shoulder, and hee shall call  
his name wonderfull, Counsellor, The  
strong God, The everlasting Father,  
The prince of peace.

The increase of his government and  
peace shall have none end: he shall sit upon  
the throne of David, & upon his kingdom,  
to order it, & to stablish it with iudgement  
and with iustice from henceforth, even for-  
ever: the seale of the Lawe of holies will  
performe this.

The Lord hath sent a word into Ja-  
cob, and it hath lighted upon Israel.

And all the people shall know, even E-  
phraim, and the inhabitant of Samaria,  
that say in the pride and presumption of the  
heart.

The bullocks are fallen, but we will  
build it with better stones: the wilde figge  
trees are cut downe, but we will change  
them into cypresses.

Nevertheless, the Lord will reape up  
the adversaries of: He is against him, and  
will bring his enemies together.

Arise, therefore, and the Whittins be-  
hinde, and they shall denoure Israel with  
open mouth: yet for all this his wrath is not  
turned away, but his hande is stretched out  
still.

For the people knoweth not unto him  
that smiteth them, neither doe they seeke the  
face of holies.

Therefore will the Lord cut off fro Israel  
head & raine, branch and rub in one day.

The ancient and the honourable man,  
he is the head: and the prophet that seetheth  
his be in the raine.

For the leaders of the people cause  
them to erre: and they that are led by them  
are deceived.

Therefore shall the Lord have no plea-  
sure in their young men, neither will hee  
have compassion of their fatherlesse and of  
their widowes: for every one is an hypo-  
crite and wicked, and every mouth spea-  
keth folly: yet for all this his wrath is not  
turned away, but his hand is stretched out  
still.

For wickednesse is burneth as a fire: it  
consumeth the hiers and the thornes, and  
will kinde in the thicke places of the forest:  
and they shall mount up like the lifting up of  
smoke.

By the wrath of the Lord of holies shall  
the land be darkened, and the people shall be  
as the meate of the fire: no man shall spare  
his brother.

And he shall snatch at the right hand,  
and be hungry: and he shall eate on the left  
hand, and shall not be satisfied: every one  
shall eate the flesh of his owne arme.

Samaria shall be destroyed, and Ephraim  
shall be destroyed, and they both shall be against Ju-  
dah.

It shall be miserable, so that one brother shall eate  
the flesh of his owne flesh.

For all this his wrath is not turned  
away, but his hand is stretched out still.

Of wicked law makers. God will punish  
his people by the Assyrians, and after destroy them.

The remnant of Israel shall stand.

What will ye doe now in the day of vi-  
sitation, and of destruction, which shall come  
from the Lord, to whom shall ye flee for helpe:  
and where shall ye leave your glory?

Without mee every one shall fall a-  
mong them that are bound, and they shall  
fall downe among the slaine: yet for all this  
his wrath is not turned away, but his hand  
is stretched out still.

As for the rod of my wrath, and  
the staffe in their hands is mine indignatio.

I will send him to a dissembling ac-  
tion, and I will give him a charge against  
the people of my wrath to take the spoyle  
and to take the praye, and to tread them un-  
der feete like the mire in the streete.

But he thinketh not so, neither doeth  
his heart esteeme it so: but hee imagineth to  
destroy and to cut offe a few nations.

For he saith, Are not my princes al-  
together Kings?

Is not Calno as I Carhemish? Is  
not Hamath like Arpad? Is not Samaria  
as Damascus?

Like as mine hand hath found the  
kingdomes of the idoles, seeing their idoles  
were about Jerusalem, and about Sama-  
ria:

Shall not I, as I have done to Sa-  
maria, and to the idoles thereof, so doe to  
Jerusalem, and to the idoles thereof?

But when the Lord hath accom-  
plished all his worke upon mount Zion  
and Jerusalem, I will visite the sinne of the  
proude heart: of the king of Assyrie, and his  
glorious and proude lookes.

Because hee saith, By the power of  
mine owne hand have I done it, and by my  
wisdomme, because I am wise: therefore I  
have remoued the borders of the people,  
and have spoiled their treasures, and have  
pulled downe the inhabitance: the valiant  
man.

And mine hand hath found as a nest  
the riches of the people, and as one gather-  
eth egges that are left, so have I gathered  
all the earth: and there was none to raise the  
wing, or to open the mouth, or to whisper.

Shall the are don't it selfe against  
owne malice, it is the worke of the deuil.

Seeing that hee  
ouercome as well one citie as another, so that none could resist.

Jerusalem be able to escape mine hand: b When he hath fasti-  
only chastised his people for hee beginneth at his owne house: then  
will he burne the rodde. i Meaning, of Sancherib, k Here we  
see that no creature is able to doe any thing: but as God appointeth  
him, and that they are all but his instruments to do his worke, though  
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him, and that they are all but his instruments to do his worke, though  
the intentions be diuers as verse 6.

him.

him that beweth therewith : as shall the false  
exalt it selfe against him that moueth for as  
if the roddes should lift vp it selfe against him  
that taketh it vp, or the staffe should exalt it  
selfe, as it were to wood.

16 Therefore shall the Lord God of hostes  
send among his far men, leanneesse, and by  
der his glory he shall kindle a burning, like  
the burning of fire.

17 And the light of Israel shall bee as a  
fire, and the holy one thereof, as a flame,  
and it shall burne and deuoure = his thornes  
and his briers in one day :

18 And shall consume the glory of his  
forest, and of his fruitfull fieldes both wilde  
and flesh : and he shall be as the fainting  
of a fainted bearer.

19 And the rest of the trees of his forest  
shall be few, that a child may tell them.

20 And at that day shall the remnant  
of Israel, & such as are escaped of the house  
of Iakob, stay no more vpon him that  
smote them, but shall stay vpon the Lord,  
the holy one of Israel in truerh.

21 The remnant shall returne, even the  
remnant of Iakob vnto the mighty God.

22 For though thy people, O Israel, be  
as the sands of the sea, yet shall the re-  
mnant of them returne. The consumption  
decreed shall ouerflow with righteousnesse.

23 For the Lord God of hostes shall make  
the consumption, euen = determined, in the  
mids of all the land.

24 Therefore thus saith the Lord God  
of hostes, O my people, that dwellest in Zion,  
be not afraid of Albur : hee shall smite  
thee with a rodde, and shall lift vp his staffe  
against thee after the manner of Egypt :

25 But yet a very little time, & the wrath  
shall be consumed, and mine anger in their  
destruction.

26 And the Lord of hostes shall rayle vp  
as a scourge for him, according to the plague  
of Midian in the rocke of Oreb : and as his  
staffe was vpon the = sea, so he will lift it vp  
after the manner of Egypt.

27 And at that day shall his burden bee  
taken away from off thy shoulder, and his  
yoke from off thy necke : and the yoke shall  
be destroyed because of the = anoynting.

28 He is come = to Aiath, he is passed in  
to Bethgizon : at Bethmach shall he lay by his  
armour.

29 They haue gone ouer the flood : they  
lodged in the lodging of Geba : Ramah is a  
strail : Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim,  
saule I ashy to heare, O poore Anaboth.

31 Madmenah is remooued : the inhabi-  
tants of Gebim haue gathered themselves  
together.

32 Yet there is a time that he will stay at  
Iob : hee shall lift by his hand toward the  
mount of the daughter of Zion, the hill of  
Jerusalem.

33 Behold, the Lord God of hostes shall  
cut off the = bough with feare, and they  
shall

of his stature shall be cut off, and the high  
be humbled.

34 And hee shall cut away the chiefe  
of the forest with yron, and Lebanon  
haue a mighty fall.

# CHAP XI.

1 Christ borne of the roote of Isha. 2 His  
times and kingdom. 6 The fruits of the Spirit  
to the calling of the Gentiles.

1 At that time shall come a = rod fourth of  
the stocke of Isha, and a graffe shall growe  
out of his rootes.

2 And the Spirit of the Lord shall rest  
vpon him : the Spirit of wisdom and  
vnderstanding, the Spirit of counsel and  
strength, the Spirit of knowledge, and of  
the feare of the Lord,

3 And shall make him = vnderstand in  
the feare of the Lord : for he shall not tugge after  
the sight of his eyes, neither repson by the  
hearing of his eares :

4 But with righteousnesse shall he iudge  
the poore, and with equitie shall he re-  
pound for the meake of the earth : and hee shall  
= smite the earth with the rod of his mouth,  
and with the branch of his lips shall he slay  
the wicked.

5 And iustice shall bee the girdle of his  
loynes, and faithfulness the girdle of his  
reines.

6 The = wolfe also shall dwell with the  
lambe, and the leopard shall lie with the  
kinde, and the calfe and the lion, and the  
fatte beast together : and a little child shall  
lead them.

7 And the cow, and the beare shall feed  
their young ones shall lie together : and the  
lyon shall eate straw like the bullocke.

8 And the sucking child shall play vpon  
the hole of the aspe, and the weaned child  
shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in  
all the mountaine of mine holinesse : for the  
earth shall bee full of the knowledge of the  
Lord, as = the waters that couer the sea.

10 And in that day the roote of Isha  
which shall stand vp for a signe vnto the  
= people, the nations shall seeke vnto it, and  
his = rest shall be glorious.

11 And in the same day shall the Lord  
stretch out his hand = againe the second time  
to possesse the remnant of his people (which  
shall be left) of Albur, and of Egypt, and  
of Parthos, and of Ethiopia, and of Elam,  
and of Shinear, and of Hamath, and of the  
yles of the sea.

12 And he shall set vp a signe to the na-  
tions, and assemble the dispersed of Israel,  
and gather the scattered of Iudah from the  
four corners of the world.

like lambe, fauouring and louing one another, and  
cruel afflictions, Chap. 65. 25. d He shall be as a  
waters in the sea. e He propheseth of the calling  
of the Gentiles.

13. 14. f That is, his Church, which hee also called  
the Parthians, Persians, Caldeans, and them of  
whom they were dispersed : and this is chiefly meant of the  
calleth his people, being dispersed through all the world.

I Meaning, that  
God is a light to  
comfort his peo-  
ple, and a fire to  
burne his ene-  
mies.

m That is, the  
Assyrians.

n To wit, body  
& soule vterly.

o When the bat-  
tle is lost, and the  
standard taken,

p This is the end  
of Gods plagues  
towards him, to  
bring them to  
him and to for-  
sake all trust in  
others.

q This shall ni-  
der, which fe-  
med to be con-  
sumed, and yet,  
according to  
Gods decree is  
sued, shall be  
sufficient to fill  
all the world with  
righteousnesse.

r God will de-  
stroy this land  
as he hath decer-  
mined, and af-  
ter saue a small  
portion.

s As the Egypti-  
ans did punish  
thee.

t Reade Chap.  
9. 4.

u When the Is-  
raelites passed  
through by the  
lifting vp of Mo-  
sesseod, and the  
enemies were  
drowned, Exod.  
14. 28.

x Because of the  
promise made to  
that kingdom,  
where by Christs  
kingdome was  
promised.

y The decty on  
by which the  
Assyrians

z The decty on  
by which the  
Assyrians

aa The decty on  
by which the  
Assyrians



The hatred also of Babylon shall be  
against the auxiliaries of Judah shall be  
against them: Babylon shall not spare: Judah  
shall be burnt: Babylon shall be burnt.

10. But they shall flee upon the shoulders  
of the Philistines towards the coast: they  
shall hold them of the East together: Edom  
and Moab shall be the stretching out of their  
hands, and the children of Ammon in their  
power.

11. The Lord also shall utterly destroy the  
stronghold of the Egyptians sea, and with his  
mighty winds shall lift up his hand: over  
the river, and shall smite him in his seven  
strongholds, and cause men to walk therein with  
safety.

12. And there shall be a path to the rem-  
nant of his people, which are left of Asshur,  
the way it was unto Israel in the day that he  
came up out of the land of Egypt.

#### CHAP. XII.

1. The beginning of the faithful for the wera-  
tion of God.

2. Thou shalt say in that day, O Lord,  
I will praise thee: though thou wast an-  
gry with me, thy wrath is turned away, and  
thou hast comforted me.

3. Behold, God is my salvation: I will  
trust, and will not fear: for the Lord God  
is my strength and long: he also is become  
my salvation.

4. Therefore with joy shall ye draw wa-  
ters out of the wells of salvation.

5. And ye shall say in that day, Praise  
the Lord, call upon his name: declare his  
works among the people: make mention of  
them, for his name is exalted.

6. Sing unto the Lord, for he hath done  
excellent things: this is known in all the  
world.

7. Cry out and shout, O inhabitant of  
Sion: for great is the holy One of Israel in  
the midst of thee.

8. For a name that is full, *1 Chron. 1. 1.* d Ye  
shall be called.

#### CHAP. XIII.

1. The Medes and Persians shall destroy Babylon.  
2. The burden of Babel, which Isaiah the  
son of Amos did see.

3. Lift up the standard upon the high  
mountain: lift up the voice unto them, wag  
the hand, that they may go into the gates  
of the nobles.

4. I have commanded them, that I have  
sanctified: and I have called the mighty  
unto my wrath, and them that rejoice in my  
glory.

5. The noise of a multitude is in the  
mountains like a great people: a tumultu-  
ous voice of the kingdoms of the nations

(whom they knew) to declare that God chasti-  
sied Michiden, and these other as his enemies: and  
that he will not be ignorant, that they must not  
be punished, them that have knowledge of his  
works.

6. To wit, to the Medes and the Persians,  
and appointed to execute my judgements,  
that they should do the works, wherunto I appointed them,  
that they should read Chap. 1. 6.

gathered together: the Lord of hosts num-  
bereth the hole of the battell.

7. They came from a far country, from  
the end of the heaven: even the Lord with  
the weapons of his wrath to destroy the  
whole land.

8. Woe be it you, for the day of the Lord is  
at hand: it shall come as a destroyer from  
the Almighty.

9. Therefore shall all hands be weakened,  
and all mens hearts shall melt.

10. And they shall be afraid: anguish and  
sorrow shall take them, & they shall have paine,  
as a woman that travaileth: every one shall  
be amazed at his neighbour, and their faces  
shall be like a flames of fire.

11. Behold, the day of the Lord cometh,  
cruel, with wrath and fierce anger to lay the  
land waste: and he shall destroy the sinners  
out of it.

12. For the stars of heaven and the  
planets thereof shall not give their light: the  
sunne shall be darkened in his going forth,  
and the Moone shall not cause her light to  
shine.

13. And I will visit the wickedness upon  
the world, and their iniquities upon the wicked,  
and I will cause the arrogancie of the  
proud to cease, and will cast down the pride  
of tyrants.

14. I will make a man more precious  
then fine gold, even a man above the wedge  
of gold of Ophir.

15. Therefore I will shake the heaven, and  
the earth shall remove out of her place, in  
the wrath of the Lord of hosts, & in the day  
of his fierce anger.

16. And it shall be as a chased Doe, and  
as a sheep that no man taketh by: every man  
shall turne to his owne people, and flee each  
one to his owne land.

17. Every one that is found, shall be stricken  
thoroughly: and whosoever toucheth him, shall  
fall by the sword.

18. Their children also shall be broken  
in pieces before their eyes: their houses shall  
be spoiled, and their wives ravished.

19. Beholde, I will stirre up the Medes  
against them, which shall not regard silver,  
nor be desirous of gold.

20. Their bowes also shall they destroy the  
children, and shall have no compassion upon  
the fruit of the wombe, and their eyes shall  
not spare the children.

21. And Babel the glory of kingdoms,  
the beauty and pride of the Chaldeans shall  
be as the destruction of Sodom in Sodom  
and Gomorrah.

22. It shall not be inhabited for ever, nei-  
ther shall it be dwelled in from generation  
to generation: neither shall the Arabian  
pitch his tents there, neither shall the shep-  
herds make their folds there.

23. But I will dwell there, and their  
houses shall be full of Ophir: I will dwell  
there, and the Sargyes shall dance  
there.

24. And none, p Which were either wilde beastes, or foules, or wicked  
spirits, whereby Satan delivoured man, as by the faeries, goblins, and such  
like fantasies,

e The armie of  
the Medes and  
the Persians a-  
gainst Babylon,  
f Ye Babylo-  
nians

g The Babylo-  
nians anger and  
griefe shall be so  
much, that their  
faces shall burne  
as fire,

h They that are  
overcome shall  
thinke that all  
the powers of  
heaven and earth  
are against them,  
i Ezekiel 32. 7.  
jod 1. 15.  
k Math. 24. 29.

l He compareth  
Babylon to the  
whole world, be-  
cause they so  
esteemed the  
strength by reason  
of their great  
empire.

m He noteth the  
principal vice,  
wherunto they  
were most gi-  
ven, as all that  
about in  
wealth.

n He noteth the  
great slaughter  
that shall be, see-  
ing the enemies  
shall neither for  
gold, or silver  
spare a mans life,  
as verse 17

o Meaning, the  
power of Baby-  
lon with their bi-  
red soldiers,  
p Psal 137. 9.

q This was not  
accomplished  
when Cyrus  
tooke Babylon,  
but after the  
death of Alexan-  
der the great.  
r Gen 19. 24.  
s iero. 50. 40.

t O Wilt which to  
go from a country  
to country, to  
find pasture for  
their beasts, but  
there shall they

22 And thou shalt cry in their palaces, and dragons in their pleasant pastures: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

### CHAP. XIII.

1 The returne of the people from captivity. 2 The death of the King of Babylon. 3 The death of the King of the Philistines.

1 The Lord will have compassion of Jacob, and will yet chastise Jacob, and cause them to rest in their owne land: and the stranger shall loyue himselfe vnto them, and they shall cleaue to the house of Jacob.

2 And the people shall receive them, and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruantes and handmaidens: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressors.

3 And in that day when the Lord shall giue thee rest from thy sorrow, and from thy feare, and from the yoke bondage; wherein thou didst serue.

4 Then shalt thou take by this power against the king of Babel, and say, How hath the oppressor ceased? and the gold thyrte Babel raised.

5 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, hee did not let.

7 The whole worlde is at rest and is quiet: they sing for ioy.

8 And the trees reioyce of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no dewer came by against vs.

9 Well beneath is mooued for thee to meete thee at thy coming, raising vp the dead for thee, euen al the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall cry, and say vnto thee, Art thou become weaker alio as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graine, & the sound of thy viols: the woman is spread vnder thee, and the women coner thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning: and cut downe to the ground, which didst cast loes vpon the nations?

13 Yet thou saydst in thine heart, I will ascend into heauen, and exalt my throne aboue the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascend above the height of the clouds, and will be like the most high.

15 But thou shalt bee brought downe to the grave to the sides of the pit.

16 They that see thee, shall see thee, & consider thee, saying, Is this the man that made the earth to tremble, and that shall shake the kingdome?

17 Hee made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the Kings of the Nations, shall see thee, & they all shal be in glory, every one in his owne house.

19 But thou art cast out of the grave like an abominable branch: like the remment of those that are flaine, and thou shalt be as a chub: which groweth in the stonyes of the pit, as a carkell redden in the fecte.

20 Thou shalt not be loyued with them in the grave, because thou shalt destroy thine owne land, and flaine thy people: the seed of the wicked shall not be remembered for ever.

21 Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise up, nor possesse the land, nor take the face of the world with their enemies.

22 For I will visit vs against them (saith the Lord of hosts): I will cut off Babel the name and the remnant, and the sonne, and the neyghbour, saith the Lord.

23 And I will make it a possession for the hedgehog, and pooles of water, and I will sweep it with the besome of destruction, saith the Lord of hosts.

24 The Lord of hosts hath purposed, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue considered, so shall stand.

25 That I will breake to pieces Armo in my land, and vpon my mountains will I tread him vnder foote: so that his yoke shall depart from vpon them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is considered vpon the whole worlde, and this is the hand stretched out ouer all nations.

27 Because the Lord of hosts hath determined it, and who shall disanull it? and his hand is stretched out, and who shall turne it away?

28 As the yere that King Abas died, was this y burden.

29 Retore not, (thou whole Palestina) because the rod of him that did beate thee, is broken: for out of the serpent root shall come forth a cockatrice, and the fruit thereof shall be a terrible flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safety: and I will kill thy coote with famine, and I shall slay the remnant.

31 Woyle, O gate, cry, O city: thou whole land of Palestina art distressed, for thou shalt come from the North a smoke, & thou shalt be alone at his time appointed.

u That is, from the Jewes or Assyrians: for they had come from Palestina. x But they shall be ready and expectant.

a He heweth why God will ha le to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shall be ioyned with the Church, and worship God.

c Signifying, that the Jewes should be suspicious to the Gentiles, and that they should be brought vnder the seruice of Christ, 2. Cor. 10. 5.

d That is, he suffered all violence and injuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, lest thou shoulddest trouble the dead as thou didst the liuing: and here he denieth the proud tyrannie of the wicked which know not

that all creatures with their destruction that they may reioyce. g In stead of the costly carpets and coverings. h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne is called Lucifer, to whom Nebuchad-nezzar is compared. i Meaning Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2, whereby hee meaneth that tyrants fight against God, when they persecute his Church, and would set themselves in his place.



f Meaning, of the ten tribes, which boyled themselves of their nobilitie, prosperitie, strength and multitude, g As the abundance of corn do not feare the harvest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them, h Which valley was plentiful and fertile.

i Because God would have his covenant stable, he promisceth to relieve some of this people, & to bring them to repentance,

k He sheweth that Gods corrections ever bring forth some fruit, and cause him to turne from their finnes, and to humble themselves to him.

l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, when God shall send the enemy to plague them.

m Which are excellent, and brought out of other countreys, n As the Lord threateth the wicked in his law, Leuit. 26. 16. o The Prophet Iamenech, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number and gathered of many nations, p Hee addeth this for the consolation of the faithfull, which were in Israel. q Hee compareth the enemies the Assyrians to a tempest which flieth over night, and in the morning is gone.

saith the Lord of hostes,

4 And in that day the glorie of Iacob shall be impoverished, and the fatness of his flesh shall be made lean.

5 And it shall be when as the harvest man gathereth the eares, and reaper the eares with his arme, and bee shall bee as bee that gathereth the eares in the valley of Ephraim.

6 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the toppe of the upmost boughes, and foure or five in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall hee looke to thole things, which his own fingers haue made, as grones and images.

9 In that day shall the cities of their strength bee as the forsaking of boughes and branches, which they did forsake, because of the children of Israel, and there shall bee desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange vine branches.

11 In the day shalt thou make the plant to grow, and in the morning shalt thou make thy seede to flourish: but the harvest shall bee gone in the day of possession, and there shall be desperate sorrow.

12 Ah, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sounde like the noyse of mightie waters.

13 The people that make a sound like the noyse of many waters, but God shall rebuke them, and they shall flee farre off, and shall be chased as the chaffe of the mountaines before the wind, and as a towling rhyng before the whirlewind.

14 And loe, in the evening there is trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that robbe vs.

with in vessels of feedes upon the way, saying, Doe ye looke meengers, to what that is scattered abroad, and how terrible a people cometh beginning by us, a nation by little and little, whose troden under foote, whose land the have spoiled.

3 All ye the inhabitants of the mount and dwellers in the earth, shall see when I shall set up a signe in the mountaines, and when I shall be blome the trumpet, ye shall hear.

4 For so the Lord shall say unto me, I will sleepe and behold in my tabernacle, as I shall heate dying by the raine, and as a cloud I shall be in the heat of harvest.

5 For afore the harvest within the floure is knished, and the fruite is rising in the floure, then hee shall cut downe the boughes with hookes, and shall take away one of the boughes.

6 They shall bee left together into the foules of the mountaines, and to the beasts of the earth: for the foule shall summer upon it, and every beast of the earth shall winter upon it.

7 At that time shall a present be brought unto the Lord of hostes, (a people that is scattered abroad, and spoiled, and of terrible people from their beginning by us, a nation by little and little, whose troden under foote, whose land the have spoiled, and the place of the name of the Lord of hostes, who the mount Zion.

Assyrians, as Chap. 7. 3. f When the Lord prepared the Ethiopians, g I will stay a while from punishing them, h Which two seasons are most profitable for them whereby hee meaneth, that hee will beene to them their abundance for a time, but hee will not be long, for onely men shall contemne them, but the benighted that God will pierce his Church, and receive the offering vnto himselfe.

#### CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conversion to the Lord.

The burden of Egypt: Beholde, the Lord rideth upon a swift cloud, and shall come into Egypt, and the doles of Egypt shall bee moored at his presence, and the heart of Egypt shall melt in the midst of her.

2 And I will let the Egyptians against the Egyptians: so every one shall rise against his brother, and every one against his neighbour, cite against cite, and kingdome against kingdome.

3 And the spirit of Egypt shall fall in the midnes of her, and I will destroy their counsell, and they shall seeke at the idols, and at the soocers, and at them that are spirits of divination, and at the soothsayers.

4 And I will deliver the Egyptians into the hand of cruel lordes, and a mighty king shall rule over them, sayeth the Lord God of hostes.

shall faint, c As hee caused the Ammonites to kill one another, when they came to the word of God, 2. Chron. 20. 22. and Chap. 49. 26. hie, and wisdom.

a He meanteth that part of Ethiopia, which lieth toward the Sea, which is full of ships, that the Isles (which hee compareth to wing.) seemed to shadow the sea.

#### CHAP. XVIII.

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

O, the land shadowing with winges, which is beyond the riuers of Ethiopia. 2 Sending ambassadours by the Sea,





b That is, the ruins of Babylon by the Medes and Persians.  
 c The Assyrians and Cald ears, which had destroyed other nations, shall be overcome of the Medes and Persians: and this he prophesied an hundred yeere before it came to passe.  
 d By Elam he meaneth the Persians.  
 e Because they shall finde no succour they shall mourne no more, or I haue caused them to cease mourning, whom Babylon had afflicted.  
 f This the Prophet speaketh in the person of the Babylonians.  
 g He prophesied the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.  
 h Whiles they are eating and drinking, they shall be commanded to runne to their weapons.  
 i To wit, in a vision by the spirit of prophesie.  
 k Meaning, chaires of men of warre, and others that caried the baggage.  
 l Meaning, Darius, which overcame Babylon.  
 m The watchman, whom Isaiah set vp,

come from the horrible land.  
 2 A grievous vision was shewed unto me: The transgression against a transgressor, and the destroyer against a destroyer. Go up a Clam, besiege Babel: I haue caused all the mourning: thereof to cease.  
 3 Therefore are my loynes filled with sorrow: sorrowes haue taken mee as the sorrowes of a woman that travaileth: I was bowed downe when I heard it, and I was amazed when I saw it.  
 4 Mine heart failed: fearefulness hath troubled me: the night of my pleasures hath been turned into feare unto me.  
 5 Prepare thou the table: watch in the watch tower: eat, drinkers arise, ye princes, amongst the feasts.  
 6 For thus hath the Lord said unto me, Go, set a watchman, to tell what he seeth.  
 7 And hee saw a chariot with two horsemen: a chariot of an asse, and a chariot of a camel: and hee hearkened, and tooke diligent heed.  
 8 And hee cried, A Lyon: my Lord, I stand continually upon the watch tower in the day time, and I am set in my watch every night.  
 9 And behold, this mans chariot commeth with two horsemen. And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath bebroken into the ground.  
 10 O my threshing, and the time of my sowing: that which I have heard of the Lord of hostes, the God of Israel, have I shewed unto you.  
 11 The burden of Dumah. He calleth unto mee out of Seir. Watchman, what was in the night? Watchman, what was in the night?  
 12 The watchman said, The morning commeth, and also the night. If ye will aske, enquire: returne and come.  
 13 The burden against Arabia. In the forest of Arabia shall ye taste all night, even in the waues of Dedanum.  
 14 O inhabitants of the land of Tema, bring forth water to meete the thirst, and present him that thirst with his bread.  
 15 For they flee from the drawn sword, and from the bent bowe, and from the grievousnesse of warre.  
 16 For thus hath the Lord sayde unto mee, Bet a yeere: according to the yeeres of an hireling, and all the glorie of Bedar shall cease.

toke him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. Jerem. 51. 8, 9, 10, 11, 12, 13, 14, 15. In Meaning, Babylon, for source, which was a cite of the Ishmaelites, and was so named of Dumah, Gen. 25. 24. p A mountaine of the Idumeans. q He describeth the vniuersall of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes. r For feare, the Arabians shall flee into the woodes, and hee appointeth what way they should take. s Signifying that for feare they shal not tarie to eate nor drinke. t He appointed them respire for one yeere onely, and then they should be destroyed. u Reade Chap. 16. 14.

17 And the residue of the number of the strong archers of the houses of Israel shall be few: for the Lord God of Israel hath spoken it.

destruction of all these nations, he teacheth the Jews to take place for refuge or to escape Gods wrath, but only to the Church, and to live in his feare.

## C H A P. XXII.

1 He prophesied of the destruction of Ierusalem by Nebuchad-nazzar. 2 A vision against Shebna. 3 To whose office Eliakim is preferred.

The burden of the valley of vision. 1 Elphat: ayleth thee now that thou art wholly gone up unto the house tops?

2 Thou that art full of noise, a cite full of haire, a populous cite: thy haire now shall not be shaine: with sword, nor dir in battell.

3 All thy princes shall flee together from the bow: they shall be bound: all that shall be found in thee, shall be bound together, which haue fled from farre.

4 Therefore said I, Turne away from mee: I will weep bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie of the Lord God of hostes in the valley of vision, breaking downe the cite: and a crying unto the mountaynes.

6 And Elam bare the quiver in a mans chariot with horsemen, and his bannered the shield.

7 And thy chief balloes were full of charrets, and the horsemen set themselves in aray against the gate.

8 And hee discovered the covering of Iudah: and thou didst looke in that day to the armour of the house of the forest.

9 And ye haue bene the breaches of the cite of David: for they were many, and ye gathered the waters of the lower pool.

10 And ye multiplied the houses of Ierusalem, and the houses haue ye broken downe to fortifie the wall.

11 And haue also made a ditch betweene the two walles, for the waters of the elder poole: and hee nor looked unto the maker thereof, neither had respect unto him that formed it of olde.

12 And in that day did the Lord God of hostes call unto weeping and mourning, and to baldnesse and giuing with sackcloth.

13 And behold, joy and gladnesse, saying oray and killing sheepe, eating flesh,

i He putteth them in minde how God delivered them from Saneherib, who brought the Persians and Chaldeans against them: they might by returning to God, auoide that paine which they should else suffer by Nebuchad-nazzar. k The multitude where the armour was: to wit, in the house of the forest. l Ye fortified the ruinous places, which were in time of peace: meaning the whole cite and the cite of David was within the compass of the other. m Either by such as might burn, or else to knowe what men they should make. n To prouide if neede should be of water, which made Ierusalem that is, they trusted more in that then in God.

drinking









## Forfaking of idolatrie.

## Isaiah.

## The people.

y The earth shall vomit, and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against she wicked.

### CHAP. XXVII.

*A prophesie against the kingdoms of Satan, & of the rey of the Church for their deluſurance.*

a At the time appointed.

b That is, by his mightie power, and by his word. He prophesieth here of the destruction of Satan and his kingdom vnder the name of Leuiathan, Ashtur and Egypt.

c Meaning, of the best wine which this vineyard, that is, the Church should bring forth as most agreeable to the Lord.

d Therefore he will destroy the kingdom of Satan, because he loath his Church for his owne merces sake, and cannot be angrie with it, but witheth that he may poure his anger vpon the wicked indels, whom he meaneth by beiers and thornes.

e He murthereth that Israel will not come by gentleness, except God make them to feele his rods, & to hving them vnto him.

f Though I afflict and chide my people for a time, yet shall the roote spring againe and bring forth in great abundance.

g He sheweth that God punisheth his in merice, and his enemies in iustice.

h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perishe by the sharpe wind of affliction. i Hee sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed. k Notwithstanding his fauour that he will shew them after: yet Ierusalem shall bee destroyed, and graſſe for cattell shall grow in it. l God shall not haue neede of mightie enemies for the very women shall doe it, to their great shame. m Hee shall destroy all from Bosphorus to Nilus for some fled toward Egypt, thinking to haue cleaped.

In that day the Lord with his sore and great and mightie sword shall visite Leuiathan, that pearcing serpent, euen Leuiathan that crooked serpent, and hee shall slay the dragon that is in the sea.

2 In that day sing of the vineyard: of red wine.

3 I the Lord doe keepe it: I will water it every moment: lest any assaile it, I will keepe it night and day.

4 Anger is not in mee: who would set the briers and the thornes against mee in battell? I would goe thowto them, I would burne them together.

5 O will be: feele my strength, that he may make peace with mee, and bee as one with mee.

6 Hereafter, Iacob shall take roote: Israel shall flourish and grow, and the world shall be filled with fruit.

7 Vnto thee I will send a blinde man, as hee smote those that smote him: or is hee blame according to the slaughter of them that were blame by him?

8 In measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough wind in the day of the East wind.

9 By this therefore shall the iniquities of Iacob be purged, and this is all the fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalse stones broken in pieces, that the groves and images may not stand up.

10 Yet the defenced citie shall bee desolate, and the habitation shall be forsaken, and left like a wilderness. There shall the calfe feede, and there shall hee lie, and consume the branches thereof.

11 When the boughes of it are drye, they shall bee broken: the women come and set them on fire: for it is a people of none understanding: therefore hee that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord theſſe from the channell of the River, vnto the rauer of Egypt, and yet shall bee gathered

one by one. O chſtoven of Israel.

13 In that day also shall the great trumpet be blowne, and they shall come, which are rſiſhed in the land of Ashtur: and they shall be chafed into the land of Egypt, and they shall worship the Lord in the holy mount at Ierusalem.

### CHAP. XXVIII.

*Against the pride and drunkenneſſe of Ierusalem. 9 The vnderſtandneſſe of them that ſhould heare the word of God. 24 God doth all things in ſeene and place.*

WDe to the crowne of pride, the dumbrards of Ephraim: for his glorious beautie shall be a fading flower, which is vpon the head of the valley of them that be fat, and are overcome with wine.

2 Behold, the Lord hath a mightie and strong booke, like a tempest of haile, and a whirlwinde that overthoweth, like a tempest of mightie waters that overflow, which throw to the ground mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the dumbrards of Ephraim.

4 For his glorious beautie shall bee a fading flower, which is vpon the head of the valley of them that be fat, and as the haile fruit afore summer, which when be that looketh vpon it, ſeeeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the residue of his people.

6 And for a ſpirit of iudgement to him that ſiteth in iudgement, and for strength vnto them that turne away the battell to the gate.

7 But s they haue erred because of wine, and are out of the way by strong drinke: the Priest and the prophet haue erred by strong drinke: they are swallowed up with wine: they haue gone aſtray through strong drinke: they faile in viſion: they stumble in iudgement.

8 For all their tables are full of filth vomiting: no place is cleane.

9 Although shall hee teach knowledge: and whom shall hee make to vnderſtand the things that hee heareth? them that are drunken from the milke, and drunken from the breasts.

10 For precept muſt be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a ſtammering tongue, and with a ſtrange language ſhall hee ſpeake vnto this people.

12 Vnto whom hee ſaith, This is the

owne gates. g Meaning the hypocrites, which were and were altogether corrupt in life and doctrine, which by drunkenneſſe and vomiting. h For there was no way to vnderſtand any good doctrine: but were tooke as young babes. i They muſt haue one thing to ſay, k Let one teach what he can, yet they ſhall not vnderſtand then if he ſpeake in a ſtrange language. l That is, God ſhould ſend, m This is the doctrine, to ſlay and ſell.

25 Give rest to him that is weary: and to the refreshing, but they would not.

26 Therefore shall the word of the Lord be unto them: precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little, that they may go and fall backward, and be broken and be taken.

27 Likewise, heare the word of the Lord, ye Jerusalem: men that rule this people, which is at Jerusalem.

28 Because ye haue said, We haue made a covenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shall not come vs: for we haue made a falsehoode our refuge, and vnder banitie are we.

29 Therefore thus saith the Lord God, because I will lay on Zion a stone, a tried stone, a precious corner stone, a sure foundation. He that desireth, shall not make him.

30 Iudgement also will I lay to the rule, and righteousness to the balance, and the scale shall sweepe away the vaine confidence, and the waters shall overflowe: the scorp place.

31 And your covenant with death shall be dissolved, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

32 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely feare to make you to vnderstand the hearing.

33 For the den is to feare: that it cannot suffice, and the conuering narrowes that one cannot inuay himselfe.

34 For the Lord shall stand as in mount Perazim: he shall be iudged as in the balley of Gethon, that hee may doe his worke, his strange worke, and bring to passe his act, his strange act.

35 Howe therefore bee no mockers, least your bonds increase: for I haue heard of the Loue of hostes a consumption, euen determined vpon the whole earth.

36 Hearken ye, and heare my voyce, hearken ye, and heare my speech.

37 Doe the plowman plow all the day, to loue? doth hee open and breake the clots of his ground?

38 When hee hath made it plaine, will hee not then loue the furrows, and loue cummin, and cast in wheate by measure, and

the appointed barley and rie in their place?

26 For his God: path instruct him to haue discretion, and doth teach him.

27 For furrows shall not be furrows with a churning instrument, neither shall a cart wheele bee turned about vpon the cummin: but the furrows are breasted out with a staffe, and cummin with a rod.

28 Head come when it is threshed, be doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This also cometh from the Lord of hostes, which is wonderfull in counsaile, and excellent in works.

CHAP. XXIX.

1 A prophesie against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

A 1<sup>st</sup> altar, altar of the circle that Dauid dwelt in: adde yeere vnto yeere: let them kill lambes.

2 But I will bring the altar into distress, and there shall be beautie, and sorrow, and it shall be vnto me like an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast up ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the ground, and thy speech shall bee out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreover, the multitude of thy strangers shall be like small dust: and the multitude of strong men shall bee as chaffe that passeth away, and it shall bee in a moment, euen suddenly.

6 Thou shalt bee visited of the Lord of hostes with thunder and shaking and a great noyse, a whirlwinde, and a tempest, and a flame of denouring fire.

7 And the multitude of all the nations that fight against the altar, shall bee as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall bee like as an hungry man dreameth, and behold, he eateth: and when he awaketh, his soule is empty: or like as a thirsty man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 Stay your selves and wonder: they are blinde, & make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath coured you with a

a The shewebread Ariel signifieth the lyon of God, and signifieth the Altar, because the Altar seemed to denounce the sacrifice that was offered to God, as Ezek. 43.

b Your vaine confidence in your sacrifices shall not last long.

c Your circle shall be full of blood as an altar whereon they sacrifice.

d Thy speech shall be no more so lustie, but abased, and low, as the very charmers, which are in low places, and whisper, so that their voyce can scarce be heard.

e Thine hired soldiers in whom thou trustest, shall be destroyed as dust or chaffe in a whirlwinde.

f The enemies that I will bring to destroy thee,

g That is, hee thinketh that heeareth. h Mute hereon as long as you list, yet shall ye finde nothing but occasion to be aflied: for your Prophets are blinde, and therefore cannot direct you.

and that which thou makest thy vaine trust, shall come as vanities, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies. g That is, hee thinketh that heeareth. h Mute hereon as long as you list, yet shall ye finde nothing but occasion to be aflied: for your Prophets are blinde, and therefore cannot direct you.

ſpirit of ſlumber, and hath ſhut up your eyes: the Prophets, and your chiefe Seers hath he covered.

12 And the viſion of them all is become vnto you, as the wordes of a booke that is ſealed vs, which they deliuer to one that can reade, ſaying, Reade this, I pray thee. Then ſhall he ſay, I can not: for it is ſealed.

13 And the booke is giuen vnto him that cannot reade, ſaying, Reade this, I pray thee. And hee ſhall ſay, I can not reade.

14 Therefore ſaith the Lord ſayd, Becauſe this people come neere vnto mee with their mouth, and honour mee with their lippes, but haue remoued their heart farre from me, and their feare toward me was taught by the precept of men.

15 Therefore behold, I will againe doe a maruelous worke in this people, euen a maruelous worke, and a wonder: for the wiſedome of their wiſe men ſhall periſh, and the vnderſtanding of their prudent men ſhall be hid.

16 And ſaith vnto them that ſeek deepe to hide their counſell from the Lord: for their workes are in darkeneſſe, and they ſay, Who ſeeth vs? and who knoweth vs?

17 Pour turning of deuils ſhall it not bee eſteemed as the potters clay? for ſhall the worke ſay of him that made it, Hee made mee not? or the thing formed, ſay of him that faſhioned it, Hee had none vnderſtanding?

18 Is it not yet but a little while, and Lebanon ſhall bee turned into Carmel? and Carmel ſhall be counted as a foreſt?

19 And in that day ſhall the deafe heare the wordes of the booke, and the eyes of the blinde ſhall ſee out of obſcurity, and out of darkeneſſe.

20 The meeke in the Lord ſhall receiue ioy againe, and the poore men ſhall reioyce in the holy one of Iſrael.

21 For the cruel man ſhall ceaſe, and the ſcornfull ſhall be conſumed: and all that haſted to iniquity ſhall be cut off.

22 Which made a man to ſinne in the Lord, and rooke him in a ſnare: which reſpoued them in the gate, and made the iuſt to fall without cauſe.

23 Therefore thus ſaith the Lord vnto the houſe of Iſaiah, euen hee that redeemed Abraham, Iſaiah ſhall not now bee confounded, neither now ſhall his face bee pale.

24 But when hee ſeeth his children, the worke of mine handes, in the mids of him they ſhall ſanctifie my Name, and ſanctifie the holy one of Iſaiah, and ſhall feare the God of Iſrael.

25 Then they that erred in ſpirit, ſhall haue vnderſtanding, and they that murmured ſhall learne doctrine.

26 Then ſhall they that ſinde fault with the Prophets wordes, and would not abide admonitions, but would inangle them and bring them into danger. Signifying, that except God giue vnderſtanding and knowledge, man cannot but ſill erre and murmure againſt him.

1 He reprooueth the Iewes which in their curioſitie ſeek their owne counſells, 2 And ſheweth help of the Egyptians, 3 Deſcribing the Prophet, 4 Therefore he ſheweth what deſtruction ſhall come vpon them, 5 But offereth mercie vnto the repentant.

WDe to the rebellious children, ſaith the Lord, that take counſell, but not counſell of mee, and couer with a couering, but not by my Spirit, that they may lay ſinne vpon ſinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to ſtrengthen themſelues with the ſtrength of Pharaoh, and truſt in the ſhadowe of Egypt.

3 But the ſtrength of Pharaoh ſhall be your ſhame, and the truſt in the ſhadowe of Egypt, your conſumption.

4 For his Princes were at Iſan, and his Ambaſſadours came vnto Iſaiah.

5 They ſhall be all aſhamed of the people that cannot proſper them, nor bring any doe their good, but ſhall be a ſhame and alſo a reproch.

6 The burden of the beaſtes of the South, in a land of trouble and anguiſh, from whence ſhall come the yong and the lyon, the viper, and ſerpyng ſerpent againſt them that ſhall beare their riches vpon the ſhoulders of the coltres, and their trauels vpon the bunches of the camels, to a people that cannot proſper.

7 For the Egyptians are vaniſh, and they ſhall helpe in vaine. Therefore haue I cryed vnto her, Their ſtrength is to ſeek ſtill.

8 Now goe, and write ſ it beſore them in a table, and note it in a booke that it may be for the ſake of the laſt day for cuer and euer:

9 That it is a rebellious people, lying children, and children that would not heare the Law of the Lord.

10 Which ſay vnto the Seers, See not: and to the Prophets, Propheſie not vnto vs right things: but ſpeake flattering things vnto vs: propheſie ſeruous.

11 Depart out of the way: goe aſide out of the path: cauſe the holy One of Iſrael to reſe from vs.

12 Therefore thus ſaith the holy One of Iſrael, Becauſe ye haue caſt off this worke, and truſt in violence and wickedneſſe, and ſay thereupon,

13 Therefore this iniquity ſhall be vnto you as a breach that falleth, or a ſwelling in an hie wall, whoſe breaking cometh ſuddenly in a moment.

14 And the breaking thereof is like the breaking of a Potters pott, which is broken without pittie, and in the breaking thereof is not ſounde: as a ſhearde take fire out of the hearth, or to take

not heare the word of God, but delighted to be flattered and eſcorted. k Threaten vs not by the word of God, neither beſet vs in the Name of the Lord, as Iſaiah ſignifying, that the deſtruction of the people ſhall be without recovery.



out of the pit.

14 For thus saith the Lord God, the holy one of Israel. In rest and quietness, shall ye dwell: in quietness and in confidence shall be your strength, but ye would not.

15 For ye have said, No, but we will flee away upon horses. Therefore shall ye flee: and shall rise upon the swift. Therefore shall your persecuters be swifter.

16 Therefore shall one that see at the rebuke of one: at the rebuke of him shall ye be, till ye be left as a shippe mast upon the top of a mountaine, and as an beaken upon an hill.

17 Therefore will the Lord waite, that he may have mercy upon you, and therefore will he be exalted, that he may have compassion upon you: for the Lord is the God of judgment. Blessed are all they that waite for him.

18 Surely a people shall dwell in Zion, and in Jerusalem: thou shalt weepe no more: for thou shalt certainly have mercy upon thee at the voyce of thy cry: when hee heareth thee, he will answer thee.

19 And when the Lord hath given you the head of adversity, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thyl raine.

20 And thine eares shall heare a voyde whisper thee, saying: This is the way, walke ye in it, when thou turnest to the right hande, and when thou turnest to the left.

21 And ye shall pollute the covering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say unto it: Get thee hence.

22 Then shall hee give raine unto thy seed, when thou shalt sowe the ground, and head of the increase of the earth, and it shall be fat, and as oyle: in that day shall thy cattell be fed in large pastures.

23 The open also and the pong asses, that till the ground, shall eate cleane provender, which is sowne with the shone, and with the same.

24 And upon every hill = mountaine, and upon every hill shall there be rivers and fennes of waters, in the day of the great slaughter, when the towers shall fall.

25 Moreover, the light of the moone shall be as the light of the sunne, and the light of the sunne shall be seven fold, and the light of seven dayes in the day that the Lord shall binde up the breach of his people, and heale the stroke of their wound.

26 Behold, the name of the Lord cometh from farre, his face is burning, and the heaven thereof is deare: his lips are full of indignation, and his tongue as a devouring fire.

27 Sometimes the brightness of the Sonne: for by which are two excellent creatures, he sheweth the children of God in the kingdom of glory against the Assyrians, the chiefe enemy of the people of God.

28 And his spirit is as a river that overfloweth up to the necke: it bindeth a slender, to lame the nations with the fenne of vanity, and there shall be a bulke to cause them to erre in the lawes of the people.

29 But there shall be a song unto you as in the night, when a solemn feast is kept: and gladness of heart, as he that cometh with a pipe to goe unto the mount of the Lord, to the strength of one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme, with the anger of his countenance, and flame of a devouring fire, with scattering and tempest, and hailstones.

31 For with the voyce of the Lord shall Asur be destroyed, which smote with the rodde.

32 And in every place that the fenne shall passe, it shall = cleave fast, which the Lord shall lay upon him with = sabres and harps, and with battels, and lifting up of hands shall he fight against it.

33 For a Cophet is prepared of olde: it is euen prepared for the King: hee hath made it deepe and large: the burning thereof = fire and much wood: the beard of the Lord, like a river of humestone, doeth kinde it.

the wicked are tormented, Reade 2 Kings 23. 16. b So that their estate or degree cannot exempt the wicked. i By their figurative speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee will forsake them that forsake God, and seeke for the helpe of men.

**V**W De unto them that goe downe into Egypt for helpe, and stay upon horses, and trust in chariots, because they are many, and in horsemen, because they be very strong: but they looke not unto the holy one of Israel, nor = seeke unto the Lord.

2 But he yet is = wisest: therefore he will bring euill, and not turne backe his ward, but he will arise against the house of the wicked, and against the helpe of them that make vanity.

3 For the Egyptians are men, and not God, and their horses flesh, and not strength: and when the Lord shall stretch out his hand, the helper shall fall, and hee that is holpen shall fall, and they shall altogether fall.

4 For thus hath the Lord spoken unto mee, As the lyon or lyon whelp roareth upon his prey, against whom is a multitude of shepherds, hee is called, hee will not be afraid at their voyce, neither will the Egyptians, humble himselfe at their voyce: so shall and so forsake

b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in him. c And knoweth their crafty enterprises and will bring all to nought. d Meaning, both the Egyptians and the Israelites.

a To drive them to nothing: and thus God consumeth the wicked by that means, whereby he cleanse his.

b Ye shall rejoice at the destruction of your enemies, as they that sing for joy of the solemn feast, which began in the evening.

c Gods plague. d It shall destroy.

e With joy and assurance of the victory.

f Against Babel: meaning the Assyrians and Babylonians. g Here it is taken for hell, where

a There were two special causes, why the Israelites should not joine amitie with the Egyptian: first, because the Lord had commanded them never to returne thither, Deut. 17. 16. and 28. 38. least they should forget the benefice of their redemption: and secondly, least they should be corrupted with the superstition and idolatry of the Egyptians.

Gods fire. 2. 2. b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in him. c And knoweth their crafty enterprises and will bring all to nought. d Meaning, both the Egyptians and the Israelites.

c He sheweth the Jews, that if they would put their trust in him, he is so able that none can resist his power: and so carefull over them, as a bird over her yong, which ever stich about them for their defence: which similitude the Scripture vouch in diuers places, as Deut. 32, 11. math. 23, 37. f He toucheth their conscience, that they might earnestly seeke their grievous finnes, and so truly repent, so much as now they are almost drowned, and past recovery. g By these fruites your repentance shall be known, as Chap. 2. 18. h When your repentance appeareth. i This was accomplished soone after when Sancherib was discomfited, and he fled to his castle in Nineveh for succour. k To destroy his enemies.

## C H A P. XXXII.

1 The condition of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.

a This prophesie is of Hezekiah, who was a figure of Christ,

and therefore ought chiefly to be referred to him.

b By iudgement and iustice is meant an upright government, both in policie and religion.

c Where men are wearie with travelling, for lacke of water.

d He promiseth to give the true light, which is the pure doctrine of Gods word, and understanding, and zeale of the same contrary to the threatnings against the wicked, Chap. 6. 9. and 39. 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f He prophesieth of such calamities to come, that they will not spare the women and children, and therefore willett them to take heed, and provide.

the Lord of hostes come downe to fight for mount Zion, and for the hill thereof.

2 As birds that flye, so shall the Lord of hostes defende Jerusalem by defending and delivring, by passing through and preserving it.

3 Ye children of Israel, turne againe, in as much as ye are drunken deepe in rebellion.

4 For in that day every man shall cast out his idoles of silver, and his idoles of gold, which your handes have made you, even a sinne.

5 Then shall Assur fall by the sword, not of a man, neither shall the sword of man devour him, & hee shall flee from the sword, and his yong men shall faim.

6 And he shall goe for feare to his tower, and his princes shall bee afraid of the standard, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

7 He shall goe for feare to his tower, and his princes shall bee afraid of the standard, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

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34 He shall goe for feare to his tower, and his princes shall bee afraid of the standard, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

35 He shall goe for feare to his tower, and his princes shall bee afraid of the standard, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

36 He shall goe for feare to his tower, and his princes shall bee afraid of the standard, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

37 He shall goe for feare to his tower, and his princes shall bee afraid of the standard, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

hearken to my words.

10 Ye women, that are careless, shall be in feare about a yeere in dayes: & your vintages shall faile, and the gathering shall come no more.

11 Ye women, that are at ease, be warned: feare, & ye careless women: put on the clothes: make bare, and gird up your loines.

12 Then shall lament for the vine, because of the pleasant fieldes, and for the vineyard.

13 Upon the land of my people shall thornes and bryers: yea, upon all the beauty of joy in the cite of rejoycing.

14 Because the palace shall bee broken, and the joy of the cite shall bee left: the tower and fortresse shall be demised for ever, and the desire of wilde asses, and a pasture for flockes.

15 Until the Spirit be poured upon us from above, and the wilderness shall bee a fruitful field, and the thorny field shall be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitful field.

17 And the woyle of iustice shall praise, even the woyle of iustice and quiescence, and assurance for ever.

18 And my people shall dwell in the tabernacle of peace, and in sure dwelling, and in safe resting places.

19 When it shall be, it shall fall on the tower, and the cite shall be set in the dust place.

20 Blessed are ye that sow upon all waters, and sowe thither the seeds of the sower, and the ass.

denounced Gods iudgements against the wicked, who are godly, least they should faint. i The field which shall be but as a barren forest in comparison of the field as Chap. 29. 17. which shall be fulfilled in Christ, in that they that were before as the barren wilderness, being made fruitful, and they that had some beginning of grace shall bring forth fruites in such abundance, that the field shall seeme but as a wilderness where no fruit was: so shall not neede to build it in high places for feare of the Lord will defend it, and turne away the storme from their commodidities. o That is, upon the ground of the red, which bringeth forth in abundance: or in plain fields were covered with waters, and now made drie for your fieldes shall be so hocke, that they shall send out much crop by the fast crop, which abundance shall be signe of Gods love to words then.

## C H A P. XXXIII.

The destruction of them, by whom God hath punished his Church.

VVoe to them that say, we are not wicked: and we do not wickedly against the Lord: when thou shalt cease to speake, thou shalt be spoiled: when thou shalt make an

neherib, but not only. b When thine appointed time shall come, thou shalt be given to others, as Amos 3. 11.

on his.

of being wickedly: they shall doe worse than the.

1. The Lord haue mercie vpon vs, wee haue sinned in thee: bee thou, which wast with us in the morning, our helpe also in the time of trouble.

2. At the noise of the tumult, the people flee: at thine exalting, the nations were scattered.

3. And your people shall bee gathered like the gathering of caterpillars: and he shall goe against him like the leaping of grasshoppers.

4. The Lord is exalted: for hee dwelleth on high: he hath filled Zion with iudgement and justice.

5. And there shall bee stabilitie of thy times, strength, saluation, wisdom and knowledge: for the feare of the Lord shall bee his realitie.

6. Behold, their messengers shall cry without, and the ambassadours of peace shall receiue bitterly.

7. The paths are waste: the wayfarer cannot enter: hee hath broken the couenant: he hath contemned the cities: hee regarded not man.

8. The earth mourneth and fainteth: Lebanon is ashamed, and between downe: Sharon is like a wilderness, and Bashan is broken and Carmel.

9. How will I arise, saith the Lord: now will I bee exalted, now will I sit up on my seats.

10. A pee shall conceale chaits, and bring forth trouble: the fire of your breath shall consume you.

11. And the people shall bee as the burning of thornes: and as the thornes cut by, shall they be burnt in the fire.

12. Heare, ye that are farre off, what I haue said, and ye that are neere, know my power.

13. The sinners in Zion are afraid: a lease is found vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the cruel burning?

14. For that thou wast in iustice, and speakest righteous things, refusing game of appetite, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing evil.

15. Hee shall dwell on high: his defence shall bee the munitions of rocks: bread shall bee giuen him, and his waters shall bee sure.

16. Whome they of Ierusalem sent to inquire of, These are the wordes of the Ambassadours, which came from Saneherib. Which was a plentiful Church. This is spoken against the enemies, who are our owne: but hee sheweth that their enterprise is vaine, and that the fire, which they had kindled for our destruction, shall be their owne. His vengeance shall bee so great, that he will not talke thereof. Which doe not beleue in the Prophet, and the assurance of their deliuerance, that God will be a sure defence to all them that line in iustice.

17. Thine eyes shall see the King in his glory: they shall beholde the land: farre off.

18. Thine heart shall meditate feare, where is the Scribe: where is the recorder? where is hee that counteth the towers?

19. Thou shalt not see a fiercer people, a people of darke speech, that thou canst not perceiue, and of a stammering tongue, that thou canst not understand.

20. Lookes vpon Zion the cite of our strong holdes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot bee remooued, and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof bee broken.

21. For surely there the mighty Lord will bee vnto vs, as a place of floodes and broad riuers, whereby shall passe no shippe with oares, neither shall a great shippe passe threby.

22. For the Lord is our Iudge, the Lord is our King: he will saue vs.

23. Thy coardes are loosed: they could not well strengthen their mass, neither could they spread the saille: then shall the prayer bee deuoted for a great people: yea, the lame shall take away the praye.

24. And none inhabitant shall say, I am sick: the people that dwell therein, shall haue their iniquitie forgiven.

25. Let vs be content with this small river of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes, and destroy vs. A Hee delieth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. Hee comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

# CHAP. XXXIII.

1. Hee sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

2. Come neere, ye nations and heare, and bearken, ye people: let the earth heare, and all that is therein, the world and all that dwelleth therein.

3. For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath destroyed them and heimured them to the slaughter.

4. And their name shall bee cast out, and their stinke shall come out of their bodies, and the mountaines shall bee melted with their blood.

5. And all the host of heauen shall be dissolved, and the heauens shall be folded like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

6. For my blood shall be drunken in the

1. They shall see Hesekiah deliuered from his enemies, and restored to honour and glory.

2. They shall be no more that in as they were by Saneherib, but goe where it pleaseth them.

3. Before that this libertie cometh, thou shalt thinke that thou art in great danger: for the enemy shall so sharply assaile you, that one shall cry, Where is the clerk that writeth the names of them that are taxed? another, Where is the receiuer? another shall cry for him that valuenth the rich houses, but God will deliuer you from this feare.

4. Let vs be content with this small river of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes, and destroy vs. A Hee delieth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. Hee comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

1. Hee propheseth of the destruction of the Edomites and other nations which were enemies to the Church.

2. God hath determined in his counsell, and hath giuen sentence of their destruction.

3. Hee speaketh this in respect of mans iudgement, who in great feare and horrible trouble

thinketh that heauen and earth perisheth, and I haue determined in my secret counsell, and in the heauen to destroy them, til my sword be weary with shedding blood.

heauens

e They had an opinion of holynesse because they came of the Patriarch Iſhak, but in effect were accursed of God, and enemies vnto his Church, as the Papistes are.

f That is, both of young and old, poore and rich of his enemies.

g That famous cite shall be consumed as a sacrifice burnt to ashes.

h The mightie and rich shall be as well destroyed as the inferiours.

i He alludeth to the destruction of Sodom and Gomorrah, Gen. 19.24.

k Reade Chap. 33.21. and Ze- phan. 2.14.

l In vaine shall any man goe about to build it againe.

m Meaning, there shall be neither order nor policie, nor state of commonweale.

n Reade Chap. 33.21.

o Signifying, that Idumea should be an horrible desolation and barren wilderness.

p That is, in the Law where such curses are threatened against the wicked.

q To wit, beasts and foules.

r That is, the mouth of the Lord. f Hee hath given the beasts and foules Idumea for an inheritance.

heaven: behold, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fatter with the fatte and with the blood of the Lambes, and the goatens with the fatte of the kidneis of the Rammes: for the Lord hath a sacrifice in Sodom, and a great slaughter in the land of Edom.

7 And the Unicornes shall come downe with them, and the heifers with the bulles, and their land shall bee drunken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lords vengeance, and the yere of recompence for the iudgement of Zion.

9 And the rivers thereof shall be turned into pitch, and the dust thereof into Brimstone, and the land thereof shall be burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vp euermore: it shall bee desolate from generation to generation: none shall passe thorow it for euer.

11 But the Pellicane and the Hedgehog shall possesse it, and the great Owle, and the Raven shall dwell in it, and hee shall stretch out vpon it the line of wantie, & the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall bee none, and all the Princes thereof shall bee as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and chiches in the strong holdes thereof, and it shall be an habitation for dragons, and a court for Asiches.

14 There shall meete also Iſim and Iſim, and the Satyre shall cry to his fellowe, and the Whychopole shall rest there, and shall finde for her lette a quiet dwelling.

15 There shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Cuckoos also bee gathered, eueny one with her mate.

16 Beasts in the booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath call the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

#### CHAP. XXXV.

1 The great joy of them that beleene in Christ.  
2 Their office which preach the Gospel. 3 The fruites that follow thereof.

1 Hee beareth and the wilderness shall loue: and the waste ground shall glorie and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and loy, the glory of Babylon shall be giuen vnto it: the beautie of Carmel, and of Sharon. They shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weake handes, and comfort the feeble knees.

4 Say vnto them that are froward, Bee you strong, feare not: behold, your God commeth with vengeance: euen then with a recompense, hee will come and save you.

5 Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumbe man as a voice shall sing: for in the wilderness shall waters breake out, and rivers in the desert.

7 And the dry ground shall be as a pool, and the thirillie as springes of water: in the habitations of dragons, where they lay, shall be a place for reedes and rushes.

8 And there shall bee a path and a way, and the way shall be called holy: the polluted shall not passe by it: for hee shall be touching them, and walke in the way, and the foules shall not erre.

9 There shall be no lyon, nor wolfe, nor beast shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redemption of the Lord shall returne and come to Zion with peace, and euermlasting loy shall bee vpon their heads: they shall obtaine loy and gladnesse, and sorrow and mourning shall flee away.

11 They shall abide the coming of God, which is in hast, & shall fight their enemies.

12 When the knowledge of Christ shall come, they that were barren and destitute of the graces of God, shall haue them giuen by Christ. h It shall bee for the iust, and not for the wicked. i God shall leade and guide them to the bringing forth of his seed. k As hee threatened to be destroyed hereby, Chap. 30. 6. l Whom the Lord hath redeemed from the captiuitie of Babylon.

#### CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

NOW in the foureteenth yere of King Dizekiab, Saneherib King of Assur came by against all the strong cities of Iudah, and tooke them.

2 And the king of Assur sent Rabshakeh from Lachish toward Ierusalem vnto King Dizekiab, with a great host, and hee stood by the conduit of the upper pool in the path of the fullers field.

3 Then came forth vnto him Eliachim the

ser his Church to be afflicted, but at length would loose them. b When hee had abolished superstition and idolatry, and religion, yet God would exercise his Church to his patience.

londre







the king of Ashur departed  
and returned and dwelt  
in his house as he was in the Temple  
worshipping of Ashur his god, Azimelch  
and his sonnes : flew him with  
his sword, and they escaped into the land of  
Assur, and Esarhaddon his sonne reig-  
ned in his stead.

The Caldans overcame the Assyrians by Merodach

CHAP. XXXVIII.

Hezekiah is sick. 5 He is restored to health by  
the Lord, and liueth fifteene yeeres after. 30 He  
gouerneth for his benefite.

Nowe that a time was Hezekiah sick  
unto the death, and the Prophet Isa-  
iah came vnto him, and said  
vnto him, Thus sayeth the Lord, But thine  
life shall be in an other, for thou shalt die, and not  
liue.

Then Hezekiah turned his face to  
the wall, and prayed to the Lord.

And said, I beseech thee, Lord, remem-  
ber me how I haue walked before thee in  
truth, and with a perfect heart, and haue  
done that which is good in thy sight : and  
thy prayer was for me.

Then came the word of the Lord to  
Isaiah, saying,

Go, and say vnto Hezekiah, Thus  
saith the Lord God of David thy father, I  
haue heard thy prayer, and seene thy teares:  
Behold, I will adde vnto thy dayes fifteene  
yeeres.

And I will deliuer thee out of the  
hand of the king of Ashur, and this citie: for  
I will defend this citie.

And this signe shalt thou haue of the  
Lord, that the Lord will doe this thing that  
he hath spoken,

Behold, I will bring againe the sha-  
dow of the degrees (whereby it is gone down  
in the diall of Ahaz by the sunne) tenne de-  
grees backward : so the sunne returned by  
ten degrees, by the which degrees it was  
gone downe.

The wilking of Hezekiah king of Ju-  
dah, when he had bene sick, and was re-  
stored of his sickness.

So I said in the cutting off of my dayes,  
I shall goe to the gates of the graue : I am  
deuoured of the residue of my yeeres.

I said, I shall not see the Lord, euen  
the Lord in the land of the liuing : I shall  
be as man no more among the inhabitants

He did not onely promise to prolong his life, but to  
deliuer him from the Assyrians, who might haue re-  
venge of their former life offences. d. For He-  
zekiahs confirmation of his faiths signe, as verse  
10. sheweth he was moued by the singolar mo-  
tiue. e. Reade 2. King. 20. 10. f. He left this long  
and thankfull heart for Gods benefites, as Da-  
uid. g. At what time it was told me, that I should die,  
I would haue praye the Lord here in this Temple among the  
people, that I might see his grace after ward may the more appeare when  
I shall be weakesse.

Hezekiah is reproued, because hee shewed his  
treasures vnto the ambassadors of Babylon.

of the world. 12 Mine habitation is departed, and is  
remooued from mee, like a shepherds tent:  
I haue cut off like a weauer, my life: he will  
cut mee off from the bright : from day to  
night, thou wilt make an end of me.

I reckoned to the morning : but hee  
broke all my bones, like a lion : from day to  
night wilt thou make an end of me.

Like a crane or a swallow, so did I  
chatter : I did mourne as a dove : mine  
eyes were lift vp on high : O Lord - it hath  
oppressed me, comfort me.

What shall I say? for hee hath said  
it to mee, and hee hath done it : I shall walke  
weakenly all my yeeres in the bitterness of  
my soule.

O Lord, I to them that ouerlie them,  
and to all that are in them, the life of my spi-  
rit shall bee knowne, that thou caulest me to  
sleep, and hast giuen life to me.

Beholde, for I felicitie I had bitter  
griefe, but it was thy pleasure to deliuer  
my soule from the pit of corruption : for  
thou hast cast all my sinnes behinde thy  
backe.

For the grane cannot confesse thee:  
death cannot praye thee : they that goe  
downe into the pit, cannot hope for thy  
truth.

But the liuing, the liuing, hee shall con-  
fesse thee, as I doe this day: the father to the  
children shall declare thy truth.

The Lord was ready to saue me : there-  
fore wee will sing my song, all the dayes of  
our life in the house of the Lord.

Then sayde Isaiah, Take a lump of  
dye figges, and lay it vpon the boyle, and  
he shall recover.

Also Hezekiah had said, What is the  
signe that I shall goe vp into the house of the  
Lord?

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remooued from mee, like a shepherds tent:  
I haue cut off like a weauer, my life: he will  
cut mee off from the bright : from day to  
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and to all that are in them, the life of my spi-  
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my soule from the pit of corruption : for  
thou hast cast all my sinnes behinde thy  
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18 For the grane cannot confesse thee:  
death cannot praye thee : they that goe  
downe into the pit, cannot hope for thy  
truth.  
19 But the liuing, the liuing, hee shall con-  
fesse thee, as I doe this day: the father to the  
children shall declare thy truth.  
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fore wee will sing my song, all the dayes of  
our life in the house of the Lord.  
21 Then sayde Isaiah, Take a lump of  
dye figges, and lay it vpon the boyle, and  
he shall recover.  
22 Also Hezekiah had said, What is the  
signe that I shall goe vp into the house of the  
Lord?  
23 I haue not onely promised to prolong his life, but to  
deliuer him from the Assyrians, who might haue re-  
venge of their former life offences. d. For He-  
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and thankfull heart for Gods benefites, as Da-  
uid. g. At what time it was told me, that I should die,  
I would haue praye the Lord here in this Temple among the  
people, that I might see his grace after ward may the more appeare when  
I shall be weakesse.

CHAP. XXXIX.

Hezekiah is reproued, because hee shewed his  
treasures vnto the ambassadors of Babylon.

At the same time, Merodach Ba-  
ladan, the sonne of Baladan, King of  
Babylon, which overcame the Assyrians in the tenth yeere of his  
reigne.

By my sinne I  
haue prouoked  
God to take my  
life from me.

That is, in one  
day or shortly.

Over night I  
thought that I  
should liue till  
morning, but my  
pangs in the night  
perswaded me  
the contrary: he  
sheweth the hor-  
rour, that the  
faithfull haue,  
when they appre-  
hend Gods iudg-  
ment against  
their sinne.

I was so op-  
pressed with sorrow  
that I was not  
able to vtter my  
words, but one-  
ly to grone and  
sigh.

To wit, sorrow  
and griefe both  
of body and  
minde.

God hath de-  
clared by his  
Prophet that I  
shall die, and  
therefore I will  
yeelede vnto  
him.

I shall haue no  
release, but con-  
tinuall sorowes while I liue.

They that shall ouerlie the men  
that are now aliue, and all they that are in these yeeres, shall acknow-  
ledge this benefite. r That after that thou haddest condemned me  
to death, thou restoredst me to life. f Whereas I thought to haue  
liued in rest and ease, being deliuered from mine enemy, I had griefe  
vpon griefe. t He esteemeth more the remission of his sinnes, and  
Gods fauour, then a thousand liues. u For as much as God hath  
placed man in this world to glorifie him, the poeple tooke it as a signe  
of his wrath when their dayes were shortened, either because that  
they seemed vnworthie for their sinnes to liue longer in his seruice,  
or for their seale to Gods glorie, seeing that there are so few in earth,  
that doe regard it; as Psal. 6. 5. and 115. 27. x All posteritie shall  
acknowledge, and the fathers according to their deuotion toward their  
children. shall instruct them in thy graces and mercies toward mee.  
y Hee sheweth what is the vse of the Congregation and Church:  
to wit, to giue the Lord thanks for his benefites. z Reade 2. King.

2. Reade 2. King.

20. 7. As verse 7.

20. 7. As verse 7.

20. 7. As verse 7.

20. 7. As verse 7.

20. 7. As verse 7.

20. 7. As verse 7.

20. 7. As verse 7.

20. 7. As verse 7.

20. 7. As verse 7.

20. 7. As verse 7.

b Partly moved with the greatness of the miracle, partly because he shewed himselfe enemy to chiefly, because he would ioyne with them whom God favoured, and have their helpe if occasion served.

c Reade 2. King. 20. 13 & 2. chro. 32. 25, 31.

d He asketh him of the particulars to make him understand the craft of the wicked, which he before, being overcome with their flattery, and blinded with ambition, could not see.

e By the grievousness of the punishment, is declared how greatly God detesteth ambition and vaine glorie.

f That is, officers and servants.

g Reade 2. Kings 20. 19.

of Babel, sent letters and a present to Hezekiah: for he had heard that hee had bene sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the silver and the golde, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdome that Hezekiah shewed them not.

3 Then came Iſaiah the Prophet unto king Hezekiah, and sayde vnto him, What sayde these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto mee, from Babel.

4 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Iſaiah sayd to Hezekiah, Heare the word of the Lord of hosts.

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shall bee carried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall bee castrated in the palace of the king of Babel.

8 Then sayd Hezekiah to Iſaiah, The word of the Lord is good, which thou hast spoken: and hee said, Yet let there bee peace and truth in my dayes.

# CHAP. XL.

a Remission of sinnes by Christ. 3 The coming of Iohn Baptist. 18 The Prophet reproveth the idolaters, and them that trust not in the Lord.

Comfort ye, comfort ye my people, saith your God say.

2 Speake comfortably to Ierusalem, and crye vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand double for all her sinnes.

3 A voyce cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and every mountaine and hill shall bee made low: and the crooked shall bee straight, and the

a This is a consolation for the Church, assuring them that they shall be neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort

the poore afflicted, and to assure them of their deliuerance both of body and soule. b The time of her affliction, c Meaning, sufficient, as Chap. 61. 7. and full correction, or double grace, where as shee deserved double punishment. d To wit, of the Prophets. e That is, in Babylon and other places where they were kept in captiuitie and miserie. f Meaning, Cyrus, and Darius which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist broughte things of Iesus Christ comming, who was the true deliuerer of his Church from sinne and Satan, Math. 3. 3. g Whatsoever may let or hinder this deliuerance, shall be removed.

rough places plaine, and the high places shall bee lowed, and the glorie of the Lord shall be reucaled, and all flesh shall seee: for the mouth of the Lord hath sent me.

6 A voyce said, Crye, And hee said, What shall I crye? All flesh is grass, and the flower thereof is as the flower of the field.

7 The grasse withereth, the flower fadeth, because the Spirit of the Lord is turned away from them: surely the people is grass.

8 The grasse withereth, the flower fadeth: but the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the high mountain: O Ierusalem, that bringest good tidings, lift up thy voyce with strength: lift it up, for thou art a trader: say vnto the cities of Iudah, Your God.

10 Behold, the Lord God will come with power, and his arme shall rule for him: hee shall hold his reward with him, and his wages before him.

11 Hee shall feede his flocke like a shepherd: hee shall gather the lambs with his arme, and carie them in his bosome, and shall guide them with a pong.

12 Also hath hee measured the waters in his fist: and counted heauen with his spanne, and comprehended the dust of the earth in a measure: and weighed the mountains in a weight, and the hills in a balance.

13 Also hath hee instructed the Spirit of the Lord: or was his counsellor, or taught him?

14 Of whom tooke hee counsell, and who instructed him and taught him in the way of iudgement: or taught him knowledge, and shewed vnto him the way of understanding?

15 Behold, the nations are as a chaffer of a buckler, and are counted as the dust of the balance: behold, hee taketh away the yles as a little dust.

16 And Lebanon is not sufficient for him, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing, and they are counted to him lesse then nothing, and vanitie.

18 To whom then will ye liken God, or what similitude will ye set by vnto him?

19 The workman melteth an image, the goldsmith beareth it out in gold, or the goldsmith maketh silver places.

20 Doth not the poore chuse out a tree

q Hee shall shewe his care and knowe over them tender. r Declaring that as GOD only hath so doeth hee vie the same for the defence and maintenance of his Church. s Hee sheweth Gods infinite wisdom and purpose. t Hee speaketh all this to the heere that neither feare man, nor put their trust in any, but only in GOD. u Hereby hee armeth himselfe against the idolaters, who they shoulde bee attempted in Babylon. x Hee speaketh of the idolaters, seeing that the poore that have need of their owne necessities, will deuide themselves from idols.





9 That is, hath appointed, and determined that it shall come to passe.

10 Hee biddeth the idolaters to proue their religion, and to bring forth their idols, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

11 So that a man cannot make an idole, but hee must doe that, which God detesteth and abhorreth: for he chuseth his owne deuises, and forsaketh the Lords.

12 Meaning, the Chaldeans.

13 That is, Cyrus, who shall doe all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shall be ordered by Gods providence and appointment. x Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returne from the captiuitie. a To wit, a continual succession of Prophets and ministers. b When I looked whether the idols could doe these things, I found that they had neither wisdom nor power to doe any thing: therefore be concludeth that all are wicked, which trust in such vanities.

**CHAP. XLII.**

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

a That is, Christ, who in respect of his manhood is called here servant. The Prophets vs to make mention

of Christ after that they have declared any great promise, because hee is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him, to wit, in his office, by giuing him the fulnesse of my Spirit. c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meane of reconciliation, Mat. 23. 12. Eph. 1. 4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit. e His coming shall not be with pompe and noise, as earthly princes,

Beholde, my seruant: I will say vpon him: mine elect, in whom my soule delighted: I haue put my Spirit vpon him: he shall bring forth iudgement to the Gentiles.

2 He shall not cry, nor lift vp, nor cause

his voice to be heard in the street. 3 I will not be like the roaring of a lion, nor like the bellowing of an ox: for he shall be like a meeke and lowly sheepe.

4 He shall not strife, nor shall he cry, neither shall he lift up his voice, neither shall he be heard in the street.

5 He shall not strive, neither shall he cry, neither shall he lift up his voice, neither shall he be heard in the street.

6 He shall be like a meeke and lowly sheepe, which is led to the slaughter, and as a lambe which is led to the slaughter, he shall not open his mouth.

7 He shall be led as a lambe to the slaughter, and as a meeke and lowly sheepe, which is led to the slaughter, he shall not open his mouth.

8 He shall be led as a lambe to the slaughter, and as a meeke and lowly sheepe, which is led to the slaughter, he shall not open his mouth.

9 He shall be led as a lambe to the slaughter, and as a meeke and lowly sheepe, which is led to the slaughter, he shall not open his mouth.

10 He shall be led as a lambe to the slaughter, and as a meeke and lowly sheepe, which is led to the slaughter, he shall not open his mouth.

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15 He shall be led as a lambe to the slaughter, and as a meeke and lowly sheepe, which is led to the slaughter, he shall not open his mouth.

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35 He shall be led as a lambe to the slaughter, and as a meeke and lowly sheepe, which is led to the slaughter, he shall not open his mouth.

36 He shall be led as a lambe to the slaughter, and as a meeke and lowly sheepe, which is led to the slaughter, he shall not open his mouth.

37 He shall be led as a lambe to the slaughter, and as a meeke and lowly sheepe, which is led to the slaughter, he shall not open his mouth.

such as my messenger, that I sent: who  
was of the posterie, & blind as the Lorde  
was: he was opening the eyes, but he heared  
not.

10 The Lorde is willing for his righte-  
ousnes sake that he may magnifie the Law,  
and exalt it.

11 Thus this people is robbed and spoyled,  
and shall be all shamed in dungeons, and  
shall be in prison houses: they shall  
be as a snare, and none shall deliver; a snare,  
and none shall say, Release.

12 After mourning you shall hearken to  
me, and shall heere, and heere for after:  
heere?

13 Also have I asked for a spoile, and  
delivered to the robbers: I did not the Lorde,  
because we have sinned against him: for they  
could not make in his wrath, neither be o-  
bedient to his Law.

14 Therefore he hath punished upon him  
for their wrath, and the strength of battell:  
and he set him on fire round about, and hee  
burnt him, and it burned him up, yet he con-  
fessed not.

15 Hee hath spoiled. Meaning, Gods wrath.

CHAP. XLIIII.

1 The Lorde comforteth his people. He promisseth  
deliverance to the Iewes. 11 There is no God but  
our God.

1 Thus saith the Lorde, that createth  
the earth, O Iacob: and he that saith, I  
will be to Israel: I fear not: for I have re-  
solved that I have called thee by my  
Name, thou art mine.

2 When thou hast thought the water  
was, I will be with thee, and thou shalt  
know, that they doe not overflow thee.  
When thou shalt tread the very fire,  
thou shalt not be burnt, neither shall the  
heat kindle upon thee.

3 For I am the Lorde thy God, the holy  
one of Israel, thy Saviour: I gave Egypt  
for ransome, Ethiopia, & Saba for thee.

4 Because thou wast precious in my  
eye, and thou wast honourable, and I loved  
thee, therefore will I give a man for thee, and  
people for thy sake.

5 Feare not for I am with thee: I will  
bring thee from the East, and gather  
thee from the West.

6 I will say to the North, Give: and to  
the South, Keepe not backt: bring my ser-  
vants from farre, and my daughters from the ends  
of the earth.

7 Every one that he called by my Name:  
for I created him for my glory, formed him  
and made him.

8 I will bring forth the blind people, and

they shall have eyes, and the deafe, and they  
shall have eares,

9 Let all the nations be gathered toge-  
ther, and let the people be assembled: who  
among them can declare this, or fortie: or  
times things: let them bring forth their wit-  
nesse, that they may be satisfied: but let them  
heare, and say, It is true.

10 You are my witnesses, saith the  
Lorde, and my servant, whom I have cho-  
sen: therefore ye shall know and believe me,  
and ye shall understand that I am: I befo-  
re me there was no God formed, neither shall  
there be after me.

11 I, even I am the Lorde, and beside me  
there is no Saviour.

12 I have declared, and I have saved,  
and I have shewed, when there was no  
strange God among you: therefore you are  
my witnesses, saith the Lorde, that I am  
God.

13 Yea, before the day was, I am, and there  
is none that can deliver out of mine hand: I  
will doe it, and who shall let it?

14 Thus saith the Lorde your redeemer,  
the holy one of Israel, For your sake I have  
sent to Babel, and brought it down: they  
are all fugitives, and the Caldeans cry in  
the ships.

15 I, I am the Lorde your holy one, the re-  
deemer of Israel, your king.

16 Thus saith the Lorde which maketh  
a way in the sea, and a path in the mighty  
waters,

17 When hee bringeth out the chariot  
and hoile, the armie, and the power is toge-  
ther, and shall not rise: they are extinct, and  
quashed as towne.

18 Remember ye not the former things,  
neither regard the things of old.

19 Behold, I doe a new thing: now shall  
it come forth: shall you not know it? I will  
even make a way in the desert, and floods in  
the wilderness.

20 The wilde beasts shall honour mee,  
the dragons, and the oshiches, because I  
gave water in the desert, and floods in the  
wildernes to give drinke to my people, even  
to mine elect.

21 This people have I formed for my  
selfe: they shall shew forth my glorie.

22 And thou hast not called upon mee,  
O Iacob, but thou hast wearied mee, O  
Israel.

23 Thou hast not brought me the sheep  
of the burnt offerings, neither hast thou ho-  
noured mee with thy sacrifices. I have not  
caused thee to serve with an offering, nor  
wearied thee with incense.

24 Thou shalt not bring forth the  
deliverance out of Babylon, should be more famous than that  
from Egypt was, Iere. 23. 7. hag. 2. 10. 3. corinth. 5. 17. reuelat. 21. 2.  
u They shal have such abundance of all things as they returne home,  
even in the drie and barren places, that the very beasts shal feede my  
benefits, and shall acknowledge them: much more man oughte bee  
thankfull for the same. y Because thou hast not willingly received  
that which I did command thee, thou diddest greue mee. Whereby  
he sheweth that his mercies were the only cause of their deliverance,  
so much as they had deserved the contrarie. z Meaning, in this  
faith and obedience.

h Signifying  
that no power  
can resist him in  
doing this mira-  
culous worke,  
nor all their idols  
are able to doe  
the like, as chap.  
41. 22.

i To prove that  
the things which  
are spoken of  
them, are true,  
k Shewing that  
the malice of the  
wicked hindereth  
them in the  
knowledge of  
the truth, be-  
cause they will  
not heare when  
God speaketh  
by his word.

l The Prophets  
and people to  
whom I have gi-  
ven my Law.  
m Meaning spe-  
cially Christ, and  
by him, all the  
faithfull.

n By Darius and  
Cyrus.  
o They shall cry  
when they would  
escape by water,  
seeing that the  
countrie of Baby-  
lon was sur-  
rounded another  
way by the ene-  
mie.

p When he de-  
livered Israel  
from Pharaoh:  
Exod. 24. 31.

q When the  
Israelites passed  
through Iordene  
Iosh. 3. 17.

r When he de-  
livered his peo-  
ple out of Baby-  
lon.  
s Pharaoh and  
his mightie  
armie.

z Meaning that

a Either for the composition of the sweetest ointment, Exod. 30. 7, or for the sweet incense, Exod. 30. 7.

b Thou hast made me to bear an heavy burden by thy sinnes.

c If I forget any thing that may make for thy justification, put me in remembrance and speake for thy selfe. d Thine ancessors. e Thy priests and thy prophets. f That is, rejected, abhorred, and destroyed them in the wilderness, and at other times.

24 Thou boughtest me no silver. e Thou with money, neither hast thou made me to dwell with the face of the sacrificers, but thou hast made me to dwell with thy sinnes, and wastest me with thine iniquities.

25 y, cum I am here that utterly hate their iniquities for mine own sake, and will not remember thy sinnes.

26 But in remembrance: let be bee judged together count thou that thou maiest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have purged the rulers of the sanctuary, and have made Iacob a curse, and Israel a reproch.

### CHAP. XLIII.

g The Lord purgeth comfort, and that he will assemble his Church of divers nations. h The vanity of idols. i The foolishness of idolaters.

Y Et now heare, O Iacob my servant, and Israel, whom I have chosen.

2 Thus saith the Lord that made thee, and formed thee from the wombe: hee will helpe thee. I am not, O Iacob, my servant, and thou righterous: whom I have chosen.

3 For I will powre water upon the thirstie, and floods upon the dry ground: I will poure my Spirit upon the deserts, and my blessing upon the buds.

4 And they shall growe as among the graffe, and as the willowes by the rimmes of waters.

5 One shall say, I am the Lord: another shall be called by the name of Iacob: and another shall subscribe with his hand unto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the King of Israel, and his redeemer the Lord of hostes, I am the first, and I am the last, and without me there is no God.

7 And who is like mee, that shall call, and shall declare it, and set it in order before mee, since I appointed the ancient people: and what is at hand, and what things are to come? let them shew unto them.

8 Feare ye not, neither be afraid: have not I tolde thee of old, and have declared it: ye are even my witnesses, whether there be a God beside mee, and that there is no God that I know not.

9 All they that make an image, are vanity, and their delectable things shall no.

By this diversity of speech, he meaneth one thing, that is, that the people shall bee holy and receive the true religion of God, as Psalme 87. 5.

f I am always like my selfe, that is, mercifull toward my Church, and most able to maineine it, as chap. 41. 4, and 48. 12. reuelat. 1. 7, and 22. 13.

g And appoint them that shall deliuer the Church. h That is, declare vnto mee, howe I ought to proceede herein. i God calleth the Israelites ancient, because hee preferred them to all other, in his eternal election.

k Meaning their idoles. l Rede Chap. 4. 10. m Whatsoever they bestowe they vpon their idoles to make them to seeme glorious.

thing: and they are their own selves: that they be not made for thee: that they shall be confounded.

10 And what made a god, an image, that is, a sensible for nothing.

11 Behold, all that are at the table thereof shall bee consumed: for the workers themselves are meet: let all them be gathered together, and stand up, yet they shall feare, and be confounded together.

12 The smith called an instrument, and worketh in the coles, and fashioneth hammer, and worketh it with the anvil of his armes: yea, he is an hungered, and strength faileth: hee thinketh no more, he is faint.

13 The carpenter stretcheth out a line, fashioneth it with a red thread, he planeth it, and hee purtyeth it with the compass, and maketh it after the figure of a man, and according to the beauty of a man that shall remaine in an house.

14 He will hew him downe cedars, and take the pine tree, and the oke, and shall courage among the trees of the forest: hee planteth a fere tree, and the same becometh rich it.

15 And man burneth thereof: for he will take thereof and warm himselfe: hee also kindleth it and baketh bread, yet hee maketh a god and worshipping it: hee maketh it an idol, and boweth vnto it.

16 Hee burneth the halfe thereof in the fire, and vpon the halfe thereof hee sacrificeth: hee eateth the rolle and is fullen: hee is wasteth himselfe and sayeth, Ah, I am warme, I have bene at the fire.

17 Has the residue thereof beene made a god, even his colles: he burneth vnto it, and worshippeth and boweth vnto it, and sayeth, Deliuer me: for thou art my God.

18 They haue not knownen, nor understood: for God hath shewen their eyes that they cannot see, and their hearts, that they cannot understand.

19 And none considered in his heart, neither is there knowledge nor understanding to say, I haue burne halfe of it, such in the fire, and haue baketh bread vpon the coales thereof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination: shall I bow to the stocks of a tree?

20 Hee feedeth of ashes: a sated hee hath deceived him, that hee cannot deliuer his soule, no say, Is there not a lie in my right hand?

idolaters, which forget their owne necessities to be devoted towards their idoles. t To place it in the way.

u See hereth forth the obstinacie and malice of idolaters, which though they see by dayly experience that they be better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, and make their owne god, and the rest of their idoles.

x They either maketh a table or trencher. y The people are an answer to all them that wonder how it is possible that bee so blinde to commit such abomination, saying, hee blinded their eyes, and hardened their hearts.

z Hee is abused as one that would eat when hee is hungry.



22 Remember thee, O Iacob and Israel: for thou art my servant: I have forgiven thee: thou art my servant: O Israel forget me not.

23 I have put away thy transgressions like a cloud, and thy iniquities as a mist: turne unto me, for I have redeemed thee.

24 Rejoyce yee heavens: for the Lord hath done it: he hath, yee lower partes of the earth: he hath smitten into playes, yee mountains, O forest, and every tree therein: for the Lord hath redeemed Iacob, and will be glorified in Israel.

25 Thus saith the Lord thy redeemer, and he that formed thee from the wombe, I am the Lord that made all things, that spread out the heavens alone, and stretched out the earth by my selfe.

26 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backward, & make their knowledge foolishnesse.

27 We confirmed the word of his servants, and performed the counsel of his messengers, saying to Jerusalem, Thou shalt be inhabited: and to the cities of Judah, Ye shall be built up, and I will repaire the decayed places thereof.

28 We saith to the deepe, Be drye, and I will drye by my floods,

29 He saith to Cyrus, Thou art my shepherd: and hee shall performe all my desire: saying also to Jerusalem, Thou shalt be built: and to the Temple, Thy foundation shall be surely laide.

30 And the rest of his Prophets, which did assure the Church of his favour and deliverance. e Hee sheweth that Gods worke had no lesse notable in this their deliverance, then when hee brought out of Egypt through the Sea. f To assure them of his favour, he nameth the person, by whom it should be, more than any other before he was borne.

#### C H A P. XLV.

1 The deliverance of the people by Cyrus. 9 God is sufficient in all his workes. 20 The calling of the Gentiles.

Thus saith the Lord unto Cyrus his anointed, whose right hand I have holden: to subdue nations before him: there he will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the crooked straight: I will breake the brazen doores, and burle the yron barres.

3 And I will giue thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, even the God of Israel.

4 For Iacob my servants I sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not known me.

5 I will take away all impediments of my people. d I will take away all impediments.

6 Not that Cyrus did know God to worship him: hee had a certaine particular knowledge, as prophag men have power, and so was compelled to deliver Gods people: but in any thing that is in thee, or for thy worstness.

7 I am the Lord and there is none other: there is no God beside me: I have given thee thought: thou hast not known me.

8 That they may know from the rising of the sunne and from the West, that there is none besides me: I am the Lord, and there is none other.

9 I forme the light and create darkness: I make peace and create evil: I the Lord doe all these things.

10 See heavens send the dew from above, and let the cloudes droppe downe righteousness: let the earth open, and let saluation and iudice grow forth: let it bring them forth together: I the Lord have created him.

11 Alloe bee vnto him that striveth with his maker, the porter with the porter of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke? It hath none handes.

12 Alloe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

13 Thus saith the Lord, the Holy one of Israel, and his maker, Aske me of things to come concerning my sonnes, and concerning the workes of mine handes: command you me.

14 I have made the earth, and created man upon it: I, whose hands have spread out the heavens, I have euen commanded all their armies.

15 I have rayled him by in righteousness, and I will direct all his wayes: he shall build my citie, and hee shall let goe my captiues, not for a quice nor reward, saith the Lord of hosts.

16 Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopia, and of the Sabaeans, men of stature shall come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chains: they shall fall downe before thee, and make supplication vnto thee, saying, Surely, God is in thee, and there is none other God besides thee.

17 Verily thou, O God, hidest thy selfe, O God, the lausour of Israel.

18 All they shall be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

19 But Israel shall be saved in the Lord, with an everlasting saluation: yee shall not be ashamed nor confounded, world without ende.

20 For thus saith the Lord (that created heaven, God himselfe, that formed the earth,

at our commandement. Some reade it with an interrogation, and make it the application of the similitude. o That is, the starres, p To wit, Cyrus, that I may shew by him the faithfulness of my promise in delivering my people. p Meaning, freely, and without ransom, or any grievous condition. r These people were tributaries to the Persians, and so King Artabastax gave this money toward the building of the Temple, Ezra 7.21. f Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule the multitude which was accomplished in the time of Christ. e Hereby he exhorteth the Jewes to patience, though their deliverance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

g I have given thee strength, power and authority, h I find peace and warre, prosperity, and adversity, as Amos 3.6.

i He comforteth the Jewes, as if he would say, Though when yee looke to the heavens, & earth for succour, yee see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliverance, and of the performance of my promise, which is made by righteousness, k I have appointed Cyrus to this use and purpose. l Hereby he brideth their impatience, which in a disorderly and trouble murmure against God, and will not take his pleasure: willing that man should match with his like, and not contend against God. m That is, it is not pettily made.

n In stead of murmuring, humble your selves, and aske what ye will see the consolation of my children, and you shall be sure of it, as ye are of these things which are

**a** To wit, of man, but chiefly of his Church.  
**z** As do the false gods, which give uncertain answers.  
**y** All ye idolaters, which though you seeme to haue neuer so much worldly dignity, yet in Gods sight you are vile & abject.  
**z** He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.  
**a** That is, that the thing which I haue promised shalbe faithfully performed.  
**b** The knowledge of God, and the true worshipping shalbe through all the world, Rom. 14. 11. Phil. 2. 10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.  
**e** Meaning, the faithfull shall feele and confesse this. **d** All the counteniers of God.

and made it: hee hath prepared it, hee created it not in vaine: he formed it to bee inhabited) I am the Lord, and there is none other.

**19** I haue not spoken in secret, neither in a place of darkness in the earth: I said not in vaine vnto the seed of Iacob, Heere you mee: I the Lord doe speake righteousness, and declare righteous things.

**20** Assemble your selues, and come: I haue neere together, & yee abject of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

**21** Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning: or haue tolde it of olde: I haue not I the Lord, and there is none other God beside mee, a iust God, and a Saviour: there is none beside mee.

**22** Looke vnto me, and ye shall be saued: all the ends of the earth shall bee saued: for I am God, and there is none other.

**23** I haue sworne by my selfe: the word is gone out of my mouth in righteousness, and shall not returne, That every knee shall bowe vnto mee, and every tongue shall sweare by me.

**24** Surely, he shall say, In the Lord haue I righteousness and strength: he shall come vnto him, and all that worship him, shall be ashamed.

**25** The whole seede of Israel shall be iustified, and glorie in the Lord.

# CHAP. XLVI.

**1** The destruction of Babylon and of their idoles.  
**3** He calleth the Jewes to the consideration of his works.

**1** He is bowed downe: hee is fallen: their idoles were vpon the beastes, and vpon the cattell: they which did beare you, were laden with a wearie burden.

**2** They are bowed downe, and fallen together: for they could not ridde them of the burden, and their soules is gone into captivity.

**3** Heare ye me, O house of Iacob, and all that remaine of the house of Israel, which are borne of mee from the wombe, and brought vp of me from the birth.

**4** Therefore vnto olde age, I the same, euen I will beare you vntill the hoare haire: I haue made you: I will also beare you, and I will carie you, and I will deliuer you.

**5** To whom will ye make mee like, or make mee equal, or compare mee, that I should be like him?

**a** These were the chief idoles of Babylon.  
**b** Because they were of gold and silver, the Medes and Persians caried them away.  
**c** The Beastes that caried the idoles, fel downe vnder their burden.  
**d** He derideth the idoles, which had neither soule nor sense.  
**e** He sheweth the difference betweene the idoles and the true God: for they must be caried of other, but God himselfe carrieth his, as Deut. 32. 11. **f** Seeing I haue begotten you, I will nourish and preferre you for euer. **g** The people of God, seeing their owne calamitie, and the flourishing state of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore hee describeth the originall of all the idoles, to make them to bee abhorred of all men: shewing that the most that can bee spoken in their commendation, is but to proue them vile, Baruch 6. 23.

**6** They haue gold out of the bagges, and weigh silver in the balance, and hire a goldsmith to make a god of it, and they bow downe and worship it.

**7** They beare it vpon the shoulders: they carie him and set him in his place: so doth hee stand, and cannot remouee from his place. Though one cry vnto him, yet can hee not answer, nor deliuer him out of his tribulation.

**8** Remember this, and be ashamed during it againe: to mind, O ye transgressors.

**9** Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me.

**10** Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

**11** I call a bird from the East, and the man of my counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

**12** Heare me, yee stubborne hearted, that are farre from iustice.

**13** I bring neere my iustice: it shall not be farre off, and my saluation shall not tarie: for I will giue saluation in Zion, and my glorie vnto Israel.

# CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

**1** Come downe and sitte in the dust, O Virgine, daughter Babel, first on the ground: there is no thyne, O daughters of the Chaldeas: for thou shalt no more be called, Tender and delicate.

**2** Take the millstones, and grind meele: loose thy locks: make bare the feete: vncover the legges, and passe through the floods.

**3** Thy steeple shall bee discouered, and thy shame shall bee seene: I will take vengeance, and I will not merce thee as a man.

**4** Our redeemer, the Lord of hostes is his Name, the Holy one of Israel.

**5** Sit still, and get thee into darkness: O daughter of the Chaldeans: for thou shalt no more be called, The Labie of kingdoms.

**6** I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest them no mercy, but thou diddest say thy very heate was yoke vpon the ancient.

**7** And thou saydest, I shall be a Lady for euer, so that thou diddest not let thy minde to these things, neither didst thou remember the latter end thereof.

**8** Therefore now heare, thou that art giuen to pleasures, and dwellest carelesly. Shee saith in her heart, I am and none else: I shall not sit as a widow, neither shall know the losse of children.

**9** But these two things shall come to thee suddenly in one day, the losse of children, and widowhood, they shall come vpon thee.

**b** They abused Gods iudgements, thinking that he would vnto raelites, because he would vnto cast them off, and therefore of plying their miserie, thou diddest increase it.

in their perfection; for the multitude of  
iniquities, & for the great abundance  
of these inchanters.

10 For thou hast trusted in the wicked-  
ness: thou hast said, None shall see me. Thy  
wickedness & thy knowledge, they have cal-  
led thee to rebell, and thou hast said in thine  
heart, I am, and none else.

11 Therefore shall evil come upon thee,  
and thou shalt not know the meaning there-  
of: destruction shall fall upon thee, which  
thou shalt not be able to put away: destruc-  
tion shall come upon thee suddenly, yet thou  
bearest.

12 Stand now among thine enchanters,  
and in the multitude of thy soothsayers (with  
whom thou hast) wearied thyself from thy  
mouth: if it be thou mayest have profit, or if  
it be thou mayest have strength.

13 Thou art wearied in the multitude of  
thy counsels: let now the Astrologers, the  
diviners, and the soothsayers stand up,  
and save thee from these things, that shall  
come upon thee.

14 Behold, they shall be as stubble: the  
fire shall burne them: they shall not deliver  
thine own lives from the power of y flame:  
there shall bee no coales = to warme at, nor  
light to thy fire.

15 Thus shall they see thee, with whom  
thou hast trusted thee, even the merchants  
from thy porch: every one that wander to his  
own quarter: none shall save thee.

CHAP. XLVIII.

1 The hyperbole of the Jewes reprooved. 21  
The Lord alone will be worshipped. 20 Of their  
deliverance out of Babylon.

Hear ye this, O house of Isakob, which  
have = called by the name of Israhel, & are  
come out of the waters of Iudah: which  
floure by the flame of the Loyde, and make  
mention of the God of Israhel, but not in  
truth nor righteousness.

2 For they are called of the holy city, and  
say themselves = upon the God of Israhel,  
whose name is the Lord of hosts.

3 I have declared the former things of  
old, and they went out of my mouth, and I  
beheld = them: I did them suddenly, and  
they cannot passe.

4 Because I knew, that = thou art obsti-  
nate, and thy necke is as a yron siner, and thy  
browe haire.

5 Therefore I have declared it to thee  
of old: before it came to passe, I shewed = it  
thee, lest thou shouldest say, Mine owne hath  
done them, and my cunning imag, & my mol-  
ten image hath commanded them.

6 Thou hast heard, behold all this, and  
will not ye = declare it: I have shewed thee  
new things, even now, & hid things, which  
thou knewest not.

7 They are created now, and not of old,  
and even before this thou heardest them not,

How thou shouldest bee delivered out of  
wilye: not acknowledge this my benefice and declare

least thou shouldest say, Behold, I = know  
them.

8 Per thou hearest them not, neither  
dost thou knowe them, neither yet was thine  
ear opened of old: for I knowe that thou  
wouldest grievously transgresse: therefore  
have I called thee a transgressor from the  
wombe.

9 For my flames sake will I defende my  
wirth, and for my praise will I refrain it  
from thee, = that I cut thee not off.

10 Behold, I have smitten thee, = but not  
as sluer: I have = chosen thee in the furnace  
of affliction.

11 For mine owne sake, for mine owne  
sake will I doe it: for how should my Name  
be polluted? = Surely I will not give my  
glory unto another.

12 Hear me, O Isakob, and Israhel my  
called, = I am, I am the first, and I am the  
last.

13 Surely mine hand hath laid the foun-  
dation of the earth, and my right hand hath  
spanned the heavens: when I call them,  
they stand up together.

14 All ye, ascribe your selves, & heare:  
which among them hath declared these  
things? = The Lord hath loved = him: he will  
doe his will in Babel, and his arm shall bee  
against the Chaldeans.

15 I, even I have spoken it, and I have  
called him, = I have brought him, and his  
way shall prosper.

16 Come neere unto me: heare ye this:  
I have not spoken in secret from the be-  
ginning: from the time that the thing was,  
I was there, = and now the Loyde God and  
his spirit hath = sent me.

17 Thus saith the Loyde thy Redeemer,  
the holy one of Israhel, I am the Loyde thy  
God, which teach thee = to profite, and lead  
thee by the way, that thou shouldest goe.

18 Oh that thou haddest hearkened to my  
commandment: then had thy prosperitie  
bene as the flood, and thy righteousness as the  
waters of the dee.

19 Thy seede also had bene as the sand,  
& the fruit of thy body like the grasse: there-  
of = his = name should not have bene cut off  
nor destroyed before me.

20 = Go ye out of Babel: flee ye from the  
Chaldeans, with a voice of ioy: tell & declare  
this: = then it shall to the end of the earth:  
say ye, = The Loyde hath redeemed his ser-  
vant Isakob.

21 And they were not shirke: hee led  
them through the wilderness: he caused the  
waters to flowe out of the rocke for them:  
for hee clave the rocke, and the water gushed  
out.

22 There is no = peace, saith the Loyde,  
unto the wicked.

himselfe, and to assure them of these things. u What things shall do  
thee good. x That is, the prosperous estate of Israhel. y After that  
he had forwarned them of their captivitie, and the cause thereof, he  
sheweth the great ioy that shal come of their deliverance. z He  
sheweth that it shall be as easie to deliver them, as he did their fathers  
out of Egypt. a Thus he speaketh, that the wicked hypocrites should  
not abuse Gods promise, in whom was neither faith nor repentance,  
as Chap. 57. 31.

h Shewing that  
mans arrogancie  
is the cause why  
God doeth not  
declare all things  
at once, lest they  
should ascribe this  
knowledge  
to their owne  
wisdom.

i From the time  
that I brought  
thee out of Eg-  
ypt: for that de-  
liverance was as  
the birth of the  
Church.

k As was my  
free mercy that I  
did chuse thee: so  
is it my free mer-  
cy that must save  
thee.

l For I had re-  
spect to thy  
weaknes and in-  
firmity: for in sal-  
vuer there is some  
pitiencie, but in  
us there is no-  
thing that doth  
me.

m I tooke thee  
out of the fur-  
nace where thou  
shouldest have  
bene consumed.  
n God ioyne the  
glorification of  
his with his owne  
honour: so that  
they cannot pe-  
rich, but his glory  
should be dimi-  
nished, as Deut.  
32. 27.

o Reade Chap.  
42. 8.

p Reade Chap.  
41. 4.

q To obey me  
and to do what-  
soever I com-  
mand them.

r Meaning Cy-  
rus, whom he had  
chosen to destroy  
Babylon.

s Since the time  
that I declared  
my selfe to your  
fathers,

t This the Pro-  
phet speaketh for

CHAP. XLIX.

<sup>1</sup> The Lord exhorteth all nations to believe his promises. <sup>6</sup> Christ is the salvation of all that believe, and will deliver them from the tyranny of their enemies.

a This is spoken in the person of Christ, to assure the faithful that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psa. 3. 7.

c By the sword and shaft, he signifies the vertue and efficacy of Christs doGrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.

e By Christ is meant Christ, and all the body of the faithful, as the members and their head.

f Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approved of God.

g Though the Jews refuse my doGrine, yet God will approve my ministerie.

h To declare my Gospel to the Gentiles, Chap. 41. 6. 23. 3. 47. luk. 2. 31. i Meaning the Jewes whom tyrants kept in bondage. k The benefite of their deliverance shall be so great, that great and final shal acknowledge it, and reuerence God for it. l Thus he speaketh of his Church, when hee would shewe his mercy toward it. m Meaning, Christ alone. n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder. o To them that are in the prison of sinne and death. p Being in Christs protection, they shall bee safe against all dangers, and free from the care of the enemies. q Meaning that there should be nothing in their way from Babylon, that should hinder or hurt them; but this is accomplished spirituallly.

**H**ear ye me, O Isles, and hearken, ye people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

<sup>2</sup> And hee hath made my mouth like a sharpe sword: under the shadowe of his hand hath he hid me, and made me a chosen shaft, and hid me in his quiver.

<sup>3</sup> And sayd unto mee, Thou art my servant: Israel, for I will be glorious in thee.

<sup>4</sup> And I said, I have laboured in vaine: I have spent my strength in vaine: & for nothing: but my judgement is with the Lord, and my worke with my God.

<sup>5</sup> And now saueh the Lord that formed mee from the wombe to be his servant, that I may bring Jacob againe to him (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord: and my God shall be my strength.)

<sup>6</sup> And hee sayd, It is a small thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my salvation unto the ends of the world.

<sup>7</sup> Thus saith the Lord the redeemer of Israel, and his holy one, to him that is despised in soule, to a nation that is abhorred, to a servant of rulers, kings shall see, and ailes, and princes shall twouph, because of the Lord, that is faithful: and the holy one of Israel, which hath chosen thee.

<sup>8</sup> Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserve thee, and will giue thee for a covenant of the people, that thou mayest raise up the earth, and obtaine the inheritance of the desolate heritages:

<sup>9</sup> That thou mayest say to the prisoners, Go forth: and to them that are in darknes, Shew your selues: they shall see in the mayes, and their pastures shall be in all the tops of the hills.

<sup>10</sup> They shall not be hungry, neither shall they be thristie, neither shall the heate smite them, nor the sunne: for he that hath compassion on them, shall leade them: euen to the Springs of waters shall he giue them.

<sup>11</sup> And I will make all my mountaines, as a way, and my paths shalbe exalted.

<sup>12</sup> Beholde, they shall come from farre: and loe, these from the North, and from the West, and these from the land of Sinim.

<sup>13</sup> Reioyce, O heavens: and be ioyful, O earth: burst forth into praise, O mountaines: for God hath comforted his people, and will make mercie upon his afflicted.

<sup>14</sup> But Zion say, The Lord hath forsaken me, and my Lord hath forgotten me.

<sup>15</sup> Can a woman forget her child, and not have compassion on the borne of her wombe, though they should forget, yet will I not forget thee.

<sup>16</sup> Behold, I have grauen thee upon the palme of mine handes: thy walls are ever in my sight.

<sup>17</sup> Thy builders make 7 hatts: thy destroyers and they that made thee waste, are departed from thee.

<sup>18</sup> Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee: as I live, saith the Lord, thou shalt surely see them all upon thee as a garment, and gird thee with them as a girdle.

<sup>19</sup> For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that devour thee, shall be sacrificed.

<sup>20</sup> The children of thy barrennes shall say againe in thine eares, The place is strait for me: giue place to me that I may dwell.

<sup>21</sup> Then shalt thou say in thine heart, Celbo hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro: and who hath nourished them: behold, I was left alone: whence are these?

<sup>22</sup> Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard in the people, and they shall bring the sonnes in their armes, and the daughters shall bee carried upon their shoulders.

<sup>23</sup> And kings shall bee thy nursing fathers, and Queenes shall bee thy nurses: they shall twouph thee with their faces toward the earth, and lick up the dust of thy feet: and thou shalt knowe that I am the Lord: for they shall not be ashamed that waite for me.

<sup>24</sup> Shall the prize bee taken from the mighty, or the just captiue delivered?

<sup>25</sup> But thus saith the Lord, When the captiue of the mighty shall be taken away, and the prize of the tyrant shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

<sup>26</sup> And will feede them that spoyle thee, with their owne flesh, and they shall bee drunken with their owne blood, as with

head, and giue him all honour. d Hee maketh this an oblation, as though the Caldeans were strong, and had them in all possession. e This is the answer of this oblation, that none shall then the Lord, neither hath a more just title than thou. f I will cause them to destroy one another, as Iudges 7. 32. a Chap. 19. 2.



Forgetting: and all flesh shall know that I  
am the Lord thy Saviour & thy Redeemer,  
thy mighty Doer of Iahob.

CHAP. L.

1 The times forsaken for a time. 2 Yet the  
power of God is not diminished. 3 Christs obedi-  
ence and victory.

Thus saith the Lord, Where is that bill  
of your mothers divorcement, wherein I  
have cast off: or who is the creditor: to who  
I owe you? Beholde, for your iniquities are  
in hid, and because of your transgressions is  
your mother forsaken.

2 Wherefore came I, and there was no  
man: I called, and none answered: is mine  
hand is shortened, that it cannot helpe: or  
have I no power to deliver? Behold, at my  
rebuke I will dry the sea: I will make the floods  
drye: their fish rosted for want of water,  
and breeth for thirst.

3 I clothe the heavens with darkenesse,  
and make a sacke their covering.

4 The Lord God hath given mee a  
tongue of the learned, that I should know to  
answer a word in time to him that is: I wa-  
rite: he will raise mee up in the morning: in  
the morning he will waken mine eare to  
heare: as the learned.

5 The Lord God hath opened mine eare,  
and I was not rebellious: neither turned I  
backe.

6 I gave my backe unto the smiters,  
and my cheekes to the nippers: I hid not  
my face from shame and spetting.

7 For the Lord God will helpe me, there-  
fore shall I not be confounded: therefore  
have I said like a flint, and I know  
that I shall not be ashamed.

8 He is neere that iustifieth me: who will  
contend with mee? Let vs stand together:  
who is mine aduersarie? let him come neere  
to mee.

9 Behold, the Lord God will helpe me:  
who is he that can condemne mee? loe, they  
shall waxe old as a garment: the moth shall  
eate them up.

10 Alho is among you that feareth the  
Lorde, let him heare the voyce of his ser-  
uant: he that walketh in darkenes, and hath  
no light, let him trust in the Name of the  
Lord, and stay upon his God.

11 Behold, all you kinde of a fire, and are  
kindled about with sparkes: walke in the  
light of your fire, and in the sparkes that pee  
have kindled. This shall yee haue of mine  
hand: yee shall lie downe in sorrow.

12 I have kindled affliction and misery. I  
As they that are taught, and  
I did not shrinke from God for any perse-  
cution. Whereby he sheweth that the true ministers of  
God are not to be moved by the persecutions of the wicked but after  
the measure of their comfort. I Shewing that it is a rare  
thing when they should obey aight Gods true ministers, though they  
be persecuted from hel to heauen. m You have sought con-  
fession of your sinnes, and have refused the light and conso-  
lation which God hath offered: therefore yee shall remaine in sorrow,  
and in darkness.

CHAP. LI.

1 To trust in God alone by Abrahams example.

7 Not to feare men. 27 The great affliction of  
Jerusalem, 22 and her deliverance.

Hear me, ye that follow after righteous-  
nes, & ye that seek the Lord: look unto  
the rocks, whence ye are hewn, and to the  
hole of the pit whence ye are digged.

2 Consider Abraham your father, and  
Sarah that bare you: for I called him alone,  
and blessed him, and increased him.

3 Surely the Lord shall comfort Zion:  
he shall comfort all her desolations, & he shall  
make her desert like Eden, and her wilder-  
nes like the garden of the Lord: joy & glad-  
nesse shall be found therein: prayse, and the  
voyce of singing.

4 I speake unto mee, my people, and  
give eare unto mee, O my people: for a  
Lawe shall proceede from mee, and I will  
bring forth my iudgement for the light of  
the people.

5 My righteousness is neere: my saluati-  
on goeth forth, and mine armes shall iudge  
the people: the yles shall wait for me, and shall  
trust unto mine arme.

6 Lift up your eyes to the heavens, and  
looke vpon the earth beneath: for the hea-  
uens shall vanish away like smoke, and the  
earth shall waxe olde like a garment, and  
they that dwell therein, shall perish in like  
manner: but my saluation shall bee for ever,  
and my righteousness shall not bee aban-  
doned.

7 I speake unto me, ye that know right-  
eousnesse, the people in whose heart is my  
Law. Feare ye not the reproch of men, nei-  
ther be ye afraid of their rebukes.

8 For the moth shall eate them up like  
a garment, and the worme shall eate them  
like wooll: but my righteousness shall be for  
ever, and my saluation from generation to  
generation.

9 Rise up, rise up, and put on strength,  
O arme of the Lord: rise up, as in the old  
time in the generations of the world. Arise  
not thou the same, that hath cut Rahab, and  
wounded the dragon?

10 Art not thou the same which hast dui-  
ed the sea, even the waters of the great deepe,  
making the depth of the sea a way for the  
redeemed to passe over?

11 Therefore the redeemed of the Lord  
shall returne, and come with ioy vnto Zion,  
and euertlasting ioy shall be vpon their head:  
they shall obtaine ioy and gladnes: and sorrow  
and mourning shall flee away.

12 I, even I am he, that comfort you. Alho  
art thou, that thou shouldst feare a mortall  
man, and the sonne of man, which shall bee  
made as grasse?

13 And forgettest the Lorde thy maker,  
that hath spread out the heavens, and layed  
the foundations of the earth: and hast fea-  
red continually all the day, because of the  
rage of the oppressour, which is ready to de-  
stroy: where is now the rage of the oppres-  
sour?

14 The captiue is halseth to bee loosed,  
and that he should not die in the pit, nor that  
his bread should faile.

15 And I am the Lorde thy God that dis-

a He comforteth  
the Church that  
they should not  
be discouraged  
for their small  
number.

b That is, so A-  
braham, of whom  
ye were begot-  
ten, and to Sarah  
of whom ye were  
borne.

c As plentiful as  
Paradise, Gen.  
2. 3.

d I will rule and  
gouerne my  
Church by my  
word and do-  
ctrine.

e The time that  
I will accomplish  
my promise.

f My power and  
strength.

g He forewar-  
neth them of the  
horrible changes  
and mutations of  
all things, & how  
he will preserve  
his Church in  
the midst of all  
these dangers.

h He putteth the  
in remembrance  
of his great be-  
nefit for their de-  
liverance out of  
Egypt, that there-  
by they might  
learn to trust in  
him constantly.

i Meaning Egypt.

Psal 87. 4.

k To wit, Pha-  
raoh, Exod. 29. 3.

l From Babylon.

m He comforteth  
them by the  
short time of  
their banishment:  
for in 70. yeeres  
they were re-  
lored, and the grea-  
test Empire of  
the world de-  
stroyed.

n Meaning, of  
Isaiah, and of all  
true ministers,  
who are defend-  
ed by his protec-  
tion.

o That all things  
may be reformed  
in heauen, and  
earth, Ephe. 1. 10.

p Thou shalt bin-  
gully punished &  
sufficiently, as

Chap. 40. 2.  
this punishment  
in the elect is by

measures, and ac-  
cording as God  
giveth grace to  
bear it: but in  
the reprobate it

is the iust venge-  
ance of God to  
druue them to an

insensibleness and  
madnes, as Ictes,  
25. 15. 16.

q Whereof the  
one is outward,  
as of the things  
that come to the

body: as warre &  
famine: and the  
other is inward,

and appertained  
to the mind: that  
is, to be without

comfort: therefore he saith, How shalt thou be comforted? r But  
with trouble and feare,

under the Sea, when his waues roared: the  
Lord of hosts is his Name.

16 And I haue put my wordes in thy  
mouth, and haue defended thee in the  
house of mine hande, that I may plant the  
heauens, and lay the foundations of the  
earth, and say vnto Zion, Thou art my  
people.

17 Awake, awake, and stand vp, O Jeru-  
salem, which hast drunken at the hande of  
the Lord the cup of his wrath: thou hast  
drunken the dregs of the cup of trembling,  
and saying thou wast out.

18 There is none to guide her among  
all the sonnes, whome thee hath brought  
forth: there is none that taketh her by the  
hand of all the sonnes that thee hath brought  
up.

19 These two things are come vnto  
thee: who wilt lament thee? desolation and  
destruction, and famine, and the sword: by  
whom shall I comfort thee?

20 Thy sonnes haue fainted, & lie at the  
head of all the streets as a wild bull in a net,  
and are full of the wrath of the Lord, and  
rebuke of thy God.

21 Therefore heare now this, thou mis-  
erable and drunken, but not with wine.

22 Thus saith the Lord God, euen God  
that pleadeth the cause of his people, Be-  
hold, I haue taken out of thine hand the cup  
of trembling, even the dregs of the cup of my  
wrath: thou shalt drinke it no more.

23 But I will put it into their hand that  
people thee: which haue sayd to thy soule,  
Behold, we haue sayd to thy soule, and thou  
shalt sayd thy body as the ground, and as the  
streets, to them that went ouer.

24 But I will put it into their hand that  
people thee: which haue sayd to thy soule,  
Behold, we haue sayd to thy soule, and thou  
shalt sayd thy body as the ground, and as the  
streets, to them that went ouer.

# CHAP. LII.

1 A consolation to the people of God. 7 Of the  
messengers thereof.

A Rise, arise: put on thy strength, O Zion:  
A put on the garments of thy beautie, O  
Jerusalem, the holy citie: for henceforth  
there shall no more come into thee the un-  
circumcised and the vncircumcised.

2 Shake thy selfe from the dust: a-  
rise and sit downe, O Jerusalem: loose the  
bands of thy necke, O thou captive hang-  
ter, Zion.

3 For thus saith the Lord, De were sold  
for nought: therefore shall yet be redeemed  
without money.

4 For thus saith the Lord God, My  
people went downe aforetime into Egypt  
to sojourn there, & Assur oppressed them  
without cause.

5 Nowe therefore what haue I here,  
saith the Lord, that my people is taken  
away for nought, and they that rule ouer  
them, make them to howle, saith the Lord:  
and my Name all the day continually is

6 The Egyptians might pretend some cause to oppress my people,  
because they went thither and remained among them, but the Assy-  
rians haue no title to excuse their ranny by: and therefore will I pun-  
ish them more then I did the Egyptians,

a No wicked ry-  
ant, which shall  
subuert Gods  
true religion, and  
opposite the con-  
sciences.

b Put off the  
garments of so-  
row & heauines,  
and put on the  
apparell of ioy  
and gladnes.

c The Babylo-  
nians payed no  
thing to me for  
you: therefore I  
will take you a-  
gaine without  
ransome.

d When Iacob  
went thither in  
time of famine,

e The Egyptians might pretend some cause to oppress my people,  
because they went thither and remained among them, but the Assy-  
rians haue no title to excuse their ranny by: and therefore will I pun-  
ish them more then I did the Egyptians,

blasphemed?

6 Therefore my people shall knowe  
my Name: therefore they shall knowe in that  
day, that I am he that doe speake: who is I.

7 How beautiful vpon the mountains  
are the feete of him that declarereth and  
publisheth peace! that declarereth good tidings,  
and publisheth saluation, saying vnto Zion,  
God reigneth!

8 The voyce of thy watchmen shall be  
heard: they shall lift up their voyce, and  
shalt together: for they shall see eye to eye,  
when the Lord shall bring againe Zion.

9 O pee desolate places of Jerusalem,  
be glad and reioyce together: for the Lord hath  
comforted his people: he hath redeemed Jeru-  
salem.

10 The Lord hath made bare his holy  
arme in the sight of all the Gentiles, and all  
the embes of the earth shall see the saluation  
of our God.

11 Depart, depart ye: get out from  
thence, and touch no vncleane thing, as one  
of the mids of her: be ye cleane, that beare  
the vessels of the Lord.

12 For ye shall not goe out with  
baldnes, nor depart by fleeing, away: but the  
Lord will goe before you, and the God of Israel  
will gather you together.

13 Beholde, my seruant shall prosper:  
he shall be exalted and extolled, and bee very  
high.

14 As many were astonished at thee (for  
thou wast so despoiled of men, and the  
stronge of the houses of men) so shall he  
astonish many nations: the things that thou  
thought thy mouthes at him: for that which  
had not bene tolde them, shall they see, and  
that which they had not heard, shall they see,  
and stand.

at hand, that the Priests and Leuites chiefly (and they  
people which shall bee as Leuites in this office) shall  
vessels of the Temple, which Nebuchad neared  
m As your fathers did out of Egypt, a Meaning that  
our spiritual deliuerance shoulde bee wrought, without  
gure. o In the corrupt iudgement of men, Christ is  
not esteemed. p Hee shall spread his word through  
q In signe of reuerence, and as being attended with  
e By the preaching of the Gospel.

# CHAP. LIII.

1 Of Christ and his kingdom, whose word  
will beleeue. 6 All men are sinners. 11 Christ  
our righteousnes.

Who will beleeue our report: and to whom is  
whom is the arme of the Lord re-  
uelled?

2 But hee shall growe vp before him as  
a branch, and as a roote out of a dry  
ground: hee hath neither forme nor beau-  
tie: when we shall see him, there shall be  
forme that we should desire him.

rom. 10. 16. b Meaning, that none can beleeue,  
God toucheth with the vermie of his hol. Spirit. c The  
of Christs kingdom shall bee small, and conuenient  
man, but it shall grow wonderfully, and flourish before  
Chap. 11. 1.

1 He is despised and reierced of men: he is a man full of sorowes, and hath experienced of infirmities: wee hld as it were our faces from him: hee was despised, and wee shewd him not.

2 Surely he hath borne our infirmities, and carried our sorowes: yet we did notudge him as a plague, and smit of God, and smit him.

3 But hee was wounded for our transgressions, hee was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

4 All we like sheepe haue gone astray, we haue turned euery one to his owne way, and the Lord hath laide vpon him the iniquities of vs all.

5 He was oppressed, and hee was afflicted, yet did he not open his mouth: hee is bought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so hee opened not his mouth.

6 Hee was taken out from prison, and from iudgement: and who shal declare his age? for hee was cut out of the land of the liuing for the transgression of my people was he punished.

7 And he made his graue with the wicked, and with the rich in his death, though he had done no wickednesse, neither was any deceit in his mouth.

8 Yet I would heaue him, & make him subject to infirmities: when hee shall see his seed, & shall prolong his dayes, & the will of the Lord shall prosper in his hand.

9 He shall see of the trouble of his soule, and hee shall be satisfied: by his knowledge shall my righteous seruant iustifie many: for hee shall beare their iniquities.

10 Therefore will I giue him a portion with the great, and hee shall diuide the spoyle with the strong, because hee hath powred out his soule vnto death, and hee was counted among the transgressors, and he beare the sinne of many, and prayed for the trespassers.

11 He delivered him into the hands of the wicked, and hee was counted among them that curse: who would doe him world to doe with him what they would. o Christ thou shalt beleeue that hee shall giue life to his Church, & so cause them to be in euer. p That is, the fruite and effect of his laboure, which is the saluation of his Church. q Christ shal iustifie by his word, whereas Moses could not iustifie by the Law. r Hee was counted himselfe, therefore hee shal be exalted to glory. s That is, of all that beleeue in him.

CHAP. LIIIE.

1 Mot of the Gentiles shall beleeue the Gospel of the Jewes. 7 God leaueh him for a time, to whom afterward hee sheweth mercie.

2 Thyce, D barren that didst not beare: R make thou into toy and reioyce, thou that diddest not trauaile with child: for the multitude hath more children, then the matri-

ce hath fruit of the same, & calleth her barren, because shee was as a widow without hope to haue any child. The Church in this her affliction and captiuitie shal bring forth then when shee is at liberty: or this may be spoken considering I great number that should come of her, as when Cyrus was as her childhood, & therefore this was fulfilled when shee came to her age, which was vnder I Gospel

ried wife, sayeth the Lord.

2 Enlarge the place of thy tents, and let them spread out the curtains of thy habitations: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou bee confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproch of thy widowhood any more.

5 For hee that made thee, is thine husband (whose name is the Lord of hostes) and thy redeemer the holy one of Israel, shall be called the God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith the Lord.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger I hid my face from thee for a little season, but with euermourning mercy haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto mee as the waters of Shoa: for as I haue thome that the waters of Shoa should narme goe ouer the earth, so haue I thome that I would not be angry with thee, nor rebuke thee.

10 For the mountains shall remove, and the hills shall fall downe: but my mercie shall not depart from thee, neither shall the covenant of thy peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires.

12 And I will make thy windowes of Emeraude, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall bee taught of the Lord, and much peace shall bee to thy children.

14 In righteousness shalt thou bee established, and be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Behold, the enimie shall gather himselfe, but without meet: whosoever shall gather himselfe in thee, against thee, shall fall.

16 Behold, I haue created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his works, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and thy tongue, that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants,

God giueh power: for seeing that all are his creatures, hee must needs gouerne and guide them.

e Signifying that for I great number of children, that God should giue her, shee should seeme to lacke roomes to lodge them. f The afflictions which thou sufferedst at the beginning. g When as thou wast refused for thy sinnes, Chap. 50. 17

i That did regenerate thee by his holy Spirit. g His glory shall shine through the whole world, which seemed before to be shut vp in iuda.

h As a wife which wast forsaken in thy youth.

i As for the promise that I made to Noah, that the waters should no more overflowe the earth.

k Merely hee declareth the excellent estate of the Church vnder Christ.

l Or, as for our people.

m In the hearing of his word and inward mouing of his Spirit.

n In stabilitie and surenesse, so that it shall stand for euer.

o And therefore shall not preuaile.

p Signifying hereby that many can doe nothing, but so farre as

q Signifying hereby that many can doe nothing, but so farre as

r Signifying hereby that many can doe nothing, but so farre as

s Signifying hereby that many can doe nothing, but so farre as

t Signifying hereby that many can doe nothing, but so farre as

u Signifying hereby that many can doe nothing, but so farre as

v Signifying hereby that many can doe nothing, but so farre as

and their righteousness is of mee, saith the Lord.

## CHAP. LV.

1 An exhortation to come to Christ. 8 Gods mercies are not as manns. 12 The joy of the faithful.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly lusts, and so thirst not after these waters. b Signifying, that Gods benefits cannot be bought for money. c By waters, wine, milke and bread, he meaneth all things necessarie to the spiritual life, as these are necessarie to this corporall life. d He reprooveth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obteine those which are nothing profitable. e You shall be fed abundantly. f The same covenant, which through my mercie I ratified and confirmed to David that it should be eternall, 3. Sam. 7. 23. Act. 13. 34. g Meaning, Christ, of whom David was a figure. h To wit, the Gentiles, which before thou diddest not receive to be thy people. i When he offereth himselfe by the preaching of his word, k Hereby he sheweth that repentance must be joyed with faith, and now we cannot call vpon God aright, except the fruites of our faith appeare. l Although you are not soone reconciled one to another, and iudge mee by your felues, yet I am most easie to be reconciled, yea, I offer my mercies to you. m If these small things have their effect, as dayly experience sheweth, much more shall my promise which I have made and confirmed, bring to passe the things which I have spoken for your deliuerance, n See Chap. 44. 23. and 49. 13.

W, every one that thirsteth, come ye to the waters, and ye that have no silver, come, buy, and eate: come, I say, buy wine and milke without silver and without money.

2 Therefore doe ye lay out silver and not for bread: and your labour without being satisfied: hearken diligently unto mee, and eate that which is good, and let your soule delight in fatnesse.

3 Encline your eares, and come unto mee: heare, and your soule shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I gave a him for a witnesse to the people, for a Prince and a master unto the people.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knoweth not thee, shall runne unto thee, because of the Lord thy God, and the holy one of Israel: for he hath glorified thee.

6 Seek ye the Lord while he may: be found, call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the unrighteous his owne imaginations, and returne unto the Lord, and he will have mercy vpon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughtes above your thoughtes.

10 Surely as the raine commeth downe and the snowe from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth:

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto mee voyde, but it shall accomplish that which I will, & it shall prosper in the thing whereto I sent it.

12 Therefore yee shall goe out with ioy, and bee led forth with peace: the mountaines and the hills shall breake forth before you into ioy, and all the trees of the field shall clap their hands.

13 For thornes, there shall growe firre

trees: for nettles shall growe the myrtle tree, and it shall bee to the Lord: for a name, and for an everlasting signe that shall not bee taken away.

## CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against Shepherds that despoile their flocke. Thus saith the Lord, Keepe iudgement, and doe iustice: for my saluation is at hand to come, and my righteousness is to be reuealed.

2 Blessed is the man that doth this, and the sonne of man which layeth hold on his bee that keepeth the Sabbath, and pollutereth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which is ioynd vnto the Lord, sweare and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord vnto the Eunuchs, that keepe my Sabbaths, and doe the thing that pleaseth mee, and take heed of my covenant,

5 Then vnto them will I give in mine house and within my walles, a place and a name better then of the houses and of the daughters: I will give them an everlasting name, and that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to bee his seruants: every one that keepeth the Sabbath, and pollutereth it not, and embaseth my covenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine house of prayer: their burnt offerings and their sacrifices shall bee accepted vpon mine altar: for mine house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to deuoure, even all ye beasts of the forest.

10 Their watchmen are all blind: they haue no knowledge: they are all sleepe and delight in sleeping.

11 And these greedy dogs can neuer be ymough: and these shepherds cannot understand: for they all looke to their owne way, every one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our felues with strong drinke, and to morrow shall bee as this day, and much more abundant.

and all that they haue as a liuely and acceptable sacrifice for the Iewes, but for all others, Mat. 23. 13. I Marries of the Church, as the Babylonians, Assyrians, &c. They keeth to feare the hypocrites, and to assure the faithful, that they may know that it was told them before, that this affliction shall come through the fault of the prophets, and pious, whose ignorance, negligence, and sinne prouoked Gods wrath against them. I Wee will to morrow shall be better: therefore let us not feare the things that they cometh to the wicked condemned the abominations, which were made them in the Name of God.

## CHAP.





f That you leave  
off all your ex-  
torcions.

g For in him  
thou seest thy  
selfe as in a glasse  
h That is, the  
prosperous estate  
wherewith God  
will bless thee.

i The testimo-  
nie of thy good-  
nesse shall ap-  
peare before  
God and man.  
k Whereby is  
meant all manner  
of iniurie.

l That is, haue  
compassion on  
their miseries.  
m Thine aduer-  
sities shall be  
turned into pro-  
fperitie.

n Signifying, that  
of the Iewes  
should come  
such as should  
build againe the  
ruines of Ierusa-  
lem and Iudea:  
but chiefly this is  
meant of the spiri-  
tual Ierusalem,  
whose builders  
were Apostles.  
o If thou re-  
fine thy selfe  
from the wicked  
works.

chosen, to looke the handes of wickednesse,  
to take off the heauie burdens, and to let the  
oppressed goe free, and that yee breake every  
yoke.

7 Is it not to deale thy bread to the hun-  
gry, and that thou bring the poore that wan-  
der, vnto thine house: when thou seest the  
naked, that thou couer him, and hide not thy  
selfe from a thine owne flesh?

8 Then shall thy light breake forth as the  
morning, and thine health shall growe  
speedily: thy righteoussesse shall goe before  
thee, and the glory of the Lorde shall embrace  
thee.

9 Then shalt thou call, and the Lorde shall  
answer: thou shalt cry, and he shall say, Here  
I am: if thou take away from the middes of  
thee the yoke, the putting forth of the sin-  
ger, and wicked speaking:

10 If thou poutest out thy soule to the  
hungry, and refresh the troubled soule: then  
shall thy light spring out in the darkenesse,  
and thy darkenesse shall be as the noone day.

11 And the Lorde shall guide thee contin-  
ually, and satisfie thy soule in drought, and  
make fat thy bones: and thou shalt be like a  
watered garden, and like a spring of water,  
whose waters faile not.

12 And thou shalt bee of thee, that shall  
build the olde waste places: thou shalt  
raile vp the foundations for many genera-  
tions, and thou shalt bee called the repa-  
rer of the breach, and the restorer of the paths to  
dwell in.

13 If thou turne away thy foote from  
the Sabbath, from doing thy will on mine  
holly day, and call the Sabbath a delight, to  
consecrate it, as glorious to the Lorde, & shalt  
honour him, not doing thine owne wayes,  
nor seeking thine owne will, nor speaking a  
vaine word.

14 Then shalt thou delight in the Lorde,  
and I will cause thee to mount vpon the high  
places of the earth, and feede thee with the  
heritage of Iacob thy father: for the mouth  
of the Lorde hath spoken it.

# CHAP. LIX.

1 The wicked perish through their owne in-  
iquities. 12 The confession of finnes. 16 God alone  
will preserve his Church, though all men faile.

Behold, the Lords hand is not shor-  
tened, that it cannot saue: neither is his earre  
beautified, that it cannot heare.

2 But your iniquities haue separated  
between you and your God, and your finnes  
haue hid his face from you, that hee will not  
heare.

3 For your hands are defiled with blood,  
and your fingers with iniquitie: your lips  
haue spoken lies, and your tongue hath mur-  
mured iniquitie.

4 No man calleth for iustice: no man  
contendeth for truerh: they trust in vani-  
tie, and speake vaine things: they conceiue  
murther, and bring forth iniquitie.

5 They hatch cockatrice eggs, and  
weave spiders webbe: he that eateth of  
their eggs, dieth, and that which is trod  
vpon, breaketh out into a serpent.

6 Their webbes shall bee no garment,

neither shall they couer themselves  
with their labours: for their workes are  
iniquitie, and the worke of crueltie in  
their hands.

7 Their feete run to euil, and they make  
haste to shed innocent blood: their thoughtes  
are wicked thoughts: desolation and  
destruction is in their paths.

8 The way of peace they knowe not, and  
there is none equitie in their goings: they  
haue made them crooked paths: they  
goeth therein, shall not knowe peace.

9 Therefore is iudgement fauour from  
vs, neither doeth iustice come neere vnto  
vs: we wait for light, but loe, it is darkenesse:  
we sought for brightnesse, but wee walke in darkenesse.

10 Wee grape for the wall like the vine,  
and wee grape as one without cry: we  
stumble in the noone day as in the night,  
we are in solitary places, as dead men.

11 Wee roare all like lions, and  
mourne like dones: wee looke for equitie,  
but there is none: for truth, but it is farre  
from vs.

12 For our trespasses are many before  
thee, and our finnes testifie against vs: for  
our trespasses are with vs, and we knowe our  
iniquities.

13 In trespassing and lying against the  
Lorde, and we haue departed away from  
God, and haue spoken of crueltie and rebu-  
sion, concealing and uttering out of the heart  
false matters.

14 Therefore is iudgement turned  
backeward, and iustice hath bene ali-  
ke: for truerh is fallen in the street, and equitie  
cannot enter.

15 Peace is truth fallen, and he that re-  
turneth from euill, maketh himselfe a way:  
and when the Lorde saw it, it displeased him,  
that there was no iudgement.

16 And when hee saw that there was no  
man, hee wondered that none would  
himselfe. Therefore his arme did hee lay out,  
and his righteousness hee hid himselfe in.

17 For hee put on righteousness, as an he-  
lmet, and an helmet of Caluision hee put  
his head, and hee put on the garments of  
vengeance for clothing, and was clad with  
peace as a cloke.

18 As to make recompense, as to requite  
the furie of the aduersaries with a re-  
compense to his enemies: hee will fully repay  
the Islands.

19 So shall they feare the Name of the  
Lorde from the West, and his glory from  
the rising of the Sunne: for the enemy shall  
come like a flood: but the spirit of the Lorde  
shall chaile him away.

20 And the Redeemer shall come into  
Sion, and vnto them that turne from in-  
iquitie in Iacob, saith the Lorde.

21 And I will make this my Couenent  
with them, saith the Lorde: My spirit  
shall be as thou, and my wordes, which  
I haue put in thy mouth, shall not be  
broken.

22 For from sinne and Satan belongeth to man  
to fall, and from the Lorde to rise againe.  
God, whom hee iustifieth. u Because the doctrine  
promised to giue them both to his Church.

Numb. 11. 23.  
chap. 50. 2.  
Ier. 5. 25.  
a Read cha. 1. 15.  
b All men wink  
at the iniuries &  
oppressions, and  
none goe about  
to remedie them.  
c According to  
their wicked de-  
uises, they hurt  
their neighbours.  
d Whosoever  
commeth from  
them, is poison, &  
bringeth death.  
e They are pro-  
fitable to no pur-  
pose.

CHAP. LX.

1 The Gentiles shall come to the knowledge of the Gospel. 2 They shall come to the Church in abundance. 3 They shall have abundance through the Spirit for a time.

1 The Gentiles shall come to the knowledge of the Gospel. 2 They shall come to the Church in abundance. 3 They shall have abundance through the Spirit for a time.

1 Jerusalem: see bright, for thy Anointed is come, and the glory of the Lord is upon thee.

2 For heathen, darkness shall cover the earth, and gross darkness the people: but thy Sun shall arise upon thee, and his glory shall be upon thee.

3 And the Gentiles shall walke in thy light, and kings at the brightness of thy rising up.

4 Lift up thine eyes round about, and behold: all things are gathered, and come to thee: thy Sonnes shall come from farre, and thy daughters shall be nourished at thy breasts.

5 When shall thou see & shine: thine heart shall be enlarged, and enlarged, because the multitude of the sea shall be converted unto thee, and the riches of the Gentiles shall come into thee.

6 The multitude of camels shall cover thee, and the dromedaries of Arabia and of Arabia: all they of Sheba shall come: they shall bring golde and incense, and shew forth the praises of the Lord.

7 All the shepe of a Redar shall gather unto thee: the rannims of Jacob that dwell there: they shall come up to be accepted in mine altar: and I will beautifie the house of my glory.

8 Also are there: that see like a cloude, and are as the doves to their windows?

9 Surely the riss shall waite for me, and the rippers of Carthage, as at the beginning, that they may bring the Sonnes from farre, and their silver and their golde with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee.

10 And the Sonnes of strangers shall build up thy walles, and their kings shall minister unto thee: for in my wrath I have hated thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring unto thee the riches of the Gentiles, and that their kings may be brought.

12 Because the wealth of the house of cattell, h Because the wealth of the house of cattell, h Because the wealth of the house of cattell, h

13 Showing what great things the Church, and which what great diligence and labour they are now exercising, till become friends of the Church. 1 Meaning, Cyrus and his successours, who were converted to serve Christ, be-

12 For the nation and the kingdoms, that will not serve thee, shall perish: and their nations shall be utterly destroyed.

13 The glorie of Lebanon shall come unto thee, the firre tree, the cune and the doge tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my holie.

14 The Sonnes also of them that afflicted thee, shall come and bowe unto thee: and all they that despised thee, shall fall & bowe at the soles of thy feet: and they shall call thee, The cite of the Lord, Zion of the holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glorie, and a joy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of kings: and thou shalt knowe, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Israel.

17 For brass will I bring golde, and for silver will I bring silver, and for wood brass, and for stones yron. I will also make thy government peace, and thine exactours righteousness.

18 Violence shall no more be heard in thy land, neither desolation, nor destruction within thy borders: but thou shalt call Salvation, thy walles, and praise, thy gates.

19 Thou shalt have no more moone to shine by day, neither shall the brightness of the moone shine unto thee: for the Layde shall be thine everlasting light, and thy God, thy glory.

20 The Sunne shall never go downe, neither shall thy moone be hidde: for the Layde shall be thine everlasting light, and the dayes of thy sorrow shall be ended.

21 Thy people also shall be all righteous, they shall possesse the lande for ever, the grasse of my planting shall be the works of mine hands, that I may be glorified.

22 A little one shall become as a thowland, and a small one as a strong nation: I the Lord will hasten it in due time.

that Christ shall be all in all, as Reuel. 11. 32. & 33. 5. Ue children of the Church. x Meaning, that the Church should be miraculously multiplied.

CHAP. LXI.

1 He propheseth that Christ shall be a witness, and sent to preach. 10 The joy of the faithful.

1 Wee, therefore hath the Layde anointed me: he hath sent me to preach good tidings unto the poore, to binde up the broken hearted, to preach libertie to the captives, and to them that are bound, the opening of the prison.

2 To preach the acceptable yere of the Lord, and the day of vengeance of our God, to comfort all that mourne,

3 To them that are lively touched with the feeling of their sinnes. c Which are in the bondage of sinne. d The time when it pleased God to shewe his good favour to man, which S. Paul calleth the fulnesse of time, Gal. 4. 4. e For when God deliveth his Church, he punisheth his enemies.

m He sheweth that God hath given all pow and authoritie here in earth for the vic of his Church: and that they which will not serve and professe the same, shall be destroyed.

n There is nothing so excellent, which shall not serve the ecclesie of the Church

o Signifying, that Gods majestie is not included in the temple, which is but the place for his feete, that we may learne to rise up to the heavens.

p To worship their head Christ by obeying his doctrine.

q Both his and low shall be ready to helpe and succour thee.

r Thy governors shall love thee, & seeke thy wealth and prosperitie.

s Meaning, not a temporal felicity, but a spiritual, which is fulfilled in Christs kingdom.

t Signifying that al worldly means shall cease, and

u The children of the Church. x Meaning, that the Church should be miraculously multiplied.

10 The joy of the faithful.

11 This apperteth to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces every one receiveth according as it pleaseth him to

12 The time when it pleased God to shewe his good favour to man, which S. Paul calleth the fulnesse of time, Gal. 4. 4. e For when God deliveth his Church, he punisheth his enemies.

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And I will tread them in mine anger, and tread  
them under foot in my wrath, and their  
blood shall be sprinkled upon my garments,  
and I will staine all my rayment.

For the day of vengeance is in mine  
heart, and the 4<sup>th</sup> yeere of my redeemed is

And I looked, and there was none to  
help, and I wondered that there was  
none to uphold: therefore mine owne arme  
sustained mee, and my way it selfe sustained  
me.

6 Therefore I will tread downe the people  
in my wrath, and make them drunken  
in mine indignation, and will bring downe  
their strength to the earth.

7 I will remember the mercies of the Lord, and the prayes of the Lord according to all that the Lord hath giuen vs, and his great goodnesse toward the house of Israel, which he hath giuen them according to his tender loue, & according to his great mercies.

8 For he said, Surely they are my people, children that will not lie: so he was their

9 In all their troubles he was troubled, and the Angel<sup>k</sup> of his presence saved them: in his love and in his mercy hee redeemed them, and he bare them and carried them alwayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he turned to be their enemy, and he fought against them.

Then he remembered the old time of  
Boles and his people, saying, **Where is hee**  
**that brought them by out of the Sea with the**  
**"shepherd of his sheepe? where is he that**  
**had his holy Spirit within him?"**

12 He led them by the right hand of Mo-  
ses with his own glorious arme, diuiding  
the water before them, to make himselfe an  
everlasting Name.

13 He led them through the deepe, as an  
high in the wilderness, that they should not  
fumble.

14 As the beaſt goeth downe into the valley, the ſpirit of the Lord gaue them reſt: ſo ſhalt thou leade thy people to make thy ſelfe a glorious name.

15 | Look down from heauen, and be-  
hold from the dwelling place of thine holi-  
ness, and of thy glory. Callest thou 1 zeale  
and thy strength, the multitude of thy mer-  
cies, and of thy compassions? they are re-  
strained from me.

16 Doubtles thou art our father: though  
 we be ignorant of vs, and Israel  
 know vs not, yet thou, O Lord, art our  
 father, and our redeemer: thy Name is

sa, which hee had bestowed vpon their fathers in  
Moses, That is, in Moses, that hee might  
people: some referre this giuing of the Spirit to  
and gently, as an horse is ledde to his pa-  
lured Gods benifices shewed to their forefa-  
liffe to God by prayer, desiring him to conti-  
nued them. ¶ The great affection which thou  
coming, from the whole body of the Church,  
would reuise vs to be his children, yet thou wilt  
fether.

for ever.

17 O Lord, why hast thou made us to erre from thy wayes? and hardened our heart from thy feare? Returne to thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue  
possessed it but a little while : for our ad-  
uersaries haue troden downe thy Sanctu-  
ary.

19 **Ellee** haue beene as they, ouer whom  
thou neuer barest rule, and vpon whom thy  
Name was not called.

u Meaning, for thy covenants sake made to Abraham, Izhak & Iakob his seruants, x That is, in respect of the promise which is perpetual: albeit they had now possessed the land of Canaan a thousand and foure hundred yeere: and thus they lament, to moue God rather to remember his covenant, then to punish their finnes.

## CHAP. LXIII.

1 The Prophet prayeth for the finnes of the people. 6 Mans righteousness is like a filthy cloth.

**O** that thou wouldst breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire  
 3 consumed the waters to boyle, ( that thou  
 4 mightest declare thy Name to thy aduer-  
 5 saries ) the people did tremble at thy pre-  
 6 sence.

3 When thou diddest terrible things,  
which wee looked not for, thou camest  
downe, and the mountaines melted at thy  
presence.

4. For since the beginning of the worlde  
they haue not heard nor vnderstood with  
the eare, neither hath the eye seene another  
God beside thee, which doeth so to him that  
waiteth for him.

5 Thou diddest meete him, 4 that rejoyced in thee, and did iustly: they remembered thee in thy weapes: behold, thou art angry, 5 we haue sinned: yet in 6 them is continuance, and we shall be faured.

6 But wee haue all bene as an vncleane thing, and all our righteouſneſſe is as filthy cloutes, and we all do fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy  
Name, neither that stirreth vp himselfe to  
take holde of thee : for thou hast hidde thy  
face from vs, and hast consumed vs because  
of our iniquities.

8 \* But now, O Lord, thou art our Father: We are the clay, and thou art our potter, and we are all the worke of thine hands.

9 Bee not angry, O Lord, <sup>k</sup> about me- mercies, which  
are, neither remember iniquity for ever: lo, he calleth the  
we beseech thee, behold, we are al thy people, wayes of the  
Lord.

Thou wilt haue iudice vpon vs. h Wee are iustly punished and brought into captivity, because wee haue prouoked thee to anger: and though we would excuse our felues, yet our righteous iudicall and iust vertues are before thee as vile cloutes, or, (as some read) like the menstruous cloutes of a woman. i Albeit, O Lorde, by thy iudgement thou mayest viterly destroy vs, as the poster may his poster: yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God does not immediately descend succour.

t By taking a-  
way thy holy  
Spirit from vs  
by whō we were  
gouerned, and  
so for our ingrati-  
tude diddest de-  
liuer vs vp to our  
owne concupif-  
cence, & didst  
punish sin by sin  
according to thy  
iust iudgement.

am, Izhak & Iaa-  
omise which is per-  
Canaan a thousand  
to mooue God ra-  
ir finnes,

a. The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.  
b. Meaning, the raine, haille, fire, thunder, and lightnings.

c Saint Paul  
 vith the fame  
 kinde of admi-  
 ration, 1. Cor. 2. 9.  
 maruiling at  
 Gods great be-  
 nefite shewed to  
 his Church by  
 the preaching of  
 the Gospel.  
 d Thou shewest  
 fauour toward  
 our fathers when  
 they trusted in  
 thee, and walked  
 after thy com-  
 mandements,  
 e They conde-  
 red thy great  
 mercies.  
 f That is, in thy  
 mercies, which  
 calleth the  
 wayes of the  
 Lord.

1 Which were dedicated to thy service and to call upon thy Name.  
m Wherein we reioyced and worshipped thee.  
n That is, at the concept of thine owne glory  
though our sinnes have deserved this, yet thou wilt not suffer thy glory thus to be diminished.

10 <sup>1</sup>Thine holy cities lie waste: Zion is a wilderness, and Jerusalem a desert.

11 The house of our Sanctuary and of our glory, where our fathers playd thee, is burnt up with fire, and all our pleasant things are wasted.

12 <sup>2</sup>Still thou hold thy selfe still: at these things, O Lord: wilt thou holde thy peace and afflict vs about measure?

though our sinnes have deserved this, yet thou wilt not suffer thy glory thus to be diminished.

## CHAP. LXV.

<sup>1</sup> The vocacion of the Gentiles and the reuersion of the Iewes. <sup>13</sup> The joy of the elect, and the punishment of the wicked.

1 I haue bene sought of them that asked mee not: I was founde of them that sought mee not: I sayde, Beholde mee, beholde mee, vnto a nation that called not vpon my Name.

2 I haue spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne imaginations:

3 A people that prouoked mee euer vnto my face: that sacrificeth in gardens, and burneth incense vpon briches.

4 Which remaine among the graves, and lodge in the deserts, which eate swines flesh, and the bothe of things polluted are in their vessels.

5 Which say, Stand apart, come not nere to me: for I am holier then thou, these are a smoke in my wrath, & a fire that burneth all the day.

6 Behold, it is written before me: I will not heare silence, but will render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers haue brought together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their olde woike into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it nor, for a blessing is in it, so will I do for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iacob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.

10 And Sharon shall be a shepeshode, and the valley of Achis shall be a resting place for the cattell of my people, that haue sought me.

g Which was contrary to Gods commandement, Levit. 17.7. deat. 14.8. h He sheweth that hypocrite is euer ioyning with pride and contempt of others. i Their punishment shall neuer hane ende. k So that the remembrance thereof cannot be forgotten. l Shall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when hee destroyeth the rotten stockes, that is, the hypocrites. n Which was a plentiful place in Iudea to feede sheepe, as Achor was for cattell.

11 But yet are they that haue forsaken the Lord, and forgotten mine doings: and haue prepared a table for the multitude, and furnished the drinke offerings vnto the number.

12 Therefore will I number you to the sword, and all you shall bowe downe to the slaughter, because I called, and ye did not answer: I spake, and ye heard not: ye did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Beholde, my seruants shall eate, and ye shall be hungry: beholde, my seruants shall drinke, and ye shall be thirstie: beholde, my seruants shall reioyce, and ye shall be ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shall crye for sorrowe of heart, and shall howle for vexation of minde.

15 And yet shall leave your name as a curse vnto my chosen: for the Lord God shall say you, and call his seruants by another name.

16 He that shall blesse in the earth, shall blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former troubles are forgotten, & shall surely hide themselves from mine eyes.

17 For loe, I will create new heauens and a new earth: and the former shall not be remembered nor come into minde.

18 But bee you glad and reioyce for euer in the things that I shall create: for behold, I will create Jerusalem as a reioyng, and her people as a top.

19 And I will reioyce in Jerusalem, and for my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying.

20 There shall be no more there a child of yeeres, nor an olde man that hath not filled his dayes: for he that shall be an hundred yeeres olde, shall die as a yong man: but the sinners being an hundred yeeres old shall be accursed.

21 And they shall build houles and inhabit them, and they shall plant vineyardes, and eate the fruite of them.

22 They shall not build, and another shall inhabit: they shall not plant, and another shall eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in old age the woike of their bandes.

23 They shall not labour in vaine, nor bring forth in feare: for they are the seed of the blessed of the Lord, and their bandes shall be strong.

x I will no more suffer my Church to bee debaile as it seeme to dwell in a newe worlde. y Meaning, in the restoration of the Church, there should be no weakness nor infirmities of age, but all should bee fresh and strong: this is accomplished in the heauenly Jerusalem, when all carnall encke, and the teares shall be wiped away. z Whence it is that the infidels and vnrepentant sinners haue no part of the blessing contained in the Law, and so vnder temporal things comprehend spiritual promises.

a Meaning, the Gentiles, which knew not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom. 10.20. b He sheweth the cause of the reuersion of the Iewes, because they would not obey him for any admonition of his Prophets by whom he called them continually, and stretched out his hand to draw them. c He sheweth that to delite in our owne fantasies, is the declining from God, and the beginning of all superfection and idolatry. d Which were dedicated to idoles. e Meaning, their akors, which he thus nameth by contempt. f To consule with spirits and to curre de- vils which was forbidden, Deut. 18.11. g Which was contrary to Gods commandement, Levit. 17.7. deat. 14.8. h He sheweth that hypocrite is euer ioyning with pride and contempt of others. i Their punishment shall neuer hane ende. k So that the remembrance thereof cannot be forgotten. l Shall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when hee destroyeth the rotten stockes, that is, the hypocrites. n Which was a plentiful place in Iudea to feede sheepe, as Achor was for cattell.

with them.

24. *Pea,* before they call, I will answer, and while they speake, I will heare.

25. *The* Wolfe and the lambe shall feede together, and the lion shall eate strawe like the bullocke: and to the serpent dust shall be for meate. They shall no more hurt nor deuore in all mine holy mountaine, sayeth the Lord.

CHAP. XLVI.

1. *God* dispelleth not in temples made with hands. 2. *He* despiseth sacrifices done without mercy and faith. 3. *God* comforteth them that are troubled for his sake. 19. *The* vocation of the Gentiles. 24. *The* perpetuall Sabbath. 24. *The* punishment of the wicked is everlasting.

*Thus* sayeth the Lord, \* *The* heauen is my throne, and the earth is my footstool: where is that house that ye will build vnto mee? and where is that place of my rest?

2. *For* all these things hath mine hand made, and all these things I haue bene, sayeth the Lord: and to him will I looke, euen to him that is poore, and of a contrite spirit and trembleth as my words.

3. *Hee* that killeth a bullocke, is as if hee kille a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: he that offereth an oblation, is as if he offered swines blood: hee that remembereth incense, as if hee blessed an Idole: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.

4. *Therefore* will I \* chuse out their deuotions, and I will bring their feare vpon them, because I called, and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.

5. *Heare* the word of the Lord, all ye that tremble at his \* word, *Pour* brethren that hated you, and cast you out for my names sake, say, Let the Lord be glorified: but hee shall appeare to your ioy, and they shall bee ashamed.

6. *A* voice soundeth from the citie, euen a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully.

7. *Before* hee traueiled, hee brought forth: and before her paine came, shee was delivered of a man child.

8. *Altho* hath heard such a thing? who

hath seene such things? shall the earth bee brought forth in one \* day? or shall a nation be borne at once? for alosome as ston traueled, he brought forth her children.

9. *Shall* I \* cause to trauell, & not bring forth? shall I cause to bring forth and shall be barren, sayeth the Lord?

10. *Reioyce* ye with Ierusalem, & be glad with her, all ye that loue her: reioyce for Ioy with her, all ye that mourne for her.

11. *That* ye may sucke \* and bee satisfied with the breasts of her consolation: that ye may milke out and bee delighted with the brightnesse of her glory.

12. *For* thus sayeth the Lord, Behold, I will extend \* peace over her like a flood, and the glorie of the \* Gentiles like a flow- ing streame: then shall ye sucke, ye shall bee \* boure vpon her sides, and bee ioyfull vpon her knees.

13. *As* one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

14. *And* when yee see this, your heart shall reioyce, and your \* bones shall flourish like an herbe: and the hand of the Lord shall bee known among his seruants, and his indignation against his enemies.

15. *For* behold, the Lord will come with fire, and his chariots like a whirlewinde, that hee may \* recompense his anger with wrath, and his indignation with the flame of fire.

16. *For* the Lord will iudge with fire, and with his sword all flesh, and the flame of the Lord shall be many.

17. *They* that sanctifie \* themselves, and purifie themselves in the gardens behinde one tree in the middes eating \* swines flesh, and such abomination, euen the moult, shall be consumed together, sayeth the Lord.

18. *For* I will visite their works, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my \* glory.

19. *And* I will set a \* signe among them, and will send those that \* escape of them, vnto the nations of \* Carthage, \* Phil, \* Lud, and to them that draw the \* bowe, to \* Cubal, and to \* Iauan, I fles a farr off, that haue not heard my name, neither haue seene my glory, and \* they shall declare my glory among the Gentiles.

20. *And* they shall bring all your \* brethren for an offering vnto the Lord out of all

i This shall passe the capacite of man to see such a multitude that shall come vp at once, meaning, vnder the preaching of the Gospell, whereof they that came vp out of Baby- lon, were a figure.

k Declaring hereby, that as by his power and providence woman traueled, and is deli- uered: so hath he power to bring forth his Church at his time appointed.

l That ye may reioyce for all the benefites that God be- stoweth vpon his Church.

m I will giue her felicitie and prof- peritie in great abundance.

n Reade Chap. 60. 16.

o Ye shall be cherished, as her dearly beloued children.

p Ye shall haue new strenght and new beau- tie.

q This venge- ance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the ac-

complishment thereof. r Meaning, the hypocrites. s Where- by are meant them that did maliciously transgresse the Law, by eat- ing beasts forbidden, euen to the moult which nature abhorreth. t The Gentiles shall bee partakers of that glorie which heretofore I shewed to the Iewes. u I will make thee like I chuse, that they perish not with the rest of the infidels, whereby hee alludeth to the marking of the postes of his people, whome hee preferred, Exodus 12. 7. x I will scatter the rest of the Iewes which escape destruc- tion into diuers nations. y That is, Cilicia. z Meaning Affrica. a To wit, Lydia, or Asia minor. b Signifi- ing the Parthians, c Ita- ly, d Grecia, e Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles, f That is, the Gentiles, which by faith shall be made the children of Abraham as you are.

g Whereby he meaneth that no necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospel.  
h To wit, of the Gentiles, as he did Luke, Timothy, and Titus first, and others after, to preach his word. i Hereby hee signifieth the kingdome of Christ, wherein his Church shall be renewed; and whereas before there were appointed seasons to sacrifice, in this there shall bee one continuall Sabbath, so that all times and seasons shall bee meete.

nations, upon s houles and in charrets, and in hoyle litters, and upon gules, and swift beastes to Ierusalem mine holy mountaine, sayeth the Lorde, as the children of Israel offer in a cleane vessell in the house of the Lorde.

21 And I will take of them for<sup>a</sup> priests, and for Levites, saith the Lorde.

22 For as the new<sup>b</sup> heavens, and the new earth which I will make, shall remaine before me, saith the Lorde, so shall your seede and

your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath shall all flesh come in worship before me, saith the Lorde.

24 And they shall goe forth and lye upon the<sup>c</sup> carcasses of the men that have transgressed against mee: for their bones shall not die, neither shall their fire be quenched, and they shall bee an abhorring<sup>d</sup> unto all flesh.

doeth he shew what horrible calamitie shall come to the world if we are out of the Church. i Meaning, a continuall transgression, which shall ever gnaw them and neuer suffer them to be at ease. Marke 9.44. m This is the iust recompense for the wicked, concerning God and his word, shall be by Gods iudgement borrowed of all his creatures.

## Jeremiah.

### THE ARGUMENT.

**T**HE Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whome some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most evident revelations of prophesie, so that by the commandment of the Lord he began very yong to prophesie, that is, in the thirteenth yeare of Iosiah, and continued eightene yeeres vnder the said King, and three moneths vnder Iehoaiaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, & vnder Zedekiah elcuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fortie yeeres, beside the time that he prophesied after the captiuitie. In this booke he declareth with teares and lamentation the destruction of Ierusalem, and the captiuitie of the people for their idolatry, conuities, subtiltie, crueltie, excessse, rebellion and contempt of Gods word: and for the consolation of the Church, revealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obdurate, when the Prophets doe admonish them most plainly of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted & rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will hee ever shew himselfe a preseruer of the Church, and when all means seeme to mans iudgement to bee abolished, then will hee declare himselfe victorious in preserving his.

### CHAP. I.

1 In what time Jeremiah prophesied. 6 Hee acknowledgeth his imperfection, and a strengthening of the Lord. 11 The Lorde sheweth him the destruction of Ierusalem. 17 He commaunders him to preach his word without feare.

a That is, the sermons and prophesies.  
b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2 King. 22.8.  
c This was a city about 3. miles distant from Ierusalem, and belonged to the priests the sonnes of Aaron, Iosh. 11. 8.  
d This is spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preach and prophesie, but was called therunto by God. e Meaning the nephew of Iosiah: for Iehoaiaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Iosiah that reigned no longer,

**T**HE words of Jeremiah the sonne of Hilkiah one of the Priestes that were at Anathoth in the lande of Benjamin.

2 To whome the wordes of the Lorde came in the dayes of Iosiah the sonne of Amon king of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah, vnto the ende of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto

the carrying away of Ierusalem captiue in the first<sup>a</sup> moneth.

4 Then the word of the Lorde came vnto me, saying,

5 Before I formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophet vnto the<sup>b</sup> nations.

6 Then said I, Oh, Lord God, behold, I cannot speake, for I am a child.

7 But the Lorde sayd vnto me, Say not, I am a child: for thou shalt goe to all that I shall send thee, and whatsoever I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lorde.

9 Then the Lorde stretched out his hand

Isaiah 49. 1. Galatians 1. 15. h For Jeremiah did not only prophesie against the Iewes, but also against the Egyptians, the Ionians, Moabites and other nations. i Considering the iudgements of GOD, which according to his threatening come vpon the world, hee was moued with a certaine compassion on the one side to pittie them that should thus perill, and on the other side by the infinitie of mans nature, knowing how hard thing it was to enterprise such a charge, as Iosiah 6. 11. Iosiah 6. 11.



10. I touched my mouth, and the Lord said unto mee, Behold, I haue put my words in thy mouth.

11. Behold, this day haue I set thee ouer my vineyard: & ouer the kingdomes to plucke vp, and to route out, and to destroy & to throw downe to build, and to plant.

12. After this the word of the Lord came vnto mee, saying, Ieremiah, what seest thou? And I sayde, I see a rodde of an almonde.

13. Then said the Lord vnto mee, Thou hast bene right: for I will hasten my word to performe it.

14. Againe the word of the Lord came vnto mee the second tyme, saying, What seest thou? And I said, I see a seething: not loosing out of the fire.

15. Then said the Lord vnto mee, Out of the North shall a plague bee spied vpon all the inhabitants of the land.

16. For I see, I will call all the families of the kingdomes of the North, sayeth the Lord, and they shall come, and euery one shall let his chaine in the entering of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Ierusalem.

17. And I will declare vnto them my iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods: and worshipped the woorkes of their stony handes.

18. Then therefore trusse thy thyropnes, and arise, and speake vnto them all that I command thee: be not afraid of their faces, for I will destroye them before thee.

19. For I, behold, I this day haue made thee a fenced cite, and an yron pillar, and walles of brasse against the whole land, against the kings of Iudah, and against the princes thereof, against the Priestes thereof, and against the people of the land.

20. For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

21. And Assyria should bee a pot to seeth the Iewes, in their pleasures and lustes. o Syria and Assyria in respect of Ierusalem, which were the Caldeans.

22. I will giue them charge and power to execute my iudgements, which haue forsaken mee for their idols.

23. Which desireth that Gods vengeance is prepared against them, which doe not execute their dueitie faithfully, either for any other cause, 1. Cor. 9. 16. c. Signifying on the more that Sazan and the world rage against the more present will be to helpe them, Ioh. 1. 9. and on the other part, that they are viterly vaine to the Church which are afraid, and doe not resist wickednesse, Ioh. 1. 9. c. 3. 8.

24. For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

25. And Assyria should bee a pot to seeth the Iewes, in their pleasures and lustes. o Syria and Assyria in respect of Ierusalem, which were the Caldeans.

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2. See, and erie in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the kindness of thy youth, and the loue of thy marriage, when thou wentest after mee in the wilderness: in a land that was not sowne.

3. Israel was so a thing: ballowed vnto the Lord, and his first fruites: all they that eate it, shall offend: euill shall come vpon them, saith the Lord.

4. Heare ye the word of the Lord, O house of Iacob, and all the families of the house of Israel.

5. Thus saith the Lord, What iniquitie haue your fathers found in me, that they are gone: farre from me, and haue walked after vanities, and are become bained?

6. For they said not, Where is the Lord that brought vs vp out of the land of Egypt: that ledde vs thowow the wilderness, thowow a desert and waste land, thowow a drye land, and by the shadow of death, by a land that no man passed thowow, and where no man dwelt.

7. And I brought you into a plentifull country, to eate the fruite thereof, and the commodities of the same: but when ye entered, ye defiled my land, and made mine heritage an abomination.

8. The Priests said not, Where is the Lord? and they that should minister the law, knew me not: the pastors also offended against mee, and the Prophets prophesied in Baal, and went after things that did not profit.

9. Wherefore I will yet plead with you, saith the Lord, and I will pleade with your children children.

10. For goe ye to the ples of Chittim, and behold, and send vnto Kedar, and take diligent heed, and see whether there be such things.

11. Hath any nation changed their gods, which yet are no gods? but my people haue changed their glorie, for that which doeth not profit.

12. O ye heavens be astonied at this: be afrayde, and vterly confounded, saith the Lord.

13. For my people haue committed two euils: they haue forsaken me: the fountaine

not the people to seeke after God. k As the Scribes, which shuld haue expounded the Law to the people. l Meaning, the princes and ministers: signifying that all estates were corrupt. m That is, spake vaine things, and brought the people from the true worship of God to seruie idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles, n Signifying, that he would not as he might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might bee ashamed and repent. o Meaning, the Grecians and Italians. p Vnto Arabia. q That is, God which is their glorie, and who maketh them glorious aboue all other peoples reprooing the Iewes, that they were lesse diligent to seruie the true God, then were the idolaters to honour their vanities. r Meaning, the idoles, which were their destruction, Psal. 106. 36. s Hee sheweth that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same. t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiekt God himselfe, and so fall to their owne destruction, and vaine confidence, and procure to themselves destruction, Ioh. 2. 8. 2. eph. 4. 1.

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a According to that grace and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezekiel.

b When Thad delivered thee out of Egypt.

c Chosen aboue all others to seruie the Lord onely, and the first offered to the Lord of all other nations.

d Whosoever did challenge this people, which did annoy them, was punished.

e That is, foolish to most vile idolatrie.

f Altogether giuen to vanitie, and are become blinde and insensible as the idoles, that they serue.

g Where for lacke of al things necessary for life, ye could looke for nothing euery houre but present death.

h By your idolatrie and wicked manners, Psal. 78. 58. and 106. 38.

i They taught

k As the Scribes, which shuld haue expounded the Law to the people.

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n Have I orde-  
red them like fer-  
uants, and not  
like dearly be-  
loved children?  
Exod. 4. 22. there-  
fore it is their  
fault onely, if  
the enemy spoyle  
them;  
x The Babylo-  
nians, Caldæans,  
and Assyrians.  
y Not one shall  
be left to dwell  
there.  
z That is, the  
Egyptians: for  
these were two  
great cities in  
Egypt.  
a Have grie-  
uously vexed  
thee as sundrie  
times.  
b Shewing, that  
God would haue  
still ledde them  
might, if they  
would haue fol-  
lowed him.  
c To seeke helpe  
of man, as though  
God were not  
able enough to  
defend thee,  
which is to drinke  
of the puddles,  
and to leaue the  
fountain, reade  
Isa. 31. 1.  
d To wit, Eu-  
phrates.  
e Meaning, that  
the wicked are  
insensible till the  
punishment for  
their sinne wa-  
ken them, as  
verbe 26. 13ai.

39.

f When I deliuered thee out of Egypt, Exod 19. 1. deut. 5. 37. iosh.  
24. 16. eza. 10. 12. nhe 8. 6. i Ebr. sede was all true. g Though  
thou vse all the punishments and ceremonies of the Law, thou canst  
not escape punishment, except thou turne to me by faith and repen-  
tance. h Meaning, that hypocrites denie that they worships the  
idoles, but that they honour God in them, and therefore they call  
their doings Gods seruice. i Hee compareth the idolaters to these  
bees, because they neuer cease running to and fro: for both val-  
leies and hilles are full of their idolatry. k Hee compareth the  
idolaters to a wilde asse: for hee can neuer be tamed, nor yet wea-  
ried: for as the runneth, shee can take her winde at euery occasion.  
l That is, when the is with foale, and therefore the hunters waite  
their time: so, though thou canst not bee turned backe nowe from  
thine idolatry, yet when thine iniquitie shall be at the full, God  
will meete with thee. m Hereby he warneth them that they should  
not goe into strange countreies to seeke helpe: for they should but  
spend their labour, and hurt themselves, which is here meant by the  
bare foot and thirft, Isa. 57. 10.

of lining waters, to dig them pits, even broken pits, that can hold no water.

14 To Israel a servant, as to be borne in the bosome: why then to be spoiled?

15 The yrons roused upon him and yelld, and they haue made his hand waste: his cities are burnt without an inhabitant.

16 Also the children of Ephod and Thapaneus broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when hee ledde thee by the way?

18 And what hast thou now to doe in the way of Egypt: to drinke the water of Shilo: or what maketh thee in the way of Asshur: to drinke the water of the River?

19 Thine owne wickednesse shall correct thee, and thy cunninges backe shall re-  
prooe thee: know therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of holies.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, I will no more transgress, but like an har-  
lot thou runnest about vpon all his hills, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with nitre, and take thee much sope, yet thine in-  
iquitie is marked before mee, saith the Lord God.

23 How canst thou say, I am not pollu-  
ted, neither haue I followed Baalim: be-  
hold thy wayes in the valley, and know, what  
thou hast done: thou art like a swift dromedary, that runneth by his wayes:

24 And as a wilde asse, used to the wil-  
dernesse, that snuffeth vp the winde by oc-  
casion at her pleasure: who can turne her  
backe: all they that seeke her, will not wea-  
rie themselves, but will finde her in her mo-  
neth.

25 Keepe thou thy feete from barennesse,  
and thy thiesse from thirst: but thou saydest

desperately, No, for I haue loosed strangers  
and them will I follow.

26 As the chiefe is ashamed when hee  
found, so is the house of Israel ashamed of  
their kings, their princes, and their priests,  
and their prophets.

27 Saying to a tree, Thou art my  
father, and to a stone, Thou hast begotten  
mee: for they haue turned their backs vnto  
me, and not their face: but in the time  
of their trouble they will say, Arise, and  
helpe vs.

28 But where are thy gods, that thou  
hast made thee? Let them arise, if they  
helpe thee in the time of thy trouble: in ac-  
cording to the number of thy cities, are thy  
gods, O Iudah.

29 Wherefore wilt thou pleade with mee,  
yet all haue rebelled against mee, saith the  
Lord.

30 I haue smitten your children in battell,  
they received no correction: your strong  
sword hath denoued your Prophets like  
destroying iron.

31 O generation, take heede to the word  
of the Lord: haue I bene as a father-  
lesse vnto Israel: or a land of darkness?  
Wherefore sayest my people then, that  
are laydes, we will come no more vnto  
thee?

32 Can a maide forget her ornament, or a  
bride her attire? yet my people haue forgo-  
ten me, dayes without number.

33 Why dost thou prepare thy way, to  
seeke amitie: enen therefore wilt thou  
thee, that thy wayes are wickednesse.

34 Also in thy wings is found the house  
of the lonies of the poore innocents: I haue  
not found it in holes, but vpon all these  
places.

35 Yet thou sayest, Because I am gail-  
lesse, surely his wrath shall turne from me:  
beholde. I will enter with thee into iudg-  
ment, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to  
change thy wayes: for thou hast bene  
founded of Egypt, as thou art comforted  
of Asshur.

37 For thou shalt goe south from thence,  
and thine hands vpon thine head, because  
the Lord hath reuoced thy confidence, and  
thou shalt not prosper thereby.

men their abundance of all things? 1. He will  
power and policie. 2. With strangers. 3. The  
haichfull are fauine in euery corner of your country. 4. The  
syrians had taken away the tenne tribes of Israel, and  
Iuda, euen vnto Ierusalem: and the Egyptians had  
vexed the Iewes in sundrie fortres. 5. In signe of  
2. Sam. 13. 19.

## C H A P. III.

God calleth his people to repentance. 14. He  
promiseth the restitution of his Church. 20. He re-  
prometh Iudah and Israel, comparing them to  
a woman disobedient to her husband.

They say, If a man put away his  
wife, and thee goe from him, and be  
come another mans wife, shall hee reuocate  
gaine

come into her: shall not this land her portion be? but thou hast played the harlot with many images: therefore I curse againe to thee, saith the Lord.

12 Lift up thine eyes unto the hill places, and behold: where thou hast not placed thy habitation: thou hast lie waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy images.

13 Therefore the stormes have bene reuered, and the latter raine came not, and thou hast a i whoredome forehead: thou wouldst not be ashamed.

14 Dost thou not still cry vnto me, Thou art my father, and the guide of my youth?

15 I will be keep thee as a father: for ever: I will be merciful to thee in the end: thou hast spoken, but thou dost not, even more and more.

16 The Lord saide also vnto mee, in the dayes of Iosiah the King, Dost thou leere what thou rebell? Israel hath done: for they went ynto upon euery high mountaine, and vnder euery greene tree, & there played the harlot.

17 And I sayd, when they had done all this, turne thou vnto mee: but they returned not, as her rebellious sister Iudah did.

18 When I saide, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gave her a bill of diuorcement: yet her rebellious sister Iudah was not affraid, but she went also, and played the harlot.

19 So that for the lightnes of her whoredomes her hath euery desired the land: for she hath committed fornication with stones and bushes.

20 Rememberst thou for all this, her rebellious sister Iudah hath not returned vnto me with her whole heart, but fainedly, saith the Lord.

21 And the Lord saide vnto mee, The rebellious Israel hath iustified her selfe more then the rebellious Iudah.

22 See and cry these words towarde the South, and say, Thou disobedient Israel, returne, saith the Lord: and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

23 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast scattered thy wayes to the strange god vnder euery greene tree, but yet wouldst not obey my voyce, saith the Lord.

24 O ye disobedient children, returne againe, saith the Lord: for I am your Father, and I will take you one of a city, and two of a city, and will bring you to Ierusalem.

25 And I will giue you pastors according to mine heart, which shall feede you with

knowledge and understanding.

26 Beholde, when ye be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The i curse of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

27 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall be gathered vnto it, euen to the name of the Lord in Ierusalem: and thenceforth they shall followe no more the hardnesse of their wicked heart.

28 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the lande of the North, into the land, that I haue giuen for an inheritance vnto your fathers.

29 But I saide, where did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and said, Thou shalt call mee, saying, My father, and shalt not turne from me.

30 But as a woman rebelled against her husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

31 A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruered their way, and forgotten the Lord their God.

32 O ye disobedient children, returne and I will heale your rebellions. Beholde, we come vnto thee, for thou art the Lord our God.

33 Truly the hope of the hills is but vaine, nor the multitude of the mountaines: but in the Lord our God is the health of Israel.

34 For confusion hath deuoured our fathers labour, from our youth, their sheeps and their bullockes, their sonnes and their daughters.

35 We lie downe in our confusion, and our shame couereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

not themselves, to say that they would follow their fathers, but contempe their wicked doings, and desire forgiveness of the same, as Exo. 9. 7. Psal. 106. 6. Isa. 64.

CHAP. IIII.

1 True repentance. 2 He exhorteth to the circumcision of the heart. 3 The destruction of Iudah is prophesied for the malice of their hearts. 4 The Prophet Ieremieah.

O Israel, if thou returne, I will returne vnto thee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not rempoue.

2 And thou shalt swear, The Lord is truth, in truth, in iudgement, and in righte-

seue him by his faith, as Hosea 7. 16. b. Thou shalt desire the name of Iosias, Psalme 16. 4. and shalt with reuerence swear by the liuing God, when thine othe may aduance Gods glory, and profite others: and here by swearing he meaneth the true religion of God,

q This is to be understood of the coming of Christ: for then they shall not forsake the Lord by ceremonies, and all figures shall cease.

r Meaning the Church, where the Lord will be present to the worlds end, Mat. 28. 20.

f Where they are now in captiuitie, the Hebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vied also, Hosea.

j. i. Signifying that God whom they had forsaken, would bring their enemies vpon them who should leade them captiue and make them to cry and lament.

x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

y For their idolatry, Gods vengeance hath light vpon them and theirs.

z They iustifie fathers, but contempe their wicked doings, and desire forgiveness of the same, as Exo.

a That is, wholly and without hypocrisy, Joel 2. 12. not dissimulating to turne and seue God as they doe which

serue him by halfe, as Hosea 7. 16. b. Thou shalt desire the name of Iosias, Psalme 16. 4. and shalt with reuerence swear by the liuing God, when thine othe may aduance Gods glory, and profite others: and here by swearing he meaneth the true religion of God,

22 n 4 trouble,

trouffesse, and the nations shall be blisfed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah, and Jerusalem,

4 Breake vp : your fallow ground, and sow not among the thornes : be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Jerusalem, lest my wrath come forth like fire, and burne, that none can quench it, because of the wickednesse of your inventions.

5 Declare in Iudah, and shew forth in Jerusalem, and say, Blowe the trumpet in the land : cry, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the standard in Zion : prepare to flee, and say not : for I will bring a plague from the North, and a great destruction.

7 The Lion is come vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, and thy cities shall bee destroyed without an inhabitant.

8 Wherefore gide you with sackcloth : lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, sayth the Lord, the heart of the king shall perih, and the heart of the Princes, and the Elders shall be astonished, and the prophets shall wonder.

10 Then sayth I, Ah, Lord God, surely thou hast deceived this people, and Jerusalem, saying, Ye shall haue peace, and the sword shall not come vnto thee.

11 At that time shall it be said to this people, and to Jerusalem, A day of winde in the high places of the wilderness cometh toward the daughter of my people, but neither to famne, nor to cleane.

12 A mightie winde shall come vnto mee from those places, and notue will I also giue sentence vpon them.

13 Beholde, hee shall come vp as the cloudes, and his charrets shall bee as a tempest : his horses are lighter then eagles, and hee shall come vnto vs, for we are destroyed.

14 O Jerusalem, waite thine heart from wickednesse, that thou mayest be saved : how long shall thy wicked thoughtes remaine within thee?

15 For a voyce declarerh from Dan, and publisheth affliction from mount Ephraim.

16 Wake ye men of the heathen, and publish in Jerusalem, Beholde, the houses come from a farre country, and cry out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the towne, because she hath

prouoked me to wrath, saith the Lord.

18 Thy waies & thine inventions haue procured thee these things, such is the wickednesse : therefore it shall be better, that it shall pearce vnto thine heart.

19 O my belly, my belly, I am pained, enen at the very heart : my heart is troubled within mee : I cannot be still : for my heart hath heard the sound of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is added, for the whole lande is wasted : Iudahs are my tents destroyed, and my curtains in a moment.

21 How long shall I see the standard, and heare the sound of the trumpet?

22 For my people is foolish, they haue not knowne mee : they are foolish children, and haue none vnderstanding : they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme, and void : and to the heauens, and they had no light.

24 I behelde the mountaines, and loe, they trembled, and all the hilles shooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I behelde, and loe, the fruitful place was a wilderness, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus saith the Lord sayth, The whole land shall be desolate : yet will I not make a full end.

28 Therefore shall the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it : I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole city shall flee, for the multitude of the bowemen and bowmen : they shall goe into thickets, and cline vp vpon the rocks : every cite shall be forsaken, and not a man dwell therein.

30 And when thou shalt bee destroyed, what wilt thou doe? Though thou be clothed thy selfe with chariet, though thou decke thee with ornaments of golde, though thou painte the face with colours, yet thou shalt crinne thy selfe in vaine : for thy louers haue abhorred thee, and secke thy life.

31 For I haue heard a voyce as of a man travailling, or as one labouring of her first child, euen the voyce of the daughter of Zion that sigheth, and stretcheth out her handes : I haue heard her, for my loue hath beene heard of the Lord.

32 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

33 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

34 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

35 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

36 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

37 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

38 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

39 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

40 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

41 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

42 I haue heard her, for my loue hath beene heard of the Lord, and he hath said, I will be mercifull vnto her, and will not destroy her, for she hath beene heard of the Lord.

e Hee willettch them to plucke vp the impietie and wicked affections & worldly respects out of their heart, that the true feede of Gods word may be sown therein, Hos. 10. 12. and this is the true circumference of the heart, Deut. 10. 16. rom. 2. 29. col. 3. 11.

d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent and turne to the Lord.

e He speaketh them to admonish them of the great danger when a very man shall prepare to save himselfe, but it shall be too late, 2. King. 25. 4.

f Meaning, Nebuchad-nezzar king of Babylon, 2. King. 24. 1.

g That is, the false prophets which still prophesied peace and securitie.

h By the false prophets, which promised peace, and tranquillitie : and thus thou hast punished their rebellious stubbornnes, by causing them to hearken vnto lies which would not beleue thy truth, 1. King. 22. 23. ezek. 14. 9. 1. thess. 2. 11.

i The North winde, whereby he meaneth Nebuchad-nezzar. k But to carry away both corne and chaffe. l Meaning that Nebuchad-nezzar should come as suddenly as a cloud that is carried with the winde. m This is spoken in the person of all the people, who in their affliction should cry thus. n Which was a cite in the utmost border of Israel Northward toward Babylon. o Which was in the midway betwixt Dan and Jerusalem. p Which keepe the froukes so straitly, that nothing can come in nor out, so should the Babylonians compasse Iudah.

## CHAP. V.

1 In Iudah no righteous man found neither among the people nor the rulers, 15 Wherefore Iudah is destroyed of the Caldeans.

2 Anne to add for by the threatnes of Jerusalem, and beholde now, and know, and inquire in the open places thereof,





d I have intreated her gently, and given her abundance of all things.

e She shall be destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complain that the time faileth them before they have brought their enterprises to passe.

g He sheweth the cause why it should be destroyed, and how it commeth of themselves.

h He warneth them to amend by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out all and to leave none.

k They delight to heare v. inethings, and to shut vp their eares to true doctrine.

l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. v. 14.

so he kindereth it now when hee seeth that all remedies are past.

m None shall be spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send warre.

*Tebr them that fall.* o Wherein the Patriarches and Prophets walked, directed by the word of God: signifying, that there is no true way, but that which God preferreth. p Prophets which should warne you of the dangers that were at hand.

12 I have compared the daughter of Sion to a beautiful and dainty woman.

13 The nations with their shepherds shall come unto her, then shall pitch their tents round about her, and every one shall feed in his place.

14 They were against her, arise, arise, and let us go upwarde the mount: wee will not see the day declineth, and the shadowes of the evening are stretched out.

15 Arise, and let us goe up by night, and destroy her palaces.

16 For thus hath the Lord of hostes said, Beholde, this cite must be visited: all oppression is in the midst of it.

17 As the founder hath cut out her waters, so he hath cut out her maine: a cruell and horrible is continually heard in her before me with howls and strokes.

18 Be thou instructed, O Jerusalem, lest my soule depart from thee, lest I make thee desolate as a land that none inhabiteth.

19 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turne backe thine hand as the grape gatherer into the basket.

20 Unto whom shall I speake, and announce, that they may heare? Beholde, their eares are vncircumcised, and they cannot hearken: beholde, the word of the Lord is vnto them as a reproch: they haue no desire in it.

21 Therefore I am full of the wrath of the Lord: I am weary with holding it: I will poure it out vpon the children in the streete, and likewise vpon the assembly of the yong men: for the husbands shall euen be taken with the wife, and the aged with him that is full of dayes.

22 And their houses with their landes, and wines also shall bee turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the lande, sayeth the Lord.

23 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couensinelle, and from the prophet euen vnto the priest, they all deale falsly.

24 They haue dealed also the burt of the daughter of my people with sweete moones, saying, Peace, peace, when there is no peace.

25 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the slain: when I shall visit them, they shall be cast downe, saith the Lord.

26 Thus saith the Lord, Stand in the wayes and behold, and aske for the old way which is the good way, and walke therein, and ye shall finde rest for your soules: but they said, We will not walke therein.

27 Also I set watchmen ouer you, which said, Take heed to the sound of the trumpet:

but they said, We will not heare him: for we are despised, and thou O congregation knowest, howe despised they are.

28 Hear, O sardianes, I will send plagues to come vpon this people, as the fruit of their owne imaginations: because they haue not taken heed, vnto my voice, nor to my lawe, but cast it off.

29 To what purpose, bringeth they incense from Saba, and incense of Saba from a farre country? From those places are not pleasant, nor your sweet odours vnto me.

30 Therefore thus saith the Lord, Beholde, I will lay stumbling blocks before this people, and the fathers and the mothers together shall fall vpon them: the neighbours and his friends shall perishe.

31 Thus saith the Lord, Beholde, a people cometh from the South country, and a great nation shall arise from the thim of the earth.

32 With bowe and with the shall they be weaponed: they are cruell, and will haue compassion: their bowes reacheth like the sin, and they ride vpon horses, well appointed like men of warre against thee, O daughter Sion.

33 They haue heard their fame, and our hands are weary: for lo, lo, is come vpon us, as the loom of a woman in travail.

34 Goe not forth into the field, nor walke by the way: for the sword of the enemy and feare is on euery side.

35 O daughter of my people, gird thee with sackcloth, and make thee woe in the ashes: make lamentation, and bitter mourning: for thine only sonnes, for the destroyer shall suddenly come vpon us.

36 I haue set thee free, and thou wast free among my people, that thou might know and try their wayes.

37 They are all rebellious traitors, making craftily: they are blasphemous, and yet they all are destroyers.

38 The bellies are burned: the lead is consumed in the fire: the founder melteth in balme: for the wicked are not taken away.

39 They shall call them reprobate slurs, because the Lord hath rejected them.

#### CHAP. VII.

1 Jeremiah is commanded to shew vnto the people the word of God, which trusteth in the outward service of the Temple. 2 The eunuchs shall come to the Jews despising of their prophets. 3 Sacrifices dooke not the Lord, therefore require of the Jews, but that they should obey his word.

4 The word that came to Jeremiah from the Lord, saying,

5 Stand in the gate of the Lords house, and cry this word there, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.

6 Thus saith the Lord of hostes, the God of Israel, Amend your wayes, and your works, and I will let you dwell in the place.

10 And not in lying words, saying, I will give of the Lord, the temple of the Lord, the temple of the Lord.

11 For ye, merchants, and retailers, you say, we will give of the Lord, if you execute judgement between a man and his neighbour.

12 And oppress the stranger, the fatherless, and the widow, and then no trouble is in this place, neither walke after you to your destruction.

13 Then I will let you dwell in this land, the land that I gave unto your fathers, for ever and ever.

14 Behold, you trust in lying words, that shall not profit.

15 Kill you steale, murder, and commit adultery, and swear falsely, and burne in incense to Baal, and walke after other gods, ye shall not.

16 And come and stand before me in this house, whereupon my Name is called, and say, we are heere, though we have done all these abominations.

17 Is this house become a denne of thieves, whereupon my Name is called? he that saith so, shall be cursed, saith the Lord.

18 But ye, ye, howe have my place called man in, he shall, where I let my Name at the beginning, and behold what I did to you for the wickedness of my people Israel.

19 Therefore now because ye have done all these works, saith the Lord, (and I have sole you, and I shall speak unto you: but when I shall, ye would not heare me, neither when I called, would ye answer.)

20 Therefore will I doe unto this house, whereupon my Name is called, wherein alacrity, such unto the place that I gave to you and to your fathers, as I have done unto Shilo.

21 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

22 Therefore thou shalt not pray for this people, neither lift up crye of prayer for them, neither intreat me, for I will not heare thee.

23 Seest thou not what they doe in the cities of Judah and in the streets of Jerusalem?

24 The children gather wood, and the fathers kinde the fire, and the women knead the dough to make cakes to the Queen of heaven, and to powize out drinke offerings unto other gods, that they may provoke mee to anger.

25 Doe they provoke mee to anger, saith

the Lord, and not themselves to the confusion of their owne faces?

26 Therefore thus, sayeth the Lord God, Behold, mine anger and my wrath shall be powied upon this place, upon man and upon beast, and upon the tree of the field, and upon the fruit of the ground, & it shall burne and not be quenched.

27 Thus sayeth the Lord of hosts the God of Israel, But your burnt offerings unto your sacrifices, and eat the flesh.

28 For I spake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

29 But this thing commanded I them, saying, When my voice, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I have commanded you, that it may be well unto you.

30 But they would not obey, nor incline their eare, but went after the counsels and the stubbornnesse of their wicked heart, and went backward and not forward.

31 Since the day that your fathers came by out of the land of Egypt, unto this day, I have even sent unto you all my servants the Prophets, rising by early every day, and sending them.

32 Yet would they not heare me, nor incline their eare, but hardened their necks, and did worse then their fathers.

33 Therefore shalt thou speake all these words unto them, but they will not heare thee: thou shalt also cry unto them, but they will not answer thee.

34 But thou shalt say unto them, This is a nation that heareth not the voice of the Lord their God, nor receiveth discipline: truth is perished, and is cleane gone out of their mouth.

35 Cut off thine haire, O Jerusalem, and cast it away, and take up a complaint on the high places: for the Lord hath rejected and forsaken the generation of his wrath.

36 For the children of Judah have done euill in my sight, saith the Lord: they have set their abominations in the house, whereupon my Name is called, to pollute it.

37 And they have built the high place of Topheth, which is in the valley of Ben hinnum to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.

38 Therefore behold, the dayes come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben hinnum, but the valley of slaughter: for they shall burie in Topheth, till there be no place.

39 And the carkeless of this people shall be meate for the foules of the heauen and for the beasts of the earth, and none shall fray them away.

40 Then I will cause to cease from the cities of Judah and from the streets of Jerusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bride-

k Shewing that it was not his chief purpose and intent that they should offer sacrifices: but that they should regard, wherefore they were ordained: to wit, to be ioyned to the word, as seals & confirmations of remission of sinnes in Christ: for without the word they were vaine and vnpromisable.

l Which was about fourteene hundred yeeres.

m Read v. 13 n Whereby he sheweth that the Passours ought not to leave their flockes in their obduracy for the Lord will vte the meanes of

his seruants to make the wicked more faultie, and to procure his,

o In signe of mourning, as Iob 1. 20. mich. 1. 16.

p Against whom he had iust occasion to powe out his vrath.

q Of Topheth reade 2. King. 23. 10.

r But commanded the cer t arie, as Levit. 18. 21. and 20. 3. leuit. 18. 10.

Exek 26. 13.

Exek 26. 13.

Exek 26. 13.

Exek 26. 13.

Exek 26. 13.

Exek 26. 13.

Exek 26. 13.

Exek 26. 13.

Exek 26. 13.

Exek 26. 13.





And every one will desire his friend,  
but will not speak the truth: for they / have  
their tongues to speak lies, and take  
pleasure to do wickedly.

Their habitation is in the midst of de-  
struction: because of their deceit they refuse  
to come in, saith the Lord.

Therefore thus saith the Lord of hosts,  
I will melt them, and try them:  
as silver is melted, so shall I be to the daughter of  
Tyre.

Their tongue is as an arrow shot out,  
and breaketh deceit: one speaketh peaceably  
to his neighbour with his mouth, but in his  
heart he secretly waiteth for him.

Will I not visit them for these things,  
saith the Lord? shall not my loud be avenge-  
d on such a nation as this?

Upon the mountains will I take  
my resting and a lamentation, and upon  
the high places of the wilderness a mourn-  
ing, because they are burnt up: so that none  
can pass through them: neither can men  
hear the voice of the flocke: both the fowle  
of the ayre, and the beast are sick away, and  
fall.

And I will make Jerusalem an heape,  
and a den of dragons, and I will make the  
cities of Judah waste, without an inhabitant.

Who is with me? and stand thou; and  
in whom the mouth of the Lord hath spoken,  
then he shall declare it. Alas! doeth the land  
weep, and is burnt up like a wilderness,  
where none passeth through?

And the Lord saith, Because they have  
broken my law, which I set before them,  
and have not obeyed my voice, neither wait-  
ed their peace.

But have walked after the stubborn-  
ness of their owne heart, and after Baalims,  
which their fathers taught them.

Therefore thus saith the Lord of hosts  
the God of Israel, Behold, I will feede this  
people with wormewood, and give them wa-  
ter of gall to drinke.

I will scatter them also among the  
heathen, whome neither they nor their fa-  
thers have knownen, and I will send a word  
after them, till I have consumed them.

Thus saith the Lord of hosts, Take  
heede, and call for the mourning women, that  
they may come, and send for halfull women,  
that they may come.

And let them make haile, and let them  
take up a lamentation for vs, that our eyes  
may call out teares, and our eyelids gush  
out of water.

For a lamentable noyse is heard out of  
Zion: how are we destroyed, and utterly con-  
sumed: for we have forsaken the land, and  
we dwellings have called vs out.

Therefore heare the word of the Lord,  
O ye women, and let your eares regard the  
words of his mouth, and teach your daugh-  
ters to mourne, and every one her neighbour  
to lament.

For death is come up into our win-  
dowes, and is entered into our palaces, to de-  
stroy the children without, and the yong men  
in the secretes.

Speak, Thus saith the Lord, The

carkasses of men shall lie even as the dung  
upon the fields, and as the handfull after the  
mower, and none shall gather them.

Thus saith the Lord, Let not the wise  
man glory in his wisdom, nor the strong  
man glory in his strength: neither the rich  
man glory in his riches.

But let him that gloryeth, glory in  
this, that hee understandeth, and knoweth  
me: for I am the Lord which shew mercie,  
iudgement, and righteousness in the earth:  
for in these things I delight, saith the Lord.

Behold, the dayes come, saith the Lord,  
that I will visite all them, which are cir-  
cumcised, with the uncircumcised:

Egypt, and Judah, and Edom, and  
the children of Ammon, and Moab, and all  
the worst corners of them that dwell in the  
wildernesse: for all these nations are unci-  
cumcised, and all the house of Israel are vi-  
circumcised in the heart.

wherein consisteth our saluation: his iudgement, which hee executeth  
continually against the wicked: and his iustice, whereby he defendeth  
and maintaineth the faithfull. Meaning both Iewes and Gentiles,  
as in the next verse he sheweth the cause, read Chap. 4. 4.

CHAP. X.

1 The consultations of the fowles are not to be  
feared. 5 The weakenes of doles. 6 Of the power  
of God. 21 Their pastors are become brut beasts.

Heare ye the worde of the Lord that hee  
hath spoken unto you, O house of Israel.

Thus saith the Lord, Learne not the  
way of the heathen, and be not afraid for the  
signes of heaven, though the heathen be a-  
fraid of such.

For the customes of the people are  
vaine: for one cutteth a tree out of the for-  
rest (which is the worke of the hands of the  
carpenter) with the axe,

And another beckereth it with silver, and  
with golde: they fasten it with nails and  
hammers, that it fall not.

The idoles stand up as the palme tree,  
but speake not: they are holme because they  
cannot goe: feare them not, for they cannot  
doe euill, neither can they doe good.

There is none like vnto thee, O Lord:  
thou art great, and thy name is great in  
power.

Who would not feare thee, O King of  
nations? for to thee appertaineth the domi-  
nion: for among all the wise men of the Gen-  
tiles, and in all their kingdomes there is none  
like thee.

But altogether they hate, and are so-  
lith: for the stocke is a doctrine of banitie.

c The Prophets vse thus plainly and simply to set forth the vile ab-  
surditie of the idolaters, that men might learne to be ashamed of that,  
wherunto their corrupt nature is most subiect, read Iſa. 44. 12. d He  
teacheth the people to lift vp their eyes to God, who hath all power,  
and therefore ought onely to be feared: and herein he sheweth them  
not only the euil that they ought to eschew, but the good which they  
ought to follow, Reuel. 1. 9. e Because the people thought that to  
haue images, was a meane to serue God, & to bring them to the know-  
ledge of him, hee sheweth that nothing more displeaseth God, nor  
bringeth man into greater errors and ignorance of God: and therefore  
he calleth them the doctrine of vanitie, the worke of errors, verse 15.  
and Hab. 2. 18. calleth them the teachers of lyes: contrary to that  
wicked opinion that they are the bookes of the lay people.

Forasmuch as  
none can saue  
himselfe by his  
owne labour or  
any worldly  
meanes, hee shew-  
eth that it is in  
vaine to put our  
trust therein, but  
that we trust in  
the Lord, and re-  
ioice in him, who  
onely can deliuer  
vs, 1. Cor. 1. 31.  
2. Cor. 10. 17.  
f These three  
points are neces-  
sary to know a-  
right: his mercie,  
his iudgement, and  
his iustice.

a God forbiddeh  
his people to giue  
credit or feare the  
consultations &  
conjunctions of  
stars and planets,  
which haue no  
power of them-  
selues, but are go-  
urned by him, &  
their secret moti-  
ons and influen-  
ces are not  
known to man,  
& therefore there  
can be no certain  
iudgement there-  
of, Deut. 18. 9.  
b Meaning, not  
onely in the ob-  
servation of the  
stars, but their  
Laws and cere-  
monies, whereby  
they confirme  
their idolatrie,  
which is forbid-  
den, Deut. 12. 30.

Whereas they found the old gold, shewing that they thought nothing too dear for their idols: some read Ophir, as 1. King. 9. 28.

g This declarerh that all that hath bene in this

Chapter spoken of idoles, was to

arme the Jewes when they should be in Caldea among the idola-

ters, and now with one sen-

tence he instructeth them both

how to protect their owne religion

against the idolaters, & how to answer them

to it. In shame which should ex-

hort them to idola-

try, and therefore he writeth this sentence in the Caldeans

tongue for a memorial, where-

as all the rest of his writing is

Ebrew.

h The more that men thinketh to doe any thing

well by his owne wisdom, and not

as God instructeth him, the more doeth he

procure himselfe to be a vile beast.

i By these words, portion and rod, he signifieth: their

inheritance: meaning that God

should be all sufficient for them, and that their felicity consisted

in him alone, and therefore they ought to renounce all other helpe and succours, as of

idoles, &c. Deut. 32. 9. Psal. 115. k The Prophet willett the Jewes

to prepare themselves to this captivitee, shewing that is was now at

hand, that they should seele the things whereof hee had tolde them.

l It is my iust plague, and therefore I will take it patiently: whereby hee

teacheth the people howe to behave themselves toward God.

m He sheweth how Ierusalem shall lament. n The governours and

ministers. o Reade Chap. 4. 15. p Hee speaketh this, because that

Nebuchad-nazzar purposed to have made warre against the Moabites

and Ammonites, but hearing of Zedekiahs rebellion, hee turned his

power to goe against Ierusalem, Ezek. 21. 31. therefore the Prophet

saith, that this was the Lords direction,

9 Silver plates are brought from Tarsish, and gold from Uphaz, for the worke of the workman, and the hands of the founder: the blue like, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the living God, and an everlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say unto them, The gods that have not made the heavens and the earth shall perish from the earth, & from under these heavens)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heaven by his discretion.

13 Hee giveth by his voyce the multitude of waters in the heaven, and hee causeth the clouds to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Every man is a beast by his owne knowledge: every founder is confounded by the golden image: for his melting is but falsehood, and there is no breath therein.

15 They are vanitie, and the worke of erroris: in the time of their visitation they shall perish.

16 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name.

17 Gather up thy wares out of the land, & thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time I will shewe as with a fling the inhabitants of the land, and will trouble them, and they shall finde it so.

19 Who is me for my destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 Why tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set up my curtains.

21 For the Pastors are become beasts, and have not sought the Lord: therefore have they none vnderstanding: and all the flocks of their pastures are scattered.

22 Behold, the noise of the whirle is come, and a great commotion out of the North country to make the cities of Iudah desolate, and a den of dragons.

23 O Lord, I knowe, that the way of

man is not in himselfe, neither is it in him to walke: and to direct his steps.

24 O Lord correct me, but with thy mercie: not in thine anger, least thou bring me to nothing.

25 Bowe out thy wrath upon the enemies that know thee not, and upon the sinners that call not on thy Name: for they have eaten up Iacob, and devoured him as a man, and slummed him, and have made his habitation desolate.

which I haish collect in measure, Chap. 27. a. which their infirmities, 1. Cor. 10. 13. for here by measure is the punishment, but also the mercifull moderation, Chap. 30. 11. r Forasmuch as God cannot easily be glorified by his mercie, that he vish toward his justice in punishing his enemies, hee punisheth fully appeare both in the one and the other, Psal. 146.

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## CHAP. XI.

3 A curse of them that obey not the word of Gods covenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Jeremiah to pray for them.

The word that came to Jeremiah from the Lord, saying,

2 Heare ye the wordes of this covenant, a the Lord, and speake unto the men of Iudah, & to the Ierusalem, inhabitants of Ierusalem,

3 And say thou unto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the wordes of this covenant,

4 Which I commanded unto your fathers, when I brought them out of the land of Egypt, from the iron furnace, saying, Obey my voyce, and so according to all these wordes, which I command you: in shall ye be my people, and I will be your God.

5 That I may confirme the othe that I haue sworne unto your fathers, to give them a land which floweth with milke and honey, as appeareth this day. Then answered I, and sayd, So be it, O Lord.

6 Then the Lord sayd unto me, Cry all these wordes in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the word of this covenant and doe them.

7 For I have protested unto your fathers, when I brought them up out of the land of Egypt, saying, Obey my voyce, and protesting, saying, Obey my voyce.

8 Nevertheless they would not obey, my voice inclined their eare: but every one walked in the stubbornnes of his wicked heart: therefore I will bring upon them all the wordes of this covenant, which I commanded them to doe, but they did it not.

9 And the Lord sayd unto me, A curse is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the images of their forefathers, which refused to heare my wordes: and they went after their gods to serve them: thus the house of Israel, and the house of Iudah have broken my covenant which I made with their fathers.

Therefore shall the Lord, Be-  
cause I will bring a plague upon them,  
that shall not be able to escape, and  
shall cry unto me, I will not hear  
them.

11 Then shall the cities of Judah, and  
the inhabitants of Jerusalem goe, and cry  
unto the gods unto whom they offer incense,  
but they shall not be able to help them in  
time of their trouble.

12 For according to the number of thy  
cities were the gods, O Judah, and accord-  
ing to the number of the streets of Jerusa-  
lem have we set up altars of confusion, even  
altars to burn incense unto Baal.

13 Therefore thou shalt not pray: for  
the people, neither lift up a cry, or prayer  
for them: for when they cry unto me in their  
trouble, I will not hear them.

14 What should my beloved say in mine  
house, seeing they have committed abomi-  
nation with many: and the holy flesh I goeth  
away from thee: yet when thou doest evil,  
thou sayest.

15 The Lord called thy name, A green  
olive tree, faire, and of goodly fruite: but  
with words and great tumult hee hath set  
upon thee, and the branches of it are broken.

16 For the Lord of hostes that plan-  
ted thee, hath pronounced a plague against  
thee for the wickedness of the house of Je-  
rusalem, and of the house of Judah, which  
they have done against themselves to pro-  
voke me to anger in offering incense unto  
Baal.

17 And the Lord hath taught me, and I  
know it, even when thou spakest to me: their  
habitation.

18 But I was like a lambe, or a bullocke,  
that is brought to the slaughter, and I knew  
not that they had devised this against me,  
say, Let us destroy the tree with the  
fruit thereof, and cut him out of the land of  
the living: that his name may be no more in  
memory.

19 But O Lord of hostes, that judgest  
righteously, and triest the reins and the  
heart: let me see thy vengeance on them: for  
unto thee have I opened my cause.

20 The Lord therefore speaketh thus of  
the men of Anathoth, (that seek to take my  
life, and say, I prophesie not in the name of the  
Lord, that thou die not by our hands)

21 Thus therefore saith the Lord of  
hostes, God of Israel, I will visit them: the young  
men shall die by the sword: their women and  
their daughters shall die by famine.

22 And none of them shall remaine: for  
I will bring a plague upon the men of Ana-  
thoth, even the peece of their visitation.

23 I would shew themselves most holy, but because  
they were uncleanly reprooved, and therefore desired  
to be maintained in their pleasure, Mi-  
series and condemnation, Amos 7. 13.

E H A P. XII.

The Prophet Jeremiah in the wilderness of  
the wilderness, although he confesse God to be righte-  
ous, yet the Lord is forsaken of the Lord, so he

speake against pastors and preachers, that  
seduce the people. 14 The Lord rebuketh destru-  
ction unto the nations that troubled Judah.

O Lord, if I dispute with thee, thou art  
righteous: yet let mee talke with thee  
of thy judgements: wherefore doth the way  
of the wicked prosper: why are all they in  
wealth that rebelliously transgresse?

2 Thou hast planted them, and they  
have taken roote: they growe, and bring  
forth fruite: thou art near in their mouth,  
and farre from their crimes.

3 But thou, Lord, knowest me: thou hast  
seene me, and triest mine heart toward thee:  
pull them out like sheepe for the slaugh-  
ter: and prepare them for the day of  
slaughter.

4 How long shall the land mourne, and  
the herdes of every flocke wither, for the  
wickedness of them that dwell therein: the  
beastes are consumed and the birds, because  
they say, We will not see our last end.

5 If thou hast run with the footemen,  
and they have wearied thee, then how canst  
thou match thy selfe with horses? and if  
thou thoughtest thy selfe safe in a peaceable  
land, what wilt thou doe in the swelling of  
Jordan?

6 For even thy brethren, and the house of  
thy father, even they have dealt unfaithfully  
with thee, and they have cryed out against  
thee: but beleene them not, though  
they speake faire to thee.

7 I have forsaken mine house: I have  
left mine heritage: I have given the deare-  
ly beloved of my soule into the hands of her  
enemies.

8 Mine heritage is unto mee, as a lyon  
in the forest: it cryeth out against me, there-  
fore have I hated it.

9 Shall mine heritage be unto mee as a  
bird of divers colours? are not the birds  
about her, saying, Come, assemble all the  
beasts of the field, come to eate her?

10 Many pastours have destroyed my  
vineyard, and troden my position under  
foote: of my pleasant portion they have  
made a desolate wilderness.

11 They have laid it waste, and it being  
waste, mourneth unto mee: and the whole  
land (yea) waste, because no man secretly

scattered themselves as though God would ever be merciful, and not  
vicerly destroy them: therefore they hardened themselves in sinne,  
till at length the beasts and inferiour creatures felt the punishment  
of their stubburne rebellion against God. f Some thinke that God  
reprooveth Jeremiah, in that that he would reason with him, saying,  
that if he were not able to match with men, that he were farr vnable  
to dispute with God. Others, by the footmen, meane them of Ana-  
thoth, and by the beasts them of Jerusalem, which should trouble  
the prophet worse then his owne countrymen did. g God willeth  
the Prophet to denounce his judgments against Jerusalem, notwith-  
standing that they shall both by threatening and flatteries labour to  
put him to silence. h Ever ramping and raging against me, and my  
Prophets. i In stead of bearing my livery and wearing onely my  
colours, they have change and diversitie of colours of their idols and  
superstitions: therefore their enemies, as thick as the foules of the  
ayre, shall come about them to destroy them. k He propheseth of  
Nebuchad-nazzar whom he calleth pastors.

a The Prophet  
confesseth God  
to be iust in all  
his doings, al-  
though man be  
not able to give  
a reason of all  
his actes.

b This question  
hath bene alway  
a great temptation  
to the godly, to  
see the wicked  
enemies of God  
in prosperitie, and  
his deare children  
in adversitie, as  
Iob, 1. 7. psal.  
37. 1. and 73. 3.  
Haba. 1. 3.

c They professe  
God in mouth,  
burden him in  
heart, which is  
here meant by  
the reimes, Isa. 29.  
13. march. 15. 8.

d The Ebrewe  
word is, Sanctifie  
them, meaning,  
that God would  
be sanctified in  
the destruction  
of the wicked, to  
whom God for  
a while giueth  
prosperitie, that  
afterward they  
should the more  
feeble his heaue  
judgement when  
they lacke their  
riches, which  
were a signe of  
his mercie.

e Abusing Gods  
lenitie and his  
promises, they

**The linnen girdle, Repent**

## Jeremiah

## betime. The

**I** Because no  
man regardeth  
my word, or the  
plagues that I  
haue sent vpon  
the land:  
**m** To wit, the  
Prophets.  
**n** They lamen-  
ted the sinnes of  
the people.

his mind on it.

12 The aspscrepers are come upon all the high places in the wilderness: for the sword of the Lord shall deuoure from the one ende of the land euen to the other end of the land: no flesh shall haue peace.

13 They haue sowne wheate, and reaped thornes: they were sicke, & had no profite: & they were ashamed of your hautes, because of the fierce wrath of the Lord.

14. Thus saith the Lord against all mine  
enimie & neighbours, that touch the inheri-  
tance, which I haue caused my people Iſ-  
rael to inherit, Behold, I will plucke them  
out of their land, and plucke out the house of  
Iudah from among them.

15 And after that I haue plucked them  
out I will returne, and haue compassion on  
them, and wil bring againe every man to his  
heritage, and every man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name (The Lorde liueth. as they taught my people to sweare by Baal) then shall they be built in the mids of my people.

17 But if they will not obey, then will I utterly plucke up, and destroy that nation, saith the Lord.

will haue mercy vpon them: s The true doctrine and maner to serue  
God. f Reade Chap. 4.3. t They shall bee of the number of the  
faithfull, and haue a place in my Church.

## CHAPTER XIII.

1 The destruction of the Jews is prophesied.  
11 Why Israel was received to be the people of  
God, and why they were forsaken, 15 Her ex-  
horteth them to repentance.

**T**Hus saith the Lorde vnto mee, **Goe,** and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lorde, and put it vpon my loynes.

3 And the word of the Lorde came vnto  
me the second time, saying,

4 Take the girdle that thou hast bought which is upon thy loynes, and arise, goe toward Berath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Berach, as the Lord had commanded me.

6 And after many dayes, the Lord sayde vnto me, Arise, goe toward Berath and take the girdle from thence, which I commaunded thee to hide there.

7 Then went I to Berath, and digged, and tooke the girdle from the place where I had hid it, and behold the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came unto me, saying,

9 Thus saith the Lord, After this manner will I destroy the pride of Judah, and the great pride of Jerusalem.

IO This wicked people haue refused to  
heare my worde, and walke after the stub-  
borne will of their owne heart, and walke  
after other gods to serue them, and to wor-  
ship them: therefore they shall be as this gir-  
le, which is profitable to nothing.

43 **II** For as the gible cleimeth to the  
of a man, so haile I sped to the  
house of Israel, and the whole house  
of Israel; I sayeth the Lord; that they might  
my people: that they might have a name  
and praise, and glory, but they would not  
heare.

¶ 12 Therefore thou shalt say vnto  
this people, Thus saith the Lord God of  
Israel, Every bottel shall be filled with wine  
and they shall say vnto thee, Doe we not know  
that every bottel shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the Kings that sit upon the throne of David, & the Priests, and the Prophets, and all the inhabitants of Jerusalem with dauntlessness.

14 And I will dash them one against another, euen the fathers and the sons together, sayth the Lord: I will not spare, I will not pities nor haue compassion, but will destroy them.

15 Heare and gine eare, be not proud; for  
the Lord hath spoken it.

16 **Beare** glasse to the Lord your God be-  
fore he bring <sup>4</sup> darknesse, and as yet you  
feare stumble in the darke mountaines, and  
whiles ye looke for light, hee turne it into  
the shadow of death, and make it as darke-  
nesse.

17 But if ye will not heare this, my flock  
shall weepe in secret for your sake, & mine  
eye shall weepe and droppe downe tears be-  
cause the Lordes flocke is caried away cap-  
tinue.

18 Say vnto the King & to the Queene,  
Humble your selues, sit down: for the crowne  
of your glory shall come downe from your  
heads.

19. The cities of<sup>a</sup> the South shall be bu-  
hy, and no man shall open them: all shall  
shall be caried away captiue: it shall be wo-  
ly caried away captiue.

20 Lift up your eyes, and behold them that come from the North ; where is the flocke that was given thee, even the beautiful flocke ?

21 What wilt thou say, when he shall visit thee? (for thou hast caught them as bee captaines and as chiefe over thee) shall not sorowe take thee as a woman in warre?

22 And if thou say in thine heart, Wherefore come these things upon me? For the multitude of thine iniquities are thy sins discovered and thine heels made bare.

23 Can the blacke Doe change his skin?  
or the leopard his spots? then may yet all  
those good that are accustomed to doe ill.

24. Therefore will I scatter them, as the stubble that is taken away with the south wind.

25 This is thy portion, and the part of  
thy measures from mee, sayeth the Lord, be-  
cause thou hast forgotten mee, and trusted in  
vessels.

26 Therefore I haue also discovered thy  
kirtles vpon thy face, = that thy shame may  
unpeare.

27 I have seen thine adulteries, and thy  
 • neivings,



the multitude of thy whoredoms  
in the midst of the field, and thine abomi-  
nations. Alas unto thee, O Jerusalem! wilt  
thou not be made cleaner when shall it once  
be?

And signs of thine idolatry appear not.

# CHAP. XLIII.

Of the dearth that should come. 7 The prayer  
of the people asking mercie of the Lord. 10 The  
multitude of people are not heard. 12 Of prayer,  
famine, & of false prophets that seduce the people.

10 The word of the Lord that came unto  
Jeremiah, concerning the dearth.

1 Judah hath mourned, and the gates  
thereof are desolate, they have bin brought  
to beaming into the ground, and the cities  
of Jerusalem goeth by.

2 And their nobles have sent their inter-  
cessors to the water, who came to the wells, and  
found no water: they returned with their  
bellies empty: they were ashamed and con-  
founded, and covered their heads.

3 For the ground was destroyed, be-  
cause there was no raine in the earth: the  
plowmen were ashamed, and covered their  
heads.

4 For, the fowles also called in the field,  
and the beasts, because there was no graffe.

5 And the wilde asses did stand in the  
high places, and heave in their wounds like  
wounded: their eyes did fail, because there  
was no graffe.

6 O Lord, though our iniquities testi-  
fy against vs, deale with vs according to thy  
mercy: for our rebellions are many, wee have  
sinned against thee.

7 O the hope of Israel, the saviour there-  
of in the time of trouble, why art thou as a  
stranger in the land, as one that passeth by  
to take for a night?

8 Why art thou as a man astonished, and  
as a strong man that can not helpe? yet  
thou, O Lord, art in the midst of vs, and thy  
name is called upon vs: forsake vs not.

9 Thus saith the Lord unto this people,  
Thus have they delighted to wander: they  
have not refrained their feet, therefore the  
Lord hath no delight in them: but hee will  
remember their iniquity, and visit their  
innes.

10 Then said the Lord unto me, Thou  
shalt not say to this people good.

11 When they say, I will not hear thee  
cry, and when they offer burnt offering, and  
an oblation, I will not accept them: but I  
will consume them by the sword, and by the  
famine, and by the pestilence.

12 Then answered I, O Lord God, be-  
hold, the Prophets say unto them, We shall  
not see the sword, neither shall famine come  
upon you, but I will give you assured peace  
in this place.

13 Then the Lord said unto me, The pro-  
phets prophesie lies in my name: I have  
not sent them, neither did I commande

them, neither spake I unto them, but they  
prophesied unto you a false vision, and divi-  
nation and vanity, and deceitfulness of their  
owne heart.

14 Therefore thus saith the Lord, Con-  
cerning the prophets that prophesie in my  
name, whom I have not sent, yet they say,  
Sword and famine shall not be in this land,  
by sword and famine shall those prophets be  
consumed.

15 And the people to whom these pro-  
phets doe prophesie shall bee cast out in the  
streets of Jerusalem because of the famine,  
and the sword, and there shall be none to bu-  
rie them, both they and their wives, and their  
sonnes, and their daughters: for I will powre  
their wickednesse upon them.

16 Therefore thou shalt say this word un-  
to them, I charge eyes upon you, ye shall  
not see night and day without weeping: for the big-  
gine daughter of my people is destroyed  
with a great destruction, and with a sore  
grievous plague.

17 For if I goe into the field, behold the  
plaine with the sword: and if I enter into the  
cittie, behold them that are sicke for hunger:  
also moreover, the prophet also of the desert  
goe a wandering into a lande that they  
know not.

18 Wilt thou bitterly relect? Judah, as  
hath thy soule abhorred Zion? why hast thou  
withstood vs, that we cannot bee healed? Alas  
looked for peace, and there is no good, and  
for the time of health, and behold trouble.

19 Wee acknowledge, O Lord, our mi-  
kenesse, and the iniquities of our fathers: for  
we have sinned against thee.

20 Doe not abhorre vs: for thy name  
sake cast not downe the throne of thy glo-  
rie: remember and breake not thy covenant  
with vs.

21 Are there any among the vanities of  
the Gentiles, that can give raine? or can the  
heavens give thunders? is it not thou, O Lord  
our God? therefore we will waite upon thee:  
for thou hast made all these things.

## CHAP. XV.

1 The Lord would heare no prayer for the Iewes,  
but threatneth to destroy the with foure plagues.

Then said the Lord unto mee, Though  
Hophai and Samuel stood before me, yet  
mine affection could not be toward this peo-  
ple: cast them out of my sight, and let them  
depart.

2 And if they say unto thee, Willst thou  
shall we depart? then tell them, Thus saith  
the Lord, Such as are appointed to death,  
unto death: and such as are for the sword, to  
the sword: and such as are for the famine, to  
the famine: and such as are for the captivi-  
tie, to the captivitie.

3 And I will appoint over them foure  
kinds, saith the Lord, the sword to slay, and  
the dogs to teare in pieces, and the fowles  
of the heauen, and the beasts of the earth to  
devoure, and to destroy.

4 I will scatter them also in all kingdoms

slaine. c The word signifieth to runne to and fro for feare and  
vniquietnesse of conscience as did Cain.

1 The false pro-

phets promised  
peace and as-  
surance, but Ie-  
re-miah called to  
teares and repen-  
tance for their

affliction, which  
is at hand, as

Chap. 9. 1. Lam.

1. 16. and 2. 18.

m Both hee and

low shall be led

captives into Ba-

bylon.

n Though the

Prophet knew

that God had cast

off the multitude

which were by

poorities and ba-

stard children, yet

hee was assured

that for his pro-  
mise sake, hee

would still haue a

Church, for hee

which he prayeth.

o Hee teacheth

the Church a

forme of prayer,

to humble them-

selves to God by

true repentance,

which is the onely

meane to overcome

this famine,

which was the

beginning of

Gods plagues.

p Meaning their

idoles, reade

Chap. 10. 15.

Meaning, that

if there were any

man liuing moou-

ed with so great

zeale toward the

people, as were

these two, yet

that he would

not grant this

request, for as-  
much as hee had

determined the

contrary, Ezek.

14. 14.

Zach. 11. 9.

b The dogges,

birds and beasts

should deuoure

them that were

d Not that the people was punished for the kings sinne only, but for their owne finnes also, because they consented to his wickednesse.

a. King. 21. 9. c That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities. g Because I had shine their husbands.

h Or, mother.

i Or, fearfully. h Shee chat had many, lost all her children.

i Shee was destroyed in the middes of her prosperitie.

k These are the

Prophets words, complaining of the obduracy of the people, and that he was refused to so wicked a time wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the enimie hee meant here,

Nebuzar-adan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choyce either to remaine in his country, or to goe whither hee would: or by the enimie hee meant the Iewes, which should afterward know Ieremiahs fidelitie, and therefore fauour him.

n As for the people, though they seemed frowne as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiue.

o Hee speaketh not this for desire of reuengence, but wishing that God would deliuer his Church of them whom hee knew to be hardened and incorrigible.

p I receiued them with as great ioy, as hee that is afflicted, eateth meate, q I had nothing so close with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

of the earth, because of Manasse the sonne of Iehoziah king of Iudah. for that which hee did in Jerusalem.

q Who shall then haue pittie vpon thee, O Jerusalem: or who shall bee souer for thee: or who shall goe to pray for thy peace?

r Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am wearie with repenting.

s And I will scatter them with the fan in the gates of the earth: I haue waited, and destroyed my people, yet they would not returne from their wayes.

t Their widowes are increased by me about the land of the sea: I haue brought vpon them, and against the assembly of the yong men: a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and speedily.

u Shee that hath borne seven, hath bene made weak: her heart hath failed: the summe hath failed: her wiles it was day: the hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

v For as I am, my mother, that thou hast borne me, a contentious man, and a man that strueth with the whole earth: I haue neither lent on blurr, nor men haue lent vnto me on blurr: yet euery one doth cuttledge.

w The Lord said, Surely thy remnant shall haue wealth: surely I will cause thine enemy to entreate thee in the time of trouble, and in the time of affliction.

x Shall the yron breake the yron, and the grasse that cometh from the flathy?

y Thy substance, and thy treasures will I giue to bee spoiled without gain, and that for all thy times, euery in all thy borders.

z And I will make thee to goe with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

a O Lord, thou knowest, remember me, and visite me, and reuenge mee of my persecuters: take mee not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

b Thy wordes are found by mee, and I did eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy name is called vpon mee, O Lord God of hostes.

c I sate not in the assembly of the mockers, neither did I reioyce, but sate alone: because of thy plague: for thou hast filled

me with indignation.

d Why is mine heart thus continually, and my plague desperate and cannot be healed: why art thou vnto me as a tear, and as waters that faile?

e Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before mee: and if thou take away the precious from the tiller, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

f And I will make thee vnto this people a strong brazen wall, and they shall fight against thee, but they shall not overcome thee: for I am with thee to save thee, and to deliuer thee, saith the Lord.

g And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

h From the bad. i To wit, in my mouth hath prospered, and as here followeth verse a. x. Contemners of their wickednesse, but let them follow thy good example, arme thee with an inuincible strength and confidence, for the powers of the world shall not overcome thee.

# CHAP. XVI.

1 The Lord forbidding Ieremiah to marry, sheweth him what should bee the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 The deliurance. 19 The calling of the Gentiles.

The word of the Lord came also vnto me saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sojourners, and concerning the daughters that are borne in this place, and concerning their mothers that deare them, and concerning their fathers that beget them in this land.

4 They shall die of diseases, and diseases: they shall not be lamented, neither shall they be buried, but they shall be as dung vpon the earth, and they shall bee consumed by the sword and by famine, and their carcases shall bee made for the fowles of the heauen, and for the beastes of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, saith the Lord, euery mercy and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out the hand for them in the mourning to comfort them for the dead, neither shall they giue them the cry of consolation to drinke for their father, or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eat and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euery in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people

all their mouths, and they shall say unto thee, **Wherefore hath the Lord pronounced all this great plague against us? or what is our iniquity? and what is our sinne that we have committed against the Lord our God?**

**11** Then shall thou say unto them, **Because your fathers have forsaken mee, (saith the Lord,) and have walked after other gods, and have served them, and worshipped them, and have forsaken me, and have not kept my Law.**

**12** **And yet have done worst then your fathers: for behold, you walke every one after the stubbornnesse of his wicked heart, and will not heare me.)**

**13** **Therefore will I draine you out of this land into a land that yet knoweth not, neither you, nor your fathers, and there shall ye serve other gods day and night: for I will shewe you no grace.**

**14** **Behold therefore, saith the Lord, the dayes come that it shall no more bee hid, & the Lord liveth, which brought by the children of Israel out of the land of Egypt.**

**15** **But, the Lord liveth, that brought by the children of Israel out of the land of the Chaldees, and from all the lands where he had scattered them, & I will bring them again into their land that I gave unto their fathers.**

**16** **Behold, saith the Lord, I will send out many a fisher, & they shall fish them, & after will I send out many hunters, and they shall hunt them from every mountaine, and from every hill, and out of the caines of the rocks.**

**17** **For mine eyes are upon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eyes.**

**18** **And first I will recompense their iniquitie and their sinne double, because they have defiled my land, & have filled mine inheritance with their filth: & carions and their abominations.**

**19** **O Lord, thou art my force, and my strength and my refuge in the day of affliction: the Gentiles that come unto thee from the ends of the world, and shall say, Surely our fathers have sinned: & lies, and wantonnes, wherein there was no profit.**

**20** **Shall a man make gods unto himselfe, and they are no gods?**

**21** **Behold, therefore I will this once / reach them: I will shewe them mine hand and my power, and they shall know that my name is the Lord.**

and grauen upon the table of their heart, and upon the bases of your altars.

**2** **They remember their altars as their children, with their groves by the greene trees upon the hills.**

**3** **O my mountaine in the field, I will give thy substance, and all thy treasures to be spoiled, for the sin of thy hire places throughout all thy borders.**

**4** **And thou shalt rest, and in thee shall be a rest from thine heritage that I gave thee, and I will cause thee to see mine enemies in the land, which thou knowest not: for ye have kindled a fire in mine anger, which shall burne for ever.**

**5** **Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withswareth his heart from the Lord.**

**6** **For he shall be like the heath in a wilderness, & shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.**

**7** **Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.**

**8** **For he shall be as a tree that is planted by the water, which spreadeth out her roots by the river, & shall not faile when the heate cometh, but her leaf shall be greene, and shall not care for the yeere of drought, neither shall cease from yielding fruit.**

**9** **The heart is deceitfull and wicked above all things, who can know it?**

**10** **The Lord search the heart, and trie the reins, even to give every man according to his wayes, and according to the fruite of his mouthes.**

**11** **As the partrich gathereth the yong, which she hath brought forth: so hee that getteth riches, and not by right, shall leave them in the middes of his dayes, and at his end shall be a foole.**

**12** **As a glorious throne exalted from the beginning, so is the place of our Sanctuary.**

**13** **O Lord, the hope of Israel, all that forsake thee, shall bee confounded: they that depart from thee, shall bee written in the earth, because they have forsaken the Lord the fountaine of living waters.**

**14** **Waste mee, O Lord, and I shall bee whole: & save mee, and I shall be saved: for thou art my prayer.**

**15** **Behold, they say unto me, Where is the word of the Lord: let it come now.**

**b** In stead of the law of God, they have written idolatry and all abominations in their heart.

**c** Your sinnes appeare in all the altars that you have erected to idols.

**d** Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.

**e** Zion that was my mountaine, shall now be left as a waste field.

**f** Because thou wouldst not give the land rest at such times, dayes, and yeeres as I appointed, thou shalt hereafter be carried away, and it shall rest for lacke of labourers.

**g** The Lewes were given to worldly policies and thought to make themselves strong by the friendship of the Egyptians.

**h** 31, 32, and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God,

which is immortal, **Isa. 2. 22.** Chap. 43. 6, 7. **h** Reade **Psalm. 1. 3.** **i** Because the wicked have ever some excuse to defend their doings, hee sheweth, that their owne wild imaginations deceiue them, and bring them to these inconveniences: but God will examine their deedes by the mulice of their hearts, **1. Sam. 16. 7.** **1. Chr. 28. 9.** **Psalm. 7. 10.** Chap. 11. 30 and 30, 31. **Reuelat. 2. 23.** **k** As the partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the covetous man is forsaken of his riches, because he commeth by them fally.

**1** Shewing that the godly ought to glory in nothing, but in God: who doeth exalt him, and hath left a signe of his favour in his Temple. **2** Their names shall not bee registered in the booke of life. **3** Hee desired God to preserve him that hee fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God. **o** The wicked say, that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

CHAP. XXVII.

**1** **The firmardness of the Temples. Cursed be he that putteth his confidence in men. 6** **Mans heart is wicked, to God is the searcher of the heart. 11** **The living waters are forsaken. 21** **The right keeping of the Sabbath commanded.**

**T**he sinne of Judah is written with a pen of iron, and with the point of a diamond,

because for a time hee deferred the punishment, for it shall reach unto men and Angels.

**p** I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affliction.

**q** How? Since the wicked deale rigorously with me, yet let me finde comfort in thee.

**r** Reade Chap. 11. 20.

**s** Whereas thy doctrine may be best understood both of hie and lowe.

**t** By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exodus. 30. 8. and by the breaking of this one commanment, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are contained here in.

Chap. 22. 4.

**16** But I have not found in my selfe for a pastour after thee, neither have I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

**17** Bee not a terrible vnto mee: thou art mine hope in the day of aduersity.

**18** Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersity, and destroy them with double destruction.

**19** Thus saith the Lord, I will stand in the gate of the children of the people, whereby the kings of Iudah come in, and by the which they go out, and in all the gates of Ierusalem.

**20** And say vnto them, Heare the worde of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by their gates.

**21** Thus saith the Lord, Take heede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

**22** Neither carry forth burthens out of your houses in the Sabbath day: neither doe ye any worke, but sanctifie the Sabbath, as I commanded your fathers.

**23** But they obeyed not, neither inclined their eares, but made their necks stiffe, and would not heare, nor receive correction.

**24** Wherefore, I will beare me, saith the Lord, and beare no burthen through the gates of the city in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein.

**25** Then shall the kings and the princes enter in at the gates of this citie, and shall sit vpon the thrones of Daud, and shall ride vpon chaires, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

**26** And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings and sacrifices, and meate offerings, and incense, and shall bring sacrifice of prayse into the house of the Lord.

**27** But if ye will not beare me to sanctifie the Sabbath day, and not to beare a burthen, say to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

# CHAP. XVIII.

**2** God herewith by the example of a potter, that is in his power to destroy the despisers of his word.

**3** The conspiracy of the Iewes against Ieremiah.

**4** His prayer against his aduersaries.

**5** The word which came to Ieremiah from the Lord, saying,

**6** Arise and goe downe into the potters house, and there shall I shew thee my words.

**7** Then went I downe to the potters house, and behold, he wrought a worke on the wheelles.

**4** And the vessel that he made of clay was broken in the hand of the potter: so he returned and made it another vessel, as seemed good to the potter to make it.

**5** Then the word of the Lord came vnto me, saying,

**6** O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O ye house of Israel.

**7** I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to root it out, and to destroy it.

**8** But if this nation, against whom I haue pronounced, turne from their wickedness, I will repent of the plague that I thought to bring vpon them.

**9** And I will speake suddenly concerning a nation, and concerning a kingdome to build it, and to plant it.

**10** But if it do euill in my sight, and beare not my voice, I will repent of the good that I thought to do for them.

**11** Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, & purpose a thing against you: returne you therefore every one from his euill way, and make your wayes and your works good.

**12** But they saye desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubboynesse of his wicked heart.

**13** Therefore thus saith the Lord, The now among the heathen, who hath heard such things? the virgin of Israel hath done very foolishly.

**14** Will a man forsake the shadow of Lebanon, which cometh from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

**15** Because my people hath forgotten me, and haue deserued incense to vanitie, & their phylloxers haue caused them to stumble in their wayes from the ancient wayes, to walke in the path and way that is not troden.

**16** To make their land desolate & a perpetuall desolation, so that every one that passeth thereby, shall be astonished and wagger his head.

**17** I will scatter them with an East wind before the enemy: I will shew them the backe, & I will not the face in the day of their destruction.

**18** When I said they, Come, and let vs imagine some deuile against Ieremiah: for the Lawe & shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite

helpe and succour as strangers, and leaue God, which was our helpe. **c** That is, the way of truth, which God had taught by Lawe, reade Chapter 6. 16. **f** I will shew mine anger, and will not fauour toward them. **g** This argument the wicked lawe our against the seruants of God, The Church cannot erre, nor the Church, and therefore whosoever speaketh against vs, they will die. **1. King. 22. 24** chapter 7. 4. and 20. 2. malachi 3. 2. and the false Church persecuteth the true Church, which standeth vpon outward pompe, and in malitiae, but is knowne by the holy Ghost.



and the tongue, and let us not give  
to any of the people.

10 Therefore shall we be reconciled for good  
to them that have digged a pit for my soul: re-  
member that I stood before thee, to speak  
for them, and to turn away thy wrath from them.

11 Therefore deliver by their children  
in sin, and let them drop away by the  
sword of the sword, and let their wives be rav-  
ished from their children, and be widowers: and  
let their husbands be put to death, and let  
their young men be slain by the sword in the  
street.

12 Let the cry be heard from their houses,  
when thou shalt bring an hoste suddenly  
upon them: they have digged a pit to take  
me, and lay snares for my feet.

13 For Lord thou knowest all their coun-  
sels against me: render to death: forgive not  
their iniquity, neither put out their flame  
from thy sight, but let them be overthrown  
before thee: deal death with them in the time  
of thine anger.

#### CHAP. XIX.

*He prophesies the destruction of Jerusalem for  
the contempt and despising of the word of God.*

1 Thus saith the Lord, God, and buy an  
earthen bottle of a potter, and take of the  
ancients of the people, and of the ancients of  
the priests,

2 And go forth into the valley of Ben-  
hinnon, which is by the entrance of the gate:  
and thou shalt preach there the words,  
that I shall tell thee.

3 And thou shalt say, Hear ye the word of the  
Lord, O kings of Judah, inhabitants of  
Jerusalem. Thus saith the Lord of hosts,  
the God of Israel, Behold, I will bring a  
plague upon this place, the which whosoever  
shall see shall be filled.

4 Because they have forsaken me, and  
said, We will not see thee: and have burnt in-  
cense in it unto other gods, whose neither  
they, nor their fathers have known: nor the  
kings of Judah (they have filled this place  
with the blood of innocents).

5 And they have built the high places of  
Baal, to burn incense: and have set up  
altars unto Baal, which I commanded not,  
nor shake it, neither came it in  
my mind.

6 Therefore behold, the dayes come, saith  
the Lord, that this place shall no more be  
called, Topheth, nor the valley of Ben-hin-  
non, but the valley of slaughter.

7 And I will bring the counsel of Judah  
and Jerusalem to nought in this place, and  
I will cause them to fall by the sword before  
their enemies, and by the hand of men that  
shall slay their lives: and their carcasses will I  
give to be meat for the fowles of the heaven,  
and to the beasts of the field.

8 And I will make this cite desolate  
and in habitation, so that every one that passeth  
thence shall be astonished and hiss, because  
of all the plagues thereof.

9 And I will feed them with the flesh

of their sonnes, and with the flesh of their  
daughters, and every one shall eat the flesh  
of his brother in the street: and I will  
make them eat their own flesh, and they shall  
eat their own flesh, and they shall eat their  
own flesh, and they shall eat their own flesh.

10 Then shalt thou break the bottles in the  
sight of the men that are with thee.

11 And thou shalt say unto them, Thus saith  
the Lord of hosts, the God of Israel, I have  
said to this people, and to this cite, as one breaketh a  
potter's vessel, they cannot be made whole a-  
gain: and they shall break them in Topheth,  
the fire shall burn them, and they shall be  
burnt.

12 And thou shalt say unto this place, saith  
the Lord, and to the inhabitants thereof, and  
I will make this cite like Topheth.

13 For the houses of Jerusalem, and the  
houses of the kings of Judah shall be built  
as the place of Topheth, because of all  
the houses upon whose roofs they have  
burnt incense unto all the hosts of heaven,  
and have poured out drink offerings unto  
other gods.

14 Then came Jeremiah from Topheth,  
where the Lord had sent him to prophesy,  
and he stood in the court of the Lords house,  
and said to all the people,

15 Thus saith the Lord of hosts, the God  
of Israel, Behold, I will bring upon this cite,  
and upon all her townes, all the plagues  
that I have pronounced against it, because  
they have hardened their necks, and would  
not heare my words.

#### CHAP. XX.

1 Jeremiah is smitten and cast into prison for  
preaching the word of God. 2 He prophesies  
the captivity of Babylon. 3 He complaineth that  
he is a mocking stock for the word of God. 4 He  
is compelled by the spirit to preach the word.

When Nabuzarban, the sonne of Immer, the  
chief, which was appointed gover-  
nour in the house of the Lord, heard that Je-  
reiah prophesied these things,

2 Then Nabuzarban took Jeremiah the pro-  
phet, and put him in the stocks that were  
in the high gate of Benjamin which was by  
the house of the Lord.

3 And on the morning, Nabuzarban brought  
Jeremiah out of the stocks. Then said Je-  
reiah unto him, The Lord hath not called  
thy name Nabuzarban, but Nabuzarban-  
nabab.

4 For thus saith the Lord, Behold,  
I will make thee to be a terror to thy selfe, and  
to all thy friends, and they shall fall by the  
sword of their enemies, and thine eyes shall  
behold it, and I will give all Judah into  
the hand of the king of Babel, and he shall car-  
rie them captive into Babel, and shall slay them  
with the sword.

5 Moreover, I will deliver all the substance  
of this cite, and all the labours thereof, and  
all the precious things thereof, and all the  
treasures of the kings of Judah will I give  
into the hand of their enemies, which shall  
spoyl them, and take them away and car-  
rie them to Babel.

6 And thou Nabuzarban, and all that dwell  
in thine house, shall goe into captivity, and  
thou shalt come to Babel, and there thou  
shalt die, and shall be buried there, thou  
and all thy friends, to whom thou hast  
prophe-

e This visible  
signe was to con-  
firm them, touch-  
ing the assu-  
rance of this  
plague which the  
Lord threatened  
by his Prophet.

f He noteth the  
great rage of the  
idolaters, which  
left no place free  
from their abo-  
minations, in so  
much as they  
polluted their  
owne houses  
therewith: we  
see yet among  
the Papists.  
g Rede Dent.  
33. 8.

a Thus we see  
that the thing  
which neither  
the king, nor the  
princes nor the  
people durst en-  
terprise against  
the Prophet of  
God, this Priest  
as a chiefe in-  
strument of Satan  
first attempted,  
read Cha. 18. 18.  
|| Or, scars round  
about.

b Which have  
suffered them-  
selves to be ab-  
used by thy false  
prophecies.

c Heron appeareth the impatience which of contentment overcometh the servants of God, when they see not their labours to profit, and also seele their own weakness. read Chap. 15. 18. d Thou didst thrust me forth, to this worke against my will. e Heweth that he did his office in that he reproved the people of their vices, and threatened them with Gods judgement but because he was derided and persecuted for this, he was discouraged and thought to have ceased to preach, saith that Gods spirit did force him thereunto. f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, read Isa. 29. 11. g Here he sheweth how his faith did strive against temptation, and sought to the Lord for strength

1. *For since I spoke, a crier out of mourning, and lamentation, desolation, therefore the word of the Lord was made a reproach unto me, and in derision daily.*

2. *For I said, I will not make mention of mine own name, nor make any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*

3. *For I had heard the rattling of many, and fear on every side. Declare, said they, and we will declare it: all my familiars laughed for my halting, saying, It may be that hee is deceived, so we will persuade against him, and we will extirpe our vengeance upon him.*

4. *But the Lord is with me like a mighty giant: therefore my persecutors shall be overthrown, and shall not prevail, and shall bee greatly confounded: for they have done unholily, and their everlasting shame shall never be forgotten.*

5. *But O Lord of hostes, that triest the righteous, and seest the reins and the heart, let me see the vengeance on them: for unto thee have I opened my cause.*

6. *Bring unto the Lord, praise ye the Lord: for hee hath delivered the soule of the poore from the hand of the wicked.*

7. *Curled be the day wherein I was borne: and let not the day wherein my mother bare me be blessed.*

8. *Curled be the man that shewed my father, saying, A man child is borne unto thee, and comforted him.*

9. *And let that man bee as the cities, which the Lord hath overturned and repented not: and let him heare the crie in the morning, and the howling at noontime.*

10. *Because hee hath not slaine mee, even from the wombe, or that my mother might have deene my grave, or her wombe a perpetuall conception.*

11. *How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with paine?*

# CHAP. XXI.

See prophesie that Zedekiah shall be taken, and the cite burned.

The word which came unto Jeremias from the Lord, when king Zedekiah sent unto him Balthaz, the sonne of Baaliah, and Zephaniah, the sonne of Maathiah the Bithlis, saying,

2. Inquire, I pray thee, of the Lord for us.

1. *For Jeremiahs impatience against the king, and the people, which hee had seen according to all his decesses, and that hee had seen according to his own heart.*

2. *Then said Jeremias, Thus shall say to Zedekiah,*

3. *Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, and will deliver you against the king of Babel, and against the Syrians, which desire you because of the sword, and I will assemble you into the land of this time.*

4. *And I my selfe will fight against you with an outstretched hand, with a mighty arme, even in anger and in wrath, and in great indignation.*

5. *And I will smite the inhabitants of this cite, both man and beast: they shall bee of a great pestilence.*

6. *And after this, sayeth the Lord, I will deliver Zedekiah the King of Judah, and his servants, and the people, and they shall be left in this cite, from the pestilence, from the sword, and from the famine, into the hand of Sedubad, nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seke their lives, and he shall smite them with the edge of the sword: he shall not spare them, neither have pitey nor compassion.*

7. *And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.*

8. *He that abideth in this cite, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans, that besiege you, he shall live, and his life shall be unto him for a prey.*

9. *For I have set my face against this cite, for evil, and not for good, saith the Lord: it shall be given into the hand of the King of Babel, and he shall burne it with fire.*

10. *And say unto the house of the King of Judah, Heare ye the word of the Lord.*

11. *O house of David, thus saith the Lord, Obey me, and I will be to you as a father, and I will deliver you from the hand of the Chaldeans, and I will bring you into the land of this time.*

12. *Behold, I come against thee, O inhabitant of the halles, and rocke of the plaine, saith the Lord, which say, Who shall come downe against us? or who shall enter into our habitations?*

13. *But I will visite you according to the fruit of your works, saith the Lord, and I will kindle a fire in the forest thereof, and it shall devoure round about it.*

## CHAP. XXII.

1. *See exhorteth the king to judgement and righteousness. 2. Why Teruahalem is brought to captivity. 3. The death of Salsam the sonne of Israhel is prophesied.*

1. *Thus saith the Lord, God of Israel, The house of the King of Judah, and the house thereof this thing,*

2. *And say, Heare the word of the Lord,*

a Not that the King was touched with repentance of his sinnes, and so sought to God as did Hezekiah when he sent to Isaiah, 2. King. 19. 1. Mai 37. 2. but because the Prophet might pray unto God to take this present plague away, as Pharaoh sought unto Moses, Exod 9. 28.



## Of other False Prophets.

## Jeremiah.

## Nothing less

d Thus the prophets ever vie to mixe the promises with y threatnings, least the godly should be too much beaten downe, and therefore he sheweth how God will gather his Church after this dispersion.

**e** This prophesie  
is of the reſtiti-  
on of the Church  
in the time of  
Jeſus Chriſt,  
who is the true  
branch, ſaid

16. 11. 1. and 45,  
3. chap. 33. 15.  
dan. 9. 24.  
Deut. 33. 28.  
Chap. 23. 15.  
1 Read Chap. 16.  
14.

g. Meaning, the  
false prophets  
which deceive  
the people ;  
wherein appea-  
reth his great  
love toward his  
nation, read  
Chap. 14. 13.  
† *Ed. passed over,*  
*BY TRANSLATION.*

h. They runne  
headlong to wic-  
kednes, and seek  
vaine helpe.

11 Or, are hypocrites,  
i My temple is  
full of their ido-  
latrie and super-  
stitions.

h. They which  
should have pro-  
fited by my rod  
against Samaria,  
are become  
worse than they.  
I thought to the  
world they were  
holy fathers, yet  
I detest them as  
I did these abom-  
inable cities.  
m. Read Chap.

14. *Or, by perils,*  
in Which they  
have invented  
of their owne  
braine.

o Read Chap. 14 and 8.11.

people. The bank gathered my flock & could  
them see, and have got lifted them. O Lord,  
I will praise you for the wickedness of your  
workers, saith the Lord.

3 And I will gather the remnant of my  
sheep out of all countries, whether I have  
driven them, and will bring them again to  
their folds, and they shall grow and increase.

4 And I will set up highbeards over them, which shall feede them: and they shall bread no more till the daye, neither shall any of them be lacking, saith the Lord.

5 Behold, the day cometh, saith the Lord, that I will raise unto David a righteous branch, a king shall reign, and prosper, and shall execute judgement, and justice in the earth.

6 In his days Judah shall be saved, and  
\* Israel shall dwell safely, and this is the  
name wherby they shall call him, \* The  
LORD our righteousness.

7 Therefore beholde, the dayes come, saith the Lord, that they shall no more say, The Lord lieth, which broughte up the children of Israel out of the land of Egypt.

8 But, ye Lord have mercy, which bring of us  
and let the fear of the house of Israel on ob-  
the Church corners, and from all countries  
where I have scattered them, and they shall  
bless in their own land.

9. Still heart broken with in me, be-  
cause of the reproaches, all my bones shake:  
I am like a dumb-man, and like a man  
whom the Father doth forsake: the presence  
of the Lord, and for his holy name.

To. For the land is full of slaughterers, and because of this the land mourneth, the pleasant places of the wilderness are dried up, and their course is roll, and their force is not right.

II For both the prophet and the priest had  
wickedly: & their wickedness have I found  
in mine house, saith the Lord.

12. & therefore their way shall be into thornes  
as slippery: &ale in the darkness: they shall  
hunger & thirst and fall therein: for I will bring  
a plague upon them, even the year of their  
visitation, saith the Lord.

13 And I haue seene foolishnes in the prophets of Samaria, that prophesied in Baal and caused my people Israel to erre.

14. They have been also in the Prophets of Jerusalem: filthiness: they commit adultery and walk in lies: they strengthen also the hands of the wicked that none can return from his wickedness: they are all unclean as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the Lord of hosts concerning the prophets, Beholde, I will feed them with wormwood, and make them drinke the water of gall: so: from the prophets of Jerusalem is wickedness gone forth into all the land.

16 Thus saith the Lord of hosts, Hear not the words of the prophets that say best unto you and teach you vanity: they speak the vision of their own heart, and not out of the mouth of the Lord.

17 They lay still vnto them that despise  
me, The Lord hath said, Ye shall haue peace.

and they lay into every one that had been  
set the stubbornness of his stout heart,  
until death came upon you.

18. For: who hath stood in the counsel of the Lord that hee hath perceiued and heard his word? (Altho hath marked his words and heard it?)

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall down upon the head of the wicked.

20 The anger of the Lord shall not remain  
untill he haue executed, and till he haue  
formed the thoughts of his heart: in the  
latter dayes ye shall vnderstand it plainly.

21. I have not lent their prophecies, said the Lord, yet they ran: I have not spoken to them, and yet they prophesied.

22. But if they had stood in my counsel  
and had declared my words to my people,  
then they should have turned them in their  
evil way, and from the wickedness of their  
inventions.

23 Am I a God at hand, Catch the Lords,  
and not a God farre off?

24 Can any man blind mine eyes, saith the Lord: nor shall I see him, saith the Lord: nor shall I fill heaven and earth, saith the Lord:  
25 I have heard what the prophets say

25. I have heard from the prophets that prophetic lies in my name, saying, I have dreamed, I have dreamed.

26. **Do the prophets claim to prophetic lies, even prophesying the decree of their own heart?**

forget my Name by their dreams, which they tell every man to his neighbour, as their forefathers have forgotten my Name for Babel?

28 The Prophet that hath a dream, let him tell a dream, & he that hath my word, let him speak my word faithfully: what is the charge to the wheat? saith the Lord.

20 Is not my word even like a fire, said the Lord, and like a hammer, that breaks for stone?

30 Therefore behold, I will come against the prophets, saith the Lord, that I will rend every one from his neighbour.

31 Behold, I will come again, & possess  
saith the Lord, which have turned away  
and say, He saith.

32. Behold, I will come against them, saith the Lord, and prophesie shall be as a dream, saith the Lord, and they shall not tell them, and cause my people to trust by their lies, and by their flattering, and I will not hear them, nor commanded them: therefore shall they bring no profite vnto this people, saith the Lord.

33 And when this people, or the people  
of a Bitell shall arise, saying, What is  
the burden of the Lord; thou shalt then

It, and that it may appear to be applied to the  
was spoken, Ezek. 3 17. 1. Corinth. 3, 13. and 14

4-10-11. z Which set forth in my Name the  
commanded, a To wit, the Lord. b The  
threatnings Gods burden, which the finners were a

Therefore the wicked in deriding the words, prophets, What was the burden? As though there was nothing else but to lay burdens on our shoulders. I lifted the word of God, as a grievous burden.



What burden? I will even  
take them, saith the Lord.

Then the prophet, on the people, as the  
Lord said, The burden of the  
land, I will even visit every such one, and  
the land.

Then shall ye say every one to his  
neighbour, as every one to his brother, What  
saith the Lord? and what hath the  
Lord said?

And the burden of the Land shall ye  
visit, no more for every man, nor  
more for his burden: for ye have persecuted  
the words of the living God, the Lord of  
Israel.

Then shall thou say to the prophet,  
What hath the Lord answered thee?  
and what hath the Lord spoken?

And if you say, The burden of the  
land, when they said the Lord, Because ye  
have said, The burden of the Land, and  
ye have said unto you, saying, Ye shall not say,  
The burden of the Land.

Therefore beholde, I, even I will be-  
lieve you, and I will visit you, and  
the cities that I gave you and your fathers,  
and will cut you off my presence.

And will bring an everlasting reproach  
upon you, and a perpetual shame which shall  
never be forgotten.

CHAP. XXIII.

The vision of the baskets of figs, 5 signifieth  
that part of the people should be brought againe  
from captivity. 6 And thus Zedekiah and the  
rest of the people should be carried away.

The Lord shewed mee, and beholde, two  
baskets of figges were set before the  
Temple of the Lord, after that Nebuchad-  
nezzar king of Babel had carried away cap-  
tive Jeremiah, the sonne of Jehoiakim king  
of Judah, and cunning men of Jerusalem,  
and had brought them to Babel.

One basket had very good figges, even  
the figs that are first ripe; and the other  
basket had very naughty figges, which could  
not be eaten, they were so euill.

Then sayd the Lord unto mee, What  
saith thou, Jeremiah? And I said, Figs: the  
good figges are good, and the naughty figges  
are naughty, which cannot be eaten, they are so  
euill.

Again the word of the Lord came un-  
to me, saying,

Thus saith the Lord, the God of Is-  
rael, Like these good figges, so will I know  
them, that are carried away captiue of Ba-  
bel, whom I have sent out of  
the land into the land of the Chaldeans.

For I will let mines eyes upon them  
saith the Lord, and I will bring them againe  
to the land, and I will build them, and not  
destroy them, and I will plant them, and not  
pluck them out.

And I will give them an heart to  
know me, that I am the Lord, and they shall  
be my people, and I will be their God: for  
they shall returne into me with their whole  
heart.

And as the naughty figges which  
cannot be eaten, they are so euill (surely

thus saith the Lord) so will I give Zedekiah,  
the king of Judah, and his princes, and the  
residue of Jerusalem, that remaine in this  
land, and them that dwell in the land of  
Egypt:

I will even give them for a terrible  
plague to all the kingdomes of the earth, and  
for a reproch, and for a proverbe, for a com-  
mon talke, and for a curse, in all places, where  
I shall cut them.

And I will send the sword, the famine,  
and the pestilence among them, till they be  
consumed out of the land, that I gave unto  
them and to their fathers.

CHAP. XXV.

He prophesieth that they shall be in captiuitie  
seuenne yeeres. 12 And that after the seuenne  
yeeres the Babylonians should be destroyed. 15 The  
destruction of all nations is prophesied.

The word that came to Jeremiah, con-  
cerning all the people of Judah in the  
fourth yeere of Jehoiakim the sonne of Jo-  
shiah king of Judah, that was in the first yeere  
of Nebuchad-nezzar king of Babel:

The which Jeremiah the Prophet  
spake unto all the people of Judah, and to all  
the inhabitants of Jerusalem, saying,

From the thirteenth yeere of Josiah  
the sonne of Amon king of Judah, even unto  
this day (that is the three and twentieth  
yeere) the word of the Lord hath come unto  
me, & I have spoken unto you, rising early  
and speaking, but ye would not heare.

And the Lord hath sent unto you all  
his seruants the Prophets, rising early and  
sending them, but ye would not heare, nor in-  
cline your eares to obey.

They sayd, Turne againe now euery  
one from his euill way, and from the in-  
ventions of your invention, & ye shall dwell in  
the land that the Lord hath giuen vnto you,  
and to your fathers for ever and ever.

And goe not after other gods to serue  
them, and to worship them, and prouoke mee  
not to anger with the moethes of your hands,  
and I will not punish you.

Nevertheless ye would not heare me,  
saith the Lord, but have prouoked me to an-  
ger with the workes of your hands to your  
owne hurt.

Therefore thus saith the Lord of hosts,  
Because ye have not heard my words,

I will send and take to me all  
the families of the North, saith the Lord,  
and Nebuchad-nezzar the king of Babel my  
seruant, and will bring them against this  
land, and against the inhabitants thereof,  
and against all these nations round about,  
and will destroy them, and make them an  
astonishment and an hissing, and a continual  
desolation.

Whereouer I will take from them  
the voice of mirth, and the voyce of glad-

ness, and all their power.

So the wicked and Satan  
himselfe are Gods seruants, because he maketh them by  
constraint, and turneth that which they doe of malice, to his honour  
and glory.

As the Philistines, Ammonites, Egyptians and others.  
Chap. 16. 9. Or destroy.

Which fled  
thither for suc-  
cour.

a That is, in the  
third yeere ac-  
complished, & in  
the beginning  
of the fourth: for  
though Nebu-  
chad-nezzar be-  
gan to reigne in  
the end of the  
third yeere of  
Jehoiakims  
reigne, yet that  
yeere is not here  
counted, because  
it was almost ex-  
pired, Dan. 1. 1.  
b Which was  
the fifth yeere and  
the ninth mo-  
neth of Jehoia-  
kims reigne.

c That is, I haue  
spared no dili-  
gence nor labour,  
Chap. 7. 13.

d He wicth  
that the Prophets  
wholly with one  
consent did la-  
bour to rull the  
people from  
those vices,  
which then reig-  
ned: Iawit from  
idolatry, and the  
vaine confidence  
of men: for  
vnder these two all  
other were con-  
tained. 2 Kin. 17.

13 chap. 18. 12.

25. 15.

Jonah 3. 8.

f So the wicked and Satan  
himselfe are Gods seruants, because he maketh them by  
constraint, and turneth that which they doe of malice, to his honour  
and glory.

g As the Philistines, Ammonites, Egyptians and others.

Chap. 16. 9. Or destroy.

h Meaning, hat  
broad & altitudes  
thir should serve  
vnto their feasts,  
which be taken  
a way.

i This reuelation  
was for the con-  
firmation of his  
prophecie, be-  
cause he tolde  
them of the  
time, that they  
should enter and  
remaine in cap-  
tivitye, 2. Chron.  
36. 22. Ezra. 1. 1.  
chap. 29. 10. dan.  
9. 2.

k For seeing the  
iudgement be-  
gan at his owne  
house, the ene-  
mies must needs  
bee punished  
most grieuouly,  
Ezek. 9. 6.

l That is, of the  
Babylonians, as  
Chap. 27. 7.  
m Signifying  
the extreme af-  
flictions that  
God had appoint-  
ed for euery  
one, as Psal. 75. 8.

n Ibi. 51. 17. and  
this cup which  
the wicked  
drinke, is more  
bitter then that  
which he giuech  
to his children,  
for he measureth  
the one by mer-  
cy, and the other  
by iustice.

o Now it  
beginneth and  
shall so continue  
till it be accom-  
plished.

p Read Job 1. 1.  
q Which were  
cities of the  
Philistines.

r Eidon is here  
taken for the  
whole country,  
and vs. for a part  
thereof.

s As Grecia,  
Italy, and therest  
of those coun-  
treys.

t These were people of Arabia,  
which came of Dedan the sonne of  
Abraham and Keturah.

u That is, of Babylon, as Chap. 51. 41.

nelle, the booke of the hiddegraine, and the  
booke of the bird, the booke of the mil-  
lstones, and the light of the candle.

11 And this whole land shall be desolate,  
and an astonishment, and these nations shall  
leave the king of Babel inuentie yeeres.

12 And when the seuentie yeeres are  
accomplished, I will visite the king of Ba-  
bel and that nation, sayeth the Lord, for  
their iniquities, euen the land of the Cal-  
deans, and will make it a perpetual desola-  
tion.

13 And I will bring vpon that land all  
my words which I haue pronounced against  
it, euen all that is written in this booke,  
which Ieremias hath prophesied against all  
nations.

14 For many nations and great kings  
shall euen visite themselves of them: thus  
will I recompense them according to their  
deedes, and according to the workes of their  
owne hands.

15 For thus saith the Lord God of Israel  
spoken vnto me, Take the cup of wine of  
this mine indignation at mine hand, and  
cause all these nations to drinke it, and they  
shall drinke it.

16 And they shall drinke, and be moued,  
and be mad, because of the sword, that I will  
send among them.

17 Thenooke I the cup at the Lordes  
hand, and made all people to drinke, vnto  
whom the Lord had sent me:

18 Euen Jerusalem, and the cities of Ju-  
dah, and the kings thereof, and the princes  
thereof, to make them desolate, an astonish-  
ment, an hissing and a curse, as appeareth  
this day:

19 Pharaoh also king of Egypt, and his  
seruants, and his princes, and all his peo-  
ple:

20 And all sort of people, & all the kings  
of the land of Egypt: and all the kings of the  
land of the Philistines, and Ashkelon,  
and Gaza, and Ekron, and the remnant of  
Judah:

21 Edom, and Moab, and the Ammo-  
nites,

22 And all the kings of Tyrus, & all the  
kings of Sidon, and the kings of the Ples,  
that are beyond the Sea,

23 And Dedan, and Tema, and Bax,  
and all that dwell in the uttermost corners,

24 And all the kings of Arabia, and all  
the kings of Arabia that dwell in the de-  
sert,

25 And all the kings of Tinnit, and all  
the kings of Elam, and all the kings of the  
Medes,

26 And all the kings of the South, saue  
and sette one to another, and all the king-  
doms of the world, which are vpon earth,  
and the king of Shebath shall drinke af-  
ter them.

27 Therefore say thou vnto them, Thus  
saith the Lord of hostes, the God of Israel,

These were people of Arabia, which came of Dedan the sonne of  
Abraham and Keturah. For there were two countreys so named,  
the one called plentiful, and the other barren, or desert. Or, Persia.

That is, of Babylon, as Chap. 51. 41.

Drinke and be drunken, and shall not  
and rise no more, because of the wine which  
I will send among you.

28 But if they refuse to take the cup  
from mine hand to drinke, then will I say  
saith the Lord of hostes, they shall certainly  
drinke.

29 For loe, I beginne plague the re-  
mnant of this people, as thou sayest, and  
you go free: ye shall not goe quier for I will  
call for a sword vpon all the inhabitants of  
the earth, saith the Lord of hostes.

30 Therefore prophesie thou against them  
all these wordes, and say vnto them, The  
Lord shall roare from aboue, and shall  
his voyce from his holy habitation: he will  
roare vpon his habitation, and cry out, as  
they that presse the grapes against all the  
inhabitants of the earth.

31 The sound shall come to the ends of the  
earth: for the Lord hath a controversy with  
the nations, and will enter into battell  
with all flesh, and hee will giue them that are  
wicked to the sword, saith the Lord.

32 Thus saith the Lord of hostes, the  
Gods, a plague shall goe forth from me  
nation, and a great affliction shall be  
sent vpon the heads of the earth.

33 And the flaine of the Lord shall be  
that day from one end of the earth, vnto  
to the other end of the earth: they shall not be  
mourned, neither gathered nor buried, be-  
cause hee hath hung vpon the ground.

34 Howle, yee shepherds, and cry in  
morrow your flocks in the other part  
of the flocke: for your dayes of mourning are  
accomplished, and of your bitterness, and ye  
shall fall like a plectuous vessel.

35 And the flight shall fall from the  
shepherds, and the escaping from the prin-  
cipall of the flocke.

36 A voyce of the cry of the shepherds,  
and an howling of the principall of the flocke  
shall be heard: for the Lord hath broken  
their pasture.

37 And the best pastures are destroyed  
because of the wrath and indignation of the  
Lord.

38 He hath spoiled his court, as the  
son: for their land is waste, because of the  
wrath of the oppressors, and because of the  
wrath of his indignation.

CHAP. XXV

1 Jeremiah mourneth the people to repen-  
tance. 7 Hee is taken of the false prophets and  
priests, and brought to indignation. 25 From the  
Prophet is said of Ieremias in a contrary way to  
the word of God.

1 The beginning of the reigne of Jeho-  
kiam the sonne of Josiah king of Iuda,  
came this word from the Lord, saying,

2 Thus saith the Lord, God in the  
court of the Lords house, and heate vnto  
all the cities of Iudah, which come to the  
ship in the Lords house, all the manner that  
I command thee to speake vnto them, hee  
nor a word backe,

3 If it bee they will hearken, and turne  
cunty

men from his evil way, that I may  
behold the plague, which I have de-  
creed to bring upon them, because of the  
iniquities of their works.

Then shall I say unto them, Thus  
saith the Lord, of ye will not heare me, to  
leave my lawes, which I have set before

ye, and to heare the words of my servants  
the Prophets, whom I sent unto you, both  
by word, and sending them, and will  
not hearken,

Then will I make this house like  
Sodom, and will make this citie a carle  
in all the nations of the earth.

So the Priests and the Prophets, and  
all the people heard Jeremiah speaking their  
words in the house of the Lord.

Now when Jeremiah had made an  
accuse of breaking all that the Lord had com-  
mended him to speake unto all the people,  
then the Priests and the Prophets, and all  
the peopleooke him, and said, Thou shalt  
be the death.

So they had then prophesied in the same  
the Lord saying, This house shall be like  
Sodom, and this citie shall be desolate with-  
out an inhabitant: and all the people were  
gathered against Jeremiah in the house of  
the Lord.

And when the Princes of Iudah  
heard of these things, they came up from the  
lowe house into the house of the Lord, and  
sat downe in the entrie of the new gate of  
the Lords House.

Then spake the Priests and the Pro-  
phets unto the princes, and to all the people,  
saying, This man is worthe to die: for he  
hath prophesied against this citie, as ye have  
heard with your eares.

Then spake Jeremiah unto all the  
princes, and to all the people, saying, The  
Lord hath sent me to prophesie against this  
house, and against this citie all the things  
that ye have heard.

Therefore nowe amend your wayes  
and your works, and heare the voyce of the  
Lord your God, that the Lord may repent  
him of the plague, that hee hath pronounced  
against you.

So say ye, behold I am in your hands;  
as ye thinke good and right.

But knowe ye for certaine, that if ye  
will not heare, ye shall surely bring inhu-  
manity upon your selves, and upon this  
citie, and upon the inhabitants thereof: for  
I have sent the Lord hath sent me unto you to  
speak all these words in your eares.

Then said the princes and all the peo-  
ple, and the Priests, and to the Prophets,  
This man is worthe to die: for he hath  
spoken in the name of the Lord our

God. Then arose by certain of the Pri-  
ests of the land, and spake to all the assem-  
bled people, saying,

When the Boasshire \* prophesied  
in the dayes of Ieremias King of Iudah,  
and spake to all the people of Iudah, say-  
ing, Thus saith the Lord of hostes, I shall  
be plowed like a field, and Jerusalem

shall be a heape, and the mountaine of the  
house shall be as the high places of the fount.

19. Oth Jeremias king of Iudah, and all  
Iudah put him to death: and hee not heare  
the Lord, and obeyed before the Lord, and  
the Lord repented him of the plague, that  
hee had pronounced against them: this  
might wee procure great evil against our  
soules.

20. And there was also a man that pro-  
phesied in the name of the Lord, one A-  
chaz the sonne of Ebednab, of Kirjath-  
iarmuth, who prophesied against this citie, and  
against this land, according to all the words  
of Jeremiah.

21. Now when Iehoiakim the king with  
all his men of power, and all the Princes  
heard his words, the king sought to slay  
him. But when Achaz heard it, hee was as-  
tremed, and fled, and went into Egypt.

22. Then Iehoiakim the king sent men  
into Egypt, even Elnathan the sonne of  
Achbor, and certaine with him into Egypt.

23. And they set Achaz out of Egypt, and  
brought him unto Iehoiakim the king, who  
slew him with the sword, and cast his dead  
body into the graves of the children of the  
people.

24. But the hand of Ashkam \* the sonne  
of Shaphan was with Jeremiah that they  
should not giue him into the hand of the peo-  
ple to put him to death.

ments so much the more. m As in the first, Hezekiahs example is  
to be followed, so in this other, Iehoiakims act is to be abhorred: for  
Gods plague did light on him, and his household. n Which decla-  
reth that nothing could haue appeased their sinne, if God had not  
moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1. Jeremiah at the commandment of the Lord  
sendeth bonds to the king of Iudah, and to the  
other kings that were near, whereby they are mani-  
fested to be subiects to Nebuchad nergar. 2. Hee  
warneth the people and the kings and rulers that  
they beleue not false prophets.

1. At the beginning of the reigne of Iehoi-  
akim the sonne of Josiah king of Iudah  
came this word vnto Jeremiah from the  
Lord, saying,

2. Thus saith the Lord to me, Make thee  
yokes, and yokes, and put them upon thy  
necke.

3. And send them to the king of Edom,  
and to the king of Moab, and to the king of  
the Ammonites, and to the king of Tyre,  
and to the king of Sion by the hand of the  
messenger, which come to Jerusalem vnto  
Sedekiah the king of Iudah.

4. And command them to say vnto their  
masters, Thus saith the Lord of hostes the  
God of Israel, Thus shall see say vnto your  
masters,

5. I haue made the earth, the man, and  
the beast that are vpon the ground, by my

visd sometime to confirme their prophesies, which notwithstanding  
they could not doe of themselves, but in as much as they had a reue-  
lation for the same. 16. 20. 2. and therefore the false Prophets to get  
more credite, did vse also such visible signes, but they had no reuelati-  
on, 1 Kings 22. 11.

i That is, of the  
Heule of the  
Lord, to wit, Zi-  
on: and thcie  
examples the  
godly alledged  
to deliuer Ie-  
emiah out of the  
Priests hands,  
whose rage else  
would not haue  
bene satisfied, but  
by his death.

k So that the  
citie was not de-  
stroyed, but by  
miracle was deli-  
uered out of the  
hands of Sane-  
herib.

l Here is de-  
clared the fure of  
tyrants, who  
cannot abide to  
heare Gods word  
declared, but per-  
secute the mini-  
sters thereof, and  
yet in the ende  
they preuaile no-  
thing but pro-  
uoke Gods judg-

a As touching  
the disposition of  
these prophesies,  
they that gathe-  
red them into a  
booke, did not  
allege her ob-

serue the order of  
times, but did set  
some before, which  
should be after,  
and contrariwise:  
which if the rea-  
der marke wel, it  
shall auoyd many  
doubts, and make  
the reading much  
more easie.

b By such signes  
the Prophes

great power, and by my outstretched arme, and have given it unto whom I pleased mee.

6 But now I have given all these lands into the hand of Nebuchad-nezzar the King of Babel my servant, and the beasts of the field have I also given him to serve him.

7 And all nations shall serve him, and his sonne, and his sonnes sonne, untill the verie time of his land come also: then many nations and great kings shall serve themselves of him.

8 And the nation and kingdom which will not serve the same Nebuchad-nezzar King of Babel, and that will not put their necke under the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, untill I have wholy given them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your sojourners, which say unto you thus, Ye shall not serve the King of Babel.

10 For they prophesse a lie unto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes under the yoke of the King of Babel, and serve him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 I spake also to Zedekiah King of Judah according to all these wordes, saying, Put your neckes under the yoke of the King of Babel, and serve him and his people, that ye may live.

13 Thus will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that not will serve the King of Babel.

14 Therefore heare not the wordes of the prophets, that speake unto you, saying, Ye shall not serve the King of Babel: for they prophesse a lie unto you.

15 For I have not sent them, saith the Lord, yet they prophesse a lie in my name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesse unto you.

16 Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, heare not the wordes of your Prophets that prophesse unto you, saying, Behold, the vessels of the house of the Lord shall now shortly bee brought againe from Babel, for they prophesse a lie unto you.

17 Heare them not, but serve the King of Babel, that ye may live; wherefore should this cite be desolate?

18 But if they bee Prophets, and if the word of the Lord be with them, let them utter the word of the Lord, that the vessels which are left in the house of the Lord, and in the house of the King of Judah, and at Jerusalem, goe not to Babel.

19 For thus saith the Lord of hostes,

concerning the pillars, and concerning the sea, and concerning the Babel, and concerning the vessels of the vessels that are in this cite.

20 Which Nebuchad-nezzar King of Babel took not, when hee carried away the vessels of the house of the Lord, and the vessels of the King of Judah, and the vessels of the nobles of Judah, and Jerusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the King of Judah, and at Jerusalem,

22 They shall bee brought to Babel, and there they shall be untill the day that I visit them, saith the Lord: then will I bring them up, and restore them unto this place.

# CHAP. XXVIII.

The false prophesie of Hananiah, 22 Jeremiah reprehendeth Hananiah, and prophesieth.

AND that same yeere, in the beginning of the reign of Zedekiah King of Judah in the fourth yeere, and in the fifth moneth, Hananiah the sonne of Azur the Prophet, which was of Shilon, came to mee in the house of the Lord, in the presence of the priests, and of all the people, and sayd,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I have broken the yoke of the King of Babel.

3 Whichin two yeeres space I will bring into this place all the vessels of the Ladies house, that Nebuchad-nezzar King of Babel tooke away from this place, and carried them into Babel.

4 And I will bring againe to this place Jeconiah the sonne of Jeboiakim King of Judah, with all them that were carried away captives of Judah, and went into Babel, saith the Lord: for I will breake the yoke of the King of Babel.

5 Then the Prophet Jeremiah said unto the Prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the house of the Lord,

6 When the Prophet Jeremiah said, thus saith the Lord to doe, the Lord condemne thy words which thou hast prophesied, to restore the vessels of the Ladies house, and all that were carried captive from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that have beene before me, and before thee in time past, prophesied against many countries, and against great Kingdomes of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesied of peace, when the word of the Prophet shall come to passe, then shall the Prophet be knowne that the Lord hath truly sent him.

10 Then Hananiah the Prophet took the yoke from the Prophet Jeremiah,

which the false prophet speaketh, to trie the faith of the

c Reade Chap. 25.9.

d Meaning, Eulmerodach, and his sonne Belhazzar.

e They shall bring him, and his kingdom in subjection, as Chap 25. 14.

Chap 14. 14. and 25. 21. and 29.9.

Chap 28.3.

f Which were taken when Jeconiah was led captive into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the finnes of the people, Gen. 20.7. Which they could not doe because they had no expresse word: for God had pronounced the contrarie.



and heake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, God in whom I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremiah went his way.

12 ¶ Then the worde of the Lord came unto Jeremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 Go, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron.

14 For thus saith the Lord of hostes, the God of Israel, I have put a yoke of yron upon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I have given him the beastes of the fildes.

15 Then said the Prophet Jeremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou maketh this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet dyed the same yere in the seuenth moneth.

And it is manifest, that miracles cannot moue vs, neither can they moue God to touch the heart.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captiuitie in Babylon, 10 Hee prophesieth their returne after seuenie yeeres. 16 Hee prophesieth the destruction of the King and of the people that remaine in Ierusalem. 23 He threatneth the prophet that seduceth the people. 25 The death of Jeremiah is prophesied.

Now these are the wordes of the booke which Jeremiah the Prophet sent from Ierusalem vnto the residue of the Elders which were caried away captiues, and to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel.

1 ¶ After that Ieremias the King, and Azbani, and the Eunuchs, the princes of Iudah, and of Ierusalem, and the craftsmen and cunning men were departed from Ierusalem)

2 By the hand of Elasah the sonne of Iehoiakim, and Gemariah the sonne of Ithiel, (whom Zedekiah King of Iudah sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

3 Thus hath the Lord of hostes, the God of Israel spoken vnto all that are caried away captiues, whom I haue caried to Babel: saying,

4 Build you houses to dwell in, and plant gardens, and eate the fruits of them.

6 Take you wines, and beget sonnes and daughters: and take wines for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yet may bee increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to bee caried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that be among you, deceiue you, neither giue care to your dreames, which you dreame.

9 For they prophesie vnto a lye in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after seuentie yeeres bee accomplished at Babel, I will visite you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts that I haue thought towards you, saith the Lord, even the thoughts of peace and not of trouble, to giue you an ende, and your hope.

12 Then shall you cry vnto mee, and yett shall you see mee, and I will heare you.

13 And you shall seeke mee, and find mee, because yett shall seeke mee with all your heart.

14 And I will be found of you, saith the Lord, and I will tene away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because yett haue sayd, The Lord hath called vs by a prophet in Babel,

16 Therefore thus saith the Lord of the king, that sitteth vpon the throne of Dauid, and of all the people that dwell in the citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hostes, Behold, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile figges, that cannot be eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and a murr, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them.

19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophets, rising vp early, and sending them, but they would not heare, saith the Lord.

20 ¶ Heare yett therefore the word of the Lord al ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe, waite for the deliuerance which God had appointed most certaine: for this not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14. 4.

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shall bee expired, 2. Chron. 36. 23.

ezra. 7. 1. chap. 3. 12. dan. 9. 2.

g As Ahub, Zedekiah, and Shemaiah.

h When they be assured that there shall be no hope of the returning before the time appointed.

i According to

the comparison, Chap. 24. 1, 2. k Reade Chap. 26. l Reade Chap. 7. 3. and 25. 3. and 26. 5.

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Kolaiab, and of Zedekiah the sonne of Baalshib, which prophesie lies vnto you in my name, Beholde, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and hee shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curie against them, and say, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt in the fire.

23 Because they haue committed villenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my name, which I haue not commanded them, euen I know it, and retriue it, saith the Lord.

24 Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Baalshib the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Jehoiada the Priest, that ye should be officers in the house of the Lord, for every man that raueth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore why hast thou not reproued Jeremiah of Anathoth, which prophesied vnto you?

28 For, for this cause hee sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eat the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord vnto Jeremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and hee caused you to trust in a lie.

32 Therefore thus saith the Lord, Beholde, I will visite Shemaiah the Nehelamite, and his seede: hee shall not haue a man to dwell among this people, neither shall he beholde the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

#### CHAP. XXX.

1 The returne of the people from Babylon. 16 Hee merueth the enemies, 21 and comforteth the Church.

THE word that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Declare thee all the words that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land that I gaue to their fathers, and they shall possesse it.

4 Again, these are the wordes that the

Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, after ye haue heard a terrible voyce, of feare, and not of peace.

6 Demaund now, and behold, I am trouble with child. Therefore doe I holde every man with his handes on his loynes as a woman in trauaile, and all faces are turned vnto palenesse.

7 Alas, for this day is great: none shall bene like it: it is euen the time of Iacob's trouble, yet shall he be deliuered from it.

8 For in that day, saith the Lord of hosts, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselves of him.

9 But they shall serue the Lord their God, and Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iacob, saith the Lord, neither be affraid, O Israel: for loe, I will deliuer thee from a farre country, and thy seede from the hand of their captiuitie, and Iacob shall turne againe, and shalbe in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I utterly destroy all the nations wher I haue scattered thee, yet will I not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee off.

12 For thus saith the Lord, Thy hunting is incurable, and thy wound is holagous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy finnes were increased.

15 Why cryest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: because thy finnes were increased, I haue done thee things which thou hast not expected.

16 Therefore all they that denounce thee, shall bee deuoured, and all thine enemies shall be destroyed: and every one shall goe into captiuitie: and they that spolie thee, shall be spoiled, and they that robbe thee, will I giue to be spoiled.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, saith the Lord, because they called thee, Thou art away, saying, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iacob vnto them, and haue compassion on his dwelling place: and the citie shall be builded vpon her own heape, and the palace shall remaine after the manner thereof.

I praye them for their finnes, but correct and chastise them, and so burneth the Lord, as he did punish them, 16. 33. 1. Meaning that the Church should be restored to their former state.

m Because they gaue the people hope of speedy returning, n Which was adultery, and falsifying the word of God, || Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe priest as though God had gaue him the spirit and zeale of Iehoiada to punish whosoever trespassed against the word of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.

p Hee and his seede shalbe destroyed, so that none of them should see the benefite of this deliuerance.

a Because they should be assured, and their posterity confirmed in the hope of this deliuerance promised.

19 And out of them shall proceede \* thank-  
ings, and the voyce of them that are ioy-  
full, and I will multiplye them, and they shall  
not be fewe: I will also glorifie them, & they  
shall not be diminished.

20 Their children also shall bee as afore-  
time, and their congregation shall bee esta-  
blished before mee: and I will visite all that  
hate them.

21 And their \* noble ruler shall be of them-  
selves, and their gouernour shall proceede  
from the middes of them, and I will cause  
them to dwelle neere, and appoich vnto mee:  
for this is this that directeth his \* heart to  
know mee, saith the Lord.

22 And yee shall be my people, and I will  
be your God.

23 Behold, \* the tempest of the Lord go-  
eth forth with wrath: the whirlewinde that  
breacheth downe, shall sight vpon the head of the  
mighty.

24 The heere wrath of the Lord shall not  
cease, vntill hee haue done, and vntill hee  
haue performed the intents of his heart: in  
the latter dayes yee shall vnderstand it.

¶ When this Messiah and deliuerer is sent  
C H A P. XXXI.

¶ *Whereof I haue Gods benefites after their re-  
turne from Babylon, 23. and the spiritual ioy of  
the faithful in the Church.*

A t the \* same time, saith the Lord, will I  
bee the God of all the families of Israel,  
and they shall be my people.

1 Thus saith the Lord, The people  
which \* escaped the sword, found grace in  
the wilderness: he walked before Israel to  
come him to reit.

2 The Lord hath appeared vnto me \* of  
thee, say they: \* Pea, I haue loued thee with  
an everlasting love, therefore with mercie I  
haue visited thee.

3 Again I will build thee, and thou shalt  
be builded, O virgine Israel: thou shalt still  
be adorned with thy symple, and shalt go  
forth in the dance of them that be ioyfull.

4 Thou shalt yet plant vines vpon the  
mountaines of Samaria, and the planters  
shall plant them: shall make them common:

5 For the dayes shall come that the  
watchmen vpon the mount of Ephraim  
shall cry, Arise, and let vs go vp vnto \* Zion,  
to the Lord our God.

6 For thus saith the Lord, Reioyce with  
jubilation for Iacob, & shout for ioy among  
the chief of the Gentiles: publish payle,  
and say, O Lord, save thy people, the rem-  
nant of Israel.

7 Behold, I will bring them from the  
South country, and gather them from the  
outies of the world, with the blind and the

lame among them, with the woman with  
child, and her that is deliuered also: a great  
company shall returne hither.

8 They shall come \* weeping, and with  
mercie will I bring them againe: I will  
leade them by the riuers of \* water in a  
straight way, wherein they shall not stumble:  
for I am a father to Israel, and Ephraim is  
\* my first borne.

9 Heare the word of the Lord, O yee  
Gentiles, and declare in the vles as farre off,  
and say, He that scattered Israel, will gather  
him, and will keepe him as a shepheard doth  
his flocke.

10 For the Lord hath redeemed Iacob,  
and ransomed him from the hand of \* him,  
that was stronger then he.

11 Therefore they shall come and reioyce  
in the height of Zion, and shall runne to the  
bountifullnesse of the Lord, euen for the  
1 wheate, and for the wine, and for the oyle,  
and for the increast of sheepe and bullocks:  
and their soule shall be as a watered garden,  
and they shall haue no more sorrow.

12 Then shall the virgine reioyce in the  
\* dance, and the young men, and the olde men  
together: for I will turne their mourning  
into ioy, and will comfort them, and giue  
them ioy for their sorrowes.

13 And I will replentish the soule of the  
priest with \* farnes, and my people shall bee  
satisfied with my goodnesse, saith the Lord.

14 Thus saith \* the Lord, A voyce was heard  
on his, a mourning and bitter weeping: Ra-  
bel weeping for her children, refused to be co-  
forted for her childre, because they were not.

15 Thus saith the Lord, Refraime thy  
voyce from weeping, and thine eyes from  
teares: for thy worke shall be rewarded saith  
the Lord, and they shall come againe from  
the land of the enemy.

16 And there is hope of thine end, saith  
the Lord, that thy children shall come againe  
to their owne borders.

17 I haue heard \* Ephraim lamenting  
thus, Thou hast corrected mee, and I was  
chastised as an \* vntamed calfe: I conuert  
thou me, and I shall be conuerted: for thou  
art the Lord my God.

18 Surely after that I conuerted, I re-  
pent: and after that I was instructed, I  
sinned vpon my \* thigh: I was ashamed, yea,  
euen confounded, because I did beare the re-  
proch of my youth.

19 Is Ephraim \* my deare sonne or plea-  
sant child: yet since I spake vnto him, I  
still \* remembred him: therefore my bowels  
are troubled for him: I will surely haue com-  
passion vpon him, saith the Lord.

20 Set thee vp \* signes: make thee heaps:

that if Rabel the mother of Benjamin could haue risen againe to seek  
for her children, shee should haue found none remaining. u That  
is, the people that were led captiue. x Which was wanton, and  
could not be subiect to the yoke. y He sheweth how the faithful  
vie to pray: that is, desire God to turne them, forasmuch as they can-  
not turne of themselves. z In signe of repentance, and detestati-  
on of my sinne. a As though he would say, No: for by his iniquity,  
he did what lay in him to cast me off. b To wit, in pitying him for  
my promise sake. c Marke by what way thou dost goe into cap-  
tivity, and thou shalt returne againe by the same.

m That is, la-  
menting their  
sins, which  
had not giuen  
care to the Pro-  
phets, and there-  
fore it followeth  
that God recei-  
ued them to mer-  
cie, Chap. 50. 4.

Some take it  
that they should  
weepe for ioy.

n Where they  
found no impe-  
diment, but a  
bundance of all  
things.

o That is, my  
dearly beloved,  
as the first child  
is to the father.

p That is, from  
the Babylonians  
and other ene-  
mies.

q By these tem-  
porall benefites  
he meant the  
spiritual graces  
which are in the  
Church, and  
whereof there  
should bee euer  
plenitie, Isa. 58.

r In the compa-  
nie of the faith-  
full, which euer  
praise God for  
his benefites.

s Meaning, the  
spirit of wisdome,  
knowledge, and  
zeale.

t To declare  
the greatnesse of  
Gods mercie in  
deliuering the  
Iewes, he shew-  
eth them that  
they were like  
to the Benia-  
mites or Israe-  
lites: that is, ve-  
terly destroyed,  
and caried a-  
way, in so much

u That is,  
the people that  
were led captiue.

x Which was  
wanton, and  
could not be  
subiect to the  
yoke.

y He sheweth  
how the faith-  
full vie to pray:  
that is, desire  
God to turne  
them, forasmuch  
as they cannot  
turne of them-  
selves.

z In signe of  
repentance, and  
detestati-  
on of my sinne.

a As though he  
would say, No:  
for by his iniqui-  
ty, he did what  
lay in him to  
cast me off.

b To wit, in  
pitying him for  
my promise sake.

c Marke by  
what way thou  
dost goe into cap-  
tivity, and thou  
shalt returne  
againe by the  
same.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceive & bear in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man, or, he meaneth, that Ierusalem which is like a barren woman in her captiuitie should be fruitful, as shee that is joynd in marriage, and whom God blest with children.

e Having understood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be joynd, I reioyced. f I will multiply, and enrich them with people and cattell.

g The wicked vexed this promise, when they did murmur against Gods iudgements pronounced by the Prophets, saying that their fathers had committed the fault,

and that the children were punished, **Eze. 18. 3.** h Though the covenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are al one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel. i And so were the occasion of their owne diuorcement through their infidelitie, **1 Ia. 50. 1.** **For, master.** k In the time of Christ, my Lawe shall in stead of tables of stone bee written in their hearts by mine holy Spirit, **Heb. 8. 10.** l Vnder the kingdom of Christ there shall none bee blinded with ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, and daily increase the same in that it shall nof come to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, **1 Ia. 54. 13.** but the full accomplishing hereof is referred to the kingdom of Christ, when we shalbe joynd with our head.

ser thine heart toward the path & way, that thou halt walked: turne againe, O virgin of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN shall compass a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord bleste thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and al the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiate the wearie soule, and I haue replenished every lowly soule.

26 Therefore I waied, and beheld, and my sleepe was sweete vnto me.

27 Beholde, the dayes come, saith the Lord, that I will low the house of Israel, and the house of Iudah: with the seede of man and with the seede of beest.

28 And like as I haue watched vpon them, to plucke vp, and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sowes grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowes grape, his teeth shall be set on edge.

31 Behold, the dayes come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah.

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband vnto them, saith the Lord.

33 But this shall bee the covenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the Lords, for they shall all know mee from the least of them vnto the greatest of them, saith the Lord: for I

will forgive their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth the Sunne for a light to the day, and the courses of the Moone and of the stars for a light to the night, which breaketh the cloud when the waues thereof roare: his name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the tribe of Irael cease from being a nation before me for euer.

37 Thus saith the Lord, If the heavens can be measured, or the foundations of the earth bee searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the citie shall be built to the Lord from the tower of Hanaanel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Sion, and shall compass about to South.

40 And the whole valley of the dead bodies, and of the ashes, and all the hills vnto the brooke of Kidron, and vnto the corner of the highgate toward the East, shall bee holy vnto the Lord, neither shall it bee plucked nor destroyed any more for euer.

beautiful as euer it was: but hee alledgeth to the house whose beautie shalbe incomparable.

#### CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the citie should be taken of the King of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

The word that came vnto Jeremiah from the Lord, in the tenth yeere of Sedechiah King of Iudah, which was the eighteenth yeere of Nebuchadnezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Jeremiah the Prophet was shut vp in the court of the palace, which was in the king of Iudahs house.

3 For Sedechiah king of Iudah had shut him vp, saying, Wheresome hoste thou prophesist, and say, Thus saith the Lord, Behold, I will giue thee this citie into the hands of the king of Babel, and he shall take it.

4 And Sedechiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely bee deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall leade Sedechiah to Babel, and there shall hee bee, until I visite him, saith the Lord: though wee fight with the Caldeans, yet shall not prosper.

6 And Jeremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hananeel, the sonne of Shalum thine vncle, shall come vnto thee and say, Buy vnto thee my field, that is in Anathoth: for I will by kindes apperceive thee, vnto thee to buy it.

8 So Hananeel mine vncles sonne, came





chap. 30, 31.

c One comfort  
and one religion,  
as Ezek. 11. 19.  
and 36. 27.  
u Reade Chap.  
31. 32, 33.

38 And they shall be <sup>to</sup> my people, and I will be their God.

39 And I will give them <sup>one</sup> heart and one way, that they may feare me for ever for the wealt of them, and of their children after them.

40 And I will make an <sup>everlasting</sup> covenant with them, that I will never turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 <sup>Pea.</sup> I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I have brought at this great plague upon this people, so will I bring upon them all the good that I have promised them.

43 And the fields shall be possessed in this land, wherof ye say, It is desolate without man or beast, and shall bee given into the hand of the Caldeans.

44 When shall buy <sup>feldes</sup> for sower, and make tillings, and scale them, & take wives in the land of Benjamin, and round about Jerusalem, and in the cities of Judah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South; for I will cause their captivitie to returne, saith the Lord.

## CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliverance of the people, which the Lord promised. 8 God forgiveth sinnes, for his ownnes sake. 15 Of the birth of Christ. 20 The kingdom of Christ on the Church shall never be ended.

2 <sup>Reouer,</sup> the word of the Lord came unto Meo Jeremiah the second time (while hee was yet shut up in the <sup>court</sup> of the prison) saying,

3 Thus saith the Lord, the maker <sup>thereof</sup>, the Lord that formed it, and established it, the Lord is his Name.

4 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

5 For thus saith the Lord God of Israel, concerning the houses of this cite, and concerning the houses of the Kings of Judah, which are destroyed by the <sup>c</sup> mountes, and by the sword,

6 They come to <sup>fight</sup> with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I have slaine in mine anger and in my wrath: for I have hid my <sup>face</sup> from this cite, because of all their wickednesse.

7 Behold, I will give it health and amendment: for I will cure them, and will truelle unto them the abundance of peace, and truth.

8 And I will cause the captivitie of Judah, and the captivitie of Israel to returne, and will build them as at the first.

9 And I will: cleanse them from all their iniquitie, whereby they have sinned against mee: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against mee.

10 And it shall be to me a name, a praise, and an honour before all the nations of the earth, which shall hear all the good that I doe unto them: and they shall come and tremble for all the goodnesse, and for the wealth, that I have done to them.

11 Thus saith the Lord, the God of Israel, shall be heard in this place, which hath been desolate, without man, without beast, even in the cities of Judah, and in the streets of Jerusalem, that her desolation, and our man, and without inhabitants, and without beast.

12 The voice of joy and the voice of gladnesse, the voice of the blythe groom, and the voice of the blythe, the voice of them that shall say, Praise the Lord of hostes, because the Lord is good: for his mercy endureth for ever, and of them that offer the sacrifice of praise in the house of the Lord. for I will cause to returne the captivitie of the land, as at the first, saith the Lord.

13 Thus saith the Lord of hostes, against this place, which is desolate without man, and without beast, and in all the cities thereof there shall be dwelling for ever, to rest their flockes.

14 In the cities of the <sup>mountaines</sup>, in the cities in the plaine, & in the cities of the South, and in the land of Benjamin, and about Jerusalem, and in the cities of Judah, shall the sheepe passe againe, under the hand of him that ruleth them, saith the Lord.

15 Behold, the dayes come, saith the Lord, that I will raise up that good thing, which I have promised, unto the house of David, and to the house of Judah.

16 In those dayes and at that time will I cause the branch of righteousness to grow up unto David, and hee shall execute judgement, and righteousness in the land.

17 In those dayes shall Judah bee saved, and Jerusalem shall dwell safely, and he that shall call <sup>her</sup> is the Lord our righteousness.

18 For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel.

19 Neither shall the Priests and Levites want a man before me to offer <sup>burnt</sup> offerings, and to offer meate offerings, and to doe sacrifice continually.

20 And the word of the Lord came unto Jeremiah, saying,

21 Thus saith the Lord, If you can breake my covenant of the <sup>7</sup> day, and my covenant of the night, that there should not be day, and night in my season,

22 Then may my covenant bee broken with David my servant, that hee should not have a sonne to reigne upon his throne, and upon the Levites, and Priests my ministers.

23 As the armie of heauen cannot be numbered, neither the sand of the sea is measured: so will I multiply the seede of David my servant, and the Levites, that minister unto me.

24 Behold, the word of the Lord came to Jeremiah, saying,

25 Considerest thou not what <sup>this</sup> people have spoken, saying, The two families,

2 This is the declaration of the which was spoken, verse 8.

a Which was in the kings house at Jerusalem, as Chap. 32. 1. 2.  
b To wit, of Jerusalem, who as he made it, so will he preserve it, reade Isa 37. 26.  
c Reade Chap. 32. 24.  
d The Lewes shinke to overcome the Caldeans, but they seeke their owne destruction.  
e He sheweth that Gods favour is cause of all prosperitie, as his anger is of all adversitie.  
f In the males of his threatnings, God remembreth his, and comforteth them.  
g Declaring that there is no deliverance nor joy, but whereas we seele remission of sinnes.







And in the fifth years of Jeioiakim the sonne of Iudah King of Iudah, in the fourth month, they proclaimed a fast before the Lord to all the people in Jerusalem, and to the people that came from the cities of Iudah unto Jerusalem.

Then read Baruch in the booke the prophetes in the house of the Lord, in the chamber of Gemariah the sonne of Ezechiah the scribe, in the higher court at the entry of the house gate of the Lords house, in the hearing of all the people.

Then Ezechiah the sonne of Gemariah the sonne of Ezechiah had heard out of the booke all the wordes of the Lord.

Then he went downe to the kings house into the Chancellours chamber, and hee tooke all the Princes late there, even Elishama the Chancellour, and Delaiah the sonne of Gemariah, and Elanai the sonne of Achib, and Gemariah the sonne of Ezechiah, and Jeioiakim the sonne of Iudah, and all the Princes.

Then Ezechiah declared unto them, all the wordes that hee had heard when Baruch read in the booke in the audience of the people.

Therefore all the princes sent Jehudi the sonne of Ezechiah, the sonne of Shebemia, the sonne of Cushi, unto Baruch, saying, Take in thine hand the roole, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah, took the roole in his hand, and came downe them.

And they sayde unto him, Sit downe now, and craue it, that wee may heare. So Baruch read it in their audience.

Nowe when they had heard all the wordes, they were afrayde, both one & other, and said unto Baruch, What wilt thou craue the king of all these wordes.

And they examined Baruch, saying, Tell us now how diddest thou write all these wordes at his mouth.

Then Baruch answered them, I receyved all these wordes into mine eares, and I wrote them with ynte in the booke.

Then said the Princes unto Baruch, Nowe therefore, thou and Jeremias, and let no man knowe where ye be.

And they went in to the King to the court, but they layde by the roole in the chamber of Elishama the Chancellour, and tolde the king all the wordes, that hee might knowe.

Then the King sent Jehudi to let the wordes, and hee tooke it out of Ezechiahs the Chancellours chamber, and Jehudi read it in the audience of the King, and in the audience of all the Princes, which stood beside the King.

Nowe the king sat in the winter house, in the fourth month, and there was a fast proclaimed before the Lord.

And when Jehudi had read thereunto, because hee was with the pen-knife, and hee was the first that was on the heare,

that was on the heare, hee was the first that was on the heare.

But they were not afraid, nor rent their garments, neither did they put any other seruantes that heard all these wordes.

Jeremias the sonne of Haniah, and Delaiah, and Gemariah had tolde the king, that hee would not burne the roole: but hee would not heare them.

But the King commaunded Jeremias the sonne of Haniah, and Gemariah the sonne of Haniah, and Shebemia the sonne of Abdiel, to take Baruch the scribe, and Jeremias the Prophet: but the Lord said thus.

Then the word of the Lord came to Jeremias (after that the king had burnt the roole and the wordes which Baruch wrote at the mouth of Jeremias) saying,

Take thee againe another roole, and write in it all the former wordes that were in the first roole which Jeioiakim the king of Iudah had burnt.

And then they say to Jeioiakim king of Iudah, Thus sayeth the Lord. Thou hast burnt this roole, saying, I will have them written therein, saying, that the king of Babel shall come, and destroy this land, and shall take thence both man and beast.

Therefore thus sayeth the Lord of Jeioiakim king of Iudah, he shall have a name to sit upon the throne of David, and his dead body shall be cast out in the day to the heat, and in the night to the frost.

And I will visit him and his seed, and his seruantes for their iniquitie, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Iudah alike the cull that I have pronounced against them: but they would not heare.

Then tooke Jeremias another roole, and gave it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Jeremias all the wordes of the booke which Jeioiakim king of Iudah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVIII.

Jeremias succedeth Iechonias. 3. He findeth words Jeremias sayeth for Iudah. 12. Jeremias going into the land of Sodom, and returning, how hee was taken, and put in prison.

And King Iechonias the sonne of Iehoiakim, whose name was Iechonias, made king in the land of Iudah.

But neither hee, nor his seruantes, nor the people of the land would obey the wordes of the Lord, which hee spake by the mouth of the Prophet Jeremias.

And Iechonias the King, sent Jehucal the sonne of Shebemia, and Jeioiakim the sonne of Banaias the Priest to the Prophet Jeremias, saying, Pray now unto the Lord our God for us.

Then Jeremias went in and out among the people: for they had not put him into the prison.

showing that the wicked man, instead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

Thus we see the continuall care that God hath ever over his to preferre them from the rage of the wicked.

Though the wicked thinke to have abolished the word of God when they have burnt the booke thereof: yet this declareth that God will not only raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 31.

These are Iechonias words. Though Iechonias his sonne succeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

Read Chap. 33. 19.

2. King 24. 17. 3. Chron. 36. 10. chap. 52. 1.

a Who was called Iechonias, or Iechonias. b And called him Zedekiah, whereas before his name was Mattaniah.

1. King 24. 17. 2. Ebr. hand.

c Because he was afraid of the Caldeans, he came against him.

d That is, was out of prison, and at liberty.

e To helpe the  
Iews.

¶ *He went up.*

¶ *Or, left not up  
your minds.*

f As some thinke  
to goe to An-  
tooth his owne  
towne.

g By the which  
men went into  
the countrey of  
Beniamin.  
¶ *Ebr. full of.*

h Because it was  
a vile and streit  
prison.

Chap. 33. 4.  
¶ *Ebr. full.*

i That is, so long  
as there was any  
bread in the cite:  
thus God provid-  
ed for him, that  
he wil cause the  
enemies to pre-  
serve them to  
that ende, where-  
unto he hath ap-  
pointed them.

¶ *Then Pharaohs butler was come out  
of Egypt: and when the Caldeans that be-  
sieged Jerusalem, heard tidings of them,  
they departed from Jerusalem.*

¶ *Then came the word of the Lord unto  
the Prophet Jeremiah, saying,*

¶ *Thus saith the Lord God of Israel,  
Thus shall ye say in the king of Iudah, that  
sent you unto me to inquire of mee, Behold,  
Pharaohs butler, which is come hither to helpe  
you, shall returne to Egypt into their owne  
land.*

¶ *And the Caldeans shall come againe,  
and fight against this cite, and take it, and  
burne it with fire.*

¶ *Thus saith the Lord, I Decree not  
your felices, saying, The Caldeans shall sure-  
ly depart from vs: for they shall not depart.*

¶ *For though ye had smitten the whole  
host of the Caldeans that fight against you,  
and there remained but wounded men a-  
mong them, yet should every man rise up in  
his tent, and burne this cite with fire.*

¶ *When the host of the Caldeans was  
broken up from Jerusalem, because of Pha-  
raohs arme.*

¶ *Then Jeremiah went out of Jerusa-  
lem to goe into the lande of Beniamin,  
separating himselfe thence from among the  
people.*

¶ *And when hee was in the gate of  
Beniamin, there was a chiefe officer, whose  
name was Iriah, the sonne of Shelemiah,  
the sonne of Hananiah, and hee tooke Jer-  
emiah the Prophet, saying, Thou hast fled to  
the Caldeans.*

¶ *Then said Jeremiah, What to saile, I  
flee me to the Caldeans: but hee would not  
heare him: so Iriah tooke Jeremiah, and  
disguised him to the princes.*

¶ *And therefore the princes were angrie  
with Jeremiah, and smote him, and laid him  
in prison in the house of Jehonathan the  
scribe, because they had made him the prison.*

¶ *When Jeremiah was entered into the  
dungeon, and into the prisons, and had re-  
mained there a long time.*

¶ *Then Zedekiah the king sent, & tooke  
him out, and the king asked him secretly in  
his house, and said, Is there any word from  
the Lord? And Jeremiah said, Thus saith the  
Lord, thou shalt see him now into the hand of  
the king of Babel.*

¶ *Moreover, Jeremiah says unto King  
Zedekiah, What have I offended against  
thee, or against thy servants, so against this  
people, that ye have put me in prison?*

¶ *Caldeans are now your prophets, which  
prophecie unto you, saying, The king of  
Babel shall not come against you, neither against  
this land.*

¶ *Therefore heare now, I pray thee, O  
my lord the king: let my prayer be ac-  
cepted before thee, that thou cause me not to re-  
turne to the house of Jehonathan the scribe,  
lest I die there.*

¶ *Then Zedekiah the king commanded  
that they should put Jeremiah in the court  
of the prison: and that they should give him  
daily a piece of bread out of the Bakers  
store, untill all the bread in the cite were*

eaten by. ¶ *Thus Jeremiah remained in the  
court of the prison.*

CHAP. XXVIII

¶ *By the station of the rulers Let us see  
to a dangerous. 10. As the request of Zedekiah  
the king commanded Jeremiah to be brought  
out of the dungeon. 17. Jeremiah showed the king  
how he might escape death.*

¶ *Then Zedekiah the king of Iudah,  
and Gedaliah the sonne of Achish, and  
Iucal the sonne of Shelemiah, and Pashur  
the sonne of Babelshai, heard the words  
that Jeremiah had spoken unto all the peo-  
ple, saying,*

¶ *Thus saith the Lord, Ye that remain-  
eth in this cite, shall die by the sword, by  
the famine and by the pestilence: but he that  
goeth forth to the Caldeans, shall live: for he  
shall have his life for a year, and shall live.*

¶ *Thus saith the Lord, The cite shall  
surely be given into the hand of the king of  
Babels arme, which shall take it.*

¶ *Therefore the Princes said unto the  
king, We beseech you, let this man be put  
to death: for thus hee hath weakened the hands  
of the men of warre: that remaine in this  
cite, and the hands of all the people, in speak-  
ing such words: unto them: for they shall  
seeketh not the wealth of this people, but the  
hurt.*

¶ *Then Zedekiah the king said, Behold,  
hee is in your hands, for the king can doe  
you nothing.*

¶ *Then tooke they Jeremiah, and cast  
him into the dungeon of Babelshai the sonne  
of Gemmelech, that was in the court of the  
prison: and they let downe Jeremiah with  
cords: and in the dungeon there was no wa-  
ter but myre: so Jeremiah stuck fast in the  
myre.*

¶ *Now when Ebed melech the blacke  
Ebye, one of the Eunuchs, which was in  
the kings house, heard that they had put Jer-  
emiah in the dungeon (then the king was in  
the gate of Beniamin.)*

¶ *And Ebed melech went out of the  
kings house, and spake to the king, saying,*

¶ *My lord the King, these men have  
done euill in all that they have done to Jer-  
emiah the Prophet, when they have cast him  
into the dungeon, and hee dieth in hunger in  
the place where he is: for there is no more bread  
in the cite.*

¶ *Then the king commanded Ebed  
melech the blacke Ebye, saying, Take thou  
hence thirtie men with thee, and raise Jer-  
emiah the Prophet out of the dungeon, be-  
cause hee dieth.*

¶ *So Ebed melech tooke the men with  
him, and went to the house of the king un-  
der the treasure, and tooke three old women  
raggs, and old woollen clothes, and let them  
downe by cordes into the dungeon to Jer-  
emiah.*

¶ *And Ebed melech the blacke Ebye  
saide unto Jeremiah, Put now these old  
raggs, and old woollen clothes, under these  
cords, betweene the cords. And Jeremiah  
did so.*

¶ *So they came up Jeremiah with  
cords, and tooke him up out of the dungeon,*



f Whom the king of Babel had now appointed governor over the rest of the Jews that he left behind.

14 Then they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Ebre, saying, Thus saith the Lord of hostes the God of Israel, Beholde, I will bring my words upon this citie for rull, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the Lord, & thou shalt not be given into the hands of the men whom thou fearest.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall bee for a praye unto thee, because thou hast put thy trust in me, saith the Lord.

CHAP. XL.

a Jeremiah hath leave to goe whither he will. b He dwelleth with the people that remains with Gedaliah.

The word which came to Jeremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramah, when hee had taken him being bound in chaines among all that were carried away captives of Ierusalem and Iudah, which were carried away captives unto Babel.

2 And the chiefe stewarde took Jeremiah, and sayde unto him, The Lord thy God hath pronounced this plague upon this place.

3 Now the Lord hath brought it, and done according as hee hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.

4 And now beholde, I looke thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well unto thee: but if it please thee not to come with mee into Babel, & saye still: beholde, all the lande is before thee: whether it seemeth good, and convenient for thee to goe, thither goe.

5 For yet hee was not returned: therefore hee sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whome the king of Babel hath made governour over all the cities of Iudah, and dwell with him among the people, or goe wheresoever it pleaseth thee to goe. So the chiefe steward gave him vittales and a reward, and let him goe.

6 Then went Jeremiah unto Gedaliah the sonne of Ahikam, to Bethpaz, & dwelt there with him among the people that were left in the land.

7 Nowe when all the Captaines of the hoste, which were in the fieldes, even they and their men heard, that the King of Babel had made Gedaliah the sonne of Ahikam governour in the land, and that he had committed unto him men, and women, and

children, and of the house of the house, they were not carried away captives to Babel.

8 Then they came to Gedaliah to Bethpaz, even Ishmael the sonne of Nethaniah, and Johanan, and Jonathan the sonne of Kareah, and Seraiah the sonne of Azbub, and the sonnes of Epher, the Gileadites, and Jeraniah the sonne of Achab, they and their men.

9 And Gedaliah the sonne of Ahikam the sonne of Shaphan, & Isaac-ben-Isaiah, and to their men, saying, Feare not to serve the Caldeans: dwell in the land, and serve the king of Babel, and it shall be well unto you.

10 As for mee, beholde, I will dwell at Bethpaz to serve the Caldeans, which will come unto us: but you, gather you wine, and summer fruites, and oyle, and put them in your vessels, and dwell in your cities, until I have taken you.

11 Likewise when all the Jews that were in Judah, & among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that he had set over them Gedaliah the sonne of Ahikam the sonne of Shaphan.

12 Then all the Jews remained out of all places where they were driven, and came to the land of Iudah to Gedaliah unto Bethpaz, and gathered wine and summer fruites, very much.

13 Moreover Johanan the sonne of Kareah, and all the captaines of the hoste, that were in the fieldes, came to Gedaliah in Bethpaz.

14 And sayd unto him, Knowest thou not that Sais the king of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee: but Gedaliah the sonne of Ahikam beleeveth thee not.

15 Then Johanan the sonne of Kareah, spake to Gedaliah in Bethpaz secretly, saying, Let me go, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall knowe it. Wherefore should he kill thee, that all the Jews which are gathered unto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam, sayde unto Johanan the sonne of Kareah, Thou shalt not doe this thing: for thou speakest falsly of Ishmael.

CHAP. XLI.

a Ishmael kills Gedaliah guilefully, and many other with him. b Johanan followeth after Ishmael.

At in the seventh moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royall, and the princes of the king, and tenne men with him, unto Gedaliah the sonne of Ahikam to Bethpaz, and there they did eate bread together in Bethpaz.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were

d with him. b Meaning, Zedekiah. e The house of his fathers.

a From this second verse, unto chap. 41. 7. it seemeth to be as a parenthesis, and separate matters: and there this storie beginneth againe, and this vision is declared what it was, b God mooved this infidel to speake this, to declare the great blindness and obliuion of the Iewes, which could not feele that which this heathen man confessed. c Ebr. escape. d Or as thy commandment.

e Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.



And he made Gedaliah the son of  
Ihikiah the son of Shaphan with the  
army and him, whom the king of Ba-  
bylon made governor over the land. 2411

Samuel also slew all the Fines that  
were in the land of Ephraim, and all the  
men that were found there, and the

4. Now the second day that he had slain  
 a man, and no man knew it.

And there came men from Goshen from  
Dan, and from Danania, each fourscore  
and two, having their beards shaven, and their  
clothes rent and cut, with offerings and in-  
struments in their hands to offer in the house of

And Ithamar the sonne of Nerthanah  
came south from Gispah to meeete them,  
bearing in his hand: & when he met them,  
he said vnto them, Come to me: Behold, the  
sonne of Ithamar.

And when they came into the midst  
of the city, Ishmael the son of Nethani-  
an smote them, and cast them into the midst  
of the pit, he and the men that were with  
him.

¶ The ten men were found among them, and saide unto Ithamar, Stay ye not: for we haue treasures in the wilde, of wheate, and of barley, and of ople, and of honie: so be slayen, and slewe them not among their brethren.

And he put the pit wherein Ishmael had  
the dead bodies of the men (whom hee  
killed because of Gedaliah) is it, which  
the king had made because of Baasah  
king of Israel, and Ishmael the sonne of  
Nehemiah filled it with them that were

10 Then Ishmael carried away captive  
the residue of the people that were in  
Babylon, even the kings daughters, and all  
the people that remained in Babylon, whom  
Nebuchadnezzar the king of Babylon had com-  
mitted to Gedaliah the sonne of Ahikam,  
and Ishmael the sonne of Nethaniah carried  
them away captive, and departed to go over  
to the Ammonites.

11 But when Iohanan the sonne of Na-  
thani, and all the captaynes of the hoste that  
were with him, heard of all the evil that Je-  
hoiada the sonne of Achabiah had done.

13 Then they all tooke their men, & went  
to fight with Ishmael the sonne of Nettha-  
mah, and found him by the great waters  
that are in Gihon

13 Now when all the people whom Ish-  
mael carried away captiue, saue Iohanan  
the lame of Kareah, and all the captaines  
of the hoste, that were with him, they were

24. So all the people, that Ishmael had  
and many captives from Mizpah, retur-  
ned, and came againe, and went vnto Joha-  
n the sonne of Barak.

15 But Iſmael the ſonne of Azbathiah  
ſlaped from Iohanan with eight men, and  
went to the Ammonites.

16 Then tooke Iohanan the sonne of  
Zarab, and all the captaines of the hoste  
that were with him, all the remnant of the

people, whom Ishmael the son of Rebekah had carried away captive from Egypt: (After that he had slain Sebastian the son of Ishmael) even the young men of marriage, and the women, and the children and the eunuchs, whom he had brought a gain from Egypt:

17 And they departed and dwelt in Geruſalem: which is by Beth-lehem, to goe and to enter into Egypt.

18 Because of the Caldeans; for they fed  
them, because Iſmael the ſonne of Ne-  
thaniah had ſaine Gedaliah the ſonne of A-  
hikam, whom the king of Babel made go-  
uernour in the land.

## CHAP. XLII.

3 The captaines aske counsell of Ieremiah what they ought to doe. 7 He admonisheth the remnant of the people not to goe into Egypt.

**T**hen all the captains of the hoste, and Tobanah the sonne of Kareah, and Jeremiah the sonne of Hoshafah, and all the people from the least to the most came.

2 And said vnto Jeremiah the Prophet,  
I heare our prayer, wee beseech thee, and  
pray for vs vnto the Lord thy God, euen for  
all this remnant (for we are left but a few of  
many, as thing eyes doe behold)

3 That the Lorde thy God may shew vs  
the way wherein wee may walke, and the  
thing that we may doe.

4. Then Jeremiah the Prophet sayd vnto them, I haue heard you: behold, I will pray vnto the Lord your God, according to your words, and whatsoeuer thing the Lord shall answer you, I wil declare it vnto you: I will keepe nothing backe from you.

5 When they layde to Ieremiah, \* The  
Lorde be a witnessse of truth, and faith be-  
twene vs, if we doe not, euen according to  
all things, for the which the Lorde thy God  
shall send thee to vs.

6 Whether it be good or evil, we will obey the voice of the Lord God, to whom we said yee, that it may be well with us, when we obey the voice of the Lord our God.

7 And so after tenne dayes came the word of the Lord unto Jeremiah.

8 Then called hee Iohanan the sonne of  
Kareah, and all the captaynes of the hoste,  
which were with him, and all the people  
from the least to the most.

9 And said vnto them, Thus sayeth the Lord God of Israel, vnto whom yee sent me to present your prayers before him.

10 If ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom yee are afraid: bee not afraid of him, sayeth the Lorde: for I am with you to saue you, and to deliuer you from his hand.

12 And I will graunte you mercy, that hee may haue compassion vpon you, and he shall cause you to dwell in your owne land.

13 But if ye say, Elie will not dwell in  
this lande, neither heare the voyce of the  
Loth

i Which place  
Druid of old had  
giuen to Chim-  
ham the sonne of  
Barzillai the GJ-  
leadite, a Sam.  
10:38.

†Eb. let our pray-  
er fal before thee,  
as Chap. 36 7.

a Thus declareth  
the nature of hy-  
pocrites, which  
would know of  
Gods word what  
they should doe,  
but will not fol-  
low it, but in as-  
much as it agree-  
eth with that  
thing which they  
haue purposed  
to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falshood vse it without all reuerence, and make it a meanes for them to de-

for them to de-  
ceiue the simple  
and the godly.  
c Here is declar-  
ed the vision and  
the occasion  
thereof, whereof  
mention was  
made, Cha 40. 1.  
d Reade Chap.  
1. 8.

Because all  
kings hearts and  
wayes are in his  
hands, he can  
turne them and  
dispose them as  
it pleaseth him,  
and therefore  
they need not to  
fear man, but  
only obey Go<sup>d</sup>,

Прод. 21.9.  
108-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-110

Lord your God.

14 Saying, They, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell.

15 And now therefore heare the words of the Lord, ye remnant of Judah: thus saith the Lord of hostes, the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there,

16 Then the sword that ye feared, I shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang upon you in Egypt, and there shall ye die,

17 And all the men that set their faces to enter into Egypt to dwell there, shall die, by the sword, by the famine, and by the pestilence, and none of them shall remain nor escape from the plague that I will bring upon them.

18 For thus saith the Lord of hostes the God of Israel, As mine anger and my wrath hath bene poured forth upon the inhabitants of Jerusalem: so shall my wrath be poured forth upon you, when ye shall enter into Egypt, and ye shall be a desolation, and an astonishment, and a curse, and a reproach, and ye shall see this place no more.

19 O ye remnant of Judah, the Lord hath said concerning you, Go not into Egypt: knowe certainly that I have admonished you this day.

20 Surely ye have dissembled in your hearts when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God, and declare unto us even according unto all that the Lord our God shall say, and we will do it.

21 Therefore I have this day declared it you, but you have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you.

22 Now therefore, knowe certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to goe and dwell.

#### CHAP. XLIII.

Jonathan carrieth the remnant of the people into Egypt contrary to the mind of Jeremiah: 3 Jeremiah prophesieth the destruction of Egypt.

Now when Jeremiah had made an ende of speaking unto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, even all these words,

2 Then spake Azariah the sonne of Horeshiah, and Johanan the sonne of Kareab, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to dwell there,

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselves sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46. 35.

g Reade Chap. 26 5. & 44. 13. shewing that this should come upon them for their infidelitic and stubbornnesse. h For you were fully minded to goe into Egypt, whatsoever God spake to the contrary.

i To wit, in Egypt.

a Who was also called Jeremiah, Chap. 42. 1. b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrite of the wicked is discovered, they burst forth into open rage: for they can abide nothing but flatteries, reade Isa. 30. 10. d He sheweth what is the nature of hypocrites: to wit, to feigne that they would obey God and embrace his word, if they were assured that his messengers spake the truth: though indeed they be most far from all obedience,

to 3. But Butch the sonne of Baanah, witheth against us, for to deliver us from the hand of the Caldeans, that they may slay us, and carry us away captives into Babylon.

4 So Johanan the sonne of Kareab, and all the captives of the host, and all the people obeyed not the voice of the Lord, to dwell in the land of Judah.

5 But Johanan the sonne of Kareab, and all the captives of the host, and all the remnant of Judah, that were returned from all nations, whither they had bene taken, to dwell in the land of Judah:

6 Men, women, and children, and the kings daughters, and every person that Abuzar, and the chief men, had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Jeremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord, thus came they to Tappanhes.

8 Then came the word of the Lord unto Jeremiah in Tappanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the ditch, which is at the entry of Tappanhes, and in Tappanhes in the sight of the men of Judah.

10 And say unto them, Thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchadnezzar the king of Babel, my servant, and will in his chaine upon these stones that I have hid, and hee shall spread his pavilion over them.

11 And when he shall come, he shall besiege the land of Egypt: such as are appointed for death to death, and such as are for captivity, to captivity, and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and hee shall burne them, and carry them away captives, and he shall aray himselfe with the land of Egypt, as a shepherd putteth on his garment, and shall depart from thence in peace.

13 Hee shall breake also the images of I Beth shemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall be burne with fire.

#### CHAP. XLIIII.

Hee reprooveth the people for their idolatry: 15 They that see light by the threatening of the Lord are chastised. 26 The destruction of Egypt, and of the Iewes therein, is prophesied.

These were the words that came to Jeremiah concerning all the Iewes, which dwelt in the lande of Egypt, and remained at Theb and at Tappanhes, and at Pathos, and in the country of Pathos, saying,

2 Thus saith the Lord of hostes the God of Israel, Pee have seene all the evil that I have brought upon Jerusalem, and upon the cities of Judah: and behold, this day they are desolate, and no man dwelleth therein.









k As the caller of  
Beth-el was not  
able to deliuer  
the Israelites: no  
more shall Che-  
moth deliuer the  
Moabites,  
1 Ebr. come up, or  
deliuered.

l How are they  
destroyed that  
put their trust in  
their strength  
and riches!

m Thus they  
that see, shall  
answere,

a That is, his  
power and  
strength.  
o He willed the  
Catholics to lay  
afflictions ynow  
upon them, till  
they be like  
drunken men  
that fall downe  
to their shame  
and are derided  
of all.

p Or, shall hee  
clap his hands.

q Thou reioycest  
to heare of his  
miserie.

r 2. 16. 6.

s He shall not  
exult against his  
neighbours.

t Reade Isa. 16. 7

f Which city was  
in the vtmost  
border of Moab:  
and hereby he  
signifieth that  
the whole land  
should be de-  
stroyed, and the  
people caried a-  
way.

13 And Moab shall bee ashamed of Che-  
moth, as the house of Israel was ashamed of  
Beth-el their confidence.

14 How thinke you this, the are mighty  
and strong men of warre?

15 Moab is destroyed, & his cities burnt  
vp, and his chosen yong men are gone downe  
to slaughter, sayth the King, whose name is,  
The Lord of hostes.

16 The destruction of Moab is ready to  
come, and his plagne halfter fast.

17 All ye that are about him, mourne for  
him, and all ye that knowe his name, say,  
Howe is the strong kasse broken, and the  
beautifulf tow!

18 Thou daughter that doest inhabite  
Dibon, come downe from thy glory, and sit  
in thirill: for the destroyer of Moab shall  
come vp vpon thee, and hee shall destroy thy  
strong holdes.

19 Thou that dwellest in Aroer, stand by  
the way, & behold: as hee him that fleeth and  
that escapeth, and say, what is done?

20 Moab is confounded: for it is de-  
stroyed: howle, and cry, tell ye it in Arnon,  
that Moab is made waite.

21 And iudgement is come vpon y platue  
countrie, vpon Holon and vpon Jahazah,  
and vpon Bethphazath,

22 And vpon Dibon, and vpon Aroer,  
and vpon the house of Diblatthaim.

23 And vpon Kiriatthaim, & vpon Beth-  
gamul, and vpon Beth-meon.

24 And vpon Kerioth, and vpon Boz-  
rah, and vpon all the cities of the lande of  
Moab farre or nere.

25 The house of Moab is cut off, and  
his arme is broken, sayth the Lord.

26 Make ye him drunken: for he mag-  
nified himselfe against the Lord: Moab shall  
swallow in his vomite, and he also shall be in  
derision.

27 For didst not thou deride Israel, as  
though hee had bene found among theeues:  
for when thou breakest of him, thou art rano-  
ued.

28 O ye that dwell in Moab, leaue the  
cities, and dwell in the rocks, and be like the  
dove, that maketh her nest in the sides of the  
holes mount.

29 We haue heard the pride of Moab  
(hee is exceeding proud) his stoutnesse, and  
his arrogancie, and his pride, and the haun-  
tinesse of his heart.

30 I know his wrath, sayth the Lord, but  
it shall not be so: and his dissimulations, for  
they doe not right.

31 Therefore will I howle for Moab,  
and I will cry out for all Moab: mine heart  
shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for  
thee, as I wept for Iazer: thy planters are  
gone ouer the sea, they are come to the sea of  
Iazer: the destroyer is fallen vpon thy sum-  
mer fruits, and vpon thy bintage.

33 And toy, and gladnesse is taken from  
the plentifull field & from the land of Moab:  
and I haue caused wine to faile from the  
wine presse: none shall tread with shewing:  
their shewing shall be no shewing.

34 From the cry of Ieshon vnto Ele-

lech, and vnto Iahaz haue they made the  
people: from Iazer vnto Ieshon, the  
water of their yere of the shall bee as the  
waters also of Sibmah shall be water.

35 Wherefore, I will cause to cease  
Moab, sayth the Lord, him that offendeth in his  
places, and him that burneth incense to his  
gods.

36 Therefore mine heart shall sound for  
Moab like a thawne, and mine heart shall  
sound like a thawne for the men of Kir-heres,  
because the riches that hee hath gotten  
is perished.

37 For every head shall bee bald, and  
every beard plucked: vpon all the houses  
shall bee cuttings, and vpon the towers shall  
be a cloth.

38 And mourning shall bee vpon all the  
houst tops of Moab and in all the streets  
thereof: for I haue broken Moab like a vessel  
wherein is no pleasure, sayth the Lord.

39 They shall howle, saying, How is he  
destroyed: howe hath Moab turned the  
backe with shame: so shall Moab bee a deri-  
sion and a curse to all them about him.

40 For thus saith the Lord, Behold, I  
shall seee as an eagle, & shall spread his wings  
ouer Moab.

41 The cities are taken, and the strong  
holds are wonne, & the mighty men be in  
Moab at that day shall be as the heare of  
a woman in tranel.

42 And Moab shall be destroyed from be-  
ing a people, because hee hath set by himselfe  
against the Lord.

43 Feare, and pit and snare shall be vpon  
thee, O inhabitant of Moab, sayth the Lord.

44 He that escapeth from the snare, shall  
fall in the pit, and hee that getteth vp out of  
the pit, shall be taken in the snare: for I will  
bring vpon it, even vpon Moab, the yere of  
their visitation, sayth the Lord.

45 They that fled, stood vnder the  
downe of Ieshon, because of the force: he  
the fire came out of Ieshon, and a flame  
from Sibon, and deuoured the corner of  
Moab, and the top of the Adithion child-  
ren.

46 Moab be vnto thee, O Moab: the peo-  
ple of Chemosh perisheth: for thy houses  
are taken captiues, and thy daughters led in  
to captiuitie.

47 Per will I bring against the cap-  
tivity of Moab in the latter dayes, sayth the  
Lord. Thus far of the iudgement of Moab.

# CHAP. XLIX.

1 The words of the Lord against the Am-  
monites. 7 Idumea, 23 Damascus, 28 Kedar, 34  
and Elam.

Vnto the children of Ammon thus saith the  
Lord, Ye hath Israel no sorrow: for  
ye hath bee none here: why then hath your  
king possessed Gad? and why then hath your  
king possessed Gad?

2 Therefore beholde, the dayes come,  
sayth the Lord, that I will cause a mourning  
in the country of Gad.

b To wit, of the Ammonites  
king of the Israelites,

where hee heard in \*Rabbah of the Ammonites, and it shall be a desolate heape, and there shall be burnt with fire: then shall I possess those that possessed him, saith the Lord.

16 And I will bring, for Ai is wasted: for ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges, for their king shall goe into captivity, and his Priests, and his Princes likewise.

17 Therefore gloriest thou in the valleys: thy hills flower away, O rebellious daughter: be trusted in her treasures, bying, altho shee come unto mee.

18 Behold, I will bring a \*fear upon thee, saith the Lord God of hosts, of all those that be about thee, and yet shall be scattered every man a right way, and none shall gather him that perish.

19 And afterward I will bring againe the remnant of the children of Ammon.

20 O Edom thus saith the Lord of hosts, Is wisdom come no more in Teman? Is counsel perished from their children? Is their wisdom vanished?

21 For ye inhabitants of Dedan (\* they are turned backe, and have confuted to mee) for I have brought the destruction of them upon him, and the time of his visitation.

22 If the \*grape gatherers come to thee, would they not leave some grapes? If thieves come by night, they will destroy till they have enough.

23 For I have discovered Esau: I have uncovered his secrets, and hee shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say.

24 Leave thy \*fatherlesse children, and I will requite them alme, and let thy widowes trust in me.

25 For thus saith the Lord, \*Behold, thy whole iudgement was not to drinke of the cup: have assuredly drunken, and art thou that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

26 For I have sowne by my selfe, saith the Lord, that \*Bozrah shall be waste, and be a remnant, and a desolation, and a curse, and all the cities thereof shall bee perpetuall desolations.

27 I have heard a rymour from the Lord, and an ambassadoy is sent unto the heathen, Gather you together, and come against us, and rise up to the battell.

28 For loe, I will make thee but small among the heathen, and despised among them.

29 The \*fear, & the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocke, and keepst the height of the hill: though thou shouldst make thy nest as high as the Eagle: I will bring thee down from thence, saith the Lord.

30 Also Edom shall be desolate: every way that goeth by it, shall be astonished, and shall hiss at all the plagues thereof.

31 As in the overthrow of Sodom, and Gomorrah, and the places thereof never

about, with the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

32 Behold, \*hee shall come by like a lion from the dwelling of Jordan unto the strong dwelling place: for I will make Israel to rest, even I will make \*him to baste away from her, and who is a chosen man that I may appoint against her? for who is like mee? and who will appoint mee the time? and who is the \*shepherd that will stand before me?

33 Therefore heare the counsell of the Lord that hee hath devised against Edom, and his purpose that hee hath conceived against the inhabitants of Teman: surely the least \*of the flocke shall drave them out: surely hee \*shall inake their habitations desolate with them.

34 The earth is moov'd at the noise of their fall: the crie of their voyce is heard in the red sea.

35 Behold, hee shall come by, and sit as the eagle, \*and spread his wings over Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauell.

36 Unto \*Damascus hee saith, Hamath is confounded, and Arpad, for they have heard evil tidings, and they are faint hearted: as one on the fearefull sea that cannot rest.

37 Damascus is discouraged, \*and turneth her selfe to flight, \*and feare hath seized her: anguish and sorowes have taken her as a woman in trauell.

38 How is the glorious \*citie not referred, the cite of my ioy!

39 Therefore her young men shall fall in her streets, and all her men of warre shall cut off in that day, saith the Lord of hosts.

40 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Ben hadad.

41 Unto \*Kedar and to the kingdomes of Habor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, and goe by unto Kedar, and destroy the men of the East.

42 Their tents and their flocks shall they take away: yea, they shall take to themselves their \*curtaines, and all their bests, and their camels, and they shall come unto them, feare is on every side.

43 I see, get you farre off: \*they have consulted to dwell. O ye inhabitants of Habor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath devised a purpose against you.

44 Arise, and get you by unto the wealthy nation, that dwelleth without care, saith the Lord, which hath neither gates nor bars, but dwell alone.

45 And their camels shall be a bootie, & the multitude of their cattell a spoyle, and I will scatter them into all winds, & the desertmost corners, and I will bring their destruction from all sides thereof, saith the Lord.

46 I will dwell in your places. f. He sheweth that they of Habor will see to the Arabians for succour, but that shall not avale them.

q To wit, Nebuchad-nezzar, after hee hath overcome Iudah which is meant by the swelling of Jordan, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to halle away from the place.

s The captiue and gourgmour of the armie, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petie captiues.

u To wit, the enemy.

x As Chap. 48, 40. was said of Meab.

y Which is the chief cite of Syria, whereby hee meant the whole country.

z When hee heard the sudden coming of the enemy.

a He speaketh this in the person of the King and of them all of the country, who shall wonder to see Damascus the chief cite destroyed.

b Why, as King of Syria, a King, 20. 26. and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians and their borderers.

d Because they vied to dwell in tents, he nameth the things that pertaine thereto.

e The enemies

g That is, Persia, to called of Elam the sonne of Shem.

h Because the Persians were good archers, hee sheweth that the thing wherein they prae their trust should not profit them.

i I will place Nebuchad-nezzar there. And in these prophecies Jeremiah speaketh of those countries, which should be subdued vnder the first of those four monarchies whereas Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

33 And say: shall be a dwelling for heathens, and desolation for ever: there shall no man dwell there, nor the sonnes of men remaine in it.

34 The words of the Lord that came to Jeremiah the Prophet, concerning Elam in the beginning of the reign of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hostes, Behold, I will break the bow of Elam, even the chief of their strength.

36 And upon Elam I will bring the four winds from the four quarters of heaven, & will scatter them towards all these winds, and there shall be no nation, whither the fugitives of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their lives, and will bring upon them a plague, even the indignation of my wrath, saith the Lord, and I will send the sword after them till I have consumed them.

38 And I will set my throne in Elam, and I will destroy both the King and the princes from thence, saith the Lord: but in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

#### CHAP. L.

He prophesieth the destruction of Babylon, and the deliverance of Israel, which was in captiuitie.

The word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ministerie of Jeremiah the Prophet.

1 Declare among the nations, and publish it, and set up a standard, proclaime it and conceale it not: say, Babel is taken, Bel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

2 For out of the South there cometh by a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man & beast.

3 In those dayes, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping shall they goe, and seeke the Lord their God.

4 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetual covenant that shall not be forgotten.

5 For people haue bene as lost sheepe: their shepherds haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from a mountain to hill, and forgotten their resting place.

6 All that found them, haue deuoured them, and their enemies said, Wee offend not, because they haue sinned against the Lord, the habitation of iustice, euen the Lord the hope of their fathers.

7 All that found them, haue deuoured them, and their enemies said, Wee offend not, because they haue sinned against the Lord, the habitation of iustice, euen the Lord the hope of their fathers.

8 Flee from the midst of Babel, and

depart out of the land of the Caldeans, as ye see as the hee goeth: before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of nations from the South country, and they shall set themselves in aray against her, whereby shee shall be taken: their arrows shall be as of a strong man, which is expert, for none shall returne in vain.

10 And Caldes shall bee a spoyle all that spoyle her, shall bee satisfied, sayeth the Lord.

11 Because ye were glad and reioiced in destroying mine heritage, and because ye are grown fat, as the calves in the grass, and naped like strong horses,

12 Therefore your mother shall bee sore confounded, and shee that bare you, shall bee ashamed: behold, the uttermost of the nations shall be a desert, a drye land and a wilderness.

13 Because of the wrath of the Lord, it shall not be inhabited, but shall be wholly desolate: every one that goeth by Babel, shall be astonished, and shall sit at all her plagues.

14 But your times in aray against Babel round about: all ye that bend the bow, shooe at her, spare no arrows: for shee hath sinned against the Lord.

15 Crie against her round about: shee hath giuen her hand: her foundations are fallen, and her wall is destroyed: say it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, soe will hee.

16 Destroy the tower from Babel, and him that handleth the sicke in the time of haruett: because of the sinnes of the apostate they shall turne every one to his people, and they shall see every man to his owne land.

17 Israel is like scattered sheepe: the shep-herds haue dispersed them: first the King of Assur had deuoured him, and last this Nebuchad-nezzar King of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will fire the King of Babel, and his land, as I haue visited the King of Assur.

19 And I will bring Israel againe to his habitation: hee shall feede on Carmel and Bashan, and his soule shall be satisfied upon the mount Ephraim and Simeon.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall be sought for, and there shall bee none: and the sinnes of Iudah, and they shall not be found: for I will bee mercifull vnto them, saith the Lord.

21 Goe vp against the land of the Philistines, euen against it, and against the inhabitants of it: Iehoi: destroy, and lay it waste after them, sayeth the Lord, and according to all that I haue commanded thee.

22 A crie of battell is in the land, and of great destruction.

23 How is the hammer of the world destroyed and broken! how is Babel become desolate among the nations!



14 I have shewed thee, and thou art ta-  
ken, O Babel, and thou wast not aware:  
they are found, and also caught, because thou  
hadst broken against the Lord.

15 The Lord hath opened his treasure,  
and hath brought forth the weapons of his  
wrath: for this is the work of the Lord God  
of hosts in the land of the Caldeans.

16 Come against her: from the utmost  
border: open her bowles: tread on her  
even steues, and destroy her utterly: let  
nothing of her be left.

17 Destroy all her bullockes: let them  
go down to the slaughter. Also unto them,  
in their day is come, and the time of their  
visitation.

18 The voyce of them that flee, and e-  
scape out of the land of Babel to declare in  
Babylon the vengeance of the Lord our God, and  
the vengeance of his Temple.

19 Call up the archers against Babel:  
all ye that bend the bow, besiege it round  
about: let none thereof escape: \* recompense  
her according to her works, and according to  
all that she hath done, doe unto her: for the  
day herein provide against the Lord, even as  
against the holy one of Israel.

20 Therefore shall her yong men fall in  
the streets, and all her men of warre shall  
be destroyed in that day, saith the Lord.

21 Beholde, I come unto thee, O yownde  
man, saith the Lord God of hosts: for thy  
day is come, even the time that I will visite  
thee.

22 And the proud shall stumble and fall,  
and none shall raise him up: and I will  
make a dyer in his clothes, and it shall devour  
all round about him.

23 Thus saith the Lord of hosts, The  
children of Israel, and the children of Ju-  
dah were oppressed together: and all that  
tooke them captives, helde them, and would  
not let them goe.

24 But their strong Redeemer, whose  
name is the Lord of hosts, her shall main-  
taine their cause, that hee may give rest to  
the land, and disquiet the inhabitants of  
Babel.

25 A sword is upon the Caldeans, saith  
the Lord, and upon the inhabitants of Ba-  
bel, and upon her princes, and upon her wise  
men.

26 A sword is upon the footslayers, and  
they shall die: a sword is upon her strong  
men, and they shall be afraid.

27 A sword is upon their horses, and upon  
their charets, and upon all chemilitarie, that  
are in the midst of her, and they shall be like  
women: a sword is upon her treasures, and  
they shall be loyde.

28 A drought is upon her waters, and  
they shall be dried up: for it is the land of  
burning images, and they doe upon their  
idols.

29 Therefore the \* Jims with the Jims  
shall dwell there, and the \* ostriches shall  
nest therein: for it shall be no more inhabi-  
ted, neither shall it be inhabited from gene-  
ration unto generation.

30 As God destroyed \* Sodom and Go-  
morrah with the places thereofe round about,

saith the Lord: so shall no man dwell there,  
neither shall the sonne of man remaine  
therein.

41 Beholde, a people shall come from  
the South, and a great nation, and many  
kings shall bee raised up from the coastes of  
the earth.

42 They shall holde the bowe and the  
buckler: they are cruell and unmercifull:  
their voyce shall roare like the sea, and they  
shall ride upon horses, and be put in aray like  
men to the battell against thee, O daughter  
of Babel.

43 The king of Babel hath heard the re-  
port of them, and his hands are waxed feeble:  
fornie came upon him, even sorrow as of a wo-  
man in trouble.

44 Beholde, he \* shall come up like a Lyon  
from the dwelling of Jordan unto the strong  
habitation: for I will make Israel to rest, and  
I will make them to haile away from her:  
and who is a chosen man that I may ap-  
point against her: for who is like mee, and  
who will appoint mee the time? and who is  
the \* sheheard that will stand before mee?

45 Therefore heare the counsell of the  
Lord that hee hath devised against Babel,  
and his purpose that hee hath conceived a-  
gainst the land of the Caldeans: I surely  
the last of the flocke shall draw them out surely  
he shall make their habitation desolate with  
them.

46 At the noyse of the winning of Babel  
the earth is mooued, and the cry is heard a-  
mong the nations.

## C H A P. II.

6 Why Babylon is destroyed. 43 The vanity of so-  
lomon. 50 Jeremieh giueth his booke to Shereiah.

Thus saith the Lord, Beholde, I will raise  
up against Babel, and against the inha-  
bitants that lift up their heart against mee,  
a destroying \* wind,

2 And will send unto Babel fanners that  
shall fanne her, and shall emptye her land:  
for in the day of trouble they shall be against  
her on euery side.

3 Also to the bender that benderh his  
bowe, and to him that stretcheth himselfe up in  
his highgadding, will I say, Spare not her yong  
men, but destroy all her hoste.

4 Thus the flate shall fall in the land of  
the Caldeans, & they that are thrust through  
in her streets.

5 For Israel hath bene no \* widow, nor  
Judah from his God, from the Land of hosts,  
though their land was filled with sinne a-  
gainst the holy one of Israel.

6 \* Flee out of the midst of Babel, and  
deliuer euery man his soule: bee not de-  
stroyed in her iniquitie: for this is the time of the  
Lords vengeance: he will render unto her a  
recompense.

7 Babel hath bene as a golden cup in the  
Lords hand, that made all the earth drun-  
ken: the nations haue drunken of her wine,  
therefore doe the nations \* rage.

8 Babel is suddenly fallen, and de-  
stroyed: howe for her, being halme for her  
sore, if shee may be healed.

9. Who would haue cured Babel, but shee  
could

c Meaning,  
the Persians  
should gather  
their armes of  
many nations.

d Which is  
meant of Bel-  
shazzar, Dan.  
5.6.  
Chap 49. 19

e Reade Chap.  
49. 19.

|| Or, of the land  
that riseth vp.

a The Medes &  
Persians that  
shall destroy them as  
the wind dooth  
the chaffe.

b Though they  
were forsaken for  
a time, yet they  
were not vterly  
cast off as though  
their husband  
were dead.

c He sheweth  
that remaineth  
nothing for them  
that abide in Ba-  
bylon, but de-  
struction, Chap.  
17. 6. and 48. 6.

d By whom the  
Lord poured out  
the drinke of his  
vengeance to  
whom it pleased  
him.

e For the great  
afflictions & they  
haue felt by the  
Babylonians,  
I. 43. 19.

rem. 4. 8.

f Thus the people of God exhort one another to go to Zion and praye God.  
g In approving our cause and punishing our enemies.  
h Or, fill, or multiply.  
i For the wrong done to his people, and to his Temple, chap. 50. 28.

could not be healed: forsake her, and let her goe every one into his owne country: for her iudgement is come up into heauen, and is lifted up to the clouds.

10 The Lord hath brought forth our righteousness: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: gather the shields: the Lord hath raised up the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set up the standard upon the walles of Babel, make the watch strong: set up the watchmen: prepare the shoutes: for the Lord hath both deuided, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine ende is come, even the end of thy countenell.

14 The Lord of hostes hath sworne by his name, saying, Surely I will fill thee with men, as with caterpillars, and they shall cry and shoute against thee.

15 We hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and hee caueth the cloudes to ascend from the endes of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Every man is a deafe by his owne knowledge: every sonner is confounded by the graven image: for his melting is but falsehood, and there is no breach therein.

18 They are vanitie, and the worke of error: in the time of their visitation they shall perish.

19 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdoms.

21 And by thee will I breake horse and horseman, and by thee will I breake the chariot and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will also breake by thee the shepherd and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dikes and vines.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeas all their evil, that they haue done in Zion, even in your sight, saith the Lord.

25 Behold, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roll thee downe

from the rockes, and will make thee a burning mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt bee destroyed for ever, sayeth the Lord.

27 Set up a standard in the land: blow the trumpets among the nations: prepare the nations against her: call up the kingdoms of Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause hoies to come up as the rough caterpillers.

28 Prepare against her the nations with the king of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuce of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel have crept to fight: they haue remained in their holden: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger, to shew the king of Babel, that his cite is taken on a sabbath thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayeth the Lord of hostes the God of Israel, The daughter of Babel is like a threshing floor: the time of her threshing is come: yet a little while, and the time of her harvest shall come.

34 Nabuchad-negar the king of Babel hath denoured me, and destroyed mee: he hath made me an emptie vessel: he swallowed me up like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The spoyle of me, and that which was left of mee, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall I reuendle say.

36 Therefore thus sayeth the Lord, Behold, I will maintaine thy cause, and take vengeance for thee, and I will raise up serpents, and diti up her springs.

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelpes.

39 In their hate I will make them feastes, and I will make them drunken, that they may reioyce, and sleepe a perpetual sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rammes and goats.

41 How is Tychemach taken! and how is the glorie of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come up vpon Babel: shee is covered with the multitude of the waves thereof.

i For the land of Caldea was full of rivers which ranne into Buphrates.  
j Or, measure.  
k Ebr. his scale.  
Amos 6. 8.  
Chap. 10. 13.

k Reade Chap. 30. 14.

j When God shall execute his vengeance.  
m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.  
n He meaneth the Medes and Persians, as he did before call the Babyloians his hammer, Chap. 50. 23.

o Not that Babylon stood on a mountaine, but because it was strong, and seemed invincible.

43 Her cities are desolate: the land is dry  
as a wilderness, a land wherein no man  
dwelleth, neither doeth the sonne of man  
pass threep.

44 I will also visite Bel in Babel, and I  
will bring out of his mouth, that which he  
hath swallowed up, and the nations that run  
no more vnto him, and the wall of Babel  
shall fall.

45 O people, goe out of the mids of her,  
and behoue ye eery man his soule from the  
fiere wrath of the Lord,

46 Let your heart euen faint, & yet feare  
the Lord, that shall be heard in the land: the  
counsell shall come this yeere, and after that in  
the other: yeere shall come a rumour, and cruell  
in the land, and ruler against ruler.

47 Therefore beholde, the dayes come,  
that I will visite the images of Babel, and  
the whole land shall bee confounded, and all  
her staine shall fall in the mids of her.

48 Then the heauen and the earth, and  
all that is therein, shall reioyce for Babel: for  
the destruction shall come vnto her from the  
heaven, sayeth the Lord.

49 As Babel caused the slaine of Israel  
to fall, so by Babel the slaine of all the earth  
shall fall.

50 Per that haue escaped the sword, goe  
away, stand not still: remember the Lord a  
farre off, and let Ierusalem come into your  
minde.

51 Alle are confounded because we haue  
heard reproch: shame hath covered our fa-  
ces, for strangers are come into the Sancti-  
uaries of the Lords house.

52 Therefore beholde, the dayes come,  
that I will visite her grauen  
images, and though all her land the moun-  
tains shall gone.

53 Though Babel should mount vp to  
heauen, and though she should defend her  
strength on high, yet from mee shall her de-  
stroyers come, sayeth the Lord.

54 A sound of a criss cometh from Babel,  
and great destruction from the lande of the  
Caldeans.

55 Because the Lord hath layed Babel  
waite, & destroyed from her the great voyce,  
and her wanes shall roare like great waters,  
and a sound was made by their noise.

56 Because the destroyer is come vpon  
her, even vpon Babel, and her strong men  
are taken, their bowes are broken: for the  
Lord God that recompenseth, shall surely re-  
compent.

57 And I will make drunke her princes,  
and her wise men, her dukes and her nobles  
and her strong men: and they shall sleepe a  
perpetuall sleepe, and not wake, sayeth the  
Lord whose name is the Lord of hostes.

58 Thus sayeth the Lord of hostes, The  
thicke wall of Babel shall be broken, and her  
gates shall be burnt with fire, and the  
people shall labour in vaine, and the folke in  
the fire, for they shall be weary.

59 The word which Ieremias the Pro-  
phet commanded Seralah the son of Ne-

riah, the sonne of Masbiah, when he went  
with Zedekiah the king of Iudah vnto Ba-  
bel, in the fourth yeere of his reigne: and  
this Seralah was a peaceable prince.

60 So Ieremias wrote in a booke all the  
euill that should come vpon Babel: euen all  
these things that are written against Babel.

61 And Ieremias sayde to Seralah,  
When thou comest vnto Babel, and shalt  
see, and shalt reade all these wordes,

62 Then shalt thou say, O Lord, thou hast  
spoken against this place, to destroy it, that  
none should remaine in it, neither man nor  
beast, but that it should be desolate for euer.

63 And when thou hast made an ende of  
reading this booke, thou shalt bind a stone  
to it, and cast it in the midst of Euphrates.

64 And shalt say, Thus shall Babel bee  
drownded, and shall not rise from the euill, that  
I will bring vpon her: and they shall be wea-  
rie. Thus saith the wordes of Ieremias.

21. m They shall not be able to resist, but shall  
labour in vaine.

CHAP. LII.

1. Ierusalem is taken. 2. Zedekiahs sonnes are  
killed before his face, and his eyes put out. 3. The  
cittie is burned. 4. Jehoiachin is brought forth of  
prison, and sed like a king.

Zedekiah was one and thertie yeere old  
when he began to reigne, and he reigned  
eleuen yerres in Ierusalem, and his mothers  
name was Hamutal, the daughter of Ieremi-  
ah of Libnah.

2 And he did euill in the sight of the Lord,  
according to all that Jehoiakim had done.

3 Doubtlesse because the wrath of  
the Lord was against Ierusalem and Ju-  
dah, till hee had cast them out from his pre-  
sence, therefore Zedekiah rebelled against  
the king of Babel.

4 But in the ninth yeere of his reigne,  
in the tenth moneth, the tenth day of the mo-  
neth came Nebuchad-nezzar king of Babel,  
he and all his hoste against Ierusalem, and  
pitched against it, and bulle forts against it  
round about.

5 So the city was besieged vnto the ele-  
uenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth  
day of the moneth, the famine was sore in the  
cittie, so that there was no more bread for the  
people of the land.

7 Then the citty was broken vp and all  
the men of warre fled, & went out of the citty  
by night, by the way of the gate betwene  
the two walls, which was by the kings gar-  
den: (nowe the Caldeans were by the citty  
round about) and they went by the way of  
the wilderness.

8 But the army of the Caldeans pursued  
after the king, and tooke Zedekiah in the  
desert of Iericho, and all his host was scatter-  
red from him.

9 Then they tooke the king and caried  
him vp vnto the king of Babel to Riblah in  
the land of Hamath, where he gaue iudge-  
ment vpon him.

10 And the king of Babel slew the coun-  
sellers of Zedekiah, before his eyes: he slew also all  
the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,  
and

k This was not in  
the time of his  
captiuitie, but se-  
uen yerres before,  
when he went ci-  
ther to gratulate  
Nebushad-nez-  
zar, or to iocate  
of some matters.  
l S. Iohn in his  
Revelation allu-  
deth to this  
place, when he  
saith that the An-  
gel tooke a mil-  
lstone and cast it  
into the Sea, sig-  
nifying thereby  
the destructiō of  
Babylon, Reu. 18.

1. King. 24. 18.  
2. Chron. 36. 11.

a So the Lord  
punished sinnes  
by sinne, & gaue  
him vp to his re-  
bellious heart, till  
he had brought  
the euill vpon  
him to leade him  
away and his  
people.  
2. King 25. 1. &  
chap. 39. 10.

b Read Chap.  
39. 4.

c Read 2. King.  
25. 6. and Chap.  
39. 5.

d In the 2. king, 25, 8, it is called the seventh day, because the fire began then, and so continued to the tenth.

e That is, which was his servant, as 2. King, 25, 8.

f Of these pillars, read 1. king 7. 15.

g Which were also made of brass, as 1. King 7. 45.

h It was so much in quantity.

and the king of Babel bound him in chains and carried him to Babel, and put him in prison, till the day of his death.

12 Now in the first month, in the 4. tenth day of the month (which was the nineteenth year of the king Nabuchad-nezzar king of Babel) came Nebuzar-adan chief steward which stood before the king of Babel in Jerusalem,

13 And burnt the house of the Lord, & the king's house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

14 And all the army of the Chaldeans that were with the chief steward, brake downe all the walles of Jerusalem round about.

15 Then Nabuzar-adan the chief steward carried away captive certaine of the poore of the people, & the residue of the people that remained in the cite, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nabuzar-adan the chief steward left certaine of the poore of the land, to dyse the vines, and to till the land.

17 Also the pillars of brass that were in the house of the Lord, and the bales, & the brazen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babel.

18 The pots also and the besoms, and the instruments of musick, & the basins, and the incense dishes, and all the vessels of brass wherewith they ministered, tooke they away.

19 And the bowles, and the ashpens, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cups, and all that was of gold, & that was of silver, tooke the chief steward away.

20 Also the two pillars, one Sea, and twelve brazen bulls, that were under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteen cubites, and a third of twelve cubites did compass it, and the thickness thereof was foure fingers; it was hollow.

22 And a chapter of brass was upon it, and the height of one chapter was five cubites, with networie, and pomegranates upon the chapters round about, all of brass: the second pillar also, and the pomegranates

were like unto these.

23 And there were ninety & six pomegranates on a side; and all the pomegranates upon the networie were an hundred and about.

24 And 3. chiefs steward tooke Shereph the chief Priest, and Sephaniah the son of Azbub, and the three keepers of the house.

25 He tooke also out of the cite an eunuch which had the oversight of the men of warre, and 7. men that were in the king's presence, which were found in the cite, and 4. other captaine of the hoste who murdered the people of the land, and 4. chief men of the people of the land, that were found in the midst of the cite.

26 Nabuzar-adan the chief steward tooke them, and brought them to the king of Babel to Riblah.

27 And the King of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Judah was carried away captive out of his owne land.

28 This is the people, whom Nabuchad-nezzar carried away captive, in the 4. tenth year, even three thousand Jewes, and three and twentieth.

29 In the eighteenth year of Nabuchad-nezzar he carried away captive from Jerusalem eight hundred thirtie & two persons.

30 In the three and twentieth year of Nabuchad-nezzar, Nabuzar-adan the chief steward carried away captive of the Jewes seven hundred forty and five persons: all the persons were foure thousand and six hundred.

31 And in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the first and twentieth day of the month, Evil-merodach king of Babel, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings, that were with him in Babel.

33 And changed his prison & garments, and he did continually eat bread before him all the dayes of his life.

34 His portion was a continual portion given him of the king of Babel, every day a certaine, all the dayes of his life, until he died.

## Lamentations.

### CHAP. I.

1 The Prophet bewaileth the miserable estate of Jerusalem, & sheweth that they have played because of their sinnes. The first and second chapter begin every verse according to the letter of the Hebrew Alphabet. The third hath three verses for every letter, and the fourth is as the first.

a The Prophet wondereth at the great judgement of God, seeing Jerusalem, which was so strong and so full of people, to be now destroyed and desolate.



1 In both the cite remains solitarie that was full of people: she is as a widow: shee that was great &

among the nations, and prince among the proud cities, to made tributary.

2 Shee weepeth continually in the night, and her teares run downe by her cheekes: among all her lovers, she hath none to comfort her: all her friends have dealt unfaithfully with her, and are her enemies.

3 Judah is carried away captive, because of affliction, and because of great servitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

4 The wayes of Zion lament, because









h Some referre this to the blind men, which as they went, stumbled on blood, whereof the civic was full.

i Meaning the heathen which came to destroy them, could not abide them.

Or face.

k That is, the enemies.

l He sheweth two principall causes of their destruction: their cruelty and their vaice confidence in man: for they trusted in the helpe of the Egyptian.

m Our King Josiah in whom stood our hope of Gods favour, and on whom depended our state and life, was slain, whom he called appointed, because he was a figure of Christ.

n This is spoken by dejection.

Or, then thy wail, O Lord, shall be heard.

o He comforteth the Church by that after some time shall have an end, whereas the wicked should be evermore.

p This prayer is thought, was made when some of the people

were carried away captive, others, as the poore, remained, and some went into Egypt and other places for succour: albeit in feeble manner the Prophet foreseeth their miseries to come, thus pruned.

q The prayer of Jeremiah.

r Remember, O Lord, what is come upon us: a continuall; and behold our reproach.

s Our impetrance is turned to the strong.

t Our impetrance is turned to the strong.

u Our impetrance is turned to the strong.

v Our impetrance is turned to the strong.

w Our impetrance is turned to the strong.

x Our impetrance is turned to the strong.

y Our impetrance is turned to the strong.

z Our impetrance is turned to the strong.

14 They have turned their backs to the streets, and they have polluted their blood, so that they could not wash their garments.

15 Do they open unto them? Declare ye, ye prophets, he that saith, such not: therefore they fled away: and wandered: they have said among the heathen, They shall no more dwell there.

16 The anger of the Lord hath kindled them, her will is against them: they have hated the face of the Lord, and had compassion of the Church.

17 As they have waited for our deliverance, our eyes failed: for in our waiting we looked for a saviour that should not fail us.

18 They thought steps that we cannot go in our distress: our end is near, our days are fulfilled by our end to come.

19 Our persecutors are fiercer than the eagles of the heaven: they pursued us upon the mountains, and layed hands on us in the wilderness.

20 The strength of our mothers, the Ancestress of the Lord was taken in their nets, of whom we say, Father, be merciful: we shall be preserved alive among the heathen.

21 O Lord, and be gracious, O daughter of Zion, they travelled in the land of the enemy, also shall pass through into thee: thou shalt be drunken, and howl.

22 Thy punishment is accomplished, O daughter of Zion: here is told no more exile thee away into captivity, but her will shall change: O daughter of Zion, here is told deliverance thy name.

23 He comforteth the Church by that after some time shall have an end, whereas the wicked should be evermore.

24 The prayer of Jeremiah.

25 Remember, O Lord, what is come upon us: a continuall; and behold our reproach.

26 Our impetrance is turned to the strong.

27 Our impetrance is turned to the strong.

28 Our impetrance is turned to the strong.

29 Our impetrance is turned to the strong.

30 Our impetrance is turned to the strong.

31 Our impetrance is turned to the strong.

32 Our impetrance is turned to the strong.

33 Our impetrance is turned to the strong.

34 Our impetrance is turned to the strong.

35 Our impetrance is turned to the strong.

36 Our impetrance is turned to the strong.

37 Our impetrance is turned to the strong.

38 Our impetrance is turned to the strong.

39 Our impetrance is turned to the strong.

40 Our impetrance is turned to the strong.

41 Our impetrance is turned to the strong.

gave our hands to the aliens.

h They were despised, even as we are despised, and our mothers are as we are.

i Our words are under persecution: we are weary, and have no rest.

k Our words are under persecution: we are weary, and have no rest.

l Our words are under persecution: we are weary, and have no rest.

m Our words are under persecution: we are weary, and have no rest.

n Our words are under persecution: we are weary, and have no rest.

o Our words are under persecution: we are weary, and have no rest.

p Our words are under persecution: we are weary, and have no rest.

q Our words are under persecution: we are weary, and have no rest.

r Our words are under persecution: we are weary, and have no rest.

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v Our words are under persecution: we are weary, and have no rest.

w Our words are under persecution: we are weary, and have no rest.

x Our words are under persecution: we are weary, and have no rest.

y Our words are under persecution: we are weary, and have no rest.

z Our words are under persecution: we are weary, and have no rest.

aa Our words are under persecution: we are weary, and have no rest.

ab Our words are under persecution: we are weary, and have no rest.

ac Our words are under persecution: we are weary, and have no rest.

ad Our words are under persecution: we are weary, and have no rest.

ae Our words are under persecution: we are weary, and have no rest.

af Our words are under persecution: we are weary, and have no rest.

ag Our words are under persecution: we are weary, and have no rest.

ah Our words are under persecution: we are weary, and have no rest.

ai Our words are under persecution: we are weary, and have no rest.

aj Our words are under persecution: we are weary, and have no rest.

ak Our words are under persecution: we are weary, and have no rest.

al Our words are under persecution: we are weary, and have no rest.

am Our words are under persecution: we are weary, and have no rest.

an Our words are under persecution: we are weary, and have no rest.

ao Our words are under persecution: we are weary, and have no rest.

ap Our words are under persecution: we are weary, and have no rest.

## Ezekiel.

### THE ARGUMENT.

After that Ichoiash by the counsel of Jeremiah and Ezekiel had yielded himselfe to Nebuchadnezzar, and so went into captivity with his mother and sisters: of his principles and of the people certain began to repene and murmure that they had obeyed the Prophets counsel: although the thing which they had prophesied should not come to pass, and therefore their effort should be still visible under the Captivity. By reason whereof Ichoiash his former prophecies, declaring by some visions and revelations, showed unto him, that the city of Jerusalem should be destroyed, and the people grievously persecuted by God: so much that they that remained, should be brought into cruel bondage. And left the people should desire in the future times, that they should see God will deliver his Church at that appointed, and also destroy their enemies which afflicted them, or rejoyced in their misfortune. The effect of the one and the other should chiefly be performed under Christ, of whom in this Booke are many notably promises, and in whom the plote of the new Temple should perfectly be restored. His prophecies of things in Caldea, at the time that Jeremiah prophesied in Iudah, and there began in the fifty year of Ichoiashs captivity.



C. H. A. P. I.

The time wherein *Ezekiel* prophesied, and in the vision of the throne. 1. The vision of the throne.

I came to pass in the fourth year, in the fourth month, and in the fifth day of the month, (as I was among the captives by the river) when I saw the heavens were opened, and I saw the visions of God. In the fifth day of the month, (which was the fifth year of King Joiaichin's captivity)

The word of the Lord came unto me, saying, The son of a man, stand upon thy feet, for I will speak unto thee. And he said unto me, Stand upon thy feet, and I will speak unto thee. And he said unto me, Stand upon thy feet, and I will speak unto thee.

And I looked, and behold, a white horse, and upon his back a rider, and he was clothed in white, and his name was called, and in the midst thereof, in the midst of the fire came out as the flames of a furnace.

And out of the midst thereof came the likeness of four beasts, and this was their form: they had the appearance of a man.

And every one had four faces, and every one had four wings.

And their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the appearance of bright brass.

And the hands of a man came out from under their wings: in the four parts of them, and they four had their faces, and their wings.

They were compassed by their wings one to another, and when they went forth, they returned not: but every one went straight forward.

And the similitude of their faces was as the face of a man: and they four had the face of a lion on the right side, and they four had the face of a bullock on the left side: they four also had the face of an eagle.

Thus were their faces: but their wings were spread out above: two wings of every one were joined one to another, and two covered their bodies.

And every one went straight forward: they went whither their spirit led them, and they returned not when they went forth.

The similitude also of the beasts, and their appearance was like burning coals of fire, and like the appearance of lamps: for the fire ran among the beasts, and the fire gave a glitter, and out of the fire there went lightning.

And the beasts ran, and returned the way whither they went.

And as I beheld the beasts, behold, a wheel appeared upon the earth by the beasts, having four faces.

The likeness of the wheels and their

work was like unto a charyot: and they four had one frame, and their fashion, and their work was as one wheel in another wheel.

When they went, they went upon their four sides, and they returned not when they went.

They had also rings, and bright, and were fearful to behold, and their rings were full of eyes, round about them four.

And when the beasts went, the wheels went with them: when the beasts were lifted up from the earth, the wheels were lifted up.

Whither their spirit led them, they went, & whither the spirit of the wheels led them, and the wheels were lifted up besides them: for the spirit of the beasts was in the wheels.

When the beasts went, they went, and when they stood, they stood, and when they were lifted up from the earth, the wheels were lifted up besides them: for the spirit of the beasts was in the wheels.

And the similitude of the firmament upon the heads of the beasts was wonderful, like unto crystal, spread over their heads above.

And under the firmament were their wings straight, the one toward the other: every one had two, which covered them; and every one had two, which covered their bodies.

And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voice of the multitude, even the voice of speech, as the noise of an host: and when they stood, they let down their wings.

And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

And above the firmament that was over their heads, was the fashion of a throne like unto a sapphire stone, and upon the similitude of the throne was by appearance, as the similitude of a man about upon it.

And I saw as the appearance of amber, and as the similitude of fire round about within it to look to, even from his loynes downward: and to look to, even from his loynes downward, I saw as a likeness of fire, and brightness round about it.

As the likeness of the dove, that is in the cloud in the day of rain, so was the appearance of the light round about.

This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell upon my face, and I heard a voice of one that spake.

## C. H. A. P. I.

The Prophet is sent to call the people from their error.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

The Hebrew word is Tarsish, meaning, that the colour was like the Caldean sea, or a precious stone so called, for the firm.

Which declared the swiftness, and the fullness of God's judgements, which signified that they had no power of themselves, but only waited to execute God's commandment.

Whereby was signified a terrible judgement toward the earth.

Considering the Majesty of God, and the weakness of flesh.

That is, the Lord.

Meaning man which is but

earth and ashes, which was to humble him, and cause him to consider his own state and God's grace.

c So that hee  
could not abide  
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till G. I. p. 1.  
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2. And the Spirit entered into me, when he had spoken unto me, and set mee upon my feet, so that I heard him that spake unto me.

3. And he said unto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they are their fathers have rebelled against me, even unto this day.

4. For they are stiff hearted, and their hearts are not open unto them, and thou shalt say unto them, Thus saith the Lord God.

5. But surely they will not heare, neither indeede will they craile: for they are a rebellious house: yet shall they know that I have sent thee unto them.

6. And thou sonne of man, feare thou not, neither bee afraid of their words, although they be as thornes, and thou shalt remainest with scorpions: feare not their words, nor bee afraid at their looks, for they are a rebellious house.

7. Therefore thou shalt speake my words unto them: but surely they will not heare, neither will they indeede craile: for they are rebellious.

8. But thou sonne of man, heare what I say unto thee: hee not thou rebellious, like the rebellious house: open thy mouth, and shalt say that I give thee.

9. And when I looked by, beholde, an hand was sent unto me, and loe, a roule of a booke was therein.

10. And he spread it before me, and it was written with him and without, and there was written therein, lamentations, and mourning, and war.

11. He doeth not only exhort him to his dutie, but also giueth him the meanes where, with he may bee able to execute it. g. He sheweth what were the contents of this booke: to wit, Gods indignation against the wicked.

### CHAP. III.

1. The Prophet being fed with the word of God, and with the constant boldness of the Spirit, is sent unto the people that were in captiuitie, by the office of true ministers.

2. I poure her sayde vnto me, Sonne of man, eate that thou findest: eate this roule, and goe, and speake vnto the house of Israel.

3. So I opened my mouth, and hee gaue me this roule to eate.

4. And hee sayd vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I give thee. Then did I eate it, and it was in my mouth as sweete as hony.

5. And hee sayd vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my words.

6. For thou art not sent to a people of an unknown tongue, of an hard language, but to the house of Israel:

7. For thou art not sent to a people of an unknown tongue, of an hard language, whose words thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

8. But the house of Israel will not obey thee: for they will not obey mee: yea, all

the house of Israel are impudent and stiff hearted.

9. Behold, I haue made thee as a signe against their faces, and the house of Israel shall be as a signe against thy forehead.

10. I haue made thy forehead as the flint, and harder then the flint: I haue made thee therefore, neither bee afraid of their looks, for they are a rebellious house.

11. He sayd moreover vnto me, Sonne of man, I haue made thee as a signe, that I speake vnto thee, and heare thou with thine eares.

12. And goe and enter to them that are in way captiuitie, vnto the children of the people, and speake vnto them, a tell them. Thus saith the Lord God: but surely they will not heare, neither will they indeede craile.

13. Then the Spirit tooke me by, and hee led me behind mee a noile of a great rushing, saying, Blessed be the glory of the Lord out of his place.

14. I heard also the noise of the wings of the beasts, that touched one another, and the rattling of the wheels that were by them, euen a noise of great rushing.

15. So the Spirit lift mee up, and tooke me away, and I was in bitterness, indignation of my spirit, but the hand of the Lord was strong vpon me.

16. Then I came to them that were in way captiuitie to Tel-ab, that dwelt by the river Chebar. And I sat where they sat, and remained there astonished among them a seuen dayes.

17. And at the ende of seuen dayes, the word of the Lord came againe vnto me, saying,

18. Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

19. When I shall say vnto the wicked, Thou shalt surely die, and thou giuest him warning, and speakest to admonish the wicked of his wicked way, that he may live, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

20. Yet if thou warne the wicked, and he turne not from his wicked way, nor from his wicked way, he shall die in his iniquitie, but thou hast delivered the soule.

21. Likewise if a righteous man turne from his righteousness, and commit iniquitie, I will lay a stumbling blocke before him, and hee shall die, because thou hast not giuen him warning: he shall die in his iniquitie, and his righteousnesse, which hee hath done, shall not be remembered: but his blood will I require at thine hand.

22. Nevertheless, if thou admonish the righteous man, that the righteous liue not, and that he doeth not sinne, he shall live, because hee is admonished: also thou shalt haue delivered the soule.

23. And the hand of the Lord was there vpon mee, and hee sayd vnto me, Arise, and goe, and speake vnto the house of Israel, saying, Thus saith the Lord God, I haue sent thee vnto them, saying, Thus saith the Lord God.

24. But they say, We will not heare thee, neither will we obey thee: for we are a rebellious house.

25. Therefore shall I be to them, as a signe, and thou shalt be to them, as a watchman.

a Whereby is meant that none is meete to bee Gods messenger before hee haue receiued the word of God in his heart, as verse 10. and haue a zeale thereto, and delight therein as Iere 1.6. r. uel 10. 10. I Ebr deepe lips.

people, and I will there talke with thee.

8 When I had risen by, and gone into the field, behold, the \* glorie of the Lord stood there, as the glorie which I saw in the mount Sion, and I fell downe upon my face.

9 Then the spirit entred into me, which I met by upon my feete, and spake unto me, and said to me, Come, and I shal shew thee thine house.

10 But thou, O sonne of man, behold, they shall put hands vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

11 And I will make thy tongue cleane as the soote of thy mouth, that thou shalt curse many, and shalt not bee to them as a rebellious sonne: for they are a rebellious house.

12 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, let him heare, and hee that is with him, let him leaue: for they are a rebellious house.

### CHAP. IIII.

The besieging of the cite of Ierusalem is figured. 9 The long continuance of the captiuitie of Iherusalem. 16 A hunger is prophesied to come.

1 Now also sonne of man, take thee a stick, and lay it before thee, and purtray vpon it the cite, even Ierusalem.

2 And lay siege against it, and build a bulwark against it, and cast a mound against it: so the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an \* yron panne, and set it for a wall of yron betwene thee and the cite, and direct thy face toward it, and it shall bee besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it, according to the number of the dayes that thou shalt sleepe vpon it, thou shalt beate their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie, according to the number of the dayes, even three hundred and ninetie dayes: so shalt thou beate the iniquitie of the house of Israel.

6 And when thou shalt accomplish this, sleepe againe vpon thy \* right side, and thou shalt beate the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine anner shall be vnto it, and thou shalt prophesie against it.

8 And behold, I will lay \* hands vpon thee, and thou shalt not turne thee from one side to another, til thou shalt end the dayes of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentils, and millet, and \* fitches, and put them in one vessel,

and make thee bread thereof according to the number of the dayes; that thou shalt sleepe vpon thy side, euen a three hundred and ninetie dayes shalt thou eate thereof.

10 And the meate, wherof thou shalt eate, shall bee by weight, euen a twentieth shekel a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the first part of an \* hin from time to time it self thou shalt drinke.

12 And thou shalt eate it as barley cakes, and thou shalt bake it in the dung that cometh out of man, in their sight.

13 And the Lord said, So shall the children of Israel eat their defiled bread among the Gentiles whither I will cast them.

14 Then said I, Oh, Lord God, behold, my soule hath not been polluted: for from my youth up, euen vnto this houre, I haue not eaten of a thing dead, or meate in pieces, neither came there any \* burlesome flesh in my mouth.

15 Then he said vnto me, Loe, I haue giuen thee bullockes \* dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreover, hee said vnto me, Sonne of man, behold, I will breake \* the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be slayned one with another, and shall consume away for their iniquitie.

### CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

1 And thou sonne of man, take thee a sheepe knife, or take thee a barbers rasor, and cause it to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the middes of \* the cite, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the wind, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them vp in thy \* lap.

4 Then take of them againe, and cast them into the middes of the fire, and burne them in the fire: \* for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of the nations and countreyes, that are round about her.

6 And she hath changed my \* iudgements

scattering into the winde, those that fled into Egypt and into other parts after the cite was taken. e Meaning, that very few should be left, which the Lord would preferre among all these stormes, but are without troubles, and triall. d Out of that fire which thou kindest, shall a fire come, which shall signifie the destruction of Iherusalem. e My word and law into idolatrie and superstitions.

into

g Which were fourteen months that the cite was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29. 40.

k Signifying hereby the great scarcitie of fuel and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & strength wherewith it should nourish. Isa. 3. 1. Chap. 5. 17. and 14. 12.

a To shawe thine head and thy beard.

b To wit, of that cite which he had purtrayed vpon the brick.

Chap. 4. 2. By the fire and patience hee met with the famine, wherewith our people perished during the siege of Nebuchad-nazzar. By the sword those that were slaine when Zedekiah fled, and those that were carried away captiue. And by the

inea wickedness more then the nations, and my statutes more then the countreys that are round about her: for they have refused my iudgements, and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your multitude is greater then the nations, that are round about you, and yet haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you.

8 Therefore thus saith the Lord God, Behold, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the Lord God, Surely, because thou hast defiled my Sanctuary with thy filchinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pity.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill arrows of famine, which shall bee for their destruction, and which I will send to destroy you: and I will encrease the famine vpon you, and will breake your stacte of bread.

17 So will I send vpon you famine and euill beasts, and they shall spoyle thee, and pestilence, and blood shall passe thowm thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

#### CHAP. VI.

1 He sheweth that Ierusalem shall be destroyed for their idolatry. 2 He propheseth the repentance of the remnant of the people, and their deliverance.

Again the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against the mountains of Israel, and prophesy against them.

3 And say, Pee mountains of Israel, heare the word of the Lord God: thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, Behold, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the sunne shall bee broken, and I will cast downe your staine men before your idoles.

5 And I will lay the dead carcases of the children of Israel before their idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the citie shall be desolate, and the high places shall be laid waste, so that your altars shall be made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in pieces, and your temples shall be abolished.

7 And the staine shall fall in the mids of you, and yet shall know that I am the Lord.

8 Yet will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered thowm the countreys.

9 And they that escape of you shall remember me among the nations, where they shall bee in captiuitie, because I am grised for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they shall be displeased in themselves for the euill which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not said in vain, that I would doe this euill vnto them.

11 Thus saith the Lord God, I will stretch forth my hand, and stretch forth with my foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is deliuered, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then sae yet shall know, that I am the Lord, when their staine men shall be among their idoles round about their altars, vpon every hie hill in all the toppes of the mountains, and vnder every greene tree, and vnder every thicke oke, which is the place where they did offer sweet saour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste, and desolate: from the wilderness vnto Dablah in all their habitations, and they shall know, that I am the Lord.

#### CHAP. VII.

The ende of all the land of Israel shall suddenly come.

Moreover the word of the Lord came vnto me, saying,



And thou sonne of man, thus sayth the Lord God, And is come unto the land of Israel: the end is come upon the four corners of the land: and is come upon thee, and I will put my wrath upon thee, and will iudge thee according to the wayes, and will lay upon thee all thine abominations.

Neither shall mine eye spare thee, neither will I have pittie: but I will lay thy iniquities upon thee: and thine abomination shall be in the midst of thee, and ye shall know that I am the Lord.

Thus sayth the Lord God, I beholde, even one euill is come.

And is come, the end is come, it hath come for thee: behold, it is come.

The imagining is come unto thee, that shall be in the land: the time is come, the day of trouble is nere, & not the founding of the mountaines.

Thus I will shortly poyne out my hand vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

Neither shall mine eye spare thee, neither will I have pittie: but I will lay vpon thee according to thy wayes, and thine abominations shall be in the midst of thee, and ye shall know that I am the Lord that smite.

Behold, the day, behold, it is come: destroying is gone forth, the Lord flourisheth with his holy bowdes: & shall smite.

A cruelty to rise vp into a rod of twise killed: more of them shall remaine, nor of this wickednes, nor of any of theirs, neither shall there be lamentation for them.

The time is come, the day draweth nere: is not the buyer retoyce, nor let him that selleth, & mouer for the wyath is vpon all the multitude thereof.

Where shall sellety, shall not returne to that which is sold, although they were yet sellers in the: wilow was dried all the multitude thereof, & they remaned not: neither were any encourage themselves in the punishment of his life.

They haue blowen the trumpet, and prepared all, but none goeth to the battell: the way is vpon all the multitude thereof.

The sword is with out: and the pestilence, and the famine within: hee that is in the land, shall be with the sword, and hee that is in the field, famine and pestilence shall be with him.

But they that flee away from thence, shall scape, and shall be in the mountaines, and in the houses of the battell: all they shall be one for his iniquitie.

All hands shall be weak, and all knees shall fall away as water.

They shall also gird themselves with sackcloth, and feare shall couer them, and

shame shall be vpon all faces, and baldnesse vpon their heads.

They shall cast their filtes in the streets, and their gold shall be cast farre off: their filtes and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not salueth their bodies, neither fit their bodies: for this time to his iniquitie.

He had also for the beauty of his garments in maelstie: but they made images of their abominations, and of their idoles therein: therefore haue I set to farre from them.

And I will giue it into the handes of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

My face will I turne also from them, and they shall pollute my seuer place: for the destroyers shall enter into it, and desile it.

Wake a chaine: for the land is full of the iudgement of blood, and the citie is full of cruelty.

Wherefore I will bring the most wicked of the heathen, & they shall possesse their houses: I will also make the poyne of the mighty to cease, and their holy places shall be desiled.

When destruction cometh, they shall seeke peace, and shall not haue it.

Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsel from the Ancient.

The king shall mourne, and the prince shall be clothed with desolation, & the handes of the people in the land shall be troubled: I will do vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIIII.

An appearance of the similitude of God, & Ezekiel is brought to Ierusalem in the spirit. The Lords sheweth the Prophet the idolatries of the house of Israel.

And in the first yeere, in the first month, & in the first day of the moneth, as I sat in mine house, and the doores of Iudah were before mee, the hand of the Lord was vpon mee, and he brought me out by the way of the way.

Then I beheld, and lo, there was a figure, as the appearance of a fire to looke to, from his loynes downward, and from his loynes upward, as the appearance of brightness, and like vnto amber.

And he stretched out the likeness of an hand, & tooke mee by an hair of mine head, and the spirit lift mee vp betweene the earth, and the heauen, and brought mee by a Diuine vision to Ierusalem, into the enterie of the inner gate that lieth toward the North, where remained the stole of indignation, which prouoked indignation.

And beholde, the glory of the God of Israel was there according to the vision, that I saw in the field.

Meaning the Sanctuary.

That is, of the Babylonians.

Which signifieth the most holy place, wherinto none might enter but the hie Priest. Signifying, that they should be bound and led away captiues. That is, of times that deserue death. Which was the Temple, that was diuided into three parts, Plal 68.35.

Of the captiuitie of Iecooniah. b Which contented part of August, and part of September. c As Chap. 1. 17. d Ebr. in the visions of God. e Meaning, that he was thus carried in spirit, and not in body. f Which was the porch or court where the people assembled. g So called, because it prouoked Gods indignation, which was the idole of Baal. g Read cha. 3. 22.

h That is, in the court where the people had made an altar to Baal.

i For God will not be where idols are.

k Which were forbidden in the Law, Levit. 11. 4.

l Thus they that should have kept all the rest in the fear & true service of God, were the ringleaders to all abomination, and by their example pulled others from God. m It was in such abundance. n For besides their common idolatry, they had a particular service, which they had in secret chambers. o The Jews write that this was a prophet of the idols, who after his death was once a year mourned for in the night,

p Declaring that the cursings, and service of the idolaters are but infection & villeny before God. Pro. 1. 28. ifa 46. 9. Jer. 11. 11. Mal. 3. 4.

5 Then said he unto me, Sonne of man, lift up thine eyes toward the South, and behold, Southward at the gate of the altar, this hole of indignation was in the centre.

6 He said furthermore unto me, Sonne of man, tell thou not what they do: even the great abominations that the house of Israel committeth here to cause me to depart from my Sanctuary: but yet turne thee & thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he unto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he said unto me, See in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, there was every kind of creeping things and abominable brutes, and all the holes of the house of Israel painted upon the wall round about.

11 And there stood before them Centurie men of the Ancients of the house of Israel, and in the mids of them stood Iazaniah, the sonne of Shaphan, with every man his center in his hand, and the vapour of the incense went by like a cloud.

12 Then said he unto me, Sonne of man, hast thou seene what the Ancients of the house of Israel doe in the darke, every one in the chamber of his imagerie? for they say, The Lord seeth us not, the Lord hath forsaken the earth.

13 Again he said also unto mee, Turne thee againe, & thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entry of the gate of the Lords house, which was toward the South: and beholde there sate women mourning for Tammuz.

15 Then said he unto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, & behold, at the doore of the Temple of the Lord, betweene the porch, and the altar were about five and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne toward the East.

17 Then he said unto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Judah to commit these abominations which they doe here: for they have filled the land with cruelty, and have returned to provoke me: and lo, they have cast out a stinke before their noses.

18 Therefore will I also execute my wrath: mine eye shall not spare them, neither will I have pitty, and though they cry in mine eares with a loud voyce, yet will I not heare them.

#### CHAP. IX.

1 The destruction of the cite. 4 They that shall

be saved, are marked. 8 A complaint of the Prophet for the destruction of the people.

1 He cryed also with a loud voyce in mine eares, saying, The visitations of the Lord have come. And every man hath a mark upon his hand to destroy it.

2 And beholde, five men came by the way of the big gate, which lieth toward the South, and every man a weapon in his hand to destroy it: and one man among them was clothed with linen, with a waterskinne by his side, and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was gone by from the Cherub, whereupon hee was, and stood on the i doore of the house, and he called to the man clothed with linen, which had the waterskinne by his side.

4 And the Lord sayde unto him, Goe through the mids of the cite, even through the mids of Jerusalem, and set a mark upon the foreheads of them that mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he sayd, that I might heare, Go ye after him through the city, and saye thus: let your eye spare none, neither have pitty.

6 Destroy utterly the old, and the young, and the maids, and the children, and the women, but touch no man upon whom is the mark, and begin at my Sanctuary. Then they began at the Ancient men, which were first before the house.

7 And he said unto them, Defile a house, and fill the courts with the slain, then goe forth: and they went out, and sate them in the cite.

8 Now when they had slain them, and I had escaped, I fell before upon my face, and cryed, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in pouring out thy wrath upon Jerusalem?

9 Then sayd he unto me, The iniquitie of the house of Israel, and Judah is exceeding great, in that the land is full of blood, and the cite full of covetous judgement: for they say, The Lord hath forsaken the earth, and the Lord seeth us not.

10 As touching mee also, mine eye shall not spare them, neither will I have pitty, but will recompense their wayes upon their heads.

11 And beholde, the man clothed with linen which had the waterskinne by his side, made report, and said, Lord, I have done as thou hast commanded me.

h Which were the chiefe occasion of all that was in this Declareth, that the sinners of God have caused they see his indignations executed. k That is, with all wickedness, reade Isa. 1. 15.

#### CHAP. X.

1 Of the man that took two burning coales out of the middle of the wheeler of the Cherubims, & rehearset of the vision of the wheeler, of the bright, and of the Cherubims.

And

As I looked, behold, in the firmament that was about the head of the Cherubims, there appeared upon them as it were the similitude of a throne, as it were a throne of fire.

And hee spake unto the man clothed with wings, and said, Goe in betweene the wheels, even under the Cherub, and fill thine eyes with coales of fire from betweene the Cherubims; and scatter them aover the earth in my sight.

Then the Cherubims stood upon the four sides of the house, when the man went from the cloud filled the inner Court.

Then the glorie of the Lord went by from the Cherub, and stood over the doore of the house, and the house was filled with the cloud, and the court was filled with the glorie of the Lords glorie.

And the sound of Cherubims wings was heard unto the utter Court, as the voyce of the Kinglye God, when he speaketh.

And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and stood beside the wheele.

And one Cherub stretched forth his hand from betweene the Cherubims unto the fire, that was betweene the Cherubims, and took thereof, and put it into the hands of him that was clothed with linnen: who took it and went out.

And there appeared in the Cherubims, the likeness of a mans hand under their wings.

And when I looked up, behold, four wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a Chrysolite stone.

And their appearance (for they were all four of one fashion) was as one wheele had bene in another wheele.

When they went forth, they went by their four sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

And their whole bodie, and their wings, and their hands and their wings, and the wheeles were full of eyes round about, even in the same four wheeles.

And the Cherub cried to these wheeles saying, heare, saying, I heare.

And every beast had four faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third face was the face of a lyon, and the fourth the face of an Eagle.

And the Cherubims were lifted up: and I saw the beast that I saw at the river Chebar.

And when the Cherubims went, the wheeles went by them: and when the Cherubims lift up their wings to mount up from the earth, the same wheeles also turned with them before them.

When the Cherubims stood, they stood: and when they were lifted up, they lifted

themselves by also: for the spirit of the beast was in them.

18 When the glory of the Lord departed from above the house of the house, and stood upon the Cherubims.

19 And the Cherubims lift by their wings, and mounted up from the earth in my sight: when they went out, the wheeles also were beside them: and every one stood at the entrie at the gate of the Lords house, at the East side, and the glorie of the God of Israel was upon them on high.

20 This is the draught that I saw under the God of Israel by the river Chebar, and I knewe that they were the Cherubims.

21 Every one had foure faces, and every one foure wings, and the likeness of mans hands was under their wings.

22 And the likeness of their faces was the selfe same faces, which I saw by the river Chebar, and the appearance of the Cherubims was the selfe same, and they went every one straight forward.

# CHAP. XI.

1 Who they were that seduced the people of Israel, 2 Against these he propheseth, shewing them how they shall be dispersed abroad. 3 The renewing of his heart cometh of God. 21 He threatneth them that leave wote their owne counsells.

1 And the Spirit lift mee up, and brought mee unto the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate were five and twentie men: among whom I sawe Jaazaniah the sonne of Azur, and Delaiah the sonne of Benaiah, the princes of the people.

2 Then said he unto me, Sonne of man, these are the men that imagine mischief, and devise wicked counsell in this citie.

3 For they say, It is not neede, let vs build houses: this citie is the Caldron, and we be the flesh.

4 Therefore prophesie against them, son of man, prophesie.

5 And the Spirit of the Lord fell upon mee, and said unto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I knowe that which I will say of your minds.

6 Many haue ye murdered in this citie, and yee haue filled the streets thereof with the slaine.

7 Therefore thus sayeth the Lord God, They that ye haue slaine, and haue layde in the middes of it, they are the flesh, and this citie is the Caldron, but I will bring you forth of the mids of it.

8 Yee haue feared the sword, and I will bring a sword upon you, saith the Lord God. 9 And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

10 Yee shall fall by the sword, and I will iudge you in the border of Israel, and yee shall knowe that I am the Lord.

11 This citie shall not be your Caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

2 There was one consent betweene the Cherubims and the wheeles, h. Reade Chap. 9.3.

Chap. 1.15. i That is, the whole body of the foure beasts, or Cherubims.

a Thus the wicked denied the Prophets, as though they preached but errors, & therefore gave themselves still to their pleasures.

b We shall not be pulled out of Ierusalem, till the hour of our death come, as the flesh is not taken out of the Caldron till it be sod.

c Contrarie to their vaine confidence he sheweth in what sense this citie is the Caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the Caldron.

d That is, of the Caldeans.

e That is, in Riblah, Reade a. King. 25.6.

12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manner of the heathen, that are round about you.

13 And when I prophesied, Belshazzar the sonne of Benaiah died: then fell I downe upon my face and cried with a loud voice, and said, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Against the word of the Lord came unto me, saying,

15 Sonne of man, thy brethren, even thy brethren, the men of thy kinred, and all the house of Israel, wholly are they unto whom the inhabitants of Jerusalem have said, Depart ye hence from the Lord: for the land is given by in possession.

16 Therefore say, Thus saith the Lord God, Although I have cast them farre off among the heathen, and although I have scattered them among the countreys, yet will I bee to them as a little Sanctuary in the countreys where they shall come.

17 Therefore say, Thus sayeth the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye have bene scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new spirit within them: it shall be as one heart, and I will take the stonie heart out of their bodies, and I will give them an heart of flesh.

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall bee my people, and I will bee their God.

21 But upon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way upon their owne heads, sayeth the Lord God.

22 Then did the Cherubims lift up their wings, and the wheeles beset them, and the glorie of the God of Israel was upon them on high.

23 And the glorie of the Lord went up from the midst of the citie, and stood upon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke mee up, and brought mee in a vision by the Spirit of God into Caldea to them that were led away captives: so the vision that I had seene, went by from me.

25 Then I declared vnto them that were led away captives, all the things that the Lord had shewed me.

#### CHAP. XII.

1 The parable of the captivie. 18 Another parable whereby the disresse of hunger and thirst is signified.

The word of the Lord also came unto me, saying,

2 Sonne of man, thou dwellest in y midds of a rebellious house, which have eyes to see,

and see: and they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou shalt come of many people, thou shalt go into captivitie, and shalt be by day in their sight: and thou shalt come from the place to another place in their sight: it is so possible that they may continue in their eyes, that they are a rebellious house.

4 Then shalt thou bring forth thy hand by day in their sight as the hand of one that goeth into captivitie: and thou shalt be taken as men in their sight, as they that goeth into captivitie.

5 Digge thou through the wall in their sight, and carrie out thereby.

6 In their sight shalt thou beare it upon thy shoulders, and carrest forth in the dark: thou shalt cover thy face, that thou see not the earth: for I have lifted up a signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my hand by day, as the hand of one that goeth into captivitie: and by night I digged through the wall with mine hand, and brought it forth in the dark, and I bent it upon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What? dost thou?

10 But say thou vnto them, Thus saith the Lord God, This I burden concerneth the chiefe in Jerusalem, and all the house of Israel, that shall come among them.

11 Say, I am your signe: like as I have done, so shall it be done vnto them: they shall goe into bondage and captivitie.

12 And the chiefe that is among them, shall beare upon his shoulder in the dark, and shall goe forth: they shall dig through the wall, to carrie out thereby: he shall cover his face, that hee see not the ground with his eyes.

13 By net also will I spread vpon him, and hee shall be taken in my net, and I will bring them to Babel to the land of the Chaldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to helpe him, and all his garrisons, and I will dynt out the foundations after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a little number of them from the wood, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the land, Thus sayeth the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eate their bread with

f It seemeth that this notable man died of some terrible death, and therefore the Prophet feared some strange judgement of God toward the rest of y people. g They that remained still at Ierusalem, thus reproched them that were gone into captivitie, as though they were cast off, and forsaken of God, h They shall be yet a little church, shewing that the Lord will ever have some to call vpon his Name, whom he will preserve and restore, though they be for a time afflicted.

Iere. 32. 35.

chap. 36. 26.

i Meaning, the heart, whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

k When Ieremias was led away captiue.



and drinke their water with abundance, because of the crueltie of him that dwelt therein. And yet shall they that are inhabitants thereof be as a people, and the land thereof be desolate, and ye shall know that I am the Lord.

11 And the word of the Lord came unto me, saying,

12 Some of man, what is that power be that you have in the land of Israel, saying, Our days are prolonged, and all our business is prospering;

13 Tell them therefore, Thus saith the Lord God, I will make this power be to cease, and they shall no more use it as a power in Israel: but say unto them, The days are at hand, and the effect of every vision.

14 For no vision shall be any more in them, neither shall there be any flattering divination within the house of Israel.

15 For I am the Lord: I will speak, and that thing that I shall speak, shall come to pass: it shall be no more prolonged: for in your days, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

16 Again the word of the Lord came unto me, saying,

17 Some of man, behold, they of the house of Israel say, The vision that he seeth, he is many dayes to come, and he prophesieth of the times that are farre off.

18 Therefore say unto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I have spoken, shall be done, saith the Lord God.

#### CHAP. XIIII.

1 The word of the Lord against full prophets, which teach the people the words of their own hearts.

And the word of the Lord came unto me, saying,

2 Some of man, prophesse against the people of Israel, that prophesse, and say thus unto them, that prophesse out of their own hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Come unto the foolish prophets that follow their own spirit, and have seene nothing.

4 O Israel, thy Prophets are like the heere in the waste places.

5 He have not risen up in the gaps, neither made up the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They have seene vanity, and lying divination, saying, The Lord saith it, and the Lord hath not sent them: and they have comforted themselves to hope that they would confirme the words of their prophesie.

7 Have ye not learned a vain vision? and have not spoken a lying divination? ye say, The Lord saith it, albeit I have not said it.

8 Therefore thus saith the Lord God, because ye have spoken vanity, and have said, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and vpholding the vision,

that see vanity, and drinke lies: they shall not be in the assembly of my people, neither shall they be written in the book of the house of Israel, neither shall they enter into the land of Israel: ye shall know that I am the Lord God.

10 And therefore, because they have deceived my people, saying, Peace, and there was no peace: and one build up as a wall, and behold, the others daubed it with untempered mortar,

11 Say unto them which daube it with untempered mortar, that it shall fall; for there shall come a great storme, and I will send hailstones, which shall cause it to fall, and a storme winde shall breake it.

12 So when the wall is fallen, shall it not be sayde unto you, Calheze is the daubing where with ye have daubed it?

13 Therefore thus saith the Lord God, I will cause a storme winde to breake forth in my wrath, and a great storme shall be in mine anger, and hailstones in mine indignation to consume it.

14 So I will destroy the wall that ye have daubed with untempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, ye shall know that I am the Lord.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophesse upon Jerusalem, and the vision of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou some of man, let thy face against the daughters of thy people, which prophesse out of their own heart, and prophesse thou against them, and say,

18 Thus saith the Lord God, Come unto the women that sow pillows under all arches, and make bables upon the head of every one that standeth by, to hurt soules: will ye hurt the soules of my people, and will ye give life to the soules that come unto you?

19 And will ye pollute mee among my people for handmaides of barley, and for pieces of bread to slay the soules of them that should not die, and to give life to the soules that should not live, in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I will have to doe with your pillows, wherewith ye hurt the soules to make them to die, and I will reave them from your armes, and will see the soules that even the soules, that ye have to make them to die.

21 Pour bailes also will I teare, and destroy my people out of your hands, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies ye have made the heart of the righteous sad, whom I have caused to depart from the body, and because ye were gould, and vpholding the vision,

That is, in the book of life, wherein the true Israelites are written.

f. Reade Ierem. 6. 14.

g. Whereas the true Prophets

prophesied the destruction of

the citie to bring the people to re-

pentance, the false prophets

spoke the contrary, and flatter-

ed them in their vanities, so that

what one false prophet said,

(which is here called the build-

ing of the wall) another false prophet would af-

firm; though he had neither oc-

casion nor good ground to deare him.

h. Whereby is meant, wher-

ever man of himselfe searcheth

forth under the riches of Gods

word, and

i. These superstitious women for

lucres would prophesie as they

every man his fortune, given

them pillows to lean upon, and

kechies to cover their heads,

to the intent they might the more allure them

and bewitch them.

k. Will ye make my word to serve

your bellies?

l. These forerunners made the people

beleeve that they could preserve

life or destroy it, and that it should

come to every one according as they prophesied.

m. That is, to cause them to perish, and that

they threatened them that

have not made false, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

23 Therefore ye shall see no more famine, nor divine visitations: for I will deliver my people out of your hand, and ye shall know that I am the Lord.

#### CHAP. XIII.

4 The Lord sendeth false prophets forth in great numbers of the people. 22 He reproveth a small portion for his Church.

Then came certain of the Elders of Israel unto me, and said before me.

2 And the word of the Lord came unto me, saying,

3 Some of man, these men have set by their idoles in their heart, and put the stumbling block of their iniquity before their face: should I, being required, answer them?

4 Therefore I speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idoles in his heart, and putteth the stumbling block of his iniquity before his face, and commeth to the Prophet, I the Lord will answer him that commeth, according to the multitude of his idoles.

5 Hear: I may take the house of Israel in their own heart, because they are all departed from me through their idoles.

6 Therefore say unto the house of Israel, Thus saith the Lord God, Return, and withhold your tears, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departed from me, and setteth up his idoles in his heart, and putteth the stumbling block of his iniquity before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answer him for myself.

8 And I will set my face against that man, and will make him an example and proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord.

9 And if the prophet be deceived, when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out mine hand upon him, and will destroy him from the midst of my people Israel.

10 And they that beate their punishment: the punishment of the prophet shall be even as the punishment of him that altheth.

11 Hear the house of Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 And the word of the Lord came againe

unto me, saying,

13 Some of man, when the land shall be against me by committing a trespass, will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and I will destroy man and beast together of it.

14 Though these three men, Noah, Daniel, and Job were among them, they shall deliver but their own souls by their righteousness, saith the Lord God.

15 If I bring my storme heades into the land, and they people it, so that it be desolate, that no man may passe thowme, because of beasts.

16 Though these three men were in the midst thereof, As I live, saith the Lord God, they shall save neither sonnes nor daughters: they only shall be delivered, but the land shall be waste.

17 If I bring a sword upon this land, and say, Sword, goe thow into the land, so that I destroy man and beast out of it.

18 Though these three men were in the middes thereof, As I live, saith the Lord God, they shall deliver neither sonnes nor daughters, but they only shall be delivered themselves.

19 If I send a pestilence into this land, and pour out my wrath upon it in blood, so that I destroy out of it man and beast.

20 And though Noah, Daniel, and Job were in the middes of it, As I live, saith the Lord God, they shall deliver neither sonne nor daughter: they shall be delivered their own souls by their righteousness.

21 For thus saith the Lord God, I will much more when I send my storme judgements upon Jerusalem, even the sword, and famine, and the noyome blast, and pestilence, to destroy man and beast out of it.

22 Per behold, therein shall be left a remnant of them that shall be saved among both sonnes and daughters: behold, they shall come forth unto you, and ye shall see their way, and their enterprises: and ye shall be comforted, concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I have not done without cause all that I have done in it, saith the Lord God.

#### CHAP. XV.

As the unprofitable wood of the vineyard is cast into the fire, so Jerusalem shall burn.

And the word of the Lord came unto me, saying,

2 Some of man, what commeth of the vine tree above all other trees? and of the vine branch, which is among the trees of the forest?

3 Shall wood be taken thereof to doe my worke? or will men take a pinne of it to hang any vessel thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meant for any worke?

5 Behold, when it was whole, it was

a He sheweth the hypocricie of the Idolaters, who will dissemble to hear the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doth discover them.

b They are not onely idolaters in heart, but also worship their filthie idoles openly, which leade them in blindness, and cast them to stumble, and cast them out of Gods favour, so that he will not hear them when they call unto him, saith the Lord.

c To inquire of things which the Lord hath appointed to come to passe.

d Ash's abominacion hath defiled: that is, he shall be led with lies according as he delighted therein.

e That is, convince them by their owne conscience.

f The Prophet declareth that

God for mans ingratitude raiseth up false prophets to seduce them that delight in lies rather then in the truth of God, and thus he punisheth sinne by sinne. King 22. 20, 22. and destroyeth all those prophets as that people. g Thus Gods indignation against the wicked are admonitions to the godly to cleane vnto the Lord, and not to defile themselves with like abominations.

water by the brooks: how much shall I be made for any work, when the day shall come, and it is burnt?

Therefore thus saith the Lord God, in the time that I am among the trees of the orchard, which I have given to the fire to be consumed, so will I give the inhabitants of Jerusalem.

And I will set my face against them: they shall go out from one fire, and another fire shall consume them: and ye shall know, that I am the Lord, when I set my face against them.

And when I make the land waste, because they have greatly offended, saith the Lord God.

# CHAP. XVI.

The Prophet declareth the benefits of God toward Jerusalem, as they wickedness. 46 He justifieth the wickedness of other people in comparison of the sins of Jerusalem. 47 The cause of the abominations which the Sodomites fell. 60 Merrie is promised to the repentant.

When the word of the Lord came unto Amos, saying,

Some of men, saith Jerusalem to Amos, saying,

And say, Thus saith the Lord God in Jerusalem, I have habitation and thy habitation is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

And in thy nativity when thou wast borne, the navel was not cut: thou wast not washed in water to soften thee: thou wast not salted, with salt, nor swathed in clothes.

How oft pitied thou to do any of these things, for to have compassion upon thee, then thou shalt call out in the open fields to the contempt of the person in the day that thou shalt leave.

And when I passed by thee, I saw thee polluted in thine own blood, and I said unto thee, when thou wast in the blood, Thou shalt live: when thou wast in thy blood, I said unto thee, Thou shalt live.

I have caused thee to multiply, as the fish of the sea, and thou hast increased and wast great: and thou hast gotten excellent monuments: thy breasts are full, and thou hast grown, where as thou wast naked and bare.

Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirts over thee, and covered thy nakedness: yea, I loved thee, and entered into a covenant with thee, saith the Lord God, and thou hast said, I will not.

Then wastest thou proud: water, yea, I washed away thy blood from thee; and I mounted thee with oyle.

And I clothed thee also with dyed linen, and I put thee with bangles thine, and I girded thee about with fine linen, and I covered thee with silk.

I removed them to mercy, favoured them, as thou.

The thou shouldst be a chaste wife, yet thou wast not: and endure thee with all wickedness, for I sanctified thee with mine holy spirit.

And I declared thee also with ornaments, and I put bangles upon thine hands, and a chain on thy neck.

And I put a frontier upon the face, and earrings in thine ears, and a beautiful crown upon thine head.

Thou wast thou deckt with gold and silver, and thy garments were of fine linen, and silk and dyed linen: thou diddest eat fine flour, and honey and oil, and thou wast very beautiful, and thou diddest grow up into a kingdom.

And thy name was spread among the heathen for thy beauty: for it was perfect through my beauty which I had set upon thee, saith the Lord God.

Howest thou dost trust in thine own beauty, and playedst the harlot, because of thy renown, and hast poured out thy fornications on every one that passed by, thy desire was to him.

And thou diddest take thy garments, and deckt thine high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shalt any do so.

Thou hast also taken thy faire jewels made of my gold, and of my silver, which I had given thee, and madest to thyself images of men, and diddest commit whoredoms with them.

And tookest thou dyed garments, and coveredst them: and thou hast set mine oil, and my perfume before thee.

Howest thou dost which I gave thee, of fine flour, oil, and honey wherewith I fed thee, thou hast eaten it: it is before thee for a sweet smell: thus it was, saith the Lord God.

Whosoever thou hast taken thy sonnes, and thy daughters, whom thou hast borne, and these hast thou sacrificed unto them: is it bee denoued, is this thy whoredome a small matter?

That thou hast slain my children, and delivered them to cause them to pass through fire for them?

And in all thine abominations and whoredoms, thou hast not remembered the days of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

And before all the wickedness, (more) which thou hast done, saith the Lord God.

Thou hast also built unto thee an high place, and hast made thee an high place in every street.

Thou hast built thine high place at every corner of the way, a high made thy beauty to be abhorred: thou hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

Thou hast also committed fornication with the Egyptians thy neighbours, which have great members, and hast increased thy whoredoms to procure me.

Behold, therefore I will stretch out mine hand over thee, and will diminish thee, and deliver thee unto the hands of them that hate thee, and to the hands of the Philistines, which are enemies of thy wicked way.

Thou hast played the whore also with the

h Herby hee sheweth how he faced his church enriched it, and gave it power and dominion to reigne.

i He declareth wherein the dignity of Ierusalem stood: to wit in that the Lord gave them of his beauty & excellency.

k In abusing my gifts, and in putting thy confidence in thine owne wisdom and discreete, which were the occasions of thine idolatry.

l There was none idolatry so vile, wherewith thou didst not pollute thy selfe.

m This declarer how the idolaters put their chiefest delight in those things, which please the eyes and outward sense.

n Thou hast converted my rebukes and instructions, which I gave thee, to serve me with, to the use of thine idols.

o Meaning by fire, reade Leviticus 23. 10.

p He noteth the great impiety of this people, who fell falling from God to seeke helpe at strange actions, did also at length imbrace their idolatry, thinking thereby to make their sinne more strong.

q Or, shall.

r He noteth the great impiety of this people, who fell falling from God to seeke helpe at strange actions, did also at length imbrace their idolatry, thinking thereby to make their sinne more strong.

s Or, shall.

t Or, shall.

u Or, shall.

v Or, shall.

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aa Or, shall.

ab Or, shall.

ac Or, shall.

ad Or, shall.

Jerusalem's judgement for her whoredome: Ezekiel. Sodom more righteous than

the Egyptians, because thou wast inviolable: yet thou hast played the harlot with them, and yet comdest not to be punished.

29 Thou hast moored multiplied thy foundation from the lands of Canaan unto Caldea, and yet thou wast not punished here with.

30 Whome wast thou to chide, saith the Lord God, seeing thou doest all these things, even the works of a presumptuous woman?

31 In that thou buildest thine high place in the corner of every way, and makest thine high place in every street, and hast not bene as an harlot: that despitest a reward.

32 But as a wife that playeth the harlot, and take others for her husbands.

33 They give gifts to all other whores, but thou givest gifts unto all thy lovers, and rewardest them, that they may come unto thee on every side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall bee after thee: for in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the words of the Lord.

36 Thus saith the Lord God, Because thy shame was poured out, and thy filthynesse discovered through thy fornications with thy lovers, and with all the stoles of thine abominations, and by the blood of thy children, which thou diddest offer unto them.

37 Beholde, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy filthynesse unto them, that they may see all thy filthynesse.

38 And I will judge thee after the manner of them that are harlots, and of them that shed blood, and I will give thee the blood of wrath and jealousy.

39 I will also give thee into their hands, and they shall destroy thine high place, and shall breake downe thine high places: they shall strip thee also out of thy clothes, and shall take thy faire jewels, and leave thee naked and bare.

40 They shall also hang up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burne up thine houses with fire, and execute judgements upon thee in the sight of many women: & I will cause thee to cease from playing the harlot, and thou shalt give no reward any more.

42 So will I make my wrath towards thee to rest, and my jealousy shall depart from thee, and I will cease and bee no more angry.

43 Because thou hast not remembered the days of thy youth, but hast provoked me with all these things, beholde, therefore I also have brought thy way upon thine head, saith the Lord God: yet hast

not thou had consideration of all thine iniquities.

44 Beholde, all that his powers, shall be his powers against thee, saying, Give the mother, & so to her daughters.

45 Thou art thy mothers daughter, thou hast call off her husband and her children, and thou art the sister of thy sisters, which spurne their husbands and their children: your mother is an Iditise, and your father an Amurite.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, & Sodom, & her daughters.

47 Per hast thou not walked after their ways, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy ways.

48 As I live, saith the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

49 Beholde, this was the iniquity of thy sister Sodom: Pride, fulnesse of bread, and abundance of idleness was in her, and in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before me: therefore I took them away as pleased me.

51 Neither hath Samaria committed half of thy iniquities, but thou hast exceeded them in thine abominations, and hast justified the sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast justified the sisters, heare thine owne shame for this time, that thou hast committed more abominations then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast justified the sisters.

53 Therefore I will bring against thee captivities with the captivity of Sodom, and her daughters, and with the captivities of Samaria, and her daughters: even the captivities of the captives in the midst of them.

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast justified the sisters.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom was not hated of by thy report in the day of thy pride.

57 Before thy wickednesse was discovered, as in that same time of the report of the daughters of Aram, & of all the daughters of the Philistines round about: which despite thee on all sides.

defend all his punishment to minde when thou shalt be by her example to feare my judgements. I therefore brought vnder by the Syrians & Philistines, & thou joined with the Syrians, or compassed about Ierusalem.

Or thou mayest beare rule.

q Meaning, that some harlots conceive small rewards, but no lovers gave afterward to Israel, but they gave to all others: signifying that the idolaters bestow al their substance, which they receive of God for his glory, to serve their vile abominations.

Or, rather parts.

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Then hath I heard therefore thy wickedness, and thine abomination, saith the Lord.  
For thus saith the Lord God, I might have been with thee, as thou hast done, when thou didst despise the oath, in breaking the covenant.

Nevertheless, I will remember my covenant made with thee in the dayes of thy youth, and I will confirm unto thee an everlasting covenant.

When thou shalt remember thy vows, and bee ashamed, when thou shalt receive thy sisters, both thy elder and thy younger, and I will give them unto thee for daughters, but not by the covenant.

And I will establish my covenant with thee, and thou shalt know that I am the Lord.

That thou mayest remember, and bee ashamed, and neuer open thy mouth any more because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

And he declared how bee will call the Gentiles, p This declareth what fruits Gods mercy shall be, sorrow, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came unto me, saying,

Sonne of man, put forth a parable and make a proverb unto the house of Israel.

And say, Thus saith the Lord God, The great Eagle with great wings, & long wings, and full of feathers, which had diverse colours, came unto Lebanon, and took the best branches of the cedar,

And brake off the top of his twigs, & carried it into the land of merchants, and it is in a coile of merchants.

He took also of the seede of the land, and planted it in a fruitful ground: he placed it by great waters, and set it as a willow tree.

And it budded up, & was like a spreading vine of low stature, whose branches turned toward it, and the roots thereof were under it: so it became a vine, and it brought forth branches, and shot forth buds.

There was also another great Eagle with great wings and many feathers, and when this vine did turne her roots toward it, and spread forth her branches toward it, she might water it by the trenches of her plantation.

It was planted in a good soyle by great waters, that it should bring forth branches, and beare fruit, and bee an excellent vine.

For thou, Thus saith the Lord God, shall it prosper? Shall he not pull up the roots thereof, and destroy the fruit thereof, and cause them to die? all the leaves of the vine shall wither without great power, & many people, to plucke it up by the roots thereof.

Behold, it was planted: but shall it

They thought to bee moistened by the waters  
Neuchad nezatz destroy it?

prosper? shall it not be dried up, and wither? when the East winde shall touch it, it shall wither in the trenches, where it grew.

Wherefore the word of the Lord came unto me, saying,

Say now to this rebellious house, know ye not what these things mean? tell them, Behold, the King of Babel is come to Jerusalem, and hath taken the King thereof, and the princes thereof, and led them with him into Babel.

And hath taken one of the kings seede, and made a covenant with him, and hath taken an oath of him: hee hath also taken the princes of the land.

That the kingdome might bee in subjection, and not lift it selfe up, but keepe their covenant, and stand to it.

But hee rebelled against him and sent his ambassadours into Egypt, that they might give him helpe, and much people: shall he prosper? shall he escape, that doth such things? or shall he breake the covenant, and be delivered?

As I live, saith the Lord God, he shall die in the midst of Babel, in the place of the King, that had made him King, whose oath hee despised, and whose covenant made with him, he brake.

Neither shall Pharaoh with his mighty holle, and great multitude of people, maintaine him in the warre, when they have cast by mounts, and builded ramparts to destroy many perions.

For he hath despised the oath, and broken the covenant: yet loe, he had given a hand) because he hath done all these things, he shall not escape.

Therefore thus saith the Lord God, As I live, I will surely bring mine oath that hee hath despised, and my covenant that hee hath broken, upon his owne head.

And I will spread my net upon him, and hee shall be taken in my net, and I will bring him to Babel, & will enter into judgement with him there for his trespasses that he hath committed against me.

And all that flee from him with all his holle, shall fall by the sword, and they that remain, shall bee scattered toward all the windes: and yet shall know that I the Lord have spoken it.

Thus saith the Lord God, I will also take off the toppe of this his cedar, and will see it, and cut off the toppe of the tender plant thereof, and I will plant it upon an high mountaine and great.

Even in the high mountaine of Israel will I plant it: it shall bring forth boughes, and beare fruit, and bee an excellent cedar, and under it shall remaine all birdes, and every foule shall dwell in the shadow of the branches thereof.

And all the trees of the ficke shall know that I the Lord have brought downe the high tree, and exalted the low tree: that I have dried up the greene tree, and made the drye tree to flourish: I the Lord have spoken it, and have done it.

CHAP. XVIII.

He sheweth that every man shall beare his owne sinne.  
Rt 3

By this drie winde, he meaneth the Babylonians,

That is, Iecooniah, 2. King. 24. 15.

For his subjection and obedience,

m Because hee tooke the Name of God in vaine, and brake his oath which he had confirmed by giving his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelity to escape punishment, Chap. 12. 13. and 32. 3.

This promise is made to the Church which shall be as a small remnant, and as the top of a tree, o I will trimme it and dress it.

Both the leaves and Gen ile: shall be gathered in to it.

q All the world shall know that I have plucked downe the proud enemies, and set up my Church which was low and contemned.

finde. 21 To him that entendeth, a saluation promised. 22 Death is prophesied to the righteous, which turneth backe from the right way.

The word of the Lord came vnto mee againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel, saying, \* The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall blis this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull and right,

6 And hath not eaten \* vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath \* defiled his neighbours wife, neither hath \* taken with a \* meretricious woman,

7 Neither hath oppressed any, but hath restored the pledge to his dettoure: hee that hath sinned none by violence, \* but hath giuen his bread to the hungry, and hath covered the naked with a garment,

8 And hath not giuen foorth vpon \* vsurie, neither hath taken any increase, but hath withholden his hand from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, hee shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is a thiefe, or a shedder of blood, if hee doe any of these things,

11 Though he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath sinned by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abominacion,

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall he liue: hee shall not liue: seeing hee hath done all these abominacions, \* hee shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers finnes, which hee hath done, and feareth neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath sinned by violence, but hath giuen his bread to the hungry, and hath covered the naked with a garment,

17 Neither hath withholden his hand from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but hee shall surely liue.

18 His father, because hee cruelly oppres-

sed and sinned his brother by violence, and hath not done good among his people, hee shall die in his iniquitie.

19 Per say yee, \* Therefore shall not the sonne beare the iniquitie of the father, because the sonne hath executed iudgements and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 \* The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon him.

21 But if the wicked will retorne from all his finnes that hee hath committed, and keepe all my \* statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not be mentioned vnto him, in his \* righteousness that hee hath done, hee shall liue.

23 ¶ Vane I any desire that the wicked should die, saith the Lord God: I do not desire that hee should die, but that hee should be iust.

24 But if the righteous turne away from his righteousness, and commit iniquitie, and doe according to all the abominacions that the wicked man doeth, shall hee liue: all his \* righteousness shall be as a filthy rag, and hee shall not be mentioned: but in his transgression that hee hath committed, and in his iniquitie that hee hath sinned, in them shall hee die.

25 Per yee say, The way of the Lord is not \* equal: heare now, O house of Israel. Is not my way equal for are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousness, and committeeth iniquitie, he shall euen die for the same, he shall euen die for his iniquitie that hee hath done.

27 Again, when the wicked turneth away from his wickednesse that hee hath committed, and doeth that which is lawfull and right, he shall liue: he shall saue his soule alive.

28 Because hee considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue and shall not die.

29 Per saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes vnequall?

30 There saie I will iudge you, O house of Israel, euerie one according to his wayes, saith the Lord God: returne therefore ye, and othens to turne away from all your transgressions: no iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby yee haue transgressed, and make you a new heart and a new spirit: for why will yee die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: canst thou therefore one another to retorne, and liue yee.

CHAP. XIX.

1 The captiuitie of the king of Iudah signified by

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, reade Iere. 31. 29.

b If he hath not eaten of the flesh that hath bene offered vp to idoles to honour them thereby, Leuit. 18. 20. *Ebr. come nere.* Leuit. 20. 18. I/2. 58 7. mat. 23 35. Exod. 22. 25. leuit. 25. 37. deuti. 23. 19. psal. 15. 5.

c Or, a cruel man.

c He sheweth how the sonne is punished for his fathers fault: that is, if he be reijcked, as his father was, & doth not repent, he shall be punished as his father was, or else not.

whelpes, and by the lyon. 10 The profusion of the case of Ierusalem that is past, and the affliction that is present.

11 You also, take up a lamentation for the princes of Irael.

12 She say, therefore lay thy mother among the Iyons: for she nourished her young ones among the Iyons whelpes. And she brought up one of her whelpes, and it became a Iyon, and it learned to catch the prey, and it denoured men.

13 The nations also heard of him, and he was taken in their nets, and they brought him in chains unto the land of Egypt.

14 Now when she saw that she had waited, and her hope was lost, she took another of her whelpes, and made him a Iyon.

15 Which went among the Iyons, and became a Iyon, and learned to catch the prey, and be denoured men.

16 And he knew their widowes, and he destroyed their cities, and the land was waste, and all that was therein by the noise of his roaring.

17 Then the nations set against him on every side of the countrey, and layed their nets for him: so he was taken in their pit.

18 And they put him in prison & in chains, and brought him to the king of Babel, and they put him in holds, that his voice should not be heard upon the mountaines of Irael.

19 Thy mother is like a vine in thy blood, planted by the waters: shee brought forth fruite and branches by the abundant waters.

20 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her bright with the multitude of her branches.

21 But she was plucked by in wrath: she was cast down to the ground, and the East wind dried up her fruite: her branches were broken, and withered: as for the rod of her strength, the fire consumed it.

22 And now she is planted in the wilderness in a dry and thirlicke ground.

23 And shee is gone out of a rod of her branches, which hath denoured her fruite, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for ever.

#### CHAP. XX.

1 The Lord denieth that he will answer them when they pray, because of their unkindnes. 2 He remembereth that his people shall returne from captivitie, as by the fire that should be burnt in signification the burning of Ierusalem.

3 And in the seventh yeere, in the fifth month, the eighth day of the month, came the word of the Lord to enquire of the Lord, and after before me.

4 Then came the word of the Lord unto me saying,

5 Sonne of man, speake unto the Elders of Irael, and say unto them, Thus saith the Lord God, Are ye come to enquire of me? as I live, saith the Lord God, when I am asked, I will not answer you.

6 Shall I judge them, some of man?

will thou judge them? canst thou judge them? stand the abominations of their fathers.

7 And say unto them, Thus saith the Lord God, In the day when I chose Irael, and I lift up mine hand unto the seed of the house of Iacob, and made myself known unto them in the land of Egypt, when I lift up mine hand unto them, and sayde, I am the Lord your God,

8 In the day that I lift up mine hand unto them to bring them forth of the land of Egypt, into a land that I had promised for them, flowing with milke and honey, which is pleasant among all lands,

9 Then said I unto them, Let every man cast away the abominations of his eyes, and defile not your selves with the idoles of Egypt: for I am the Lord your God.

10 But they rebelled against me, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to pour out mine indignation upon them, and to accomplish my wrath against them in the midst of the land of Egypt.

11 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made myself known unto them in bringing them forth of the land of Egypt.

12 Howbeit I carried them out of the land of Egypt, and brought them into the wilderness.

13 And I gave them my statutes, and declared my iudgements unto them, which if a man do, he shall live in them.

14 Moreover, I gave them also my Sabbaths to be a signe betweene me and them, that they might know that I am the Lord, that sanctifie them.

15 But the house of Irael rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall live in them, and my Sabbath have they greatly polluted: then I thought to pour out mine indignation upon them in the wilderness to consume them.

16 But I had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them out.

17 Yet neverthelesse I lift up mine hand unto them in the wilderness, that I would not bring them into the land, which I had given them, flowing with milke and honey, which was pleasant above all lands.

18 Because they cast away my iudgements, and walked not in my statutes, but have polluted my Sabbath: for their heart went after their idoles.

19 Wherefore I mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

20 But I sayd unto their children in the wilderness, Unlike yeer not in the ordinances

thereby take an occasion to blaspheme my Name, or els that I had sought a means to destroy them more commodiously. h That is, my true religion, which I had commanded them, and gave themselves to serve me according to their owne fantasies,

b This declared the great lenitie and patience of God, which called sinners to repentance before hee condemned them.

c I sweare that I would be their God: which manner of othe was observed from all antiquitie, where they used to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender thereof, and also the iudge of the heart, willing that he should take vengeance, if they concealed any thing which they knew to be truth.

d God had forbidden them to make mention of the idoles, Exod. 23. 13. psal. 16. 4. Which thing declared the wickedness of man's heart, which judge Gods service by their eyes and outward senses.

f God hath ever this respect to his glory, that he would not have his name evil spoken of among the Gentiles for the punishment that his people deserved, in confidence whereof the godly cure prayed, as Exod. 32. 11. Num. 14. 13. Leuit. 18. 5. rom. 10. 5. gal. 3. 12. Exod. 30. 8 and 31. 13. dem. 3. 12. Num. 14. 28. 29. and 36. 5.

g Who might and to accuse mee

h That is, my true religion, which I had commanded them, and gave themselves to serve me according to their owne fantasies,

1 Whereby the holy Ghost comforteth them that say these things will follow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approvable thereby or no,

of your fathers, neither observe their manners, nor desire your selves with their idols.

19 I am the Lord your God: walke in my statutes, and keep my judgments and doe them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may know that I am the Lord your God,

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my judgments to doe them, which if a man doe he shall live in them, but they polluted my Sabbaths: then I thought to powre out mine indignation upon them, and to accomplish my wrath against them in the wilderness.

22 Nevertheless I withheld mine hand, and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift up mine hand unto them in the wilderness, that I would scatter them among the heathen, & disperse them throughout the countreys,

24 Because they had not executed my judgments, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Therefore I gave them also statutes that were not good, and judgments, wherein they should not live.

26 And I polluted them in their owne gifts, in that they caused to passe by the fire all that first openeth the womb, that I might destroy them, to the ende that they might know that I am the Lord.

27 Therefore some of man speake unto the house of Israel, and say unto them, Thus saith the Lord God, Per in this your fathers have blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they sawe every high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of provocation: there also they made their sweete savour, and powred out there their drinke offerings.

29 Then I sayd unto them, What is the high place wherunto ye goe? And the name thereof was called Barmath unto this day.

30 Therefore say unto the house of Israel, Thus saith the Lord God, Are ye not polluted after the manner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, & make your selves to passe through the fire, you pollute your selves with all your idoles unto this day: shall I answer you when I am asked, O house of Israel? As I live, saith the Lord God, I will not answer you when I am asked.

32 Neither shall that bee done that cometh into your minde: for ye say, We will be as the heathen, and as the families of the countreys, and burne wood and stone.

33 As I live, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out.

34 And I will bring you from the people, and will gather you out of the countreys, wherein ye are scattered with a mighty hand, and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, & there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I pleade with you, saith the Lord God.

37 And I will cause you to passe under the roe, and will bring you into the bond of the covenant.

38 And I will chuse out from among you the rebels, and them that transgressed against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I am the Lord.

39 As for you, O house of Israel, Thus saith the Lord God: Goe you, and leave every one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, even in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruites of your oblations, with all your holy things.

41 I will accept your sweet smelling, when I bring you from the people, and gather you out of the countreys, wherein ye have bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall know, that I am the Lord, when I shall bring you into the lands of Israel, into the land, for the which I lifted up my hand to give it to your fathers.

43 And there shall ye remember your lawes, and all your workes, wherein ye have bene defiled, and ye shall judge your selves worthy to be cut off, for all your evils, that ye have committed.

44 And ye shall know that I am the Lord, when I have respect unto you for my names sake, & not after your wicked wayes, nor according to your corrupt works. O ye house of Israel, saith the Lord God.

45 O Desolour, the wordes of the Lord came unto me, saying,

46 Some of man, let thy face towards the way of Teman, & drop thy word towards the South, and prophesie toward the East of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, & it shall devoure all the greene wood in thee, and all the thicke wood: the continuall flame shall not bee quenched, and every

k Meaning, that they let their delight upon them. l Because they would not obey my lawes, I gave them vnto themselves, that they should obey their owne fantasies, as verſ. 19. Rom. 1. 21, 24.

n I condemned those things, and counted the as-bominable which they thought had bene excellent, & to have declared most wale, Luke 16. 15. for that which God required, as most excellent, that gave they to their idoles.

n Not onely in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declared how prompt mans heart is to idolatry, seeing that by no admonitions he can be drawn backe.

o Which signifieth an high place, declaring that they wanted themselves of their idolatry, and were not ashamed thereof, though God had commanded them expressly that they should haue no altar lifted up on hie by stairs, Exod. 20. 26. 1 Eſay. in the way. p He sheweth that the ingratitude of the people deserveth that God should cut them off, and that they should not haue the comfort of his word.





and prophesied a lie unto thee to bring thee upon the necks of the wicked that are thine, whose day is come when their iniquitie shall have an end.

30 Shall I cause it to returne into his speech? I will iudge thee in the place where thou wast created, even in the land of thine habitation.

31 And I will powre out mine indignation upon thee, and will blowe against thee in the fire of my wrath, and deliver thee into the hand of deathly men, and skillfull to destroy.

32 Thou shalt be in the fire to bee devoured: thy blood shall bee in the mids of the land, and thou shalt bee no more remembered; for I the Lord have spoken it.

#### CHAP. XXII.

1 Ierusalem is reposed for ever. 25 Of the wicked doctrine of the false prophets and priests, and of their unsatiable covetousnesse. 27 The tyrannies of their rulers. 29 The wickednesse of the people.

**M**oreover the wordes of the Lord came unto me, saying,

2 Know thou some of man, wilt thou iudge, wilt thou iudge this bloody citie: wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The cite sheweth blood in the mids of it, that her time may come, and maketh toolles against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy wayes to draw neere, and art come unto thy terme: therefore have I made thee a reproch to the heathen, and a mocking to all countries.

5 Those that bee neere, and those that be farre from thee, shall mocke thee, which art villed in name, and lowe in affliction.

6 Beholde, the princes of Israel every one in thee was ready to his power, to shed blood.

7 In thee have they despised father and mother: in the mids of thee have they oppressed the stranger: in thee have they vered the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carry tales to shed blood: in thee are they that eat upon the mountains in the mids of thee they commit abomination.

10 In thee have they dishonoured their fathers name: in thee have they vered her that was polluted in her floures.

11 And every one hath committed abomination with his neighbours wife, and every one hath wickedly defiled his daughter in law, and in thee hath every man covered his owne sister, even his fathers daughter.

12 In thee have they taken gifts to shed blood: thou hast taken usury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I have smitten mine hands upon thy covenanties, that thou hast

shed, and upon the blood, which hath been in the mids of thee.

14 Can thine heart endure, or can thine hands be strong in the dayes that I come to doe with thee? I the Lord have spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will cause thy singlenesse to cease from thee.

16 And thou shalt take thine inheritance in thy life in the sight of the heathen, & thou shalt know that I am the Lord.

17 And the word of the Lord came unto me, saying,

18 Some of man, The word of God is unto mee, as a spelle: all they are false, and chaine, and yoke, and lead in the mids of the furnace: they are even the dross of silver.

19 Therefore thus saith the Lord God, Because ye are all as dross, behold, therefore will I gather you in the mids of Ierusalem.

20 As they gather flint and brasse, and yron, and lead, and tinne in the mids of the furnace, to blowe the fire upon it to melt it, so will I gather you in mine anger and in my wrath, and will put you these, and melt you.

21 I will gather you, I say, and blow the fire of my wrath upon you, and you shall be melted in the mids thereof.

22 As silver is melted in the mids of the furnace, so shall ye be melted in the mids thereof, and ye shall know that I the Lord have powred out my wrath upon you.

23 And the word of the Lord came unto me, saying,

24 Some of man, say unto her, Thou art the land that is desolate, and has not relied upon in the day of wrath.

25 There is a conspiracie of her prophets in the mids thereof like a roaring lion, raving the prayer: they have devoured widows: they have taken the riches and precious things: they have made her many widows in the mids thereof.

26 Her priests have broken my Law, and have defiled mine holy things: they have put no difference betweene the holy and the profane, neither discerned betweene the cleane, and the cleane, and have hid their eyes from my Sabbaths, and I am polluted among them.

27 Her princes in the mids thereof, as like wolves, ravening the pray to shed blood, and to destroy soules for their owne covetous lucre.

28 And her prophets have deceived them with untimpered moorie, seeing banquets, and drinking lyes into them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land have violently oppressed by shoyling and robbing, and have vered the poore, and the needy: yet they have oppressed the stranger against right.

30 And I sought for a man among them that should make up the hedge, and stand

a Art thou ready to execute thy charge, which I commit unto thee against Ierusalem, that murdereth the Prophets and them that are godly? b That is, the time of her destruction, c To her owne undoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kinde of wickednesse, which was not committed in Ierusalem, & therefore the plagues of God should speedily come upon her, *Leuit 20 11, 18, Ier. 5. 8.*

f In token of my wrath and vengeance.

As the gaps before me for the land, that I  
 could not destroy it but I found none.

Therefore haue I poured out mine  
indignation vpon them, and consumed them  
with the fire of my wrath; their owne wayes  
haue I rendred vpon their heads, sayeth the  
LORD.

## CHAP. XXIII

Of the idolatry of Samaria and Jerusalem, we  
do the names of Abolah and Abolishah.  
The word of the Lord came again unto  
me saying,

2. Some of man; there were two women, the daughters of one mother.

And they committed fornication in  
Egypt, they committed fornication in their  
land: there were their breasts swollen,  
and there they broke the fountains of their vir-  
ginity.

And the names of them were Abihah the elder, and Abihah her sister : and they were mine, and they bare sonnes and daughters : thus were their names : Samaria is Abihah, and Jerusalem Abihah.

And Aphrah played the harlot : when  
he was mine, and she was set on fire with  
lovers, so wit, with the Assyrians her  
lovers.

6 Which were clothed with bleme silk,  
captaines and princes : they were all  
valiant young men, and horsemen riding up-  
on policy.

7 Thus shee committed her whoresome  
 with them, even with all them that were the  
 chosen men of Achan, and with all on whom  
 shee relied, and defiled her selfe with all their  
 doles.

8 And he left her her fornications, learned of the Egyptians: for in her youth they lay with her, and they banished the breasts of virginity, and powdered their whoresome

9 Therefore I delivered her into the hands of her lovers, even into the hands of the Assyrians, upon whom she doted.

to Thelſe diſcovered her Shame : they  
took away her ſonnes and her daughters,  
and flew them with the ſword, and ſhe had  
no name among women : for they had  
put a ſhame upon her.

12 And when her sister Abigail sawe  
this, she married her selfe with inordinate  
desire, more then three, and with her fornications,  
more then her sister with her fornications.

11. She noted upon the Assyrians her  
neighbours, both captives and princes clo-  
thed in silvers lace, horsemen riding  
on horses : they were all pleasant young

Then I saw that they were killed, and they were both after one fox.

And that she increased her fornication :  
 For when she saw men painted upon  
 The wall, the images of the Gods and pain-  
 tures with demurrors

14 And girded with girdles upon their  
loins, and with died attire upon their  
heads (looking all like princes after the man-  
ner of the Babylonians in Caldea, the land  
of their habitation.)

16. I Boone, I Cry, as first I saw them, they  
died upon them, and sent messengers into  
the land of Shinar.

17 **Flowe** when the Babylonians came  
her into the den of love, they beset her  
by their fornication, and her love pollute  
with them, and her lust departed from

18 And she discovered her fornication, and  
 disclosed her shame: then mine eyes  
 sought her, like as mine hand had sought  
 her.

19 Yet she increased her whoredom more,  
And called to remembrance the days of her  
youth, wherein shee had played the harlot in  
plaine street.

20 For they hatched upon their remnants,  
whole members are as the members of asses,  
in whose issue is like the issue of horses.

21 Thou calledst to remembrance the  
tickledness of thy youth, when thy tears  
were bruised by the Egyptians : therefore  
the pappes of thy youth are thine.

27 Therefore, O Holiest, thus saith the  
Lord God, Behold, I will raise up thy lo-  
vers against thee, from whom thine heart is  
turned, and I will bring them against thee  
every one.

23 To wit, the Babylonians, and all the  
aldeans, Babel, and Shoa, and Koa,  
all the Assyrians with them: they were  
pleasant young men, captives and prin-  
ces: all they were valiant and renowned, ri-  
nging lions.

24. Then shall mine hand come against thee  
thy chariot, thy weapons, and thy horses,  
and with a multitude of people, which shall set  
against thee, buckler and spear, and helmet  
and about : and I will leave the punish-  
ment unto them, and they shall judge thee ac-  
cording to their judgments.

And I will lay mine indignation upon  
 thee, and they shall deale cruelly with thee:  
 they shall cut off thy nose and thine eares,  
 and thy remnant shall fall by the sword: they  
 shall carry away thy kinsmen, and thy daugh-  
 ters, and thy residue shall be deuoured by the  
 enemy.

26 They shall also strippē thee out of thy  
thes, and take away thy faire iewels.

27 Thus will I make the wicked grief-  
ful from thee, and the fortification out of  
land of Egypt: so that thou shalt not  
lift thine eyes unto them, nor remember  
Egypt any more.

18 For thus saith the Lord God, Behold, I will deliver thee into the hand of them, whom thou hatest: even into the hands of men from whom thine heart is departed.  
19 And they shall handle thee desperately,

And thou shalt take away all thy labour, and thou shalt  
go thee naked and bare, and the shame of  
fornication shall be discovered, both  
thy wickedness and thy whoredome.

○ I will doe these things vnto thee, be-  
cause thou hast gone a whooring after the  
Gentiles, and because thou art polluted with  
their idols.

1 Then had walked in the way of thy  
er: therefore will I give her a cup into  
ne hand.

h These were  
the names of cer-  
tain princes and  
captains vnder  
Nebuchad ne-  
738

† Ebr. I will give  
judgement be-  
fore them.

Or, Ladies.

They shall destroy the princes and priests with the rest of thy people.

3. All thy treasures and riches which thou hast gotten by labour.

All the world  
shall see thy  
shamefull forfa-  
iting of God to  
erue idoles.  
I will execute  
the same iudge-  
ments and ven-  
geance against  
thee, & that with  
greater severity.

a Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

b That is, to be sacrifices to their idols. Read Chap. 16. 20.

p They sent into other countries to have such as should teach the service of their idols.

r Which should teach the manner of worshipping their gods.

f That is, worthy death, read chap. 16. 38.

e Meaning all other cities and countrys.

31. Thou shalt be filled with wine, and shalt drink of the silver cup, deep and large: thou shalt see laughter to come and ban in thy hand because it containeth much.

32. Thou shalt be filled with wine, and shalt drink of the silver cup, deep and large: thou shalt see laughter to come and ban in thy hand because it containeth much.

33. Thou shalt see laughter to come and ban in thy hand because it containeth much.

34. Therefore thus saith the Lord God, Because thou hast forgotten me, and call me beside thy backe, therefore thou shalt also beare the wickedness and thy wickedness.

35. For they have played the whores, and blood is in their hands; and with their whores have they committed adultery, and have also taught their sonnes, whom they beare unto mee, to play by the fire to be burnt.

36. Therefore thus saith the Lord God, Because thou hast forgotten me, and call me beside thy backe, therefore thou shalt also beare the wickedness and thy wickedness.

37. For when they had slain their children to their idols, they came the same day into my Sanctuary to defile it: and loe thus have they done in the midst of mine house.

38. And how much more is it that they sent for men to come from far unto whom a messenger was sent, and loe they came: for whom thou diddest wash the selfe, and paintedst their eyes, and deckedst their with ornaments.

39. And thou hast upon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

40. And a voice of a multitude being at ease, was with her: and with the men to make the company great were brought men of Saba from the wilderness, which put bracelets upon their hands, and beautiful crownes upon their heads.

41. And thou saidst unto her that was old in adulteries, How shall thee and her sons come to an end.

42. And they went in unto her as they goe to a common harlot: so went they to Aholah and Aholiba the wicked women.

43. And righteous men they shall slay: they shall slay the righteous men, and after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands.

44. And therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

45. And the multitude shall slay them with stones, and cut them with their swords: they shall slay their fathers, and their daughters, and burne up their houses with fire.

46. Thus will I cause wickednes to cease out of the land, that all women may be taught, not to doe after your wickednes.

47. And they shall lay you with stones, and you shall beare the name of your fathers, and yet shall know that I am the Lord God.

48. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

49. And therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

50. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

51. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

52. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

53. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

54. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

55. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

56. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

57. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

58. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

59. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

60. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

61. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

62. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

63. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

64. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.

65. Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them into the hand, and to the sword.





a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous cite Ierusalem, wherunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The towries that belonged vnto her.

e For Tyrus was much built by art, & by labour of men was won out of the sea. Somewhere this vnto the images of the noble men, which they had created vp for their glory and renoume.

f I will make thee so bare, that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countreys that dwell by the sea: whereby he significeth that her destruction should be so horrible, that all the world should heare thereof, and be afraid.

**A**ND in the eleuenth yeere, in the first day of the month, the wordes of the Lord came vnto me, saying,

2 Some of man, because that Tyrus hath said against Ierusalem, Behold, the gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be replenished.

3 Therefore thus saith the Lord God, Beholde, I come against thee, O Tyrus, and I will bring by many nations against thee, as the sea inundeth by with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe their towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a sport to the nations.

6 And her daughters which are in the isle, shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Beholde, I will bring vpon Tyrus Arbuchad-nogzar king of Babel, a king of kings, from the North, with horses and with charrets, and with bowemen, with a multitude and much people.

8 He shall slay with the sword the daughters in the isle, and he shall make a foue against thee, and cast a mount against thee, and lift vp by the backler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses that couer thee, for their multitude: thy walles shall shake at the noyse of the horsemen, and of the wheeles, and of the charrets, when he shall enter into thy gates, as into the entre of a city that is broken downe.

11 With the bootes of his horses shall hee tread downe all the streets: he shall slay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 Thus will I cause the sounde of thy songs to cease, and the sound of thy harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt bee for a spreading of nets: thou shalt be built no more. for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall, and at the crye of the wounding, when they shall see slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put on their

byrned garments, and shall clasp their selues with astonishment: they shall be as the graine, and bee ashamed at every moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the sea, the remanent clea which was strong in the sea, both he and her inhabitants, how comest thou hither to bee so all that day therein?

18 How shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate cite, like the cities that are now inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee.

20 When I shall call thy women with them that descende into the pit, with the people of old time, and shall set thee in low parts of the earth, like the other cities, with them, I say, which are downe to the pit: is that thou shalt not be inhabited, and I shall bring my glory in the land of the living.

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought, yet shalt thou neuer be found againe, saith the Lord God.

# CHAP. XXVII.

The Prophet bewaileth the destruction of Tyrus, shewing what were the riches, power and beautie thereof in times past.

**T**HE wordes of the Lord came againe vnto me, saying,

2 Some of man, take up a lamentation for Tyrus.

3 And say vnto Tyrus, that thou art the entre of the sea, which is the marke of the people for many yles. Thou saith the Lord God, O Tyrus, thou hast said, I am of perfect beautie.

4 Thy borders are in the entres of the sea, and thy builders haue made thee of perfect beautie.

5 They haue made all thy borders of firs trees of Oshin: thy haue brought cedars from Lebanon, to make mallets in thee.

6 Of the oaks of Baithan haue they made their oes: the companie of the Cyprusians haue made thy banks of purple, brought out of the yles of Chittim.

7 Fine linnen with hyacinth mores, brought from Egypt, was spread over thee to be the table, blue silke and purple, brought from the yles of Cilich, was thy canopie ring.

8 The inhabitants of Moan and Ima were thy mariners, O Tyrus: thy men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the men thereof were in thee thy caruers: all the shippes of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Berith, of Lub, and of Eder,

in their arms: the men of warre they brought the shield and helmet in thee: they brought the bow and arrow.

11 The men of Arad, with their arms were upon the wallies round about, and the watchtowers were in the towers: they banded their shields upon the wallies round about: they have made thy beauty great.

12 They of Tarshish were thy merchants: the multitude of all riches, for silver, yron, tin, and lead, which they brought to the land.

13 They of Hanaan, Tubal and Sheber were thy merchants: concerning the lines of men, and they brought vessels of brass for thy merchandise.

14 They of the house of Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine hands: they brought thee for a quene, homes, treeth, and peacocks.

16 They of Oram were thy merchants for the multitude of thy wares: they occupied thy faires with emeraydes, purple, and dyed woyle, and fine linnen, and coyall, and pearle.

17 They of Iudah and of the land of Idume were thy merchants: they brought to thy merchandise wheate of Sennar, and Dammah, and bonie, and oyle, and thyme.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Idume and white wooll.

19 They of Dan also arde of Hanaan, going to and fro, occupied in thy faires: ypon wyke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the chariots.

21 They of Arabia, and all the princes of Idume occupied with thee in lamdes, and cammes, and goates: in these were thy thy merchandise.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chylfe of all spices, and with all precious stones and gold.

23 They of Haran and Canneh, and Eber, the merchants of Sheba, Asshur and Chanaan were thy merchants.

24 These were thy merchants in all kind of things, in rayment of blue silke, and in dyed woyle, and in coffers for the oyle apparell, which were bound with wyke: chains also were among thy merchandise.

25 The ships of Tarshish were thy chiefe thy merchandise, and thou wast replenished, and made very glorious in the midst of the sea.

26 Thy robbers have brought thee into great waters: the East wynde hath broken thee in the midst of the sea.

27 Thy riches and thy faires, thy merchandise, thy mariners and pilots, and calym, and the occupiers of thy merchandise,

and all thy men of warre that are in thee, and all the multitude which is in the midst of thee, shall fall in the midst of the sea, in the day of thy ruine.

28 The mountains that make at the sound of the crye of thy pilots.

29 And all that handle the oxe, the merchants, and all the pilots of the sea shall come downe from their ships, and shall stand upon the land.

30 And shall raise their voice to be heard against thee, and shall crye bitterly, and shall cast dust upon their heads, & wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shall weep for thee, with sorrow of heart and bitter mourning.

32 And in their mourning they shall take up a lamentation for thee, saying, What crye is like Tyrrus, so destroyed in the midst of the sea?

33 When thy waies went forth of the sea, thou filledst many people, and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the drythes of the waters, thy merchandise and all thy multitude, which was in the middest of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and all their kings shall bee fowre astraide and troubled in their countenance.

36 The merchants among the people shall hiss at thee: thou shalt be a terror, and neuer shalt be any more.

CHAP. XXVIII.

2 The word of God against the king of Tyrrus for his pride. 21 The word of the Lord against Sidon.

25 The Lord promyseth that hee will gather together the children of I Israel.

The word of the Lord came againe unto me saying,

2 Sonne of man, say unto the prince of Tyrrus, Thus sayeth the Lord God. Because thine heart is exalted, and thou hast sayde, I am a god, I sit in the seate of God in the middest of the sea, yet thou art but a man and not God, and I though thou dost thinke in thine heart, that thou wast equall with God.

3 Behold, thou art wiser then Daniel: there is no secret, that they can hide from thee.

4 With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten golde and silver in thy treasures.

5 By thy great wisdom and by thine occupying, hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers upon thee, even the terrible nations: and they shall brake their swordes against

m That is, the cities neere about thee, as was Zidon, Arad, and others.

n Whereby is meant a long time: for it was prophesied to bee destroyed but fewe yeeres, as Ila. 23. 15.

a I am safe that none can come to hurt mee, as God is in the heaven.

b Ed, though thou see thine heart as the heart of God.

c Thus he speaketh by denision: for Daniel had declared notable signes of his wisdom in Babylon when Ezekiel wrote this.

against the beauty of thy wisdom, and they shall desire thy brightness.

8. They shall call thee wisdom in the day, and thou shalt be the death of them that are slain in the midst of the sea.

9. Wilt thou say thou becomest like a man, and thou shalt be a god: but thou shalt be a man, and not a god, in the hands of him that slayeth thee.

10. Thou shalt die the death of the uncircumcised by the hands of strangers: for I have spoken it, saith the Lord God.

11. I have uttered the word of the Lord come unto me, saying,

12. Sonne of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou hast by the summe, and art full of wisdom and perfect in beauty.

13. Thou hast bene in Eden the garden of God: every precious stone was in thy garment, the rubie, the topaze & the diamond, the chrysolite, the onyx, and the iasper, the saphire, emerald, and the carbuncle and gold: the workmanship of thy tymbels, and of thy pipes was prepared in thee in the day that thou wast created.

14. Thou art the anointed Cherub, that covereth, and I have set thee so honour: thou wast upon the holy mountaine of God: thou hast walked in the middes of the stones of fire.

15. Thou wast perfect in thy wayes from the day that thou wast created, till iniquity was found in thee.

16. By the multitude of thy merchandise, they have filled the middes of thee with craft, and thou hast shined: therefore I will cast thee as prophane out of the mountaine of God, and I will destroy thee, & covering Cherub, from the middes of the stones of fire.

17. Thine heart was lifted up, because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground: I will lay thee before kings, that they may behold thee.

18. Thou hast despised thy sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall devour thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

19. All they that know thee among the people, shall be astonished at thee: thou shalt bee a terror, and neuer shalt thou bee any more.

20. Again, the word of the Lord came unto me, saying,

21. Sonne of man, let thy face against Sidon, and prophesie against it.

22. And say, Thus saith the Lord God, Behold, I come against thee, O Sidon, and I will be glorified in the middes of thee: and they shall know that I am the Lord, when I shall have executed judgements in her, and shall be sanctified in her.

23. For I will send into her pestilence, and blood into her streets, and the slain shall fall in the middes of her: the enemies shall come a-

gainst her with the sword on every side, they shall know that I am the Lord.

24. And they shall see no more Sidon, nor shall they dwell in the house of Idume, nor shall they be a terror to all that are round about, and behold them, and they shall know that I am the Lord God.

25. Thus saith the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and be sanctified in them in the sight of the heathen, then shall they dwell in the land, which I have given to me, saith the Lord God.

26. And they shall dwell safely there, and shall build houses and plant vines, and they shall dwell safely, when I have executed judgements upon all round about them that vexed them, and they shall know that I am the Lord their God.

## C H A P. XXIX.

He propheseth against Pharaoh and Egypt. The Lord promiseth that he will restore Egypt after fourscore years. Egypt is the remnant of Nebuchad-nexer for the labour which he wrought against Tyrus.

1. In the tenth yeere, and in the fourteenth, in the twelfth day of the month, the word of the Lord came unto me, saying,

2. Sonne of man, let thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3. Speak, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon that lieth in the middes of his rivers, and hath said, The river is mine, and I have made it for my selfe.

4. But I will put hooks in thy nostrils, and I will cause the fish of the rivers to sticke unto thy scales, and I will bring thee out of the middes of thy rivers, and all the fish of thy rivers shall sticke unto thy scales.

5. And I will leave thee in the wilderness, both thee and all the fish of thy rivers: thou shalt fall upon the open field: thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowles of the heaven.

6. And all the inhabitants of Egypt shall know that I am the Lord, because they have bene a state of trade to the house of Israel.

7. When they rooke hold of thee with their hand, thou shalt be broken, and rent at their shoulder: and when they leaned upon thee, thou shalt break, and madest all their labour stand & bright.

8. Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and destroy man and beast out of thee.

9. And the land of Egypt shall desolate, and waste, and they shall know that I am the Lord: because they have said, The river is mine, and I have made it.

10. Behold, therefore I come upon thee, and upon thy rivers, and I will make the land of Egypt utterly waste and desolate.

c Like therett of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

|| Or, Iaffer.

|| Or, carbuncle.

e He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compared to Cherubims, which covered the Ark: and by this word *anointed*, he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent unto Salomon things necessarie for the worke.

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt have no part among my people.

k That is, the honour, wherunto I called them.

|| Or, brought to nothing.

l By executing my judgements against thy wickednesse.

m Thar is, Nebuchad nezzar.



the tower of Babel, even into the  
mouth of the blacke River.

The flow of man shall passe by it, nor  
shall it be broken by it, neither shall it  
be broken by it.

And I will make the land of Egypt  
desolate in the midst of the countries that  
are round about her, and her cities shall be  
desolate, as the cities that are desolate, for  
fourty years, and I will scatter the Egyptians  
among the nations, and will disperse them  
among the countries.

Thus saith the Lord God, Behold, I  
will bring forth the Egyptians out of the  
land of Egypt, and will scatter them among  
the nations.

And I will bring againe the captives  
of Egypt, and will cause them to returne into  
the land of Pathros, into the land of Egypt  
desolate, and they shall be there a small  
kingdome.

It shall be the smallest of the kingdomes,  
for shall it exalt? It shall be like any more  
among the nations: for I will diminish them, that  
they shall no more rule the nations.

And it shall be no more the confidence  
of the house of Israel, to bring their strength  
in remembrance by looking after them,  
for they shall know that I am the Lord God.

In the tenth and eleventh yeere  
of the first month, and in the first day of  
the month, shall the word of the Lord come  
unto me.

Behold, I have caused his arm to be  
broken, that he should have ruled the  
nations, and he shall be like any more among  
the nations.

Behold, I will give the land of Egypt  
unto the king of Babel, and he shall be  
like any more among the nations, and he  
shall be like any more among the nations.

I have given him the land of Egypt  
for his labour, that he should have ruled  
the nations, and he shall be like any more  
among the nations.

In that day will I cause the house of  
Israel to grow, and I will give them an  
open mouth, in the midst of them, and  
they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.  
The word of the Lord came unto me,  
saying,

Behold, I will bring forth the Egyptians  
out of the land of Egypt, and will scatter  
them among the nations.

For the day is near, and the day of the  
Lord is at hand, a cloudy day, and it shall  
be like any more among the nations.

Behold, I will bring forth the Egyptians  
out of the land of Egypt, and will scatter  
them among the nations, and they shall be  
like any more among the nations.

Behold, I will bring forth the Egyptians  
out of the land of Egypt, and will scatter  
them among the nations, and they shall be  
like any more among the nations.

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out of the land of Egypt, and will scatter  
them among the nations.

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Behold, I will bring forth the Egyptians  
out of the land of Egypt, and will scatter  
them among the nations.

Behold, I will bring forth the Egyptians  
out of the land of Egypt, and will scatter  
them among the nations.

Behold, I will bring forth the Egyptians  
out of the land of Egypt, and will scatter  
them among the nations.

b Which was  
a strong cite of  
Egypt, chap. 19.  
10.

c Or, Memphis,  
or, Alkara.  
Or, Tanis.  
Or, Pelusium.  
Or, Alexandria.

d Or, Memphis,  
or, Alkara.

e Or, Memphis,  
or, Alkara.

f Or, Pelusium.  
Or, Alexandria.

g Or, Pelusium.  
Or, Alexandria.

h Or, Pelusium.  
Or, Alexandria.

i Or, Pelusium.  
Or, Alexandria.

j Or, Pelusium.  
Or, Alexandria.

k Or, Pelusium.  
Or, Alexandria.

l Or, Pelusium.  
Or, Alexandria.

m Or, Pelusium.  
Or, Alexandria.

n Or, Pelusium.  
Or, Alexandria.

o Or, Pelusium.  
Or, Alexandria.

p Or, Pelusium.  
Or, Alexandria.

was strong, but is broken, and I will cause the word to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arms of the king of Babel, & put my word in his hand, but I will hate the Egyptians arms, and hee shall cast out fighting, as the fighting of Idun that is wounded betwixt him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know that I am the Lord. When I shall put my word into the hand of the king of Babel, and hee shall stretch it out upon the land of Egypt.

26 And I will weaken the Egyptians among the nations, and I will make them among the countreys, and they shall know, that I am the Lord.

#### CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He propheseth a like destruction to them both.

1 **A**dd in the eleventh yere, in the third moneth, and in the first day of the moneth, the word of the Lord came unto me, saying,

2 Sonne of man, speake unto Pharaoh, king of Egypt, and to his multitude, whom art thou? like in thy greatnesse?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and shot up very big, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on his bed: the rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughes were multiplied, & his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughes, and under his branches did all the beasts of the field bring forth their yong, and under his shadow dwelt all mightie nations.

7 Thus was hee faire in his greatnesse, and in the length of his branches: for his roote was neere great waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches, and the cheestnut trees were not like his boughes; all the trees in the garden of God were not like unto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord God, Because he is lifted up on high, and hath shot by his top among the thicke boughes, and his heart is lifted up in his height,

11 I have therefore deliuered him into the hands of the mighty among the heathen: he shall handle him, for I have cast

him away for his wickednesse.

12 And the strangers have destroyed him, and the terrible nations, and they have broken him upon the mountains: and in all the valleys his branches are fallen, and his boughes are broken by all the rivers of the land: and all the people of the earth are departed from his shadow, and have forsaken him.

13 Upon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shall be upon his branches.

14 And that none of all the trees by the waters shall be exalted by their height, neither shall shoot up their toppe among the thicke boughes, neither shall their leaves stand up in their height, which thine I much reuer: for they are all deliuered unto death in the nether parts of the earth in the midst of the children of men, among them that goe downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused him to mourne, and I covered the deepe for him, and I did restrain the floods thereof, & the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field lamented.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: even all that are nourished with waters, shall be comforted in the nether parts of the earth.

17 They also went downe to hell with him unto them that be slain with the sword, and his arme, and they that dwell under his shadow in the midst of the heathen.

18 To whom art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt bee cast downe with the trees of Eden unto the nether partes of the earth: thou shalt sleepe in the midst of the uncircumcised, with them that be slain by the sword: this is Pharaoh, and all his multitude, saith the Lord God.

#### CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh king of Egypt. 12 Hee propheseth that destruction shall come vnto Egypt through the king of Babylon.

1 **A**dd in the twelfth yere in the thirteenth moneth, & in the first day of the moneth, the word of the Lord came unto me, saying,

2 Sonne of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a lion of the nations, and art as a dragon in the sea: thou hast cutt out thy rivers, and troubledst the waters with thy feet, and stampedst in their rivers.

3 Thus saith the Lord God, I will therefore spread my net over thee with a great multitude of people, and they shall make thee come up into my net.

4 When will I leave thee upon the land, and I will cast thee upon the open field, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill

h Whereby we see that tyrants haue no power of themselves, neither can doe any more harme then God appointeth, and when he will, they must cease.

a Of Zedekiahs reigne, or of Leconiahs captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame,

c Many other nations were vnder their domination.  
|| Of countrey.

d Signifying, that there was no greater power in the world then his was.

|| Or, thou wast lifted up.

e That is, of Nebuchad-nezzar, who after ward was the monarch and onely ruler of the world.

all the borders of the field with thee.

23. And I will lay thy flesh upon the mountains, and in the valleys, which shine bright.

24. I will also make, with thy blood, the land wherein thou art counted, come to the nations, and the rivers shall be full of thee.

25. And when I shall put thee out, I will cover the heaven, and make the waters dark: I will cover the suns with a cloud, and the moone shall not give her light.

26. All the lights of heaven will I make dark for thee, and bring a darkness upon the land, saith the Lord God.

27. I will also trouble the hearts of many people, when I shall bring the destruction among the nations, and upon the countreys whom thou hast not known.

28. Yes, I will make many people afraid at thee, and their kings shall astonish and stand before thee, when I shall make my voice to glitter against their faces, and they shall be afraid at every moment, every man for his own life in the day of the fall.

29. For thus saith the Lord God. The sword of the king of Babel shall come upon thee.

30. By the sword of the mightie will I cause thy multitude to fall: they all shall be slain, and they shall destroy the name of Egypt, and all the multitude shall be consumed.

31. I will destroy also all the health thereof, from the great waters side, neither shall the heart of man trouble them anymore, nor the houses of the beast trouble them.

32. When will I make their waters dry, and cause their rivers to run like oyle, saith the Lord God.

33. When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be layd waste: when I shall smite all them, which dwell therein, then shall they know that I am the Lord.

34. This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

35. In the twelfth yeere also, in the fifth month day of the moneth, came the word of the Lord unto me, saying,

36. Sonne of man, lament for the multitude of Egypt, and cast them downe, even thou and the daughters of the mightie nations, into the nether parts of the earth, with them that goe downe into the pit.

37. Althow dost thou say, I in beauty dwelle, and sleepe with the uncircumcised.

38. They that fall in the midst of them that are slaine by the sword: = shee is delivered into the sword: drawe her downe, and all her multitude.

39. The most mightie and strong shall be brought out of the midst of hell, with them that helpe her: they are gone downe and sleepe with the uncircumcised that bee slaine by the sword.

40. Althow is there and all his company: his graves are about him: all they are

slaine, and fallen by the sword.

41. All these graves are made in the sides of the pit, and his multitude are round about his grave: all they are slaine, and fallen by the sword, which caused feare to be in the land of the living.

42. These are = Egypt and all his multitude, round about his grave: all they are slaine, and fallen by the sword, which are gone downe with the uncircumcised into the nether parts of the earth, which caused themselves to be feared in the land of the living, yet have they joyne their shame with them that are gone downe to the pit.

43. They have made his bed in the midst of slaines with all his multitude: their graves are round about him, all these uncircumcised are slaine by the sword, which they have caused: their feare in the land of the living, yet have they joyne their shame with them that goe downe to the pit: they are layd in the midst of them that be slaine.

44. There is = Pharaoh, Tubal, and all their multitude: their graves are round about them: all these uncircumcised were slaine by the sword, which they caused: their feare to be in the land of the living.

45. And they shall sleepe with the slaine: of the uncircumcised, that are fallen, which are gone downe to the grave, with their weapons of warre, and have layd their swordes under their heads, and their daggers shall bee upon their thighes: because they were the feare of the mightie in the land of the living.

46. Yes, thou shalt bee broken in the midst of the uncircumcised: and he with them that are slaine by the sword.

47. There is = Egypt his kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shall sleepe with the uncircumcised, & with them that are gone downe to the pit.

48. There be all the princes of the North, with all the Syrians which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the uncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

49. Pharaoh shall see them, and he shall be comforted over all his multitude: Pharaoh and all his armie shall be slaine by the sword, saith the Lord God.

50. For I have caused my feare to be in the land of the living: & he shall be layd in the midst of the uncircumcised, with them that are slaine by the sword, even Pharaoh and all his multitude, saith the Lord God.

#### CHAP. XXXIII.

1. The office of the governors and ministers. 2. How strenghten them that desire, and bolden them with the promise of mercie. 30. The words of the Lord against the mockers of the Prophet.

Again the word of the Lord came unto me, saying,

2. Sonne of man, speake to the children of thy people, and say unto them, When

Or, of their  
coasts.

a He sheweth  
that the people  
ought to have  
continually go-  
vernours and  
teachers which  
may have a care  
ouer them, and  
to warne them  
euer of the dan-  
gers that are at  
hand.

b Signifying, that  
the wicked shall  
not escape pun-  
ishment though  
the watchman be  
negligent: but if  
the watchman  
blow the tumpet,  
and then he  
will not obey, he  
shall deserve dou-  
ble punishment.

c Chap. 3. 17.  
e Which reas-  
oneth that hee  
that receiveth  
not his charge at  
the Lords mouth,  
is a spy, and nota  
true watchman.  
d The watchman  
must answer for  
the blood of all  
that perish  
through his  
negligence.

e Thus the wil-  
ked when they  
heare Gods  
iudgements for  
their sinnes, le-  
spaire of his mer-  
cies, and mur-  
mure.

f Reade Chap.  
18. 23.

g Reade of this  
righteousnesse,  
Chap. 18. 22, 24.

h Hereby hee  
condemneth all  
them of hypo-  
cricie, which pre-  
tend to forsake  
wickednesse, and  
yet declare not  
themselves such  
by their fruits,  
that is, in obey-  
ing Gods com-  
mandements and  
by godly life.

I bring the sword upon him, if the people  
of the land see the sinne of the watchman,  
and make him to be a transgressor.

3 If when he seeth the sword come upon  
the land, he blow the tumpet, and warne  
the people.

4 When he hath heared the sound of the  
tumpet, and will not be warnd, if the sword  
come, and take him away, his blood shall be  
upon his own head.

5 For he heareth the sound of the tumpet,  
and would not be admonished: therefore his  
blood shall be upon him, because he receiveth  
warning, shall save his life.

6 But if the watchman see the sword  
come, and blowe not the tumpet, and the  
people be not warnd, if the sword come,  
and take any person from among them, he  
is taken away for his iniquitie, and his  
blood will I require at the watchmans  
hand.

7 So thou, O house of man, I have  
made thee a watchman unto the house of Is-  
rael: therefore thou shalt heare the word as  
my mouth, and admonish them from me.

8 When I shall say unto the wicked, O  
wicked man, thou shalt die the death, if thou  
dost not speake, when I admonish the wicked  
of his way, that wicked man shall die for his  
iniquitie: and his blood will I require at  
thine hand.

9 Supperthilles, when I warne the wil-  
ked of his way to turne from it, if he doe not  
fugue from his way, hee shall die for his in-  
quitie, but thou shalt deliuer thy soule.

10 Therefore, O thou house of man, speake  
unto the house of Israel: Thus saith the Lord  
God, say, If our transgressions and our sinnes  
be upon vs, and we are condemned because of  
them, how should we then live?

11 Say vnto them, O I live, sayeth the  
Lord God, I desire not the death of the  
wicked, but that the wicked turne from his  
way, and then shall hee live: turne you from your  
iniquities, for why will ye die, O ye house  
of Israel?

12 Therefore thou some of man, say vn-  
to the children of the people, The righteous-  
nesse of the righteous shall not deliuer  
him in the day of his transgression, nor the  
wickednesse of the wicked shall cause him to  
fall therein, in the day that he returneth from  
his wickednesse, neither shall the righteous  
live for his righteousness, in the day that he  
sinneth.

13 When I shall say vnto the righteous,  
that he shall surely live, if he be trust to his owne  
righteousnesse, and commit iniquitie, all his  
righteousnesse shall be no more remembered,  
but for his iniquitie that he hath committed,  
he shall die for the same.

14 Again, when I shall say vnto the wil-  
ked, Thou shalt die the death, if hee turne  
from his sinne, and do that which is lawfull  
and right.

15 To wit, if the wicked restore the pledge,  
and giue againe that he hath robbed, & walke  
in the statutes of life, without committing  
iniquitie, he shall surely live, and not die.

16 None of his sinnes that he hath com-  
mitted, shall be mentioned vnto him, because

he hath done that which is lawfull, and  
he shall surely live.

17 Perish a signification of the punishment  
of the way of the Lord is not equal: but  
their way is as unequal.

18 When the righteous turneth from  
his righteousness, and commiteth iniquitie,  
he shall surely die therefore.

19 But if the wicked turne from his  
wickednesse, and doe that which is lawfull  
and right, he shall live thereby.

20 Per ye say, The way of the Lord is  
equal: ye house of Israel, I will iudge you  
euer after his wayes.

21 Also in the twelfth yeere of our ex-  
patriation, in the tenth moneth, and in the first  
of the moneth, one that had escaped from  
Jerusalem, came vnto me, and sayd, The  
siege is finished.

22 And the hand of the Lord had bene  
vpon me in the evening afore he that had es-  
caped, came, and had opened my mouth, and  
ill be came to me in the morning: and when  
he had opened my mouth, I was as a  
dunne.

23 Again the word of the Lord came  
to me, and sayd,

24 Some of man, these that dwell in the  
desolate places of the land of Israel, call  
and say, Abraham was but one, and he pos-  
sessed the land: but we are many, therefore the  
land shall be giuen vs in possession.

25 And therefore say vnto them, Thus saith  
the Lord God, Ye are with the blood,  
and life by your eyes toward your faces,  
and shed blood: should ye then possess the  
land?

26 Ye leane vpon your swordes: ye  
looke abomination, and ye desire every one  
his neighbours wife: should ye then possess  
the land?

27 Say thus vnto them, Thus saith the  
Lord God, I I live, so saith the Lord God,  
in the desolate places, shall fall by the sword:  
and him that is in the open field, will I ge-  
ue vnto the beasts to be deuoured: and they that  
bee in the towers and in the caues, shall be of  
the pestilence.

28 And I will lay the land desolate and  
waste, and the pompe of her strength shall  
cease: and the mountaines of Israel shall be  
desolate, and none shall passe thow.

29 Then shall they know that I am the  
Lord, when I have layed the land desolate  
and waste, because of all their abomina-  
tions that they haue committed.

30 Also thou some of man, the children  
of the people that I talke of thee by the way  
and in the doores of houses, and speake one  
to another, every one to his brother, saying,  
Come, I pray you, and heare what is the  
word that cometh from the Lord.

31 For they come vnto thee, as to a  
rich to come: and my people sit before thee,  
and heare thy words, but they will not doe  
them: for with their mouthes they make  
a iustes, and their heart goeth after their  
cruelties.

32 And loe, thou art vnto them, as a  
singing song of one that hath a pleasant voice,  
and can sing well: for they heare thy words,  
but



they shall not be lost.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

CHAP. XXXIIII.

And I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

For I will be to them as a good shepherd, as the Lord is to his people, and as the Lord is to his people, so will I be to my sheep, and as the Lord is to his people, so will I be to my sheep.

shall, and in the pasture that they feed upon the mountains of Amana.

16. I will feed my people, and bring them to their rest, and they shall be at ease.

17. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

18. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

19. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

20. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

21. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

22. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

23. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

24. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

25. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

26. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

27. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

28. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

29. I will feed them, and they shall be at ease, and I will bring them to their rest, and they shall be at ease.

Meaning, such as lift up themselves above their brethren, and think they have no need to be governed by me.

h This is, by putting difference between the good and the bad, and to give to either as they deserve.

i By good pasture & deep waters, is meant the pure word of God, and the administration of justice, which they did not distribute to the poor till they had corrupted it.

Christ of whom David was a type, gave, Jer. 23, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

I This denoteth that under Christ the flocke should be truly delivered from sinne, and hell, and to be safely preferred in the Church, where they should never perish.

In the full of God's grace shall appear in great abundance in his Church.

That the rod shall come out of the roote of Ihsai, Is. 11. 1.

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That the rod shall come out of the roote of Ihsai, Is. 11. 1.

a Where the Ilu-  
mens dwell.

b When by their  
punishment, I cal-  
led them from  
their iniquity.  
c Except thou  
repent thy for-  
mer cruelty.

d To wit to their  
former state.

e Meaning Israel  
and Judah.

f And so by be-  
ating against Gods  
people, they  
should goe about  
to put him out of  
his owne posses-  
sion.

g As thou hast  
done cruelly, so  
shalt thou be  
cruelly handled.

h Shewing that  
when God pun-  
isheth the ene-  
mies, the godly  
ought to conde-  
der that he hath a  
care over them,  
and so praise his  
Name: And also  
that the wicked  
rage as though  
there were no  
God, till they  
feele his hand to  
their destruction.

Chap 6.3.

3 The defoliation shall be as the trees of the land: because they have despised my word, saith the Lord. **M**ount Zion, thou shalt be desolate, thou shalt be like the high places of Jerusalem: thou shalt be like the high places of Jerusalem.

4 Because of man, for the fact against mount Zion, and against Jerusalem, because they have despised my word, saith the Lord. **G**od, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamity, when their iniquity was an end.

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall purchase thee: because thou hast despised my word, saith the Lord.

7 I will sell thee, and thou shalt be sold: and thou shalt be sold unto the heathen, and thou shalt be sold unto the heathen.

8 And I will sell thee, and thou shalt be sold: and thou shalt be sold unto the heathen, and thou shalt be sold unto the heathen.

9 I will make thee perpetual desolation, and the cities shall not be rebuilt, and ye shall know that I am the Lord.

10 Because thou hast said, I will not see the Lord, and thou shalt know that I am the Lord.

11 Therefore as I live, saith the Lord God, I will even be according to thy oath, and according to thine indignation which thou hast sworn against me, saith the Lord.

12 And thou shalt know that I the Lord have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are made, they are made, they are made.

13 I will open your mouth, ye have spoken against me, and have multiplied your words against me, saith the Lord.

14 Thou shalt know that I the Lord God do speak, and thou shalt know that I the Lord God do speak, and thou shalt know that I the Lord God do speak.

15 As thou hast despised my word, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

16 He prepared the way for the Lord, and he prepared the way for the Lord, and he prepared the way for the Lord, and he prepared the way for the Lord.

17 I the Lord God do speak, and thou shalt know that I the Lord God do speak, and thou shalt know that I the Lord God do speak.

18 Thou shalt know that I the Lord God do speak, and thou shalt know that I the Lord God do speak, and thou shalt know that I the Lord God do speak.

19 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

20 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

21 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

22 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

23 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

24 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

25 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

26 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

27 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

28 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

29 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

30 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

31 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

32 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.

33 Therefore as I live, saith the Lord God, I will stretch out mine hand against thee, and I will make thee desolate, and will make thee like the high places of Jerusalem: thou shalt be desolate, and thou shalt be like the high places of Jerusalem.



e That is, when I have brought you out of those places, & towns where you are captives.

d Which signifies the joyning together of the two houses of Israel, and Judah.

e That is, the house of Israel.

John 10. 16.

Isa. 40. 11.  
Mic. 3. 5.  
chap. 34. 23.  
Jer. 31. 4.

f Meaning, that the, &c. by Christ shall dwell in the heavenly Jerusalem, which is meant by the land of Canaan. Psal. 109. 4. and 116. 7.

And I will bring you into the land of Canaan, and I will give it unto you for an inheritance. And I will be your God, and you shall be my people.

14 And I will put my Church in you, and ye shall live, and I will place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

15 And the word of the Lord came again to me, saying,

16 Moreover, thou sonne of man, take thee a piece of wood, and write upon it, Unto Judah, and to the children of Israel his companions: then take another piece of wood, and write upon it, Unto Joseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt joine them one to another into one tree, and they shall be as one in mine hand.

18 And when the children of thy people shall speak unto thee, saying, shalt thou not shew us what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the tree of Judah, and make them one tree, and they shall be one in mine hand.

20 And the pieces of wood wherein thou hast written, shall be in thine hand, in thy sight.

21 And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land.

22 And I will make them one people in the land upon the mountains of Israel, and one king shall king to them all; and they shall be no more two persons, neither shall they be divided into two kingdoms.

23 Neither shall they be polluted any more with their idols, nor with their abominations, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be king over them, and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land, that I have given unto Jacob my servant, where your fathers have dwelt, and they shall dwell therein for ever, saith the Lord. And my servant David shall be their prince for ever.

26 Moreover, I will make a covenant of peace with them: it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary among them for evermore.

27 And Tabernacle and shall be with them: yea, I will be their God, and they

shall be my people. And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

28 Thus the Lord God said, I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

29 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

30 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

31 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

32 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

33 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

34 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

35 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

36 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

37 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

38 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

39 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

40 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

41 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

42 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

43 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

44 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.

45 And I will be their God, and they shall be my people. And I will be their God, and they shall be my people.





1 The heathen shall know that they overcame not my people by their strength neither yet by the weakness of mine arms, but that this was for my peoples' sakes.

Chap. 36.23.

a The Iewes counted the beginning of the yeere after two sorts: for their feasts they began to count in March, and for their other affaires in September, befor so that this is to be vnderstood of September.

b. Which was an Angel in form of a man that, came to measure out this building.

[illegible]

3. And ye bear in well knowe, that the  
house of Israel went into captivity by their  
iniquitie, because they trespassed against me:  
therefore say I now thus from this time, and  
thenceforth, say I unto the house of Israel, I will  
be their God, and they shall be my people.

24 According to their commandments, and according to their transgressions have they gone into them, and will go forth from them.

25 Therefore thus saith the Lord God, I will bring against the captivity of Judah, & the captivity of Jerusalem, & will send against them all mine army, & will give them up into the hands of the king of Babylon, who shall cut off the remnant of them, & will drive away the residue of them, & will leave none of them, nor yet any remnant, nor yet any escape.

26. After that they had counted their men, and all their transgression; whereby they have transgressed against me, when they dwelt safely in their land, and without fear of any.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am glorified in them in the sight of many nations.

28 Then shall they know, that I am the Lord their God, which caused them to bee ledde into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there.

20 Neither will I hide my face any more  
from them: for I have poured out my Spirit  
upon the house of Israel, saith the Lord  
God.

## CHAP. XL.

*The restoring of the City and the Temple.*  
 In the nine and twentieth year of our be-  
 ing in captivity, in the beginning of the  
 year, in the tenth day of the month, in the  
 fourteenth year after that the city was  
 fallen, in the selfsame day, the hand of  
 the Lord was upon me, and brought me  
 thither.

2. Into the land of Thinel brought he me by a dreine villan, and let mee upon a very hie mountaine, whereupon was the building of a caſte toward the South.

And hee brought me to the bar, and he  
held, there was a man, whose business  
was to looke to, like heere, with a French  
tweed in his hand, and a red to measure  
with: and he stood at the gate.

4 And the man sayd vnto me, Sonne of man, beholde with thine eyes, and heare with thine ears, and set thine heart vpon all that I haue shewed thee: for to the trees that they may be hewed ther, and to the mountains wher they declare al that thou hast, vnto the soules of man.

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7. And every chamber was one room, and one room broad, and between the chambers were fine cubicles, and the gates of the gate by the porch of the gate were of silver.

On 12 May 1942, the day after the attack on Pearl Harbor, the War Relocation Authority was established by Executive Order. The War Relocation Authority was the first federal agency to be created specifically to deal with the needs of Japanese-Americans. The War Relocation Authority was established to provide for the relocation of Japanese-Americans from the West Coast to the interior of the United States. The War Relocation Authority was the first federal agency to be created specifically to deal with the needs of Japanese-Americans. The War Relocation Authority was established to provide for the relocation of Japanese-Americans from the West Coast to the interior of the United States.

10 Some of the children of the gate Cal-  
lough were there on this line, and then on  
that day. They were at the meeting and  
the night they are mentioned on this line, and  
on that day.

LI And he measured the breadth of the  
entrance of the gate ten cubites, and the height  
of the gate thirteen cubites.

12 The space also before the chambers was one cubit on this side, and the space was one cubit on that side, and the chambers were five cubits on this side, and five cubits on that side.

13 We measured then the gate from the roof of a chamber to the top of the gate the breadth was five and twenty cubits, door against door.

14. We made also postes of the same cubites, and the postes of the court, and the gates had one measure round about.

15 And upon the forefront of the entry of  
the gate unto the forefront of the porch of  
the gate within were fifty cubits.

16 And there were narrow windows in the chambers, and in their ports within the gate round about, and likewise in the

arches: and the umbilicos were round about within: and upon the polls were palm-trees.

17 When brought to the court, there were chambers, and a pavement made for the court room.

18 And the pavement was by the file of

10 Then he measured the breadth from

to the forefront of the court within, an hundred cubits Eastward and Southward.

That looked toward the South, measured by  
after the length and breadth thereof.

on this line, and those on that line, and  
the police thereof and the army there-







9 And under these chambers was the entrance to the Court, as one goeth into them from the outward court.

10 The chambers were in the thicknes of the wall of the court toward the East, over against the separate place, and over against the wall.

11 And the way before them was after the manner of the chambers, which were toward the South, as long as they, and as broad as they; and all their entries were like, both according to their fashions, and according to their houses.

12 And according to the doores of the chambers that were toward the South, was a house in the corner of the way, even the way directly before the wall toward the East, as we saw.

13 Then sayd hee unto mee, The South chambers and the South chambers which are before the separate place, they be holy chambers wherein the Priests that approach unto the Lode, shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the mince offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the inner court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when hee had made an ende of measuring the inner house, hee brought mee forth toward the gate whose prospect is toward the East, & measured it round about.

16 Hee measured the East side with the measuring reed, five hundredth reedes, even with the measuring reede round about.

17 Hee measured also the South side, five hundredth reedes, even with the measuring reede round about.

18 And he measured the South side, five hundredth reedes with the measuring reed.

19 He turned about also to the West side, and measured five hundredth reedes with the measuring reede.

20 Hee measured it by the four sides: it was a wall round about, five hundredth reedes long, and five hundredth broad to make a separation between the Sanctuary and the prophane place.

#### CHAP. XLIIII.

1 Hee saith the glory of God going into the Temple, from whence he had before departed. 7 He mentioneth the idolatry of the children of Israel for which they were consumed and brought to nothing. 9 Hee is commanded to call them againe to repentance.

1 Forward hee brought mee to the gate, & even the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voice was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw was like the vision, even as the vision that I saw when I came to destroy the citie: and the

visions were like the vision that I saw by the river Chebar: and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me up, & brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto me out of the house: and there stood a man by me,

7 Which sayd unto me, Sonne of man, this place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holy name, neither they, nor their kings by their fornication, nor by the carkeles of their kings in their hie places.

8 Albeit they let their thresholds by my thresholds, and their postes by my postes (for there was but a wall betwene me and them) yet have they defiled mine holy name with their abominations, that they have committed: wherefore I have consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeles of their kings farre from me, and I will dwell among them for ever.

10 Thou sonne of man, shew this house to the house of Israel, that they may be ashamed of their wickednes, and let them measure the patterne.

11 And if they be ashamed of all that they have done, shew them the forme of the house, and the patterne thereof, and the going out thereof, and the coming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the description of the house, it shall bee upon the top of the mount: all the limits thereof round about shall be most holy. Beholde, this is the description of the house.

13 And these are the measures of the Altar, after the cubites: the cubite is a cubite and an hand breadth, even the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the edge thereof, round about shall be a span: and this shall be the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubites, and the breadth one cubite, and from the little piece to the great piece shall be four cubites, and the breadth one cubite.

15 So the altar shall be four cubites, and from the altar upward shall be four cubites.

16 And the altar shall be twelve cubites long, and twelve broad, and four square in the four corners thereof.

17 And the frame shall be foureteeen cubites long, and foureteeen broad in the four square corners thereof, and the border about it shall be halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 And

b Which was departed afore, Chap. 10 4 and 21. 22.

c By their idolatries. d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

1 Ebr. law.

18 And he said unto me, Sonne of man, thus sayeth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to the Levites, that be of the tribe of Judah, which approach unto me, to minister unto me, sayeth the Lord God, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the four corners of it, and on the four corners of the frame, and upon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, & the Priests shall cast salt upon them, and they shall offer them for a burnt offering unto the Lord.

25 Seven dayes shalt thou prepare every day an hee goat for a sinne offering: they shall also prepare a young bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired, upon the eight day and so forth, the Priests shall make your burnt offerings upon the altar, your peace offerings, and I will accept you, sayeth the Lord God.

#### CHAP. XLIIII.

He reprooveth the people for their offences. 7 The uncircumcised in heart and in the flesh. 9 Who are to be admitted to the service of the Temple, and who to be refused.

Then hee brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord unto me, This gate shall be shut, & shall not be opened, & no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 When brought hee mee toward the North gate before the house: & when I looked, beholde, the glory of the Lord filled the house of the Lord, and I fell upon my face.

5 And the Lord said unto me, Sonne of man, & marke well, and beholde with thine eyes, and heare with thine eares, all that I say unto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entering in of the house with every going forth of

the Sanctuary.

6 And thou shalt say to the rebellious even to the house of Israel, Thus sayeth the Lord God, O house of Israel, ye have not enough of all your abominations,

7 Seeing that ye have brought into my Sanctuary strangers, uncircumcised in heart, & uncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, even fat, and blood: and thus have broken my covenant, because of all your abominations.

8 For ye have not kept the ordinances of mine holy things: but you your selves have set other to take the charge of my Sanctuary.

9 Thus sayeth the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, or any stranger that is among the children of Israel.

10 Neither yet the Levites that are gone backe from mee, when Israel went astray, which went astray from mee after their idols, but they shall bear their iniquitie.

11 And they shall serve in my Sanctuary, and keepe the gates of the house, and minister in the house: they shall lay the burnt offering and the sacrifice for the people, and they shall stand before them to serve them.

12 Because they served before their idols, and caused the house of Israel to fall into iniquitie: therefore have I set up mine hand against them, sayeth the Lord God, and they shall bear their iniquitie.

13 And they shall not come neere unto me to do the office of the Priest unto me, neither shall they come neere unto any of mine holy things in the most holy place, but they shall bear their shame and their abominations, which they have committed.

14 And I will make them keepers of the watch of the house, for all the service thereof, and for all that shall be done therein.

15 But the Priests of the Levites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from mee, they shall come neere to me to serve me, and they shall stand before me to offer mee the fat and the blood, sayeth the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table to serve me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments, & no wooll shall come upon them while they serve in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loines: they shall not gird themselves in the sweating places.

19 But when they goe forth into the better court, even to the better court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not come

a Meaning, from the common people, but not from the Priests nor the Prince, read Chap. 46. 8. 9.

b Ebr for thine heart.

the people with their garments.

20 They that not also have their heads, shall have their locks to grow long, but round about their heads.

21 Neither shall any Priest drink wine when they enter into the inner court.

22 Neither shall they take for their wives women, as her that is divorced: but they shall take maidens of the tribe of the house of Asher, as a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to differene betweene the cleane and the cleane.

24 And in controversie they shall stande to judge, and they shall indige it according to my commandments: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 And they shall come at no dead person to be his sometimes, except at their father, or mother, or sonne, or daughter, or brother, or sister, that hath had yet none husband: in any more they shall be defiled.

26 And when he is cleane, they shall receive him into seven dayes.

27 And when he is gone into the Sanctuary into the inner court to minister in the Sanctuary, he shall offer his sinne offering, saith the Lord God.

28 And the Priesthood shall bee their inheritance, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel shall be theirs.

30 And all the first of all the first borne, and every oblation, even all of every sort of your oblations shall be the Priests. Ye shall also give unto the Priests the first of your dough, that he may cause the blessing to rest in your house.

31 The Priests shall not eate of any thing, that is dead, or toyme, whether it bee foule or cleane.

# CHAP. XLV.

1 Out of the land of promise are there separate three portions, of which the first is given to the priests and to the Temple, the second to the Levites, the third to the tribe, the fourth to the prince. 9 An exhortation unto the heads of Israel. 10 Of just weights and measures. 13 Of the first fruits. &c. 14 Of the inheritance, ye shall offer an oblation unto the Lord an holy portion of the land, five and twenty thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof about.

2 Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and five cubits round about for the suburbs thereof.

3 And at this measure shalt thou measure the length of five and twenty thousand, and the breadth of tenne thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall bee the priests, which minister in the Sanctuary, which came neere to serve the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twenty thousand of length, and the tenne thousand of breadth, shall the Levites that minister in the house, have their possession for twenty chambers.

6 Also ye shall appoint the possession of the citie five thousand broad, and five and twenty thousand long over against the oblation of the holy portion: it shall bee for the whole house of Israel.

7 And a portion shall bee for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, even before the oblation of the holy portion, and before the possession of the citie from the least corner leastward, and from the East corner Eastward, and the length shall be by one of the portions from the least border unto the East border.

8 In this land shall bee his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel: according to their tribes.

9 Thus saith the Lord God, Let it suffice you, O princes of Israel: leave off crueltie and oppression, and execute judgement and justice: take away your exactions from my people, saith the Lord God.

10 Ye shall have just balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

12 And the shekel shall be twenty gerahs, and twenty shekels, and a shekel and twenty shekels and sixteen shekels shall bee your Maneh.

13 This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheate, and ye shall give the first part of an Ephah of an Homer of Barley.

14 Concerning the ordinance of the oyle, even of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Oyl, (tenne Baths are an Homer: for tenne Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, and for peace offerings, to make a reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meate offerings, a drinke offering in the solemne feasts, and in the new moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 Thus saith the Lord God, In the first month, in the first day of the month, thou shalt

b The Prophet sheweth that the heads must be first reformed,

before any good order can be established among the people.

c Ephah and Bath were both of one quantitie, save that Ephah contained in drie things, that

which Bath did in liquor, Levit. 5. 11. 1. King.

5. 11. Exod. 30. 13. Levit. 27. 25.

Num. 3. 47. d That is, three score shekels

called Mina: for he joyneth these three parts to a Mina.

e Which was Nisan, containing part of March and part of April.

shall take a yong bullocke without blemish, and cleane the Sanctuary.

|| Or, Court.

19 And the Priest shall take of the blood of the sinne offering, and put it upon the postes of the house, and upon the foure corners of the frame of the altar, and upon the postes of the gate of the inner court.

20 And so shall thou doe the seventh day of the moneth, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

Exod 12, 18.  
Leuit. 23, 5.

21 \* In the first moneth in the fourteenth day of the moneth, yee shall haue the Pasche, a feast of seven dayes, and yee shall eate unleavened bread.

22 And upon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast, he shall make a burnt offering to the Lord, even of seven bullockes, and seven rammes without blemish dayly for seven dayes, and an hee goat dayly for a sinne offering.

f Reale Exod.  
29, 40.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Ephah of oyle for an Ephah.

25 In the seventh moneth, in the sixteenth day of the moneth, shall he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

#### CHAP. XLVI.

1 The sacrifice of the Sabbath and of the new moones, & Thorow which doores they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the sixe working dayes: but on the Sabbath it shall bee opened, and in the day of the new moone it shall bee opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the priests shall make his burnt offering, and his peace offerings, and hee shall worship at the threshold of the gate: after, hee shall goe forth, but the gate shall not bee shut till the evening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day shall bee sixe lambes without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambes \* a gift of his hand, and an Ephah of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the new moone it shall be a yong bullocke without blemish, and sixe lambes and a ramme: they shall be without blemish.

7 And hee shall prepare a meate offering, even an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes b according as his hand shall bring, and an Ephah of oyle to an Ephah.

b Meaning, as hee shall thinke good

8 And when the prince shall enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feastes, bee that entereth in by the way of the East gate to worship, shall goe out by the way of the South gate: and bee that cometh in by the way of the South gate, shall goe forth by the way of the North gate: hee shall not returne by the way of the gate whereby he came in, but they shall goe forth out a gainst it.

10 And the prince shall be in the midst of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnities the meate offering shall bee an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Ephah of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering, or peace offering, unto the Lord, one shall then open him the gate, that turneth toward the East, and hee shall make his burnt offering, and his peace offerings as he did on the Sabbath day: after, he shall goe forth, and when he goe forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering unto the Lord of a lambe of one year, without blemish: thou shalt doe it every morning.

14 And thou shalt prepare a meate offering for it every morning, the first part of an Ephah, and the third part of an Ephah of oyle to mingle with the fine flour: this meate offering shall be continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle every morning for a continual burnt offering.

16 Thus saith the Lord God, If the prince give a gift of his inheritance unto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his seruantes, then it shall be his to the yeere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

18 Moreover, the prince shall not take of the peoples inheritance, nor shall hee thrust them out of their possessions: but hee shall cause his sonnes to inherit of his owne possession, that my people bee not scattered every man from his possession.

19 After, he brought me thorow the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the South: and behold, there was a place at the East side of them.

20 Then said hee unto mee, This is the place where the priests shall seethe the red passe offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the outer court, to sanctifie the people.

21 Then hee brought me forth into the outer court, and caused me to goe by the four corners

corners



corners of the court: and behold, in every corner of the court, there was a court.

22 In the four corners of the court there were courts (corners of fourtie cubits long, and thirtie broad) (these four corners were of one measure).

23 And there went a wall about them, even about thirtie foute, and hitches were made under the walls round about.

24 Then said hee unto mee, This is the kitchen where the ministers of the house shall use the sacrifice of the people.

#### CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 2 The coasts of the land of promise, and the division thereof by tribes.

Afterward hee brought me unto the doore of the house: and behold, 3 waters shied out from under the threshold of the house Eastward: for the forefront of the house floode towards the East, and the waters came downe from under the right side of the house, at the South side of the altar.

4 Then brought hee mee out toward the North gate, and led mee about by the way without unto the utter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

5 And when the man that had the live in his hand, went forth Eastward, hee measured a thousand cubits, and hee brought me through the waters: the waters were to the ancles.

6 Again hee measured a thousand, and brought me through the waters: the waters were to the knees: again hee measured a thousand, and brought me through: the waters were to the loines.

7 Afterward hee measured a thousand, and it was a river that I could not passe over: for the waters were risen, and the waters did flow, as a river that could not be passed over.

8 And hee said unto me, Come of man, and thou shalt see this: Then hee brought me, and caused me to returne to the banks of the river.

9 Now when I returned, behold, at the banks of the river were very many trees on the one side, and on the other.

10 Then said he unto me, These waters shied out toward the East country, and runne downe into the plaine, and shall growe into a sea: they shall runne into another sea, and the waters shall be whole some.

11 And every thing that liveth, which shall live, where so ever the rivers shall come, shall live, and there shall be a very great multitude of fish, because these waters shall runne thither: for they shall be whole some, and every thing shall live whether the river runneth.

12 And then the fishers shall stand upon them, and from En-gedi even unto En-eglain, they shall spread out their nets: for their fish shall be according to their kinds, as the fish of the maine sea, exceeding many.

13 But the myrie places thereof, and the marshes thereof shall not be whole some: they shall be made salt pits.

12 And by this river upon the banks thereof, on this side, and on that side shall growe all fruitfull trees, whose lease shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters runne out of the Sanctuary: and the fruit thereof shall be meate, and the lease thereof shall be for medicine.

13 ¶ Thus saith the Lord God, This shall be the border, whereby yee shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, one as well as an other: concerning the which I lift up mine hand to give it unto your fathers, and this land shall fall upon you for inheritance.

15 And this shall be the border of the land toward the Northside, from the maine sea toward Bethlon as men goe to Zedabab:

16 Hamath, Berthab, Shihaim, which is betwene the border of Damascus, and the border of Hamath, and Hazer, Hatticon, which is by the coast of Haman.

17 And the border from the sea shall be Hazer, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall be the North part.

18 But the East side shall yee measure from Haman, and from Damascus, and from Shebam, and from the land of Israel by Jordan, and from the border unto the East sea: and so shall be the East part.

19 And the Southside shall be toward Teman from Camar to the waters of the Euphrate, and the river of the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come over against Hamath: this shall be the West part.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 And ye shall divide it by lot for an inheritance unto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be unto you as borne in the country among the children of Israel: they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye give him his inheritance, saith the Lord God.

#### CHAP. XLVIII.

1 The lot of the tribes. 2 The parts of the possession of the Priests, of the Temple, of the Levites, of the cities, and of the Prince are rehearsed.

Now these are the names of the tribes: from the Northside, to the coast toward Bethlon, as one goeth to Hamath, Hazer, Enan, and the border of Damascus Northward the coast of Hamath, even from the East side to the West shall be a portion for Dan.

2 And by y border of Dan from the East side unto the West side, a portion for Asher.

3 And by the border of Asher from the East part even unto the West part, a portion for Naphtali.

¶ Or, tree for meate.

¶ Or, for bruises and sores.

Gen. 48. 22.

Gen. 12. 7. & 13. 15. & 15. 18 and 26. 4. Gen. 34. 4. k By the land of promise he signifieth the spiritual land, whereof this was a figure.

¶ Or, strife.

I Meaning, that in this spiritual kingdom there should be no difference betwene Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

a The tribes, after that they entered into the land under Joshua, divided the land somewhat otherwise then is here set forth by this vision.

4 And by the border of Naphtali from the East quarter unto the West side, a portion for Danassh.

5 And by the border of Danassh from the East side unto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part even unto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East part unto the West quarter, a portion for Judah.

8 And by the border of Judah, from the East part unto the West part <sup>b</sup> shall bee the offering which they shall offer of fine and twentie thousand reedees broad, and of length as one of the other parts, from the East side unto the West side, and the Sanctuary shall be in the midst of it.

9 The oblation that yee shall offer unto the Lord, shall bee of fine and twentie thousand long, and of ten thousand the breadth.

10 And for them, even for the Priests shall be his holy oblation, toward the North fine and twentie thousand long, and toward the West ten thousand broad, and toward the East ten thousand broad, and toward the South fine and twentie thousand long, and the Sanctuary of the Lord shall bee in the midst thereof.

11 It shall be for the Priests that are sanctified of the sonnes of <sup>c</sup> Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered, shall be theirs, a thing most holy by the border of the Levites.

13 And over against the border of the Priests the Levites shall have fine and twentie thousand long, and ten thousand broad: all the length shall be fine and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy unto the Lord.

15 And the five thousand that are left in the breadth over against the fine and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the middes thereof.

16 And these shall be the measures thereof, the North part five hundredth and foure thousand, and the South part <sup>d</sup> five hundredth and foure thousand; and the East part five hundredth and foure thousand, and the West part five hundredth and foure thousand.

17 And the suburbs of the citie shall bee toward the North two hundredth and fiftie, and toward the South two hundredth and fiftie, and toward the East two hundredth and fiftie, and toward the West two hundredth and fiftie.

18 And the residue in length over against the oblation of the holy portion shall bee ten thousand Eastward, and tenne thousand Westward: and it shall be over against the oblation of the holy portion, and the increase thereof shall be for food unto them that serve in the citie.

19 And they that serve in the citie, shall bee of all the tribes of Israel that shall serve therein.

20 All the oblation shall be fine and twentie thousand with <sup>e</sup> fine and twentie thousand: you shall offer this oblation four square for the Sanctuary, and for the possession of twentie thousand the citie.

21 And the residue shall bee for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the citie, over against the fine and twentie thousand of the oblation toward the East border, and Westward over against the fine and twentie thousand toward the West border, over against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the middes shall be the princes: betweene the border of Judah, and betweene the border of Benjamin shall be the princes.

23 And the rest of the tribes shall bee due from the East part unto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side unto the West side, Simeon a portion.

25 And by the border of Simeon from the East part unto the West part, Issachar a portion.

26 And by the border of Issachar from the East side unto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part unto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward <sup>f</sup> Gemoath, the border shall be even from a Tamar: two the waters of Jordan in Kadeth, and to the river, that runneth into the main sea.

29 This is the land, which yee shall divide unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the North side five hundredth, and foure thousand measures.

31 And the gates of the citie shall bee after the names of the tribes of Israel, the gates fourtyward, one gate of Reuben, one gate of Judah, and one gate of Levi.

32 And at the East side five hundredth and foure thousand, and three gates, and one gate of Joseph; one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredth and foure thousand measures, <sup>g</sup> three gates, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side five hundredth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eightene thousand measures, and the name of the citie from that day shall be, <sup>h</sup> The Lord is there.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be divided into three parts: for the Priests, for the Prince, and for the citie.

Chap. 44. 13.

e Meaning, that it should bee square.

g Daniel.

# Daniel.

## THE ARGUMENT.

The great providence of God, and his singular mercie toward his Church are most lively here set forth, who neuer leaueh his deficiute, but now in their greatest miseries & afflictions giueth them purposes, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel alone all other had most special reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, and to the generall resurrection, as of the foure monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romans. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christs office and the cause of his death, which was by his sacrifices to take away sinnes, and to bring euermlasting life. And as from y beginning God euer exercised his people vnder the crosse, so he reacheth here, that altho that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

### CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah.  
2 The king chuseth certain young men of the Iewes to leaue his law. 3 They haue the kings ordinary appointed. 4 but they abstaine from it.

**I**n the thirde yere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Jerusalem, and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hande, with part of the vessels of the house of God, which hee caried into the land of Shinar, to the house of his god, and hee brought the vessels into his gods treasure.

3 And the king spake vnto Ashpenaz the master of his Eunuches, that hee should bring certaine of the children of Israel, of the Kings seede, and of the princelings:

4 Children in whom was no blemish, but well fauoured, and instructed in all wisdom, and well seene in knowledge, and able to enter knowledge, and such as were able to stand in the kings palace, and whom they might teach the science learning, and the tongue of the Chaldeans.

5 And the king appointed them porsion every day of a portion of the kings meate, and of the wine which hee dranke, to nourish

them, and also by their good intreatie and learning of science, they might fauour rather him then the Iewes, and so might hee use him as gouernours in their land: moreover by the Iewes might bee better kept in subiection, fearing to offend him to these noble men. f The King required, that they should be of noble birth, that they should be learned, that they should be of a strong and hard nature, that they might doe him better serue: this hee did for his commodity, therefore it is not to praise his liberalitie: but he is worthy of praise, that hee esteemed learning, and that it was necessarie meane to gouerne by. g That they might forget their owne religion and countrey fashions, to serue him to his purpose: yet it is not to bee thought that Daniel knew his knowledge that was not goodly: in all points hee was of things and superstition, in so much that hee would not receiue which the King appointed him, but was content with the knowledge of naturall things. h That by their good nature, they might learne to forget the mediocritie of their

thing them: three yere, that at the end thereof, they might stand before the king.

6 Now among these were certaine of the children of Iudah, Daniel, Hananias, Mishael, and Azarias.

7 Vnto whom the chiefe of the eunuches gaue other names: for hee called Daniel, Belteshazzar, and Hananias, Shadrach, and Mishael, Meshach, and Azarias, Abednego.

8 But Daniel had determined in his heart, that hee would not defile himselfe with the portion of the kings meate, nor with the wine which hee dranke: therefore hee required the chiefe of the Eunuches that hee might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches said vnto Daniel, I feare my lord the king, who hath appointed your meate and your drinke: therefore if hee see your faces worse liking then the other children, which are of your daye, then shall ye make mee lose mine head vnto the king.

11 Then sayd Daniel to Belshazzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananias, Mishael and Azarias,

12 Prooue thy seruants, I beseech thee, ten dayes, and let them giue vs to pulle to eat, and water to drinke.

13 Then let our countenances be looked vpon before thee: and the countenances of the children that eate of the portion of

should not entice him by his sweete poyson, to forget his religion and accustomed fabrie, and that in his meate and drinke hee might daily remember of what people hee was: and Daniel bringeth this in to shewe howe God from the beginning assisted him with his Spirit, and at length called him to be a Prophet. n He supposed they did this for their religion, which was contrary to the Babylonians: and therefore herein hee representeth them which are of no religion: for neither hee would condemne theirs, nor maintaine his owne. o Meaning, that within this space hee might haue the triall, and that no man should be able to discern it: and thus hee spake, being moued by the Spirit of God. p Nor that it was a thing abominable to eate daintie meates and to drinke wine, as both before and after they did, but if they should haue hereby bene wounne to the King, and haue refused their owne religion, that meate and drinke had bene accursed,

i To the intent that in this time they might both learne the manners of the Chaldeans, and also their tongue. k As well to serue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion, therefore this was a great temptation and a signe of seruitude which they were not able to resist.

m Not that he thought any religion to be in the meate or drinke (for afterward hee did eate) but because the king

the kings meat: and as thou seest, deale with  
the seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the end of tenne dayes, their countenances appeared fairer, and in better liking then all the childrens, which did eate the portion of the kings meate.

16 Thus Belzar tooke away the portion  
of their meate, and the wine that they should  
drinke, and gave them pulle.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning, and wisdom: also hee gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefs of the Eunuchs brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom, and understanding that the king enquired of them, hee found them ten times better then all the enchanterers & astrologians, that were in all his realme.

21 And Daniel was unto<sup>n</sup> the first yeere  
of King Cyrus.

q This bare feeding and that also of Moses, when he fled from the court of Egypt, declareth that we must liue in such sobriety as God doth call vs vnto, seeing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

r Meaning, in the  
liberall sciences,  
and naturall  
knowledge, and  
not in the magi-  
call arts which  
are forbidden,  
Deut 18. 11.

f So that he only  
was a Prophet, and  
appeared to his Pre  
mentioned vers. 5.  
phet so long as the

shall show the interpretation.

¶ And the King answered and said to the  
Caldeans, The thing is gone from me. Ye  
will not make me vnderstand the dream  
with the interpretation thereof, ye shall be  
drawen in pieces, & your houses shall be made  
a iake.

6 But if yee declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shewe <sup>us</sup> his seruants the dream, and we will declare the interpretation thereof.

8 Then the King answered and sayd, I knowe certainly that yee: would gaue the time, because yee see the thing is gone from me.

9 But if yee will not declare mee the  
dreaime, there is but one iudgement for you:  
for ye haue prepared lying & corrupt words,  
to speake before me till the tyme be changed:  
therefore tell mee the dreaime, that I may  
know, if ye can declare me the interpretation  
on thereof.

IO Then the Chaldeans answered before  
the King, and sayde, There is no man vpon  
earth, that can declare the Kings matters:  
yea, there is neither king nor prince nor lord  
that asked such things at an inchanter or a  
Astrologian or Chaldean.

II. For it is a rare thing that the king requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry  
and in great furie, and commanded to be  
slay all the wise men of Babel.

13 And when sentence was giuen, the wise men were slaine: and they sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsel and wisdom to Arioch the Kings chief steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioch the kings capitaine, Why is the sentence so halfe from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king  
that he would giue him leasure, and that he  
would shewe the King the interpretation  
thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiab, Mishael, and Azariah his companions.

18 That they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19. Then was the secret revealed unto Daniel in a vision by night : therefore Daniel praised the God of heaven.

20 And Daniel answered and said, "The  
Name of God be praised for ever and ever  
for wisdom and strength are his,

21 And hee changeth the times and seasons: he taketh away kings: hee setteth up kings: hee giveth wisedome unto the wise,



understanding to those that understand.

22. *For underneath the deepe and secret things, he knoweth what is in the darkness, and the light dwelleth with him.*

23. *I change thee and people thee, O thou son of the fathers, that thou hast given my wisdom and strength, and hast shewed me more things that were desired of thee: for thou hast declared unto us the Kings matter.*

24. *Therefore Daniel went unto Arioch, whome the king had ordained to destroy the wise men of Babel: hee went and said thus unto him, Destroy not the wise men of Babel, but bring me before the king, and I will declare unto the king the interpretation.*

25. *Then Arioch brought Daniel before the king in his haire, and said thus unto him, Thou found a man of the children of Iudah that were brought captives, that will declare unto the king the interpretation.*

26. *Then answered the king and said unto Daniel, whose name was Belteshazzar, Art thou able to shew mee the dream which I have seene, and the interpretation thereof?*

27. *Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the astrologers, the enchanters, nor the soothsayers declare unto the king.*

28. *But there is a God in heaven that revealeth secrets, and sheweth the king Belshazzar what shall bee in the latter dayes. O by dream, and the things which thou hast seene in thine head upon thy bed, is this.*

29. *O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that revealeth secrets, telleth thee what shall come.*

30. *As for mee, the secret is not shewed mee for any wisdom that I have, more then any other living, but onely to shewe the king the interpretation, and that thou mightest knowe the thoughts of thine heart.*

31. *O king, thou sawest, and beholdest, there was a great image: this great image whose glorie was to excellen, stood before thee, and the name thereof was terrible.*

32. *This images head was of fine gold, his breast and his armes of silver, his belly and his thighs of brasse.*

33. *His legs of yron, and his feet of yron and part of yron and part of clay.*

34. *Thou beheldest it till a stone was cut*

without hands, which smote the image upon his feet, that tore of yron and clay, and brake them to pieces.

35. *Then was the yron, the clay, the brasse, the silver and the golde broken altogether, and became like the chaffe of the summer flowers, and the winde carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.*

36. *This is the dream, and mee will declare before the king the interpretation thereof.*

37. *O king, thou art a king of kings: for the God of heaven hath given thee a kingdom, power, strength, and glorie.*

38. *And in all places where the children of men dwell, the beastes of the feldes, and the fowles of the heaven hath he given into thine hand, and hath made thee ruler of them all: thou art this head of gold.*

39. *And after thee shall rise another kingdom, inferior to thee, of silver, and another: third kingdom shall be of brasse, which shall beare rule over the earth.*

40. *And the fourth kingdom shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruith all these things, so shall it breake in pieces, and bruite all.*

41. *Whereas thou sawest the feet, and toes, part of potters clay, and part of yron: the kingdom shall bee divided, but there shall bee in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.*

42. *And as the toes of the feet were part of yron, and part of clay, so shall the kingdom be partly strong, and partly broken.*

43. *And whereas thou sawest yron mixt with clay and earth, they shall mingel themselves with the seed of men: but they shall not toyne one with another, as yron cannot be mixt with clay.*

44. *And in the dayes of these kings, shall the God of heaven set up a kingdom, which shall never bee destroyed: and this kingdom shall not bee given to another people, but it shall breake and destroy all these kingdoms, and it shall stand for ever.*

45. *Whereas thou sawest that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the silver and the golde: so*

the hardnes thereof, but to the vilest in respect of silver.

That is, the Romans empire shall subdue all these other aforesaid, which after Alexander were divided into the Macedonians, Grecians, Syrians, and Egyptians. x. They shall have civill warres, and continuall discords among themselves. y. They shall by marriages and affinities, thinke to make themselves strong, yet shall they never bee joyned in hearts. z. His purpose is to shew that all the kingdoms of the world are transitory, and that the Kingdom of Christ shall onely remaine for ever.

a. Meaning Christ, who was sent of God, and not set up by man, whose kingdom at the beginning should be small and without beauty to mans iudgement, but should at length grow and fill the whole earth which he calleth a great mountaine, as verse 35. And this kingdom which is not onely referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, shall be eternall: for the spirit that is in them, is life eternall, Rom. 8. 10.

r Daniel leaureth out the kingdom of the Assyrians, which was before the Babylonian, both because it

was not a Monarchie and general empire, and also because he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these wonderfull alterations: and because he calleth the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruell.

i Meaning the Persians, which were not inferior in digните, power, and riches, but were worse, touching ambition, cruelty, and all kind of vice: shewing that the world should growe worse and worse, till it was restored by Christ.

t That is, of the Macedonians shall be of brasse, not alluding to

the great God hath shewed the King what shall come to passe hereafter, and the dream is true, and the interpretation thereof is sure.

45 ¶ Then the King Nebuchad-nezzar fell upon his face, and his officers humbled him to Daniel, and commanded that they should offer meat offerings, and sweet odours unto him.

47 Also the King answered unto Daniel, and said, I know of a truth that your God is a God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the King made Daniel a great man, and gave him many and great gifts: he made him governor over the whole province of Babel, and chiefe of the rulers, and about all the wise men of Babel.

49 Then Daniel made request to the King, and beset Shadrach, Meshach, and Abednego over the charge of the province of Babel: but Daniel was in the gate of the king.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward. d Not that the Prophet was desirous of gifts or honour, but because by this means he might relieve his poore brether which were grievously oppressed in this their captivietie; and also he received them, lest he should offend this cruel King, which willingly gave them. e Hee did not this for their private profit, but that the whole Church which was then there in affliction, might have some relief & ease by this benefit. f Meaning, that either he was a Judge, or that hee had the whole authoritie, so that none could be admitted to the Kings presence, but by him.

### CHAP. III.

1 The King setteth up a golden image. 8 Certaine are accused because they despised the Kings commandement, and are put into a burning oven. 25 By helpe in God they are delivered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

a Vn derpretence of religion and holinesse, in making an image to his idole Bel, he fought his owne ambition & vaine glorie; and this declareth, that he was not touched with the true fear of God before, but that he confessed him on a sudden motion,

as the wicked, when they are overcome with the greatness of his workes. The Greeke interpreters write that this was done eighteen yeeres after the dream, and is may appeare, the King feared least the Lewes by their religion should have altered the state of his commonwealth, and therefore hee ment to bring all to one kinde of religion, and so rather sought his owne quietnesse then Gods glorie. b Shewing that the idole is not known for an idole so long as hee with the workmen: but when the ceremonies and customs are cited an vfed, and the consent of the people is thereto, then of a blocke they thinke they have made a god. c This was fulfilled: with the wicked at all times to approve their religion, if the Kings authoritie were alledged for the establishment thereof, not considering that the meane reason what Gods word did require.

ingbes, the reuerend, the countenances, the faces, and all the countenours of the houses were assembled unto the dedication of the image, that Nebuchad-nezzar the King had set up: and they stood before the image, which Nebuchad-nezzar had set up.

4 ¶ Then an herald cried aloud, saying, Knowen to you, O people, nations, and languages,

5 That when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musike, fall downe and worship the golden image:

6 And whosoever shall not downe and worship, shall the same hour be cast into the middes of an hote fierie foame.

7 Therefore alosome as all the people heard the sound of the cornet, trumpet, harpe, sackbut, psalterie, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image: that Nebuchad-nezzar the King had set up.

8 ¶ By reason whereof at that same time came men of the Caldians, and grievously accused the Jewes.

9 For they spake and sayde to the King Nebuchad-nezzar, O King, live for ever.

10 Thou, O King, hast made a decree that every man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, shall fall downe and worship the golden image.

11 And whosoever shall not downe and worship, shall the same hour be cast into the middes of an hote fierie foame.

12 There are certaine Jewes whom thou hast set over the charge of the province of Babel, Shadrach, Meshach, and Abednego: these men, O King, have not regarded thy commandement, neither will they serve thy gods, nor worship the golden image that thou hast set up.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the King.

14 And Nebuchad-nezzar spake, and said unto them, What disorder? will not you, Shadrach, Meshach, and Abednego, fear me, nor worship the golden image that I have set up?

15 Now therefore are ye ready to disobey my command: behold, the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, to fall downe and worship the image, which I have made: will ye worship it or not, ye shall be cast immediately into the middes of an hote fierie foame: for thus saith God that shall consume you in mine owne hand.

16 Shadrach, Meshach, and Abednego answered, and sayde to the King, O Nebuchad-nezzar, we are not careful to answer thee in this matter.

17 If hold our God whom we serve, O King, if they should bee damned in this hote matter, they say, that they are resolved to die for Gods sake.

delivered us from the hot fierce furnace, and her will deliver us out of thine hands, O Lord, our God, who art not, be it known to thee, O Lord, thou hast not deceived thy gods, nor the golden image, which thou hast made.

9 Then was Nebuchad-nezzar full of rage, and the fume of his visage was flaming against Shadrach, Meshach, and Abednego: therefore hee charged and commanded that they should heare the furnace once againe, times more then it was wont to be heare.

10 And hee charged the most valiant men of his army that were in his army, to bind Shadrach, Meshach, and Abednego, and to cast them into the hot fierce furnace.

11 So these men were bound in their coats, their hosen, and their clothes, with their other garments, and cast into the midst of the hot fierce furnace.

12 Therefore, because the kings commandment was strait, that the furnace should be exceeding hote, the flame of the fire slew these men that brought forth Shadrach, Meshach, and Abednego.

13 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the midst of the hot fierce furnace.

14 Then Nebuchad-nezzar the King was astonished and rose up in haste, and spake, and said unto his counselliers, Did not we cast these men bound into the middes of the fire? And he answered, and said unto the king, Yea, O King.

15 And hee answered, and sayd, Loe, I have mine looke, walking in the middes of the fire, and they have no hurt, and the flame of the furnace is like the flame of the furnace.

16 Then the King Nebuchad-nezzar came near to the mouth of the hot fierce furnace, and spake and sayd, Shadrach, Meshach, and Abednego, come forth: so Shadrach, Meshach, and Abednego came forth of the middes of the fire.

17 Then his nobles, princes, and dukes, and the kings counselliers came together to see them, because the fire had no power over their bodies: for not an haire of their heads was burnt, neither were their coats changed, nor any smell of fire came upon them.

18 Wherefore Nebuchad-nezzar spake and sayd, Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his servants, who put their trust in him, and have changed the Kings commandment, and perished their bodies rather then they would serve a worship any god, save their owne.

19 Therefore I make a decree, that every nation, nation, and language, which speak

any blasphemie against the God of Shadrach, Meshach, and Abednego, shall be hanged in pieces, and the fire houses shall be made a lake, because there is no God that can deliver after this sort.

20 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babel.

21 Nebuchad-nezzar King unto all people, nations and languages that dwell in all the world, Peace be multiplied unto you:

22 I thought it good to declare the signes and wonders, that the high God hath wrought toward me.

23 How great are his signes, and how mightie art his wonders: his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

24 Therefore, so they suffer double punishment. Meaning, so farre as his dominion extended. p. Reade Chap. 3. 44.

CHAP. IIII.

Another dreame of Nebuchad-nezzar, which Daniel declareth. 27 The Prophet declareth how of a proud king hee should become as a beast. 38 After hee hath the power of God, and is restored to his former dignitie.

1 Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,

2 Sawe a dreame, which made mee afraid, and the thoughts upon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare unto me the interpretation of the dreame.

4 So came the enchanters, the astrologians, the Chaldeans and the soothsayers, to whom I tolde the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before me, whose name was Belteshazzar, according to the name of my God, which hath the spirit of the holy gods in him: and before him I tolde the dreame, saying,

6 O Belteshazzar, chiefe of the enchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I have seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I saw a tree in the middes of the earth, and the height thereof was great:

8 A great tree strong, and the height thereof reached unto heaven, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meate for all: it made a shadowe under it for the beasts of the fildes, and the

10 This no doubt was a great griefe to Daniel, not onely to have his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God.

11 Which also was a great griefe to the Prophet, to be numbered among the foretellers, and men whose practises were wicked and contrarie to Gods word. 12 By the tree, is signified the dignitie of a king, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankind.

a If this heate the king moved by Gods spirit would not see blasphemie unpunished, but made a law, and set a punishment to such transgressions, much more ought all they that professe religion, to take order that such impietie reign not, lest according as their knowledge and charge is greater, so farre as his

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which he saw of the four empires: for Daniel both declared what the dreame was, and what it meant, and here he onely expoundeth the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experienced, and left Daniel which was ever ready at hand, to declare the nature of the vision, which never seeketh to the servants of God, but for very necessity, and then they spare no flatterings.

of the miracle to praise God, but his heart was there we see that miracles are not sufficient to convince the doctrine must chiefly be adioyned, without which can be no faith.

g Meaning the

Angel of God,

which neither

eateth nor slee-

pech, but is ever

ready to do Gods

will, and is not

infected with

mans corruption,

but is ever holy :

& in that that he

commandeth to

cut downe this

tree, he knew y<sup>e</sup>

should not be cut

downe by man,

but by God,

h Hereby hee

meaneth that Ne-

buchad-nezzar

should not only

for a time lose his

kingdome, but

be like a beast.

i God hath de-

creed this iudge-

ment, and the

whole armie of

heaven haue as it

were subscribed

unto it, like as al-

so they desire the

execution of his

decreed against

all them that lift

vp themselves a-

gainst God.

k He was trou-

bled for the great

iudgement of

God which he

saw ordained a-

gainst the king :

and so the Pro-

phets vsed on the

one part to de-

nounce Gods

iudgements for

the zeale they

bare to his glory,

and on the other

part to haue com-

pasion vpon man

and also to con-

sider that they

should be subiect

to Gods iudge-

ments, if he did

not regard them

with pittie.

l Whereby he

meaneth a long

space, as seuen

yeeres. Some in-

terpret seuen

months, and

others seuen

weekes : but it

sones of the heauen dwell in the boughes thereof, and all flesh feed of it.

10 I saw in the visions of mine head, by an my bed, and behold, a watchman, and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hew downe the tree, and breake off his branches : shake off his leaues, & scatter his fruit ; that the beasts may feed from vnder it, and the foules from his branches.

12 Furthermore leaue the stumpe of his rootes in the earth, and with a band of yron and brasse bind it among the grasse of the field, and let it bee wet with the drayn of heauen, and let his portion bee with the beasts among the grasse of the field.

13 Let his heart be changed from mans nature, and let a beasts heart bee giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the woode of the holy ones : the demand was answered, to the intent that liuing men may know, that the most high hath power ouer the kingdom of men, and giueth it to whomsoeuer he will, & appointeth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene : therefore thou, O Belteshazzar, declare the interpretation thereof : for all the wise men of my kingdome are not able to shew me the interpretation : but thou art able, for the spirit of the holy gods is in thee.

16 When Daniel (whose name was Belteshazzar) held his peace by the space of one houre, and his thoughtes troubled him, and the King spake and sayd, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire and the fruite thereof much, and in it was meate for all, vnder the which the beasts of the field dwell, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mightie : for thy greatness is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and an holy one that came downe from heauen, and sayde, Hew downe the tree, and breake off it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it bee wet with the drayn of heauen, and let his portion bee with the beasts of the field, till seuen times passe ouer him.

21 This is the interpretation, O king, and it is the decree of the most high, which is come vpon my lord the King,

22 That they shall drine thee from men, and thy dwelling shall bee with the beasts of

the field : they shall make thee to eate as the beasts do : and they shall drine thee the drayn of heauen : and seuen times shall passe ouer thee, till thou knowest, that the most high hath rule ouer the kingdom of men, and giueth it to whomsoeuer he will.

23 Whereas they sayd, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee : after that thou shalt know that the heauen hath the rule.

24 Therefore, O King, let my counsaile be acceptable vnto thee, and heare off thy sinnes by righteousness, and thine iniquities by mercy toward the poore : for loe, there be an healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 At the end of twelue moneths he walked in the royall palace of Babel.

27 And the king spake and sayd, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my name ?

28 While the woode was in the Kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall drine thee from men, and thy dwelling shall be with the beasts of the field : they shall make thee to eate grasse, as the open, and seuen times shall passe ouer thee, vntill thou knowest, that the most high hath rule ouer the kingdom of men, and giueth it vnto whomsoeuer he will.

30 The very same houre toke this thing fulfilled vpon Nebuchad-nezzar, and hee was drinen from men, and did eate grasse as the open, and his body was wet with the drayn of heauen, till his haire was growen as Eagles feathers, and his nalles like birds claws.

31 And at the ende of these dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was reuolued vnto me, and I gaue thanks vnto the most high, and I praised and honoured him with lincith for ever, whose power is an everlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing : & according to his will he worketh in the armie of heauen, and in the inhabitants of the earth : and none can stay his hand, nor say vnto him, What dost thou ?

33 At the same time was mine vnderstanding restored vnto mee, and I returned in the honour of my kingdome : my glorie and my beaurie was restored vnto mee, and my counsellors : and my princes sought vnto mee, and I was established in my kingdome, and my glorie was augmented toward me.

34 Nowe therefore, I Nebuchad-nezzar

to stand content therewith, and proue him the glory, which he had bene put from his kingdome before.

• palls



and exalt and magnifie the king of  
men, whose workes are all crueltie, and  
unlawfull, and those that walk in  
them, he is able to abate.

They may have the glory and man the name, and  
the name may can doe more.

## CHAP. V.

Belshazzar king of Babylon sent an hand  
writing on the wall. The soothsayers called of the  
king cannot expound the writing. 25 Daniel read  
it, and interpreteth it also. 30 The king is  
slaine: 31 Darius eniogeth the kingdom.

King Belshazzar made a great feast to a  
thousand of his princes, and drank wine  
before the thousand.

2 And Belshazzar himselfe hee called the  
wise, commanded to bring him the golden  
and silver vessels, which his father Nabu-  
chadnezzar had brought from the Temple  
in Jerusalem, that the king and his Prin-  
ces, his wives, and his concubines might  
reioyce therein.

3 Then were brought the golden ves-  
sels, that were taken out of the Temple of  
the Lord house at Jerusalem, and the king  
and his princes, his wives, and his concu-  
bines reioyce in them.

4 They drinke wine and played the  
game of golfe and ficker, of basle, of y-  
ards, of wood, and of stone.

At the same house appeared fingers of  
a mens hand, which wrote ouer a gainst the  
candlesticks upon the plattier of the wall of  
the kings palace, and the king saw the palm  
of the hand that wrote.

6 Then the kings countenance was  
changed, and his thoughts troubled him, so  
that the myghts of his loynes were loosed, and  
he knewe faine one against the other.

Wherefore the king cryed aloud, that  
they should bring the Astrologians, the  
Caldeans and the soothsayers. And the king  
spake and sayde to the wise men of Babel,  
Whosoever can reade this writing, and de-  
clare me the interpretation thereof, shall bee  
clothed with purple, and shall haue a chaine  
of golde about his necke, and shall bee the  
third ruler in the kingdom.

8 Then came all the kings wise men, but  
they could neither reade the writing, nor  
show the king the interpretation.

9 Then was King Belshazzar greatly  
troubled, and his countenance was changed  
in him, and his princes were affrighted.

10 Nowe the Queene by reason of the  
word of the King and his Princes, came in-  
to the chamber house, and the Queene spake,  
and sayde, O king, live for ever: let not thy

prayer their idoles, nor that they thought that  
they were gods, but that there was a certaine vertue  
and good, which is able the opinion of all idoles  
to make the better be seene. I So hee that before  
was moued by this sight to tremble for feare of  
God, was thus wicked in their troubles seek-  
ing comfort from God, because they seeked not to him

for comfort in all afflictions. h To wit, his grandmo-  
thers wife, which for her age was not before at the  
table when she heard of these strange newes,

thoughts trouble thee, nor let thy counte-  
nance be changed.

11 There is a man in thy kingdom, in  
whom is the spirit of the holy gods, and in  
the dayes of thy father, light and understand-  
ing and wisdom like the wisdom of the  
gods, was found in him: whom the king  
Nabuchad-nezzar thy father the king, I say,  
thy father, made chiefe of the Enchanter,  
Astrologians, Caldeans, and Soothsayers.

12 Because a more excellent spirit, and  
knowledge, and understanding (for hee did  
expound dreames, and declare hard senten-  
ces, and dissolued doubts) were found in  
him, even in Daniel, whom the king named  
Belteshazzar: now let Daniel be called, and  
he will declare the interpretation.

13 When was Daniel brought before  
the king, and the king spake, and sayde vnto  
Daniel, Art thou that Daniel, which art of the  
children of the captiuitie of Iudah,  
whom my father the king brought out of  
Ierusalem?

14 Now I haue heard of thee, that the  
spirit of the holy gods is in thee, and that  
light and understanding and excellent wis-  
dom is found in thee.

15 Nowe therefore, wise men, and Astro-  
logians haue bene brought before mee, that  
they should reade this writing, and shewe  
mee the interpretation thereof: but they  
could not declare the interpretation of the  
things.

16 Then heard I of thee, that thou couldest  
shewe interpretations, and dissolve  
doubts: now if thou canst reade the writing,  
and shewe me the interpretation thereof, thou  
shalt be clothed with purple, and shalt haue  
a chaine of golde about thy necke, and shalt be  
the third ruler in the kingdom.

17 Then Daniel answered, and sayde be-  
fore the king, Keepe thy rewardes to thy  
selfe, and giue thy gifts to another: yet I  
will reade the writing vnto the king, and  
shewe him the interpretation.

18 O King, heare thou, the most High  
God gaue vnto Nabuchad-nezzar thy fa-  
ther a kingdom, and maiestie, and honour  
and glory.

19 And for the maiestie that he gaue him,  
all people, nations, and languages trembled,  
and feared before him: hee put to death  
whom he would: hee smote whom he would:  
whom hee would hee set vp, and whom hee  
would hee put downe.

20 But when his heart was puffed up, and  
his minde hardened in pride, hee was de-  
posed from his kingly throne, and they tooke  
his honour from him.

21 And he was driven from the society of  
men, & his heart was made like the beasts,  
and his dwelling was with the wilde asses:  
they fedde him with grasse like oren, and  
his body was wet with the dewe of the hea-  
uen, till hee knewe that the most High God  
bare rule ouer the kingdom of men, and  
that hee appointed ouer it, whomsoever he  
pleaseth.

22 And thou his sonne, O Belshazzar,  
hast not humbled thine heart, though thou  
knewest all these things,

i Reade Chap. 4.  
6 and this decla-  
reth that both  
this name was o-  
dious vnto him,  
and also that he  
did not vse these  
vile practices, be-  
cause he was not  
among them  
when all were  
called.

k For the ide-  
lators thought,  
that the Angels  
had power as  
God, and there-  
fore had them in  
like estimation, as  
they had God,  
thinking that the  
spirit of prophe-  
cie, and under-  
standing came  
of them.

l Before he read  
the writing, he  
declareth to the  
king his great in-  
gratitude toward  
God, who could  
not be moued  
to giue him the  
glory, consid-  
ring his wonder-  
ful worke toward  
his grandfather,  
and so sheweth  
that he doth not  
sinn of igno-  
rance, but of  
malice.

23 But hast lift thy selfe by against the Lord of heauen, and they haue brought the vessels of his house before thee, and thou and thy princes, thy wives and thy concubines haue drunk wine in them, and thou hast praised the gods of silver and gold of yasse, yron, wood, and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy wayes, him hast thou not glorified.

m After that God had to long time deferred his anger, and patiently waited for thine amendment.

n This word is twice written for the certaintie of the thing, shewing that God had most surely councelled: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselves against him.

Or, wanting.

o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

## CHAP. VI.

1 Daniel is made ruler over the governours. 5 An act against Daniel. 16 He is put into a den of lions by the commandement of the King. 23 He is delivered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

1 ¶ I pleased Darius to set over the kingdom an hundred and twentie governours, which should bee over the whole kingdom.

2 And over these, three rulers (of whom Daniel was one) that the governours might giue accounts vnto them, and the king should haue no damage.

3 Now this Daniel was preferred aboue the rulers and governours, because the spirit was excellent in him, and the king thought to set him over the whole realme.

4 ¶ Therefore the rulers and governours sought an occasion against Daniel concerning the kingdom: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then sayde these men, Wee shall not find an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these governours went together to the king, and

saye thus vnto him, Sir, Darius, the king.

7 All the rulers of the kingdom, the officers and governours, the counsellors, and dukes haue consulted together to make a decree for the king, and so establishing a statute, that whosoever shall aske a petition of any god or man for thirtie dayes save of thee, O king, he shall be cast into the den of lions.

8 Now O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 ¶ So when Daniel understood that he had sealed the writing, he went to his house, and his window being open in his chamber toward Jerusalem, he knelt vpon his knees three times a day, and prayed, and praised his God, as he did alwayes.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and went vnto the king concerning the kings decrees, that thou not sealed the decree, that every man that shall make request to any God or man within thirtie dayes, save to thee, O king, shall bee cast into the denne of lions: The king answered, and sayd, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and sayd vnto the king, This Daniel which is of the children of the captivity of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these wordes, he was sore displeased with himselfe, and let his heart on Daniel, to deliver him: and he laboured till the Sunne went downe to deliver him.

15 Then these men assembled vnto the king, and sayd vnto the king, Understand, O king, that the Lawe of the Medes and Persians is, that no decree, nor statute which the king confirmeth, may be altered.

16 ¶ Then the king commaunded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and sayd vnto Daniel, Thy God, vpon whom thou alwayes Ieruest, even he will deliver thee.

17 And a stone was brought, and layd vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpoe might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musick brought before him, and his sleepe went from him.

19 Then the king arose early in the morning, and went in all haste vnto the den of lions.

20 And when he came to the denne, he cried with a lamentable voyce vnto Daniel, and

a Rede Esther Chap. i. i.

Or, not be troubled.

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke

vprightly in the feare of God, and to haue a good conscience,

the living spake, and said to Daniel, **D**aniel, the servant of the living God, is not slain: (dost thou always suspect) a able to deliver thee from the Lyons?

Then said Daniel unto the king, **D**o thou see for ever.

**21** For God hath sent his Angel, and hath shut the Lyons mouths, that they have not hurt me: for my justice was found out before him: and unto thee, O king, I have come no hurt.

Then was the king exceeding glad for him, and commanded that they should bring Daniel out of the den: so Daniel was hurt no more upon him, because hee<sup>a</sup> beheld in his God.

**22** And by the commandment of the king, these men which had accused Daniel, were sought, and were cast into the denne of Lyons: even they, their children, and their wives: and the Lyons had the mastery of them, and brake all their bones in pieces, as when they came at the ground of the denne.

**23** Afterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you.

**24** I make a decree, that in all the dominions of my kingdom, men tremble and feare before the God of Daniel: for he is the living God, and remaineth for ever: and his kingdom shall not perish, and his dominion shall be everlasting.

**25** Hee sheweth and delivereth, and he wrought signes and wonders in heaven and in earth, who hath delivered Daniel from the power of the Lyons.

**26** So this Daniel prospered in the reign of Darius, and in the reigns of Cyrus of Persia.

conscience make cruell lawes to destroy the child, and admonish Princes how to punish such, when they come to light: though not in every point, as which yet to execute true justice upon them. **m** This Daniel did worship God a night, or else was conquered: hee would have destroyed all superstition and idolatry, and given God the chiefe place, but also have set him to be honoured according to his word: but this confession of Gods power, wherunto he was compelled by naturall myracle. **n** Which hath not onely life in it, but is the onely fountaine of life, and quickneth all things, in which there is no life.

#### CHAP. VII.

**1** A vision of foure beasts is shewed unto Daniel. **2** The ten hornes of the fourth beast. **27** Of the everlasting kingdom of Christ.

**1** At the first yere of Belshazzar king of Babylon, Daniel saw a dreame, and there were visions in his head, upon his bed: then hee

in these fewe yeres, as Jeremiah had declared, the rest shall not be a deliverance from all troubles, and therefore encouraged them to looke for a comfort in the Messiah bee victed and revealed, by whom should be a universall deliverance, and all the promises fulfilled: and thus have certaine spoken in the destruction of the

wrote the dreame, and declared the summe of the matter.

**2** Daniel spake, and said, I saw in my vision by night, and beholde, the foure wings of the heauen stroue upon the great Sea:

**3** And foure great beasts came by from the sea, one diuers from another.

**4** The first was as a lion, and had eagles wings: I beheld, till the wings thereof were pluckt off, and it was lifted up from the earth, and set upon his feete as a man, and a mans heart was given him.

**5** And beholde, another beast which was the second, was like a bear, and stood upon the one side: and hee had three ribbes in his mouth betwene his teeth, and they said thus unto him, Arise, and devour much flesh.

**6** After this, I beheld, and loe, there was another like a leopard, which had upon his backe foure wings of a fowle: the beast had also foure heads, and dominion was given him.

**7** After this, I sawe in the visions by night, and beholde, the fourth beast was fearefull, and terrible, and verie strong. It had great iron teeth: it devoured, and brake in pieces, and stamped the residue under his feete: and it was unlike to the beasts that were before it: for it had tenne hornes.

**8** As I considered the hornes, beholde, there came up among them another little horn, before whom there were three of

and cruell. **e** They were small in the beginning, and were shut vp in their mountaines and had no bit.

**f** That is, destroyed many kingdoms, and was insatiable. **g** To wit, the Angels by Gods commandment, who by this means published the ingratitude of the world.

**h** Meaning, Alexander the king of Macedonie. **i** That is, his foure chiefe captaines, which had the Empire among them after his death.

**k** It was not of himselfe, nor of his owne power, that hee gave all these countreys: for his armie comained but thirte thousand men, and hee overcame in one battell Darius, which had tenne hundred thousand, when hee was so heauie with sleepe, that his eyes were scarce open, as the fables report: therefore this power was given him of God.

**l** That is, the Romane Empire, which was as a monster, and could not bee compared to any beast, because the nature of none was able to expresse it.

**m** Signifying the tyrannie and greedinesse of the Romanes. **n** That which the Romanes could not quietly indure in other countreys, they would give it to other Kings and rulers, that at all times when they would, they might take it againe: which liberality is heere called the stamping of the rest ynder the feete.

**o** That is, sundrie and diuers provinces, which were governed by the Deputies and Proconsuls, whereof every one might bee compared to a King. **p** Which is meant of Julius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horn. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of government: therefore this cannot bee applied unto them.

And also in this prophesie the Prophets purpose is chiefly to comfort the Jewes unto the revelation of Christ.

**q** Some take it for the whole body of Antichrist. **r** Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of choosing the Deputies to send into the provinces, and tooke the government of certaine countreys to himselfe.

**b** Which signified that there should be horrible troubles and afflictions in the world in all corners of the world, and at sundrie times.

**c** Meaning, the Assyrian & Caldean Empire, which was most strong and fierce in power, and most spoone come to their authority, as though they had had wings to flie:

yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here meant by mans heart.

**d** Meaning the Persians which were barbarous

and were shut vp in their mountaines

and were destroyed many kingdoms, and was insatiable

to wit, the Angels by Gods commandment, who by this means published the ingratitude of the world

Meaning, Alexander the king of Macedonie

That is, his foure chiefe captaines, which had the Empire among them after his death

It was not of himselfe, nor of his owne power, that hee gave all these countreys: for his armie comained but thirte thousand men, and hee overcame in one battell Darius, which had tenne hundred thousand, when hee was so heauie with sleepe, that his eyes were scarce open, as the fables report: therefore this power was given him of God

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r These Romane Emperours at the first vied a certaine humanitie, and gentlenesse, and were content that others, as the Consuls & Senate should

bear the name of dignity, so that they might haue the profit, and therefore in elections and counsels would be haue themselves according as did other Senators: yet against their enemies & those that would resist them, they were fierce and cruell, which is here meant by the proud mouth.

f Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgment should beginne at the first coming of Christ.

t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glorie.

u That is, an infinite number of Angels, which were ready to execute his commandement.

x This is meant of the first coming of Christ, when as the will of God was plainly reuealed by his Gospel. y Meaning, that he was astonished, when hee saw these Emperours in such dignitie and pride, & so suddenly destroyed at the coming of Christ, when this fourth Monarchie was suble to men of other nations. z As the three former Monarchies had an ende, at the time that God appointed, although they flourished for a time, so that this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as hee was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common fort of men by manifest signes of his diuinitie. b To wit, when hee ascended into the heauens, and his diuine Maiestie appeared, that all power was giuen vnto him in respect of that that hee was our Mediatour. c This is meant of the beginning of Christs kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne here his Church in earth continually, till the time that hee brought them to eternall life. d Through the strangeness of the vision. e Meaning, of the Angels, as verse 10.

the first homes pluckt away: and beholde, in this home were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the thrones were set by, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheeles as burning fire.

10 A fierie stream issued, and came forth from before him: thousand thousands ministered vnto him, and ten thousand thousands stood before him: the iudgement was set, and the bookes opened.

11 Then I beheld, & because of the voyce of the presumptuous words, which the home spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him dominion, and honour, and a kingdome, that all people, nations, and languages, should serue him: his dominion is an euermlasting dominion, which shall neuer be taken away, and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirite in the middes of my bodie, and the visions of mine head made mee afraid.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beasts which are foure, are foure kings, which shall arise out of the earth,

18 And they shall take the kingdome of the Saints of the most high, which possesse the kingdome for euer, when the time shall come.

19 After this I would know the truth of the fourth beast, which was so terrible to all the others, very fearful, whose teeth were of yron, and his nailes of brass: which consumed, brake in pieces, and stamped the remnant vnder his feete.

20 Also to know of the tenne homes that were in his head, and of the other which came vp, before whom three fell, and of the home that had eyes, and of the mouth that spake presumptuous things, whose liue was more stout then his fellows.

21 I beheld, and the same home battell against the Saints, yea, and preuailed against them.

22 Until the Ancient of dayes came, and iudgement was giuen to the Saints of the most high: and the time approached, that the Saints possessed the kingdome.

23 Then he saith, The fourth beast shall be the fourth kingdome in the earth, which shall be unlike to all the kingdomes, and shall deuoure the whole earth, & shall tread it downe and breake it in pieces.

24 And the ten homes out of this kingdome are ten kings: that shall rise: & another shall rise after them, and he shall be unlike to the first, and he shall subdue three kings.

25 And shall speake words against the most high, and shall consume the Saints of the most high, and thinke that he may change times and lawes, and they shall be giuen into his hand, vntill a time, and times, and the diuiding of time.

26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdome, and dominion,

reined them for terme of life: also the Romane world of all the other, and were neuer quiet among themselves. i Verse 7. k This is meant of the fourth beast, which was terrible then the other. l Meaning the Romane Emperour most cruell against the Church of God both of the Iewes Gentiles. m Till God shewed his power in the preaching, and by the preaching of the Gospel came vnto his time, and obtained a famous name in the world, and were called the Church of God, or the kingdome of God. n Reale the commandment. o That is, shall make wicked decrees and persecute Gods word, and send thorow all their dominion, so that it should professe it. p These Emperours shall not cease they haue their power of God, but thinke it is in their own power to change Gods lawes & mans, and as it were the order of the precept by Othanius, Tiberius, Caligula, Nero, Domitian.

q God shall suffer them thus to rage against his Church, which is meant by the time and times, but at length he will swage these troubles, and shorten the times for his Church. r 24, 25, which is heere meant by the diuiding of time, by his power shall restore things that were out of order, and this little home that it shall neuer rise vp againe. s Therefore the beast should be destroyed, to wit, that the Church haue rest and quietnesse, which though they doe not cease, yet they haue it in hope and by the preaching of the Gospel, beginning thereof, which is meant by these words, And therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithful haue by the peace that they haue with Christ their head.



the graines of the kingdome under the  
beaten shall be giuen to the holy peo-  
ple of the most high, whose kingdome is an  
enduring kingdome, and all powers shall  
come and obey him.

10. Then this is the ende of the matter, *h*  
Daniel had many cogitations which trou-  
bled me, and my countenance changed in  
me: but I kept the vision in mine heart.

with the which God reuelled, and kept it in me  
for the use of the Church.

CHAP. VIII.

1. A vision of a battell betweene a ramme and  
a hee, 20 The vnderstanding of the vision.

2. In the third yere of the reigne of king Bel-  
shazzar, a vision appeared vnto me, euen  
vnto me Daniel, after that which appeared  
vnto me at the first.

3. And I saw in a vision, and when I saw  
it, I was in the palace of Shushan, which is  
in the prouince of Elam, and in a vision me  
thought I was by the riuer of Alai.

4. Then I looked vp and saw, and beheld,  
there stood before the riuer a ramme, which  
had two hornes: and these two hornes were  
like: but one was higher then another, and  
the highest came by last.

5. I saw the ramme pushing against the  
rock, and against the rock, and against  
the rock: so that no beastes might stand  
before him, nor could deliuer out of his  
hand, but he did what he listed, and became  
great.

6. And as I considered, beheld, a goate  
came from the Iddeu ouer the whole earth,  
and touched not the ground: and this goate  
had an horn that appeared betweene his  
eyes.

7. And he came vnto the ramme that had  
the two hornes, whom I had seene standing  
by the riuer, and ran vnto him in his fierce  
rage.

8. And I saw him come vnto the ramme,  
and being moued against him, hee smote  
the ramme, and brake his two hornes: and  
there was no power in the ramme to stande  
against him, but hee cast him downe to the  
ground, and stamped vpon him, and there  
was none that could deliuer the ramme out  
of his power.

9. Therefore the goate waxed exceeding  
great, and when he was at the strongest, his  
great horn was broken: and for it came  
by four that appeared toward the four  
corners of the heauen.

10. And out of one of them came forth a li-

on to him, which is meant by this borne. *h* A-  
ntiochus in two sundry battels, and so had the two  
kings of Macedonia and Persians, *i* Alexanders great power was  
such that hee overcome all the East, he thought to returne  
home, when that there had rebelled and so died by  
the sword, which were famous for almost in the space of fif-  
teene hundred yeres, successores before this Monarchy  
of Antiochus, whereof Cassander had Macedonia, Seleu-  
cus had the Iesse, and Ptolemus Egypt. *l* Which  
Antiochus, who was of a ferule and flatterring nature,  
was hated betweene him & the kingdome, & therefore  
he sought to haue neither princely conditions, nor  
kingdom, why he should obtaine this kingdome.

tle borne, which waxed very great toward  
the South, and toward the East, and to-  
ward the pleasant land.

10. Yea, it grew vp vnto the hoste of  
heauen, and it cast downe some of the hoste,  
and of the starres to the ground, and trode  
vpon them.

11. And extolled himselfe against the  
prince of the hoste from whom the daily  
sacrifice was taken away, and the place of  
his Sanctuary was cast downe.

12. And a time shall bee giuen him ouer  
the daily sacrifice for the iniquity: and it shall  
cast downe the truth to the ground, & thus  
shall it doe, and prosper.

13. Then I heard one of the Saintes  
speaking, and one of the Saints spake vnto  
a certaine one, saying, How long shall endure  
the vision of the daily sacrifice, and the iniqui-  
tie of the desolation to tread both the Sanctu-  
arie and the altare vnder foot?

14. And he answered me, Vnto the eue-  
ning, and the morning, two thousand & three  
hundredth: then shall the Sanctuary bee  
cleansed.

15. Now when I Daniel had seene the  
vision, and sought for the meaning, behelde,  
there stood before mee like the similitude of  
a man.

16. And I heard a mans voice betweene  
the banks of Alai, which called and sayde,  
Gabriel, make this man to vnderstand the  
vision.

17. So he came where I stood: and when  
he came, I was afraid, & fell vpon my face:  
but hee said vnto me, vnderstand, & some  
of man: for in the last time shall be the vision.

18. Now as he was speaking vnto me, I  
being asleepe fell on my face to the ground:  
but hee touched me, and let me vp in my place.

19. And he sayd, Behold, I will shew thee  
what shall bee in the last: watch for in the  
end of the time appointed it shall come.

20. The ramme which thou sawest ha-  
ving two hornes, are the kings of the Medes  
and Persians.

21. And the goat is the king of Grecia, and  
the great borne that is betweene his eyes, is  
the first king.

22. And that that is broken, and foure  
stood vp for it, are foure kingdomes, which  
shall stand vp of that nation, but not in his  
strength.

23. And in the ende of their kingdome,  
when the rebellions shall be consumed, a king  
of fierce countenance, and vnderstanding

one, or a secret one, or a marvellous one. *x* That is, the Iewes  
sinnes, which were cause of this destruction. *y* That is, which sup-  
presseth Gods religion, and his people. *z* Christ answered me for  
the comfort of the Church. *a* That is, vntill so many naturall dayes  
be past, which make sixe yeres, three moneths and an halfe: for so  
long vnder Antiochus was the Temple profaned. *b* Which was  
Christ, who in this manner declared himselfe to the old fathers how he  
would be God manifested in the flesh. *c* This power to command  
the Angel declared that hee was God. *d* The effect of this vision  
shall not yet appeare, but a long time after. *e* Meaning that gre-  
ce rage which Antiochus should shew against the Church. *f* That is,  
out of Grecia. *g* They shall not haue like power as had Alexander.  
*h* Noting that this Antiochus was impudent, and cruell, and also  
craftie, that he could not be deceived.

*m* That is, to-  
ward Egypt.

*n* Whereby he  
meant Ptole-  
mais.

*o* That is, Iuda.

*p* Antiochus ra-  
ged against the  
elect of God, and

trode his preci-  
ous starres vnder  
feet, which are so  
called, because  
they are separated

from the world.

*q* That is, God  
who gouerneth  
and maintaineth  
his Church.

*r* He laboureth to  
abolish all reli-  
gion, and there-  
fore cast Gods  
seruice out of the

Temple, which  
God had chosen  
as a little corner  
from all the rest

of the world to  
haue his name  
there truly cal-  
led vpon.

*s* He sheweth  
that their sinnes  
are the cause of  
these horrible af-  
flictions: and  
yet comforteth  
them, in that he  
appointeth this  
tyrant a time,

whom he would  
not suffer viceroy  
to abolish his  
religion.

*t* This borne shall  
abolish for a time  
the true doctrine,  
and so corrupt  
Gods service.

*u* Meaning, that  
he heard one of  
the Angels asking  
this question of  
Christ, whom he  
callest a certaine

i That is, not like Alexanders strength.

k Both the Gentiles that dwell about him, and also the Iewes.

l Whatsoever he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9. p Reade verse 14. q For feare an astonishment,

dark: sentences shall stand vp.

24 And his power shall bee mightie, but not in his strength: and hee shall destroy wonderfull, and shall prosper, and practise, and shall destroy the mightie, and the holy people.

25 And through his<sup>l</sup> pollicie also, he shall cause craft to prosper in his hand, and he shall eroll himselfe in his heart, and by<sup>m</sup> peace shall destroy many: he shall also stand vp against the<sup>n</sup> Prince of princes, but he shall be broken downe<sup>o</sup> without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore scale thou vp the vision, for it shall after many dayes.

27 And I Daniel was stricken and sicke 9 certain dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none understood it.

### CHAP. IX.

3 Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their banishment in Babilon. 5 A true confession. 20 Daniels prayer heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuen weekes. 24 The anoynting of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

1 In the first yeere of Darius the sonne of Ahasuerus, of the kinde of the Medes, which was made king ouer the<sup>b</sup> realme of the Caldeans,

2 Even in the first yeere of his reigne, I Daniel vnderstood by<sup>c</sup> bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that hee would accomplish seuen tie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and I sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art great and mercifull, and keepest covenant<sup>d</sup> mercie toward them which loue<sup>e</sup> thee, and toward them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy name to our Kings, to our Princes, and to our fathers, and to all the people of the land.

7 O Lord, righteoulnes belongeth vnto thee, and vnto vs<sup>f</sup> open shame, as appeareth

God to delay the time of their deliuerance prophesied by Ieremiah. e That is, haue all power in thy selfe to execute thy terrible iudgements against obdurate sinners. as thou art rich in mercy to comfort them which obey thy word and loue thee. f He sheweth that whensoever God punisheth, hee doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselves there is iust cause why he should so inreat them. g Ebre. confusion of face.

this day vnto every man of Iudah, & to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, though all the countreys whither thou hast dwelt, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs appertained open shame, to our Kings, to our Princes, and to our fathers, because wee haue sinned against thee.

9 Yet compassion and forgiveness is in the Lord our God, albeit wee haue rebelled against him.

10 For wee haue not obeyed the<sup>h</sup> voice of the Lord our God, to walke in his lawes, which hee had layd before vs by the ministry of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voice: therefore the<sup>i</sup> curse is poured vpon vs, and the othe that is written in the Law of Moses the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his wordes, which he spake against vs, and against our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, with is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities, and vnderstand thy trueth.

14 Therefore hath the Lord made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which hee doeth: for we would not heare his voyce.

15 And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy wrath be turned away from thy cite Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem & thy people are a reproch to all that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for the<sup>j</sup> Lords sake.

18 O my God, incline thine eare, and heare: open thine eyes, and beholde our desolations, and the cite whereupon thy name is called: for wee doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies.

19 O Lord, heare. O Lord forgive. O Lord consider, and doe it: deferre not, for thine owne sake. O my God: for thy name is called vpon thy cite, and vpon thy people.

20 And whyles I was speaking and praying, and confessing my sinne and the sinne of my people Israel, & did present my supplication before the Lord my God, for



n He declareth here y that God would be merciful vnto the people of Israel. o Which declareth that when God smiteth downe his children, he doth not immediately lift them vp at once (for now the Angel had touched him twice) but by little and little. p Meaning, that he would not onely himselfe hidde the rage of Cambyfes, but also the other kings of Persia by Alexander the king of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me.

19 And said, O man, greatly beloved, feare not: \* peace be vnto thee: bee strong and of good courage. And when he had spoken vnto me, \* I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said hee, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of trueth: \* and there is none that holdeth with mee in these things, but Michael your prince.

#### CHAP. XI.

*1 A prophesie of the kingdoms which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.*

a The Angel as- surcth Daniel that God hath giuen him power to per- forme these things, seeing he appointeth him to assist Da- rius, when hee ouercome the Calkians. b Whereof Cambyfes that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hy- daspis, and the fourth Xerxes, which all were enemies to the people of God, and shood against them. c For hee raised

**A** Lo I, in the first yeece of Darius of the Medes, euen I \* stood to encourage and to strengthen him.

2 And now will I shew thee the trueth. Behold, there shal stand vp yet \* three kings in Persia, and the fourth shall bee farre richer then they all: and by his strength, and by his riches hee shall stirre vp \* all against the realme of Grecia.

3 But a \* mightie king shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand vp, \* his kingdome shall be broken, \* and shal be diuided toward the foure winds of heauen: and not to his posteritie, nor according to his dominion, which he ruled: for his kingdome shall be pluckt vp, euen to be for others besides \* those.

5 And the \* king of the South shall bee mightie, and one of \* his princes, and shall preuaile against him, and beare rule: his dominion shall bee a great dominion.

6 And in y end of yeres they shall be toy- ned together: for the kings \* daughter of

the South shall come to the king of the North to make an agreement, but shee shall not receiue the power of the \* arme, neither shall \* hee continue, nor his \* arme: neither shall hee be delivered to death, \* they that haue her, and \* hee that begate her, and hee that comforted her in these times.

7 But out of the budde of her \* roots shall one stande vp in his stead, \* which shall come with an arme, and shall enter into the fostrisse of the king of the South, and doe with them as hee list, and shall preuaile.

8 And shal also carrie captaiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of golde, and hee shall continue \* moe yeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his \* sonnes shall be stirred vp, and shall assemble a mightie great arme, and one \* shall come and ouerthrow, and perschoe: then shall \* he returne, and be stirred vp at his fostrisse.

11 And the king of the South shall be angrie, and shall come forth, and fight with him, euen with the king of the North: for hee shall set forth a great \* multitude, and the multitude shall bee giuen into his hand.

12 Then the multitude shall bee prouide, and their heart shall bee lifted vp: for hee shall cast downe thousands: but he shall not still preuaile.

13 For the king of the North shall re- turne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeres) with a mightie arme, and great riches.

14 And at the same time there shall \* many stand vp against the king of the South: also the rebellious children of the \* people shall exalte themselves to stablisy the vision, but they shall fall.

15 So the king of the North shall come, and cast vp a moimt, and take the strong citie: and the armes of the South shall \* not resist, neither his chosen people, neither shall there bee any strength to with- stand.

16 And hee that shall come, shall doe vnto him as hee list, and none shall stand a-

vp all the East countreys to fight against the Grecians: and albe it hee had in his arme nine hundred thousand men, yet in foure battells hee was discomfited and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing hee ouercame himselfe with drinke, and so fell into a discase: or as some write, was poisoned by Cassander. f For his twelue chiefe princes first diuided his kingdome among themselves. g After this his monarchie was diuided into foure: for Selucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemee Egypt. h Thus God reuenged Alexanders ambition and crueltie, in causing his posteritie to be murdered, partly of the fathers chiefe friends, and partly one of another. i None of these foure shall be able to bee compared to the power of Alexander. k This is, his posteritie hauing no part therof. l To wit, Ptolemee king of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall bee more mightie: for hee should haue both Asia and Syria. n That is, Berenice the daughter of Ptolemee Philadelphus shall bee giuen in marriage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together,

sixe and fortie yeres. x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make warre against Philopater the sonne of Philadelphus. y For his daughter Cleopatra was married to Antiochus the sonne of Seleucus, and was slaine whiles the warres were preparing. z That is, Philopater when hee shall see Antiochus trouble persons from him in Syria, and also ready to invade Egypt. Antiochus had sixe thousand horsemen and three thousand footemen. b After the death of Ptolemee Philadelphus Ptolemee Epiphanes his heire. c For now only Antiochus was against him, but also Philip king of Macedonia, and he brought great power with them. d For vnder Calinicus was alleged that place of Isaiah 19. 19. certaine of the heere shall come into Egypt to fulfill this prophesie: also the Antiochus shall be troubled which are in the Church, as by the word and counsell of God. e The Egyptians were made captiues by Antiochus captaine.



him: and he shall stand in the pleasure of his name, which by his hand shall be confirmed.

17 Again hee shall set his face to enter into the power of his whole kingdom, and hee shall conferre with him: thus shall hee doe, and he shall give him the daughter of women, to destroy her: but he shall not stand on his side, neither be for him.

18 After this shall hee turne his face vnto the west, and shall take many: but a prince shall come his shame to light vpon him, before that he shall cause his owne shame to turne vpon himselfe.

19 For he shall turne his face toward the east of his owne land: but hee shall be overthrowen and fall, and be no more found.

20 When shall stand vp in his place in the day of the kingdom, one that shall rule there: but after fower dayes hee shall be destroyed, neither in wrath, nor in battle.

21 And in his place shall stand by a velle person, to whom they shall not give the honour of the kingdom: but hee shall come in peaceably, and obtaine the kingdom by flatteries.

22 And the armes shall be overthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, he shall worke deceitfully: for he shall come in, and overcome with a small people.

24 He shall enter into the quiet and plentifull pounce, and he shall doe that which his fathers haue not done, nor his fathers fathers: he shall dispute among them the pray and the spoile, and the substance, yea, and he shall support his deuices against the strong hold, even for a time.

25 Also he shall stir vp his power and his courage against the king of the South with a great army, and the king of the South shall be driven by to battell with a very great and mightie armie: but he shall not stand:

for they shall foretell and practise against him.

26 Yea, they that feede of the portion of his meate, shall destroy him: and his armie shall ouerflow: and many shall fall and be slaine.

27 And both these kings hearts shall bee to doe mischief, and they shall talke of deceit at one table: but it shall not auail: for yet the ende shall bee at the time appointed.

28 Then shall hee returne into his lande with great substance: for his heart shall be against the holy covenant: so that hee doe and returne to his owne land.

29 At the time appointed hee shall returne, and come toward the South: but the last shall not be as the first.

30 For the ships of Chittim shall come against him: therefore hee shall say and returne, and set against the holy covenant: so shall hee doe, he shall euen returne: and haue intelligence with them that forsake the holy covenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the dayly sacrifice, and they shall set by the abominable desolation.

32 And such as wickedly breake the covenant, shall hee cause to linne by flatterie: but the people that do knowe their Gods, shall perseuer and prosper.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captiuitie and by spoyle, many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto him faintly.

35 And some of them of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time bee out: for there is a time appointed.

c Signifying his princes and the chiefe about him.

d Declaring that his soldiers shall burst out and venome their life to slay and to bee slaine for the safeguard of their prince.

e The vncle and the nephew shall take truce, and bunket together, yet in their hearts they shall imagine mischief one against another.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the providence of God who ruleth the kings by a secret bridle, that they cannot doe what they list themselves.

g Which hee shall take of the Iewes in spoiling Ierusalem and the Temple, and this is told them before, to

moone them to patience, knowing that all things are done by Gods providence. h That is, the Romane power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romans name: to which thing he obeyed, although with griefe, and to reuenge his rage, he came against the people of God the second time.

i With the Iewes which shall forsake the covenant of the Lord: for first he was called against the Iewes by Iason the big Priest, and this second time by Menelaus. k A great faction of the wicked Iewes shall holde with Antiochus. l So called because the power of God was nothing diminished, although the tyrant let vp in the Temple the image of Iupiter Olympus, and so began to corrupt the pure seruice of God. m Meaning, such as bare the name of Iewes, but in deede were nothing lesse: for they sold their soules, and betrayed their brethren for gain. n They that remaine constant among the people, shall teach others by their example, and edifie many in the true religion. o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long. p As God will not leave his Church destitute, yet will hee not deliuer it all at once, but so helpe as they may still seeme to fight vnder the crosse, as hee did in the time of the Macabees, whereof hee here prophesieth. q That is, there shall be euen of this small number, many hypocrites. r To wit, of them that feare God, and will lose their life for the defence of true religion, signifying also, that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey.

At 36 And

conquered all countreys yles, which were diuided from him. For whereas Antiochus was wont to contemne his ambassadors, and yet their ambassadours to shame in all places, Antiochus, in Lucius Scipio put him to flight, and caused his head to be cutt off, and his head to be put on a pole.

n By his wicked life, and obeying the will of the Lord. o For feare of the Romanes hee shall flee to the Temple of Iupiter Dodoneus, the counsell of the gods.

g That is, Seleucus shall succcede his father Antiochus Epiphanes, who as is thought, was the occasion of his brothers death, and was of a vile, cruell, and proud nature, and defamed his brothers sonne of the kingdom.

h Hee will conquer the kingdom without the consent of the people. i The great fortune powers shall come to helpe the king Antiochus against his vncle Antiochus, and yet shall they be overcome.

k Meaning Ptolemee Philometor Philopaters children cousin germane, and is here called the king, because he was the chiefe, and all other folloved him. l For hee came vpon him at vnauspicious time, and hee was the vncle Antiochus nothing. m Meaning, hee will content himselfe with the small holdes, and not with the great cities.

n Hee will know by craft to attaine to the chiefe. b Hee will not stand, but will be overcome with reason.

f Because the Angels purpose is to shew the whole course of the Lewes unto the coming of Christ, he now speaketh of the Monarchie of the Romanes, which he noteth by the name of a king, who were without all religion, and contemned the true God. i So long the tyrants shall preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time.

u The Romanes shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yes, contemne them, and preferre themselves to their gods.

x Signifying that they should be without all humanity: for the loue of women is taken for singular or great loue, as 2 Sam. i. 26. y That is, the god of power and riches: they shall esteeme their owne power a

bone all their gods, and worship it. z Underpretence of worshipping the gods, they shall enrich their citie with the most precious jewels of all the world, because that hereby all men should haue them in admiration for their power & riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as Heathens: but this was to increase their fame and riches: and when they gaye any country, they so made others the rulers thereof, that the profite euer came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be overcome. c The Angel forewarneth the Lewes, that when they should see the Romans invade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods providence, forasmuch as he warned them of it so long afore, and therefore he would still preferre them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romans after this reigned quietly through all countreys, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

36 And the king shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all that is God, and shall speake malicious things against the God of gods, and shall prosper till the wrath be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any god: for he shall magnifie himselfe above all.

38 But in his place shall hee honour the god Bauzzim, and the god whom his fathers knew not shall hee honour with gold and with silver, and with precious stones, and pleasant things.

39 Thus shall hee doe in the holdes of Bauzzim with a strange god whom he shall acknowledge: he shall increase his glory, and shall cause them to rule over many, and shall diuide the land for game.

40 And at the ende of time shall the king of the North push against him, and the king of the South shall come against him like a whirlwinde, with charrets, and with horsemen, and with many shippes, and hee shall enter into the countreys, and shall overflow and passe thowen.

41 Hee shall enter also into the pleasant land, and many countreys shall be overthowen: but these shall escape out of his hand, even Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also upon the countreys, and the land of Egypt shall not escape.

43 But he shall haue power over the treasures of golde and of silver, and over all the precious things of Egypt, and of the Libyans, and of the blacke Moyses where he shall passe.

44 But the tidings out of the East and the North shall trouble him: therefore hee shall goe forth with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles of his palace betweene the seas in the glorious and holy mountaine, yet he shall come to his ende, and none shall helpe him.

z Underpretence of worshipping the gods, they shall enrich their citie with the most precious jewels of all the world, because that hereby all men should haue them in admiration for their power & riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as Heathens: but this was to increase their fame and riches: and when they gaye any country, they so made others the rulers thereof, that the profite euer came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be overcome. c The Angel forewarneth the Lewes, that when they should see the Romans invade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods providence, forasmuch as he warned them of it so long afore, and therefore he would still preferre them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romans after this reigned quietly through all countreys, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

## C H A P. XII.

Of the deliuerance of the Church by Christ.

At that time shall Michael stand up, the great prince, which standeth for the children of the people, and there shall bee a time of trouble, such as neuer was since there beganne to be a nation vnto that time: and at that time thy people shall be liuered, euery one that shall be found written in the booke.

2 And many of them sleepe in the dust of the earth, shall awake, some to euermoring life, & some to shame & perpetual contempt. 3 And they that be wise, shall shine, as the brightnesse of the firmament: and they that turne many to righteousness, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, shut vp the wordes, and seale the booke: till the ende of the time: many shall runne to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and beheld, there stood other two, the one on this side of the bynke of the river, and the other on that side of the bynke of the river.

6 And one said vnto the man clothed in linen, which was vpon the waters of the river, when he held by his right hand and his left hand vnto heauen, and I waite by him that lieth for euer, that it be all carry for a time, two

times and an halfe: and when he shall haue accomplished to scatter the power of the holy people, all these things shall be finished. 7 And I heard the man clothed in linen, which was vpon the waters of the river, when he held by his right hand and his left hand vnto heauen, and I waite by him that lieth for euer, that it be all carry for a time, two times and an halfe: and when he shall haue accomplished to scatter the power of the holy people, all these things shall be finished.

8 Then I heard it, but I understood it not: then sayd I, O my Lord, what shall be the ende of these things?

9 And he said, Doe thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue understanding: but the wise shall understand.

11 And from the time that the day of sacrifice shall be taken away, and the abominable desolation set vp, there shall be a thousand two hundred and ninetie dayes.

12 Blessed is hee that waiteth and cometh to the thousand three hundred and three dayes.

13 But goe thou thy way till the end be: for thou shalt rest and stand up in thy lot, at the end of the dayes.

my Series, which things they obtaine now by the light of the g. Which was Tigris, h Which was as it were a deluge did the more confirme the thing. i Meaning, a long time, and t length a short time: signifying that their troubles haue an ende. k When the Church shall be persecuted, as it is in such sort as it shall seeme to haue no power. l That Christ by his sacrifice shall take away the families vnto the Law. m Signifying that the time shall be long, second coming, and yet the children of God ought not to be discouraged, though it be deferred. n In this number he addeth an halfe to the former number, signifying that he will not to appoint the time of Christs coming, but shortly he patiently abide his appearing. o The Angel was Prophet patiently to abide, till the time appointed, that he should depart this life, and rise againe with the elect, had sufficiently humbled and purged his Church. H. HOSRA.

# Hosea.

## THE ARGUMENT.

After that the tenne tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commaunded by his worde, worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grew ever worse and worse, and still abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Iosaph, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet telleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednesse, and decided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetnesse of Gods promises, he set forth before them the two principall parts of the Lawe, which are the promise of salvation, and the doctrine of life: for the first part hee directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, hee vseth threatnings and menaces to bring them from their wicked manners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or els by threatnings of his iudgements to scare them from vice: and albeit that the whole Law containe these two points, yet the Prophets morcouer note peculiarly both the time of Gods iudgements, and the manner.

## CHAP. I.

1 The time wherein Hosea prophesied. 2 The history of the people. 3 The calling of the Gentiles. 4 Christ as the head of all people.

**T**H E word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of Azziah, Jorham, Ahaz, and Hezekiah kings of Iudah, and in the dayes of Ieroboam the sonne of Iosaph king of Israel.

1 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

2 So he went, and tooke a Gomer the daughter of Diblaim, which conceived and bare him a sonne.

3 And the Lord said vnto him, Call his name Jezreel: for yet a little, and I will visit the blood of Jezreel vpon the house of Iehu, and will cause to cease the kingdome of the house of Israel.

4 And at that day will I also breake the bowe of Israel, in the valley of Jezreel.

5 She conceived yet againe, and bare a daughter, and God sayd vnto him, Call her

name Lo-ruhamah: for I will no more haue pittie vpon the house of Israel: but I will bitterly take them away.

6 Per I will haue mercie vpon the house of Iudah, and will saue them by the Lord their God, and will not saue them by bow, nor by sword, nor by battell, by horses, nor by holsemen.

7 Now when she had twined Lo-ruhama, she conceived, and bare a sonne.

8 Therewith God, Call his name Iouanah: for ye are not my people: therefore will I not be yours.

9 Per the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor tolde: and in the place where it was sayd vnto them, Ye are not my people, it shall be said vnto them, Ye are the sonnes of the liuing God.

10 Then shall the children of Iudah, and the children of Israel bee gathered together, and appoynt themselves one head, and they shall come vp out of the lande: for great is the day of Jezreel.

cept he had preserued them, he declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9.26. n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should bee the head both of the Iewes and Gentiles. o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

## CHAP. II.

1 The people is called to repentance. 2 He sheweth their idolatry and threatneth them except they repent.

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11 He sheweth their idolatry and threatneth them except they repent.

12 He sheweth their idolatry and threatneth them except they repent.

h That is, not obtaining mercie whereby he signifies, that Gods fauor was departed from them.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie he restored them miraculously by the means of Cyrus, Ezra. 1.1.

l That is, not my people.

m Because they thought that God could not haue bene true in his promise, ex-

cept he had preserued them, he declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9.26. n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should bee the head both of the Iewes and Gentiles. o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

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166 He sheweth their

c Meaning that their idolatrie was so great that they were not ashamed, but boasted of it, Ezek. 36.25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel & dowry & certain signes of his fauour, but if they continued still, he would utterly destroy them.

e When I brought her out of Egypt, Ezek. 16.4.

f That is, bastards, and begotten in adulterie.

g Meaning, the idoles which they serued and by whom they thought they had wealth and abundance.

h I will punish thee, that then thou mayest try whether thine idoles can helpe thee, and bring thee into such streitnesse, that thou shalt haue no lust to play the wanton.

i This he speaketh of the faithfull which are truly conuered, and also sheweth the vniuersal profit of Gods tods.

k This declareth that idolaters defraud God of his honor, when they attribute his benefits to their idoles. l Signifying, that God will take away his benefits when man by his ingratitude doeth abuse them. m That is, all her seruice, ceremonies, and inventions, whereby she worshipped her idoles. n I will punish her for her idolatry. o By shewing how harlots trimme themselves to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselves on their holy dayes. p By my benefits in offering her great grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Ios. 7. 1. and is called the doore of hope, because it was a departing from death, and an entrie into life. r Shee shall then praise God as she did when she was deliuered out of Egypt.

with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries from betwene her breasts,

3 <sup>a</sup> Let I strip her naked, and let her as in the day that she was borne, and make her as a wilderness, and leaue her like a drie land, and lay her for thirt.

4 And I will haue no pittie vpon her children: for they be the children of fornications.

5 For their mother hath played the harlot: shee that conceived them, hath done shamefully: for she said, I will goe after my flouers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will stop <sup>b</sup> thy way with thornes, and make an edge, that the shall not find her paths.

7 Though shee follow after her louers, yet shall she not come at them: though shee seeke them, yet shall she not find them: then shall she say, I will go and returne to my first husband: for at that time was I better then now.

8 Now he did not know that I <sup>c</sup> gaue her corne, and wine, and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore will I returne, & take away <sup>d</sup> my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent to couer her shame.

10 And now will I discouer her <sup>e</sup> lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also caule all her murth to cease, her feast dayes, her newe moones, and her Sabbaths, and all her solenne feasts.

12 And I will destroy her vines, and her fig trees, whereof she hath sayd, These are my rewards that my louers haue giuen me: and I will make them as a forest, and the wilde beasts shall eat them.

13 And I will visit vpon her the dayes <sup>f</sup> of Baalun, wherein she burnt incense to them; and shee decked her selfe with her earerings and her itewels, and she followed her louers, and forgaue me, saith the Lord.

14 Therefore, behold, I will <sup>g</sup> allure her, and bring her into the wilderness, & speake friendly vnto her.

15 And I will giue her her vineyardes from thence, & the valley <sup>h</sup> of Achzab for the doore of hope, and she shall sing there as in

the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me <sup>i</sup> Iehoua, and shalt call me no more Baali.

17 For I will take away the names of Baalun out of her mouth, and they shall be no more remembered by their <sup>j</sup> names.

18 And in that day will I make a covenant with them, with the <sup>k</sup> wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bow, and the sword and the barrell out of the earth, and will make them to sleepe safely.

19 And I will marrie thee vnto me for euer, yea, I will marrie thee vnto me for righteousnesse, and in iudgement, and in mercie and in compassion.

20 I will euen marrie thee vnto me in faithfulness, and thou shalt know the Lord. 21 And in that day I will heare, saith the Lord, I will euen heare <sup>l</sup> the heauens, and they shall heare the earth,

22 And the earth shall heare the wine, and the wine, and the oyle, and they shall heare Ierel.

23 And I will sowe her vnto me in the earth, and I will haue mercie vpon her, that was not pittied, & I will say to them which were not my people, <sup>m</sup> Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 The Lewes shall be cast off for their iniquities, Afterward they shall turne to the Lord.

Then said the Lord to me, <sup>n</sup> Goe yet, and thou a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and <sup>o</sup> loved the wine betwels.

2 So <sup>p</sup> I bought her to mee for fifteen pieces of siluer, & for an homer of barley and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with <sup>q</sup> me many dayes: thou shalt not play the harlot, and thou shalt bee to none other man, and I will be so vnto thee.

4 For the children of Israel shall remain many dayes without a king, and without a prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and David their King, & shall feare the Lord, and his goodnesse in the latter dayes.

perciuing the greatnesse of my lone, should haue abided bene vnder duty: for fifteen pieces of siluer were bought of a slave, Exod. 21. 32. d I will trie thee a long time in dowdhood whether thou wilt be mine or no. e Meaning, in all the time of their captiuitie, but also vnto Christ. f They should neither haue poliehe nor Religion, and their idols also in they put their confidence should be destroyed. g This is of Christs kingdome, which was promised vnto David in Psalme 72. 17.

CHAP. IIII.

A complaint against the people, and the Priests of I. s. ach.

Apoc.



1 Wear the tounge of the Lord, yee children of Israel: for the Lord hath a contemne with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing and lying, and killing, and stealing, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and every one that dwelleth therein, shall be cut off with the beasts of the field, and with the fowles of the heauen, and also the fishes of the sea shall be taken away.

4 Ye: let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shall thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 Thy people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou hauest no part to mee: and seeing thou hast forgotten the Lawe of thy God, I will also forget thy children.

7 As they were increased, so they sinne against mee: therefore will I change their glory into shame.

8 They eat up the finnes of my people, and lift up their hands in their iniquitie.

9 And there shall bee like people, like priest: for I will visite their wayes upon them, and reward them their deeds.

10 For they shall eat, and not haue enough: they shall commit aduulterie, & shall not increase, because they haue left off to take heede to the Lord.

11 Collyboure, and wine, and new wine take away their heart.

12 Thy people aske counsell at their flocks, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from under their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visite your daughters when they are harlots, nor your spouses when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that

doth not understand, shall fall.

15 Though thou, Israel, play the harlot, yet let not Iudah sinne: come not yet vnto Beth-aen, neither goe yet vp to Beth-aen, nor I weare, the Lord Iureth.

16 For Israels rebellious as an unruly heifer. Know the Lord will feede them as a lambe in a large place.

17 Ephraim is toynd to idoles: let him alone.

18 Their drunkennesse stinckerth: they haue committed whoredome: their rulers loue to lay with shame. Bring ye.

19 The winde hath bound them vp in her wings, and they shall bee ashamed of their sacrifices.

his people should resort thither. He calleth Beth-el, that is, the house of God, Beth-aen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped, v God will so disperse them, that they shall not remaine in any certain place. x They are so iniquitous in receiving bribes, that they will command men to bring them vnto them. y To carie them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel. The helpe of man is in vaine.

2 O Priests, heare this, and hearken ye, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because yee haue bene a snare on Ephraim, and a net spread vpon Tabor.

3 Yet they were profound, to decline to slaughter, though I haue bene a rebuker of them all.

4 I know Ephraim, and Israel is not hid from mee: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

5 They will not giue their minds to turne vnto their God: for the spirit of fornication is in the mids of them, and they haue not knowne the Lord.

6 And the wife of Israel doeth testifie to his face: therefore shall Israel & Ephraim fall in their iniquitie: Iudah also shall fall with them.

7 They shall goe with their sheepe, and with their bullockes to seeke the Lord: but they shall not finde him: for hee hath twined him selfe from them.

8 They haue transgressed against the Lord: for they haue begotten strange children: now shall a moneth denounce them with their poison.

9 Blow ye the trumpet in Sibraim, and the shawme in Ramah: crye out at Beth-aen, after thee, O Benjamin.

10 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the truth.

11 The princes of Iudah were like them that remove the bound: therefore will I powre out my wrath vpon them like warre.

12 Ephraim is oppressed, and broken in

God complained that Iudah is infected, and willett them to learne by their example to returne in time.

For albeit the Lord had honored this place in time past by his presence, yet because it was abused by their idolatry, hee would not that

he should resort thither. He calleth Beth-el, that is, the house of God, Beth-aen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped, v God will so disperse them, that they shall not remaine in any certain place. x They are so iniquitous in receiving bribes, that they will command men to bring them vnto them. y To carie them suddenly away.

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12 Ephraim is oppressed, and broken in

there is no hope in them. g Their destruction is not farre off. h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place, till they were destroyed. i By the success they shall know that I haue surely determined this. k They haue turned upside downe all political order, and all manner of religion.

1 To wit, after king Jeroboams commandment, and did not rather follow God,

m In stead of seeking for remedy at Gods hand,  
n Who was king of the Assyrians,

judgment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as a cankerworm.

13 When Ephraim saw his sickness, and Judah his wound, then went Ephraim unto Ashur, and sent unto king Sareb: yet could he not heale you, nor cure you of your wound.

14 For I will bee unto Ephraim as a Lyon, and as a Lyons whelp to the house of Judah: I, even I will spoyle, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednes of the Priests.

1 Come, and let vs returne to the Lord: for he hath spoiled vs, and hee will binde vs by: he hath wounded vs, and he will binde vs by.

2 After two dayes will hee reuise vs, and in the third day he will raise vs by, and we shall liue in his sight.

3 Then shall wee haue knowledge, and in deuour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Judah, how shall I entreate thee: for your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I cut downe by the Prophet: I haue slaine them by the words of my mouth, and thy iudgements were as the light that goeth forth.

6 For I desired mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like a men haue transgressed the couenant: there haue they trespassed against me.

8 Silead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeuers wait for a man, so the company of Idollers murder in the way by consent: for they worke mischief.

10 I haue sene villaine in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Dea, Judah hath set a plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord that he might call backe his plagues.

b Though hee cometh vs from time to time, yet his helpe will not be farre off, if we returne to him.

c You seeme to haue a certaine holiness, and repentance, but it is vpon the sudden, and as a morning cloud.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendment,

but all was in vaine: for my word was not meate to feede them, but a sword to slay them.

e My doctrine which I taught thee, was most euident.

f Hee sheweth to what scope his doctrine needed, that they should ioyne the obedience of God, and the love of their neighbour with outward sacrifice.

2 Of the vices and wantonnesse of the people. 12 Of the punishment.

VVhen I would haue healed Israel, then the iniquitie of Ephraim was disclosed, and the wickednesse of Sa-

maria: for they haue dealt falsely: and they theise commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne impenitions haue brent them about: they are in my sight.

3 They make the king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a whore: ouen beate by the baker, which ceaseth from raising vp, & from kneading the dough, until it be unleavened.

5 This is the day of our king: the princes haue made him sicke with dragons of wine: he stretched out his hand to consume.

6 For they haue made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night: in the morning he burneth as a flame of fire.

7 They are all vnde as an oven, and haue deuoured their Iudges: all their kings are fallen: there is none among them that callest vnto me.

8 Ephraim hath mixed himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, a gray haire is here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testified to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a house decaying, without heart: they call to Egypt: they go to Ashur,

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chastise them as their congregation hath heard.

13 Close vnto them: for they haue fled away from me: destruction shall be vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.

14 And they haue not cryed vnto me with their hearts, when they howled vpon their beds: they assemble themselves for wine and wine, and they rebell against me.

15 Though I haue bound, and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their destruction in the land of Egypt.

ther it is better to cleaue onely to God, or to seek the help of man. 1 According to my cuses made to the whole congregation of Israel. 2 That is, diuers times redeemed them, and delivered from death. 3 When they were in affliction, and cried vnto me for helpe. 4 They only desired commodity and wealth, and paid not for me their God. 5 They boast of their owne strength, and paid not whilome for me and my seruants. Psal. 73. 9.

CHAP. VII. The destruction of Iudah and Israel, because of their idolatrie.

to the trumpet to thy mouth: be thou come  
down against the house of the Lord,  
because they have transgressed my covenant,  
and trespass against my law.

2 Israel shall cry unto me, My God,  
we know thee.

3 Israel hath cast off the thing that is  
good: the enemy shall pursue him.

4 They have let up a king, but not by  
me: they have made princes, and I knew it:  
not of their silver and their gold have they  
made them: therefore shall they be de-  
stroyed.

5 Thy calf, O Samaria, hath cast thee  
off: mine anger is kindled against them:  
how long will they be without an innocent!

6 For it came even from Israel; the  
workman made it, therefore it is not God:  
but the calf of Samaria shall be broken in  
pieces.

7 For they have blown the wind, & they  
shall reap the whirlwind: it hath no stalk:  
the bud shall bring forth no meal: if it be  
it bring forth, the strangers shall devour it.

8 Israel is devoured, now that they be a-  
mong the Gentiles as a vessel wherein is no  
pleasure.

9 For they are gone up to Asshur: they  
are a wild ass alone by himselfe: Ephrai-  
m hath hired lovers.

10 Yet though they have hired among  
the nations, now will I gather them, and  
they shall know a little, for the burden of  
the king, and the princes.

11 Because Ephraim hath made many  
altars to sinne, his altars shall be to sinne.

12 I have written to them the great  
things of my Law: but they were counted  
as a strange thing.

13 They sacrifice flesh for the sacrifices  
of mince offerings, and care it: but the Lord  
accepteth them not: now will he remember  
their iniquity, and visit their sinnes: they  
shall returne to Egypt.

14 For Israel hath forgotten his maker,  
and buildeth temples, and Judah hath in-  
creased strong cities: but I will sende a fire  
upon his cities, and it shall devour the pala-  
ce thereof.

15 I will be in respect of their owne inventions, & say-  
ing to the Lord, but he accepteth no service, which  
they have appointed.

## CHAP. XI.

Of the hunger and captivity of Israel.

1 Pitye not, O Israel, thy lot, as other  
people: for thou hast gone a whoring  
from thy God: thou hast loved a reward  
upon every voice that thou hear.

2 The floor, & the winepress shall not  
thresh thee, in the new wine shall faile in her.

3 They will not dwell in the Lords land,  
but Ephraim will returne to Egypt, and  
they will care to unclean things in Asshur.

4 They shall not offer wine to the Lord,

because they have lived by playing the whore, then to be en-  
slaved to some husband, c. These outward things that thou  
hast done from thee. d All their doings both touching  
the Lord, shall be rejected as things polluted.

neither shall their sacrifices be pleasant un-  
to him: but they shall bee unto them as the  
bread of mourners: all that eat thereof,  
shall bee polluted: for their head & for their  
soules shall not come into the house of the  
Lord.

5 What will ye doe then in the solemn  
day, and in the day of the feast of the Lord?

6 For loe, they are gone from a destruc-  
tion: but Egypt shall gather them up, & Chem-  
phis shall burye them: the nettle shall possesse  
the pleasant places of their silver, and the  
thorne shall bee in their tabernacles.

7 The dayes of visitation are come: the  
dayes of recompence are come: Israel shall  
know it: the prophet is a foole: the spiri-  
tual man is mad, for the multitude of thine  
iniquity: therefore the hatred is great.

8 The watchman of Ephraim shall be  
with my God: but the prophet is the snare of  
a fouler in all his wayes, and hated in the  
house of his God.

9 They are deeply set: they are cor-  
rupt as in the dayes of Gibeah: therefore hee  
will remember their iniquity, he will visite  
their sinnes.

10 I found Israel like a grave in the  
wildernes: I sawe your fathers as the first  
ripe in the figtree at her first time: but they  
went to Baal-peor, and separated them-  
selves unto that shame, and their abomi-  
nations were according to their lovers.

11 Ephraim their glory shall flee away  
like a bird: from the birth, and from the  
wombe, and from the conception.

12 Though they bring up their children,  
yet will I deprive them from being mine: yea,  
wor to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree in  
Cyprus planted in a cottage: but Ephraim  
shall bring forth his children to the mur-  
derer.

14 O Lord, give them: what wilt thou  
give them? give them a barren wombe and  
drie breasts.

15 All their wickednesse is in Gilgal: for  
there doe I hate them: for the wickednes of  
their inventions, I will cast them out of  
mine house: I will love them no more: all  
their princes are rebels.

16 Ephraim is smitten, their roote is  
dried up: they can bring no fruite: yea,  
though they bring forth, yet will I slay even  
the dearest of their body.

17 My God will cast them away, because  
they did not obey him: and they shall wan-  
der among the nations.

18 They shall be as the heathen, & shall  
use the idoles. n Signifying, that God would destroy their chil-  
dren by these sundry means, and so consume them by little and little.

o As they kept tender plants in their houses in Tyrus, to preserve  
them from the cold aire of the sea, so was Ephraim at the first voto  
me, but now will I give him to the slaughter. p The Prophet see-  
ing the great plagues of God toward Ephraim, prayeth to God to  
make them barren, rather then this great slaughter should come up-  
on their children. q The chiefe cause of their destruction, that  
they commit idolatry, and corrupt my religion in Gilgal.

## CHAP. X.

1 Against Israel and his idoles. 14 His destru-  
ction for the same.

Ch 4

Israel

e The meate  
offering which  
they offered for  
themselves.

f When the  
Lord shall take  
away all the oc-  
casions of fer-  
ring him, which  
shall be the most  
grievous poynt  
of your captivi-  
ty, when you  
shall see your  
felices cut off  
from God.

g Though they  
thinke to escape  
by fleeing the de-  
struction that is  
at hand, yet shall  
they be destroy-  
ed in the place  
whither they flee

for succour.

h Then they  
shall know that  
they were delu-  
ded by them who  
challenged to be  
themselves to be  
their Prophets

& spiritual men.

i The Prophets  
duty is to bring  
men to God, and  
not to be a snare  
to pull them  
from God.

k This people  
is so rooted in  
their wickednes,  
that Gibeah  
which was like  
to Sodome, was  
never more cor-  
rupt, Iudg. 19.

l Meaning, that  
he so esteemed  
them, and desired  
in them.

m They were as  
abominable unto  
me, as their lo-

a Whereof though the grapes were gathered, yet euer as it gathered newe strength, it encreased newe wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubbornnes.  
b As they were rich and had abundance.  
c To wit, from God.  
d The day shall come that God shall take away their king, and then they shall feele the fruit of their finnes and how they trusted in him in vaine, 2. King. 17  
e In promising to be faithful toward God.  
f Thus their integrity and fidelity which they pretended, was nothing but bitterness and griefe.  
g When the calfe shall be carried away.  
h Chemarims were certain idolatrous priests which did weare blacke apparel in their sacrifices, and cryed with a loude voyce: which superstition Eliash derided, 1. King. 18.  
27. reade 2 Kin. 23. 5.  
i This he speaketh in contempt of Beth-el, reade Chap. 4. 15. If a 2. 19. Luk. 23. 30. reuel. 6. 16. and 9. 6.  
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne okedes were as wicked as theirs.  
l To wit, to fight, or the Israelites remained in that stubbornnesse from that time.  
m The Israelites were not moued by their example to cease from their finnes.  
n Because they are so desperate, I will delight to destroy them.  
o That is, when they haue gathered all their strength together.  
p Wherein is pleasure, as in plowing is labour and paine.  
q I will lay my yoke vpon her fat necke.  
r Read Ierem. 4. 4.  
f That is, Shalmanazzar in the destruction of that citie spared neither kind nor age.

Israel is an empire vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof her hath increased the altars: according to the goodnesse of their lande they haue made faire images.

2 Their heart is diuided: now shall they be found faulty: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, Alas haue no king because we feared not the Lord: and what should a king do vs?

4 They haue spoken words, swearing falsely in making a covenant: thus iudgement groweth as woxewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-auen: for the people thereof shall mourne over it, and the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall bee also brought to Ashur, for a present vnto king Tard: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fenne vpon the water.

8 The hie places also of Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountains, Tower vs, and to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, and the people shall bee gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as a heifer bled to death in threshing: but I will passe by her faire necke: I will make Ephraim to ride: Judah shall plow, and Iacob shall breake his clouds.

12 Some to your selues in righteousness: reape after the measure of mercie: breake vp your fallow ground: for it is time to seeke the Lord, till he come & raigne righteousness vpon you.

13 But you haue plouted wickednesse: yee haue reaped iniquitie: you haue eaten the fruit of lies: because thou didst trust in thine own wayes, & in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall bee destroyed, as Shalman destroyed Beth-

arbel in the day of battell: the mother of the children was dashed in pieces.

15 So shall Beth-el do vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed.

# CHAP. XI.

1 The benefites of the Lord toward Israel: their ingratitude against him.

When Israel was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but they went from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should bear them in his armes: but they knew not that I healed them.

4 I led them with cords of a man, with bands of loue, and I was to them, as he that taketh off the yoke from their lawes, and I layde the meate vnto them.

5 He shall no more returne into the land of Egypt: but Ashur shall be his king, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them because of their owne counsels.

7 And my people are bent to rebellion against me: though they called them to the most high, yet none at all would heare him.

8 How shall I gine thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as a Admah? how shall I set thee as Zeboun: mine heart is turned within me: my repentings are rolled together.

9 I will not execute the mercies of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holie one in the middes of thee, and I will not enter into the citie.

10 They shall walke after the Lord: hee shall roare like a lyon: when hee shall roare, then the children of the West shall feare.

11 They shall feare as a sparrow out of Egypt, and as a dove out of the land of Ashur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the Saints.

fatherly affection, that his mercie towards his children iudgements, as he declareth in the next verse. I To comfort but wil cause thee to yeeld and to receiue thee to mercie: for meane of the small number which shall walke after the Lord. I Egyptians and Assyrians shall bee afraid when the Lord shall see his people. I Gouerneth their estate according to God: which doth not degenerate.

# CHAP. XII.

He admonisheth by Iacobs example to trust in God and not in man.

Ephraim is fedde with the winde, and followeth after the East winde: he increaseth dayly lies and destruction, and they do make a covenant with Ashur, and eyle is carried into Egypt.

2 The Lord hath also a controuersie with Judah, and will visit Iacob, according to his wayes, according to his workes will he recompense him.



He took his brother by the heele in the wombe, and by his strength hee had

And had power ouer the Angells, and hee kept and prayed vnto him: he found him in Beth el, and there he spake with vs.

For the Lord God of hostes, the Lord is himselfe his memoriall.

Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

He is a Canaan: the balances of deceit are in his hand: he loneth to oppresse.

And Ephraim said, notwithstanding, I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me, that were wickednesse.

Though I am the Lord thy God from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the dayes of the solemne feast.

I haue also spoken by the Prophets, and I haue multiplied visions, & vied similitudes by the ministerie of the Prophets.

Is there iniquitie in Gilad? surely they are banitie: they sacrifice bullockes in Gilad, and their altars are as heapes in the furrowes of the field.

And Jacob fled into the countrey of Ram, and Israel serued for a wife, and for a wife he kept sheepe.

And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was he returned.

For Ephraim moued him with his places: therefore shall his blood bee powred vpon him, and his reproch shall his Lord requite him.

My benefices, I will bring thee againe to dwell in the land of the Tabernacles, which thou doest now con-

The people thought that no man durst haue spoken a word in his place, and yet the Prophet saith, that all their sinnes shall be visited. I. If thou boast of thy riches and nobilitie, I will requite thee: for thou wast a poore fugitiue and seruant. My benefices, whereby appeareth, that whatsoever they receiue of Gods free goodnesse.

### CHAP. XIII.

The abomination of Israel. 3 And cause of their destruction.

When Ephraim spake, there was trembling: he exalted himselfe in Israel, hee hath sinned in Sam, and is dead.

And now they sinne more and more, and haue made them molten images of their silver, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they lay one to another, whosoever sacrifice a man, let them kill the calves.

Therefore they shal be as the morning cloud, and as the morning dewe that passeth away, as the chaffe that is drinen with a winde, as the chaffe that is drinen with a winde, and as the chaffe that goeth out of the chimney.

The children after the example of Abraham, they would exhort one another to the same, and they would calue their idoles.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour besides mee.

I bid knowe thee in the wilderness, in the land of night.

As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

And I will be vnto them as a very lion, and as a leopard in the way of Ashtur.

I will meete them as a Beare that is robbed of her whelps, and I will breake the kail of their heart, and there will I deuoure them like a Lyon: the wilde beaust shall feare them.

O Israel, one hath destroyed thee, but in me is thy helpe.

I am: where is thy king, that should helpe thee in all thy cities: and thy Iudges, of whom thou saydest, Giue me a king, and princes?

I gaue thee a king in mine anger, and I tooke him away in my wrath.

The iniquitie of Ephraim is bound vp: his sinne is hid.

The saydowes of a trauelling woman shall come vpon him: there is an vnwise sonne, else would he not stand still at the time, euen at the breaking forth of the children.

I will redeeme them from the power of the graue: I will deliuer them from death: death, I will be thy death: O graue, I will be thy destruction: repentance is hid from mine eyes.

Though hee grewe vp among his brethren, an East winde shall come, euen the winde of the Lord shall come vp from the wilderness, and drie vp his betle, and his fountaine shall be dried vp: he shall spoyle the treasure of all pleasant vessels.

### CHAP. XIII.

The destruction of Samaria. 1 He exhorteth Israel to turne to God, who requirith prayse and thanks.

Samaria shall be desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall bee dashed by pieces, and their women with child shall be ript.

O Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

Take vnto you wordes, and turne to the Lord, and say vnto him, Take away all iniquitie, and receiue vs graciously: so will we render the calues of our lips.

Ashtur shall not saue vs, neither will he ride vpon horses, neither will wee say any more to the worke of our hands, Yee are our Gods: for in thee the fatherlesse findeth mercie.

I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

I will bee as the dewe vnto Israel: hee shall growe as the lillie, and fasten his roots.

We will leaue off all vaine confidence and pride, e He declareth how readie God is to receiue them that doe repent, roots.

He calleth them to repentance, and reprobeth their ingratitude.

Thy destruction is certaine, & my benefices thou declarest that it cometh not of me: therefore thine owne malice, idolatrie and vaine confidence in men must needs be the cause thereof.

I am alone, I am I.

It is surely laid vp to be punished, as Iere. 17. 1.

But would come out of the wombe, that is, out of this danger, wherein he is, and not tarie to be stifled.

Meaning, that no power shall resist God when he will deliuer his, but euen in death will he giue them life.

I Because they will not turne to mee, I will not change my purpose.

He exhorteth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance.

He sheweth them how they ought to confesse their sinnes.

Declaring, that this is the true sacrifice that the faithfull can offer, euen thanks and praise, Heb.

roots.

rootes as the trees of Lebanon.

7 His branches shall spread, and his beaurie shall be as the olive tree, and his smell as Lebanon.

f Whoſoeur  
joyne themſelves  
to this people,  
ſhall be bleſſed,

8 They that dwell in the land shall returne: they shall come, and flourish as the vine: the fruit thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What have I to doe

any more with Idols: I have bene him, and looked upon him: I am greene firre tree: upon mee is the faith.

10 He is a wife, & he shall understand these things: and prudent, and he shall knowe them: for the wayes of the Lord are righteous, and the just shall walke therein: but the wicked shall fall therein.

## Joel.

### THE ARGUMENT.

The Prophet Joel first rebuketh them of Iudah, that being now punished with a great plague of famine remaine still obſtinate. Secondly, he threatneth greater plagues, becauſe they grew daily in a more hardneſſe of heart; and rebellion againſt God, notwithstanding his puniſhments. Thirdly he exhorted them to repentance, ſhewing that it muſt bee earneſt, and proceede from the heart, becauſe they had grievouſly offended God. And ſo doing, hee promiſeth that God will bee mercifull, and not forget his covenant that he made with their fathers: but will ſend his Chriſt, who ſhall gather the ſcattered ſheepe, and reſtore them to life and libertie, though they ſeemed to be dead.

### CHAP. I.

1 A propheſie againſt the Iewes. 2 He exhorted the people to prayer and faſting, for the miſerie that was at hand.

3 We moune of the Lord that came to Joel the ſonne of Beſubai.

4 Heare ye this, O Elders, and hearken all ye inhabitants of the land, whether ſuch a thing hath bene in your dayes, or yet in the dayes of your fathers.

5 Tell you your children of it, and let your children ſhewe to their children, and their children to another generation.

6 That which is left of the palmer worme, hath the graſshopper eaten, and the reſidue of the graſshopper hath the canker worme eaten, and the reſidue of the canker worme hath the caterpillar eaten.

7 Awake ye drunkardes, and weepe, and howle all ye drinkers of wine, becauſe of the new wine: for it ſhall bee pulled from your mouth.

8 Yea, a nation cometh vpon my land, mightie, and without number, whoſe teeth are like the teeth of a lyon, and hee hath the lawes of a great lyon.

9 He maketh my vine waſte, and pulleth off the bark of the figge tree: hee maketh it bare, and caſteth it downe: the branches thereof are made white.

10 He maketh like a virgin giuen with ſackcloth for the husband of her youth.

11 The meate offering, and the drinke offering is cut off from the houſe of the Lord: the Priests the Lords miniſters mourne.

12 The field is waſted: for the corne is deſtroyed, & the new wine is dried up, and the oyle is decayed.

13 Wee ye aſhamed, O husbandmen; howle, O ye vine dreſſers for the wheat, and for the barley, becauſe the harneſt of the field is perished.

14 The vine is dried up, and the fig tree is decayed: the pomegranate tree, and the

palme tree, and the apple tree, even all the trees of the field are withered: ſurely the top is withered away from the ſonnes of men.

15 Gird your ſelves and lament, ye Priests, howle ye miniſters of the altar: come, and lie all night in ſackcloth, ye miniſters of my God: for the meate offering, and the drinke offering is taken away from the houſe of your God.

16 Sanctifie you a faſt: call a ſolemne aſſembly: gather the Elders, and all the inhabitants of the land into the houſe of the Lord your God, and cry unto the Lord.

17 Alas: for the day, for the day of the Lord is at hand, & it cometh as a deſtruction from the Lord which is hid.

18 Is not the meate cut off before our eyes: and loy, and gladneſſe from the houſe of our God?

19 The ſeede is rotten under their clodde: the garnes are deſtroyed: the barnes are broken downe, for the corne is withered.

20 Howle: did the beaſtes mourne: the herds of cattell pine away, becauſe they have no paſture, and the ſlocks of ſheepe are deſtroyed.

21 O Lord, to thee will I cry: for the fire hath deuoured the paſtures of the wilderneſſe, and the flame hath burnt up all the trees of the field.

22 The beaſtes of the field cry alſo unto thee: for the ſtamps of waters are dried up, and the fire hath deuoured the paſſures of the wilderneſſe.

### CHAP. II.

Hee propheſieth of the coming and crueltie of their enemies. 13 An exhortation to mooue them to convert. 18 The ſigne of God toward his people.

1 I will ſhew the trumpet in ſion, and ſhew a ſigne in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darkeneſſe, and of blacke- neſſe, a day of cloudes, and obſcuritie, as the morning ſpread vpon the mountaines, ſo ſhall there be a great people, and a mightie: there was none like it from the beginning, neither ſhall be any more after it, vnto the preſent of many generations.

a Signifying the Princes, the Priests, and the gouernours.

b He calleth the Iewes to the conſideration of Gods iudgements,

who had now plagued the fruites of the ground for the ſpace of ſoure yeere, which was for their finnes, and to call them to repentance.

c Meaning, that the overflow of the exceſſe and drunkenneſſe, was taken away.

d This was an other plague wherewith God had puniſhed them, when he ſtirred vp the Aſſyrians againſt them.

e Mourne grieuouſly as a woman which hath loſt her husband, to whom ſhee hath bene married in her youth.

f The tokens of Gods wrath did appeare in his Temple, in ſo much as Gods ſeruiſe was leſſe off. g All comfort and ſubſtance for nouriſhment is taken away.

He denoueth before him, and he  
him a flame burneth up: the flames  
in the garden of Eden before him, and be-  
come him a desolate wilderness, so that no  
shall escape him.

He beholdeth of him is like the sight  
of waters like the boisterous, so that they can  
hear the noise of charres in the coppes  
at the mountaines shall they leape, like the  
noise of a flame of fire that deuorith the  
thicket, and as a might of people prepared to  
the battell.

Before his face shall the people trem-  
ble: all faces shall gather blackness.

They shall runne like strong men, and  
go by to the wall like men of warre; and  
every man shall go forward in his wayes,  
and they shall not stay in their paths.

Neither shall one thought murder, but  
every one shall walke in his path: and when  
they fall upon the woode, they shall not bee  
mourned.

They shall runne to and fro in the city:  
they shall runne upon the wall: they shall  
clime up upon the houses, and enter in at the  
windows like the thieves.

The earth shall tremble before him,  
the heavens shall shake, the sunne and the  
moone shall be darker, and the starres shall  
be hid to their shining.

And the Lord shall utter his voyce  
before his hostes: for his hostes is very great:  
as he saying that doeth his words: for the  
day of the Lord is great and very terrible,  
and who can abide it?

Therefore also now the Lord saith,  
Turne you vnto me with all your heart,  
and with fasting, and with weeping, and with  
mourning.

And rent your heart, and not your  
clothes: and turne vnto the Lord your God,  
for he is gracious and mercifull, slow to an-  
ger, and of great kindnesse, and repented  
him of the euill.

Who knoweth, if he will: returne and  
repent and leaue a blessing behind him, euen  
a meate offering, and a drinke offering vnto  
the Lord your God?

Blow the trumpet in Zion, sanctifie a  
call: call a solemn assembly.

Gather the people: sanctifie the Con-  
gregation, gather the Elders: assemble the  
children, and those that sucke the breasts:  
let the biddesome goe forth of his chamber,  
and the bide out of her bide chamber.

Let the Priests, the ministers of the  
Lord wepe betweene the porch and the al-  
tar, and let them say, Spare thy people, O  
Lord, and thou shalt not bring deuetie into re-  
proch that the heathen should ryle vnto them.

For the mouth they say among the peo-  
ple, Where is their God?

Then will the Lord be zealous ouer  
his land, and spare his people.

For, the Lord will answer, and say  
vnto his people, Beholde, I will send you  
come and wine, and oyle, and you shall bee  
glad as heretofore: and I will not make  
you a reproch among the heathen.

For I will reuenge mine ill from you  
of your enemies, and I will digne him

into a land: barren and desolate, with his  
soul toward the sea. And he shall end to  
the utmost sea, and his sinke shall come up,  
and his corruption shall ascend, because he  
hath hated himselfe to doe this.

I feare not the land, nor be glad and re-  
ioyce: for the Lord will doe great things.

Be not afraid, ye valley of the flints:  
for the pastures of the wilderness are greene:  
for they haue brought forth their fruit: the figge tree  
and the vine doe giue their fruit.

We glad then, ye children of Zion, and  
reioyce in the Lord your God: for hee hath  
given you the ruine of your enemies, and  
he will cause to come downe for you the raine,  
euen the first raine: and the latter raine in  
the month of May.

And the barnes shall be full of wheate,  
and the presses shall abound with wine and oyle.

And I will render you the payes that  
the grasshopper hath eaten, the canker worme  
and the caterpillar, and the palmer worme,  
my great hostes which I sent among you.

Do you that eate and be satisfied, and  
waite the flame of the Lord your God, that  
hath dealt mercifully with you: and my  
people shall neuer be ashamed.

For shall also knowe that I am in the  
mids of Iherusalem, and that I am the Lord your  
God, and none other: and my people shall  
never be ashamed.

And afterward will I powre out my  
Spirit vpon all flesh: and your sonnes and  
your daughters shall prophesie: your young men  
shall dream, and your old men  
shall see visions.

And also vpon the seruants, and vpon  
the maydes in those dayes will I powre my  
Spirit.

And I will shew wonders in the hea-  
uens and in the earth: blood and fire, and  
pillars of smoke.

The sunne shall be turned into dark-  
nesse, and the moone into blood, before the  
great and terrible day of the Lord come.

But whosoever shall call on the Name  
of the Lord, shall be saved: for in mount Zion,  
and in Ierusalem, shall be deliuerance, as the  
Lord hath sayd, and in the remnant, whom  
the Lord shall call.

For he would preserve them. The power of nature shall seeme  
to be changed for the horrible afflictions that shall be in the world,  
Isa. 13. 10. ezek. 31. 7. chap. 31. 15. math. 24. 29. u. Gods iudgements  
are for the destruction of the iniuels: and to moue the godly  
to call vpon the Name of God, who will giue them saluation, x Meaning  
herely the Gentiles, Rom. 10. 13.

C H A P. III.

Of the iudgements of God against the enemies of  
his people.

Beholde, in those dayes, and in that a  
time, when I shall bring againe the cap-  
tivitye of Iudah and Ierusalem,

I will also gather all nations, and  
will bring them downe into the valley of  
the Gentiles,

And I will trample them, as I have  
trampled the nations, and as I have  
trampled the enemies of Iehoshaphat,  
when he said without me help will I  
beate the enemies, 2. Chron.  
20. 16. also he hath referre to this  
valley of Iehoshaphat, which signifies  
the pleading of Iehoshaphat, because  
God would iudge the enemies  
of his Church as hee did there.

Called the salt  
sea, or Persian  
sea: meaning, that  
though his armie  
were so great that  
it killed all from  
this sea to the sea  
called Mediter-  
raheum, yet hee  
would scatter  
them.

That is, such as  
should come by  
iust measure, and  
as was wont to be  
sent when God  
was reconciled  
with them.

That is, in greater  
abundance, &  
more generally  
then in time past:

as this was fulfil-  
led vnder Christ,  
when as hee  
was reconciled  
with them.

That is, in greater  
abundance, &  
more generally  
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led vnder Christ,  
when as hee  
was reconciled  
with them.

As they had vi-  
sions & dreames  
in olde time, so  
shall they now  
haue clearer re-  
velations.

He warneth the  
faithfull what  
terrible things  
should come, to  
the intent that  
they should not  
looke for conti-  
nuall quietnesse  
in this world, and  
yet in all these

troubles he would preserve them. The power of nature shall seeme  
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the pleading of Iehoshaphat, because  
God would iudge the enemies  
of his Church as hee did there.

e That which the  
enemie gate for  
the sale of my  
people, he be-  
showed vpon har-  
lots and drinke.  
d He taketh the  
cause of his  
Church in hand  
against the ene-  
mie, as though  
the iniurie were  
done to himselfe.  
e Have I done  
you wrong, that  
ye will render  
me the like?  
f For afterward  
Godfold them by  
Nehuchad-naz-  
zar, & Alexander  
the great for the  
loue he bare to  
his people, and  
thereby they were  
comforted as  
though the price  
had bene theirs.  
g When I shall  
execute my iudg-  
ments against  
mine enemies, I  
will cause euery  
one to be ready,  
and to prepare  
their weapons to  
destroy one an-  
other for my  
Church sake.

Jehothaphat... and will please with them  
there for my people, and for mine heritage  
Israel, whom they have scattered among the  
nations, and parted my land.

3 And they haue cast lots for my people,  
& haue giuen the child: for the harlot, & sold  
the girl for wine, that they might drinke.  
4 Ye see, and what haue you to doe with  
me? Tyru and Sidon, and all the coastes  
of Palestine: will ye render me: a recom-  
pense? and if yee recompense me, swiftly and  
speedily will I render your recompense vpon  
your head:

5 For yee haue taken my silver and my  
golden, and haue caried into your temples my  
golden and pleasant things.

6 The children also of Iudah, and the  
children of Jerusalem haue you sold vnto  
the Grecians, that ye might send them farre  
from their borders.

7 Beholde, I will raze them out of the  
place where yee haue sold them, and will  
render your reward vpon your owne head.

8 And I will sell your sonnes and your  
daughters into the hands of the children of  
Judah, and they shall sell them on the Saba-  
bans, to a people farre off: for the Lord hath  
spoken it.

9 Publish this among the Gentiles: pre-  
pare warre, make vp the mighty men: let all  
the men of warre draine neere and come vp.

10 Speake your plowshares into swords,  
and your shooes into speeres: let the weak  
say, I am strong.

11 Assemble your selues, and come all yee  
hearten, and gather your selues together  
round about: there shall the Lord cast downe  
the mighty men.

12 Let the heathen bee wakened, and  
come vp to the valley of Jehothaphat: for

there will I sit to iudge all the heathen round  
about.

13 Put in your sickles, for the harvest is  
ripe: come, get you downe, for the wine  
press is full: yea, the wine presses stume  
ouer, for their wickednesse is great.

14 Multitude, multitude, come into  
the valley of the shephing: for the day of the  
Lord is neere in the valley of the shephing.

15 The sunne & moone shall be darkened,  
and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion,  
and better his voice from Jerusalem, and the  
heavens and the earth shall shake, but the  
Lord will be the hope of his people, and the  
strength of the children of Israel.

17 So shall ye know that I am the Lord  
your God dwelling in Zion, mine holy  
mountaine: then shall Jerusalem bee holy,  
and there shall no strangers go: they shall be  
my people.

18 And in that day shall the mountains  
drop downe new wine, and the hills shall  
flow with milke, and all the riuers of Iudah  
shall run with waters, and a fountain shall  
come forth of the house of the Lord, and shall  
water the valley of Schemon.

19 Egypt shall bee waste, and Edom  
shall be a desolate wilderness, for the timber  
of the children of Iudah, because they haue  
shed innocent blood in their land.

20 But Iudah shall dwell for ever, and  
Jerusalem from generation to generation.

21 For I will cleanse their blood, that I  
haue not cleansed, and the Lord will dwell in  
Zion.

m The malicious enemies shall haue no part of the  
promised to cleanse them and to make them pure vnto  
the Lord.

## Amos.

### THE ARGUMENT.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their  
wickednes and idolatry, he stirred vp Amos, who was an herdman or shepheard of a poore towne,  
and gaue him both knowledge and constancie to reprove all estates and degrees, and to denounce Gods  
horrible iudgements against them, except they did in time repent: shewing them that if God spare  
the other nations about them, who had sinned as it were in ignorance of God in respect of them, but  
their finnes will punish them, that they could looke for nothing, but an horrible destruction, except they  
turned to the Lord by vnfeined repentance. And finally hee comforteth the godly with hope of the  
comming of the Messiah, by whom they should haue perfit deliuerance and saluation.

### CHAP. I.

1 The time of the prophesie of Amos. 3 The  
word of the Lord against Damascus, 6 the Phi-  
listims, Tyru, Idumea and Ammon.

IN the wordes of Amos, who  
was among the herdsmen  
at Becca, which he saw vpon  
Israel in the daies of Ozi-  
ah King of Iudah, and in  
the daies of Jeroboam the  
sonne of Ioash King of Israel, two yere be-  
fore the earthquake.

2 And he said, The Lord shall roare from  
Zion, and utter his voyce from Jerusalem,  
and the dwelling places of the shepherds

shall perish, and the top of Carmel shall  
withere.

3 Thus saith the Lord, For three  
transgressions of Damascus, and for foure,  
I will not turne to it, because they haue  
threshed Saba, with threshing instruments of  
Egypt.

4 Therefore will I send a fire into the  
houle of Hazael, and it shall deuoure the  
palaces of Ben Hadad.

meant by three and four which make seuen, because  
I should the more deeply consider Gods iudgements  
if the Syrians shall not bee spared for committing the  
greatest one which is not possible the first should be  
which hath committed for many and grievous finnes  
man. 2 The antiquitie of their buildings shall not  
iudgements, reade Ierem. 49. 27.

a Which was a  
towne fixe miles  
from Ierusalem  
in Iudca, but he  
prophesied in  
Israel.

b In his daies  
the kingdome of  
Israel did most  
flourish.

c Which, as Iosephus writeth, was when Vzziah would haue sur-  
ped the Priests office, and therefore was smitten with the leprosie.



I will break also the barres of Damascus, and cut off the inhabitant of Bikerah: and him that holdeth the scepter out of Beth-eben, and the people of Aiam shall go into captivitie unto him, saith the Lord.

Thus saith the Lord, For three transgressions of Tyre, and for foure, I will not turne to it, because they carried away prisoners the whole captivitie to shew them by in Tyre.

Therefore will I send a fire upon the walls of Tyre, and it shall devour the palaces thereof.

And I will cut off the inhabitants from Tyre, and him that holdeth the scepter from Babylon, and turne mine hand to Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

Thus saith the Lord, For three transgressions of Tyre, and for foure, I will not turne to it, because they have the whole captivitie in Edom, and have not remembered the brotherly covenant.

Therefore will I send a fire upon the walls of Tyre, and it shall devour the palaces thereof.

Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did cast off all pitié, and his anger spoiled him evermore, and he hated to watch him always.

Therefore will I send a fire upon Teman, and it shall devour the palaces of Teman.

Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they have ript by the women with childre of Edom, that they might enlarge their borders.

Therefore will I kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shewing in the day of battell, and with a tempest in the day of the whirlwind.

And their King shall goe into captivitie, hee and his princes together, saith the Lord.

## CHAP. II.

Against Moab, Judah, and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the bones of the King of Edom into lime.

Therefore I will send a fire upon Moab, and it shall devour the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

And I will cut off the Judge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

Thus saith the Lord, For three transgressions of Judah, and for foure, I will not turne to it, because they have cast away the Law of the Lord, and have not kept his commandment, and their lies caused them

to erre after the which their fathers have walked.

Therefore I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they sold the righteous for silver, & the poore for shoes.

They gave over the head of the poore in the dust of the earth, and pervert the wayes of the mecke: and a man and his father will goe in to a maid to dishonour mine holy Name.

And they lie downe upon clothes layd to pledge by every altar: and they s. duntke the wine of the condemned in the house of their God.

Per destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from above, and his root from beneath.

Also I brought you up from the land of Egypt, and led you fourtie yeeres thorow the wilderness, to possesse the land of the Amorite.

And I raised up of your sonnes for Prophets, and of your young men for Sazarites. Is it not even thus, O yee children of Israel, saith the Lord?

But yee gave the Sazarites wine to drinke, and commanded the Prophets, saying, Prophesie not.

Behold, I am pressed under you, as a cart is pressed that is full of sheaves.

Therefore the swift shall perish from the swift, and the strong shall not strengthen his force, neither shall the mightie save his life.

For hee that handleth the bow, shall stand, and hee that is swift of foot, shall not escape, neither shall he that rideth the horse, save his life.

And he that is of a mightie courage among the strong men, shall slee away naked in that day, saith the Lord.

I Yee contemned my benefices, and abused my graces, and craftily went about to stop the mouthes of my Prophets, k You have wearied me with your finnes, Isa. i. 14. l None shall bee delivered by any means.

## CHAP. III.

He reproveth the house of Israel of ingratitude, for the which God will punish them.

Heareth this word that the Lord pronounceth against you, O children of Israel, even against the whole familie which I brought up from the land of Egypt, saying,

Don't only have I knownen of all the families of the earth: therefore I will visit you for all your iniquities.

Can two walke together except they be agreed?

Will a lion roare in the forest, when he hath no pray? or will a Lyons whelp cry out of his den if he have taken nothing?

Heeth not of himselfe, but as God guideth and mooveth him, which is called the agreement betweene God and his Prophets, c Will God threaten by his Prophets, except there be some great occasion?

e I bespake noe Judah vnto whom his promises were made, much more he will not spare this degenerate kingdom.

d They esteemed most vile bribes more then mens liues,

e When they have spoyled him and thrown him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being necre mine altar, they may excuse all their other wickednesse.

g They spyle others and offer thereof vnto God, thinking that hee wil dispense with them, when he is made partaker of their iniquitie.

h The destruction of their enemies, & his mercie toward them, should have caused their hearts to melt for loue toward him.

k You have wearied me with your finnes, Isa. i. 14. l None shall bee delivered by any means.

a I have onely chosen you to be mine among all other people, and yet you have forsaken me, b Hereby the Prophet signifieth that hee spea-

d Can anything come without Gods providence?

e Shall his threatenings be in vaine,

f Shall the Prophets threaten Gods judgement, and the people not be afraid?

g Doeth any aduerſitie come without Gods appointment?

h God dealeth not with the Ifraclites as hee doeth with other people: for hee

cuert warneth them before of his plagues, by his Prophets.

i Because the people cuert murmured against the Prophets, hee threateth that Gods Spirit moued them so to ſpeake as they did.

k He calleth the ſtrangers, as the Philiftims and Egyptians, to be witneſſes of Gods iudge-;

ments against the Ifraclites for their crueltie and oppreſſion.

l The fruit of their crueltie and theft appeareth by their great riches, which they haue in their houſes.

m When the Lion hath ſatiated his hunger, the ſhepherd ſindeth a legge or a tip of an eare, to thew that the ſheepe haue bene woried.

n Where they thought to haue had a ſure hold, and to haue bene in ſafetie.

5 Can a bird fall in a ſnare vpon the earth, where no ſnare is? or will he take by the ſnare from the earth, and haue taken nothing at all?

6 Or ſhall a trumpet be blown in the citie, and the people bee not afraid? or ſhall there bee euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but hee reneweth his ſecret vnto his ſeruants the Prophets.

8 The Lyon hath roared: who will not be afraid? The Lord God hath ſpoken: who can but prophesie?

9 Proclaime in the palaces at Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelues vpon the mountaines of Samaria: to behold the great tumults in the mids thereof, and the oppreſſed in the mids thereof.

10 For they know not to doe right, ſaith the Lord: they ſtope by violence, and robbrie in their palaces.

11 Therefore thus ſaith the Lord God, An aduerſarie ſhall come euen round about the countrey, and ſhall bring downe thy ſtrength from thee, and thy palaces ſhall be ſpoyled.

12 Thus ſaith the Lord, As the ſhepherd taketh out of the mouth of the Lyon two legges, or a peece of an eare: ſo ſhall the children of Iſrael be taken out that dwell in Samaria in the corner of a bed, and in Damalcus, as in a couch.

13 Heare and teſtifie in the houſe of Iakob, ſaith the Lord God, the God of holies.

14 Surely in the day that I ſhall viſite the tranſgreſſions of Iſrael vpon him, I will alſo viſite the altars of Beth-el, and the houſes of the altar ſhall be broken off, and fall to the ground.

15 And I will ſmite the winter houſe with the ſummer houſe, and the houſes of yuorie ſhall periſh, and the great houſes ſhall be conſumed, ſaith the Lord.

16 The fruit of their crueltie and theft appeareth by their great riches, which they haue in their houſes. m When the Lion hath ſatiated his hunger, the ſhepherd ſindeth a legge or a tip of an eare, to thew that the ſheepe haue bene woried. n Where they thought to haue had a ſure hold, and to haue bene in ſafetie.

# CHAP. IIIII.

Against the gouernours of Samaria.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefites, forgate God, and therefore hee calleth them by the name of beaſtes and not of men.

b They encourage ſuch as haue authoritie ouer the people, to powle them ſo that they may haue profite by it.

c Hee alludeth to fiſhers which catch fiſh by hookes and thornes.

Hear ye this woide yee kine of Baſhan, that are in the mountaine of Samaria, which oppreſſe the poore, & deſtroy the needie, and they ſay to their maſters, Bring, and let vs drinke.

2 The Lord God hath ſworne by his holineſſe, that ſoe the dayes ſhall come vpon you, that hee will take you away with choynes and your poſteritie with ſiſhhookes.

3 And yee ſhall goe out at the breaches, euerie kowe forward: and yee ſhall caſt your ſelues out of the palace, ſaith the Lord.

4 Come to Beth-el, and tranſgreſſe to Gilgal, and multiplye tranſgreſſion, and bring your ſacrifices in the morning, & your tithes after three yeeres.

5 And offer a thankſgiving of leaues, publiſh and proclaime the free offerings in this ſakeſay: O yee children of Iſrael, ſaith the Lord God.

6 And therefore haue I giuen you plenty of cereale in all your cities, and plenty of bread in all your places, yet haue ye not returned vnto me, ſaith the Lord.

7 And alſo I haue withholden the rain from you, when there were yet three moeths to the harueſt, and I cauied it to raine vpon one citie: and haue not cauied it to raine vpon another citie: one peece was rained vpon, and the price whereof was not returned vnto me, ſaith the Lord.

8 So two or three cities wandered vnto one citie to drinke water, but they were not ſatiſfied: yet haue ye not returned vnto me, ſaith the Lord.

9 I haue ſmitten you with blaſting, and mildew: your great gardens and your vineyardes, and your figge trees, and your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, ſaith the Lord.

10 Wellenere haue I ſent among you, after the manner of Egypt: your yong men haue I ſlaine with the ſword, and haue taken away your hoſies: and I haue made the ſtunke of your centres to come by euen into your noſtrils: yet haue ye not returned vnto me, ſaith the Lord.

11 I haue ouerthrowen you, as Sodome, and Gomorah: and ye were as a ſtrech and plucked out of the burning: yet haue ye not returned vnto me, ſaith the Lord.

12 Therefore thus will I doe vnto thee, O Iſrael: and because I will doe this vnto thee, prepare to meet the God, O Iſrael.

13 For ſo be that ſometime the mountaine, and createth the winde, and declarerh vnto man what is his thought: which maketh the morning darkeneſſe, and walketh vpon the high places of the earth, the Lord God of holies is his name.

## CHAP. V.

Alamentation for the captiuitie of Iſrael. Care yee this woide, which I lift vp by you, euen a lamentation of the houſe of Iſrael.

2 The virgin Iſrael is fallen, and ſhall no more riſe: ſhee is left vpon her land, and there is none to raiſe her vp.

3 For thus ſaith the Lord God, The citie which went out by a thouſand, ſhall leaue an hundredeth: and that which went forth by an hundredeth, ſhall leaue ten to the houſe of Iſrael.

4 For thus ſaith the Lord vnto the houſe of Iſrael, Seeke ye me, and ye ſhall liue.

5 But ſeeke not Beth-el, nor enter into Gilgal, and goe not to Beer-ſheba: for Gilgal ſhall go into captiuitie, and Beth-el ſhall come to nought.

6 Seeke the Lord, and ye ſhall liue, ſaith the Lord God: therefore he ſaith that theſe ſhall come to nought.

burne out like fire in the house of Ioseph, and denoure it, and there be none to quench it in Beth el.

They turne a iudgement to iudgement, as they haue said in the earth. They make the shadow of death into the morning, and hee maketh the day dark as night: hee calleth the waters of the sea, and pouereth them out vpon the open earth: the Lord is his Name.

He strengtheneth the deRoyer against the minstre: and the deRoyer shall come against the fortresse.

They haue hated him, that rebuked in the gate: and they abhorred him that breaketh wrightly.

Forasmuch then as your treading is vpon the poore, and ye take from him burthen of wheat, ye haue built houses of burne, but ye shall not dwell in them: ye haue plained pleasant vineyardes, but ye shall not drinke wine of them.

For I knowe your manifeste transgressions, and your mightie sinnes: they afflict the iust, they take rewards, and they open the poore in the gate.

Therefore the iudice shall keepe silence in that time, for it is an euill time.

Seeke good and not euill, that ye may liue: and the Lord God of hostes shall be with you, as you haue spoken.

Hate the euill and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.

Therefore the Lord God of hostes, the Lord sayeth thus, Mourning shall be in all houses, alas, and they shall say in all the high wayes, Alas, alas: and they shall call the husbandmen to lamentation, and such as can moue, to mourning.

And in all the vines shall be lamentation: for I will passe thorow the, sayeth the Lord.

Alas vnto you, that desire the day of the Lord: what haue you to do with it? the day of the Lord is darkened and not light.

As if a man did flee from a Lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

Shall not the day of the Lord bee darkened, and not light? euen darkened and no light in it?

I hate & abhorre your feast dayes, and I will not smell in your solemne assemblies.

Though yee offer me burnt offerings, and meate offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

Take thou away from me the multitude of thy songs: (for I will not heare the multitude of thy viols)

And let iudgement runne downe as waters, & righteousness as a mighty riuer.

Haue ye offered vnto me sacrifices and offerings in the wilderness forty yeeres, O house of Israel?

But you haue borne Sicut your king, & Chym, your images, and the statute of

your gods, which ye made to your selues.

Therefore will I came you to go into captivity beyond Damascus, sayeth the Lord, whose Name is the Lord of hosts.

# CHAPTER VI.

Against the princes of Iuda dwelling in pleasures. We to them that are at ease in Zion, and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.

Go ye vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistines: see: they better then their kingdomes? or the border of their lands greater then your border.

Ye that put farre away the euill day, and approach to the seat of iniquitie?

They lie vpon beds of purple, & stretch themselves vpon their beds, and eate the lambes of the flocke, and the calves out of the stall.

They sing to the sound of the viol: they tinnit to themselves instruments of mulicke like Dauid.

They drinke wine in bowles, & anoint themselves with the chief ointments, but no man is for the affliction of Ioseph.

Therefore now shall they goe captiue with the first that goe captiue, and the sorrow of them that stretched themselves, is at hand.

The Lord God hath sowne by himselfe, sayeth the Lord God of hostes, I abhorre the excellencie of Iakob, and hate his palaces: therefore will I deliuer vp the city with all that is therein.

And if there remaine ten men in one house, they shall die.

And his uncle shall take him vp and burne him to carry out the bones out of the house, and shall say vnto him that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, I hold thy tounge: for we may not remember the Name of the Lord.

For beholde, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

Shall houses runne vpon the rocke? or will one plowe there with oren: for yee haue turned iudgement into gall, and the

tonnesse and ryot. As he caused diuers kindes of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lusts. If they persecuted their brethren, whereof now many were slaine, and caried away captiue.

Some reade, the ioy of them that stretch themselves shall depart. Reade Ierem. 51. 14. I that is, the riches and pompe.

The destruction shall be so great, that none almost shall be left to burie the dead: and therefore they shall burne them at home, to carry out the burnt ashes with more ease.

I That is, to some neighbour that dwelleth round about. M They shall be so affrighted at this destruction, that they shall no more boast of the name of God, and that they are his people: but they shall bee dumbe when they heare Gods Name, and a horre it, as they that are desperate or reprobate. Hee compareth them to barren rockes whereupon is in vaine to bestow labour: shewing that Gods benesites can haue no place among them.

a The Prophet: threatheth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

b These two cities were famous by their full inhabitanes the Canaanites: and seeing before time they did nothing: saile them that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?

c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistines, and hath brought their wide borders into a greater straitnesse, then yours are yet, thinke you to be better, or to escape?

d Ye that continue still in your wickednesse and thinke that Gods plagues are not at hand, but greeue your selues to all idleness, wan-

# The Prophet accused. Amaziah's counsel: Amos:

## His reward. Famine:

o Reade Chap.  
5-7.  
p That is, power  
and glory.

q From one cor-  
ner of the coun-  
try to another.

fruit of righteousness into a womanhood.

13 *See reioyce in a thing of nought: see  
say, I have not we gotten us: hoines by our  
owne strength:*

14 *But behold, I will raise up against  
you a nation. O house of Israel, sayeth the  
Lorde God of hostes: and they shall afflict  
you, from the entering in of Hamath vnto  
the river of the wilderness.*

### CHAP. VII.

*God sheweth certaine visions, whereby hee  
signifieth the destruction of the people of Israel. 10  
The false accusation of Amaziah. 12. His craft-  
ie counsell.*

a To deuote the  
land: and he allu-  
deth to the inua-  
ding of the ene-  
mies.

b After the pub-  
like commande-  
ment for mowing  
was giuen: or as  
some reade, when  
this king sheepe  
were thorne.

c That is, stayed  
this plague at my  
prayer.

d Meaning, that  
Gods indignation  
was inflamed a-  
gainst the sub-  
burnesse of this  
people.

e Signifying, that  
this should be the  
last measuring of  
the people, and  
that he would  
deferre his iudge-  
ment no longer.

f That is, when  
Amos had pro-  
phesied that the  
King should be  
destroyed: for  
this wicked priest  
more for hatred  
hee bore to the  
Prophet, then  
for loue toward  
the king, thought  
this accusation  
sufficient to con-  
demn him, when  
as none other  
could take  
place.

g When this in-  
strument of Sa-  
tan was notable  
to compass his  
purpose by the  
king, he assayed  
by another pla-

che: that was to feare the Prophet, that he might depart, and not re-  
proue their idolatrie there openly, and so hinder his profit. h Thus  
he sheweth by his extraordinary vocation, that God hath giuen him  
a charge which he must needs execute.

Thus hath the Lorde God shewed vnto  
me, and behold, hee formed a grasshoppers  
in the beginning of the shooting vp of the  
latter growth: and loe, it was in the latter  
growth: after the kings mowing.

2 And when they had made an ende of  
eating the grasse of the land, then I sayd, O  
Lorde God, spare, I beseech thee: who shall  
raise vp Iakob: for he is small.

3 So the Lorde repented for this. It shall  
not be, sayth the Lorde.

4 Thus also hath the Lorde God shew-  
ed vnto me, and behold, the Lorde God called  
to iudgement by fire, and it deuoured the  
great deepe, and did eat vp a part.

5 Then sayd I, O Lorde God, cease, I  
beseech thee: who shall raise vp Iakob: for  
he is small.

6 So the Lorde repented for this. This  
also shall not be, sayth the Lorde God.

7 Thus againe he shewed me, and be-  
hold, the Lorde stood vpon a wall made by  
line: with a line in his hand.

8 And the Lorde sayd vnto me, Amos,  
what seest thou? And I sayd, A line. Then  
sayd the Lorde, Behold, I will set a line in  
the mids of my people Israel, and will passe  
by them no more.

9 And the hie places of Ithak shalbe de-  
solate, and the temples of Israel shalbe de-  
stroyed: and will rise against the house of  
Ieroboam with the sword.

10 ¶ Then Amaziah the Priest of Beth-  
el sent to Ieroboam king of Israel, saying,  
Amos hath conspired against thee in the  
mids of the house of Israel: the land is not  
able to beare all his words.

11 For thus Amos saith, Ieroboam shall  
die by the sword, and Israel shalbe led away  
captive out of their owne land.

12 Also Amaziah sayd vnto Amos, O  
thou the Seer, goe, flee thou away into the  
land of Iudah, and there eate thy bread and  
prophesie there.

13 But prophesie no more at Beth-el: for  
it is the kings chappel, and it is the kings  
court.

14 Then answered Amos, and sayd to A-  
maziah, I was no Prophet, neither was  
I a Prophets sonne, but I was an heard-  
man, and a gatherer of wild figs.

15 And the Lorde took me as I followe  
the flocke, and the Lorde sayd vnto me, Pro-  
phesie vnto my people Israel.

16 Know therfore heare thou the word of  
the Lorde. Thou sayst, Prophesie not vnto  
Israel, and I speake nothing against the house  
of Ithak.

17 Therefore thus saith the Lorde, The  
wife shall bee an harlot in the citie, and the  
sonnes and the daughters shall fall by the  
sword, and thy land shall be diuided by mee,  
and thou shalt bee in a polluted land, and Is-  
rael shall surely goe into captivity out of  
his land.

### CHAP. VIII.

1 Against the rulers of Israel. 7 The Lords  
sweareth. 11 The famine of the word of God.

Thus hath the Lorde God shewed vnto  
me, e beholde, a basket of summer fruit.  
2 And he said, Amos, what seest thou?  
And I sayd, A basket of summer fruit.  
Then sayd the Lorde vnto me, The ende is  
come vpon my people of Israel, I will passe  
by them no more.

3 And the songs of the Temple shall bee  
howlings in that day, sayth the Lorde God:  
many dead bodies shalbe in euery place: they  
shall cast them forth with silence.

4 Deare this, O ye that are idle vpon  
the poore, that ye may make the needy of the  
land to faile,

5 Saying, When will the new moon  
be gone, that we may sel come and the Sab-  
bath, that we may sell forth debase, and make  
the Sabbath small, and the shekel great, and  
fallifie the weights by deceit?

6 That loe may buy the poore for siluer,  
and the needie for shoes: yea, and sell the  
refuse of the wheat?

7 The Lorde hath sworn by the exel-  
lence of Iakob, Surely I will neuer forget a-  
ny of their works.

8 Shall not the land tremble for this?  
and euery one mourne, that dwelleth there-  
in: and it shall rise vp wholly as a flood, and  
it shall be cast out, and drowned as by the  
flood of Egypt.

9 And in that day, sayeth the Lorde God,  
I will euen cause the sunne to goe downe at  
noone: and I will darken the earth in the  
cleare day.

10 And I will turne your festiues into  
mourning, and all your songs into lamenta-  
tion: and I will bring sackcloth vpon all  
loynes, and baldnesse vpon euery head: and  
I will make it as the mourning of an onely  
sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lorde  
God, that I will send a famine in the land,  
not a famine of bread, nor a thirst for water,  
but of hearing of the word of the Lorde.

12 And they shall wander from sea to sea,  
and from the South euen vnto the East shall  
they run to and fro to seeke the word of the  
Lorde, and shall not finde it.

13 In that day shall the faire virgins and  
the young women be hungry, and shall say,  
We will be as the women of Ierusalem, for  
we have lacked the word which is the food thereof.



the young men perish for thirst.

They that swear by the fume of Sennacherib, and that say, Thy God, O Dan, is weak, and the manner of Beer-sheba liveth, and they shall fall, and never rise up againe.

1. k. This is the common sense, and the source of religion there vied.

C. H. A. P. II. X. 1. and 2. 1. The restoring of the Temple, 2. and 3. 1. The restoring of the Church.

1. The Lord standing upon the altar, and he said, Smite the lintell of the doore, that the postes may shake, and cut them in pieces, even the heads of them all, and I will lay the last of them with the sword: he that fleeth of them, shall not see away, and he that is caught of them, shall not be delivered.

2. Though they dig into the hell, thence shall mine hand take them: though they climb up to heauen, thence will I bring them downe.

3. And though they hide themselves in the toppe of Carmel, I will search and take them out thence: and though they be hidde from my sight in the bottome of the Sea, thence will I command the Serpent, and he shall bite them.

4. And though they goe into captiuitie before their enemies, thence will I command the Swyn, and it shall say them: and I will set mine eyes upon them for euill, and not for good.

5. And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise up wholly like a flood, and shall be drowned as be the flood of Egypt.

6. Hee buildeth his spheres in the heauen, hath layde the foundation of his globe of elements in the earth: hee calleth the waters of the sea, and powereth them out upon the open earth: the Lord is his name.

7. Are ye not as the Ethiopians? white as I bestowed vpon you greater benefites,

me, O children of Israel! I haue the Eagle haue not I brought you Israel out of the land of Egypt, and the Egyptians from I Egypt, and I brought you from I Egypt.

8. Behold, the eyes of the Lord God are vpon the iustall kingdome, and I will destroy it cleane out of the earth. And whithersoever I will not utterly destroy the house of Iacob, saith the Lord.

9. For I, I will command, and I will sift: the house of Iacob among all nations, like as come is sifted in a sieve: yet shall not the least stone fall vpon the earth.

10. For all the sinners of my people shall die by the sword, which say, The euill shall not come, nor haften for vs.

11. In that day will I raise vp the Tabernacle of David, that is fallen downe, and I will raise vp his ruines, and I will build it, as in the dayes of olde.

12. That they may possesse the remnant of Iudom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doth this.

13. Beholde, the dayes come, saith the Lord, that the plowman shall touch the mow, and the trader of grapes hun that soweth seed: and the mountaines shall droppe sweete wine, and all the hills shall melt.

14. And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drinke the wine thereof, they shall also make gardens, and eate the fruites of them.

15. And I will plant them vpon their land, and they shall no more bee pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

and every one in course, Leuit. 26. 5. m. Read Iosel 3. 8. n. The accomplishment hereof is vader Christ, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once grafted therein.

f. Reade Iosel. 47. 4.

g. Though he destroy the rebellious multitude, yet he will euer re- serve the remnant his Church to call vpon his Name. h. Meaning, that none of his should perish in his wrath.

i. I will send the Messiah promised, and restore by him the spirituall Israel. AGES 1. 5. 16.

k. Meaning, that the very enemies, as were the Edomites and others, should be ioyued with the Iewes in one societie and body, whereof Christ should be the head.

l. Signifying, that there shall be great plentie of all things, so that when one kinde of fruit is ripe, another should follow.

## Obadiah.

### THE ARGUMENT.

The Iudomites which came of Esau, were mortall enemies of Iacob, and therefore did not onely vex them continually with iudicious kindness, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperitie, and almost triumphed against Israel, which was in great affliction and misery, God raised up his Prophet to comfort the Israelites, inasmuch as God had now determined to destroy their vnderstanding, which did so vex them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

Obadiah. Thus saith the Lord God against Edom, I will make haue a running from the Lord, and an ambassador, is, sent among the heathen: and, and let vs be against her to battell.

Beholde, I have made thee small among the heathen: thou art utterly de-

stroyed, and thou shalt be as a name that is forgotten.

1. This the heathen encourage them-

2. The ydle of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is high, that saith in his heart, I shall not be brought downe to the ground.

3. Though thou exalt thy selfe as the eagle, and make thy nest among the stars, thence will I bring thee downe, saith the Lord.

4. I will send thee out of thee, or robbers by the way.

5. God will so destroy them that he will leave none, though theues when they come, take: but all they haue enough, and they that gather grapes, euer leave some behind them. I rem. 49. 9.

c Which despised all others in respect of thy selfe, and yet art but an handful in comparison of others, and art shut vp among the hills, as sep. rate from the rest of the world.

d. God will so destroy them that he will leave none, though theues when they come, take: but all they haue enough, and they that

gather grapes, euer leave some behind them. I rem. 49. 9.

might? how wast thou brought to silence? would they not have spoken, till they had enough? Is the grape gathered come to thee, would they not leave some grapes?

6 How are the things of Edom sought by, and his treasures searched?

7 All the men of thy confederacie have dynen thee to the bottom: the men that were at peace with thee, have deceived thee, and prevailed against thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him.

8 Shall not I in that day, saith the Lord, even destroy the wise men out of Edom, and understanding from the mount of Edom?

9 And thy strong men, O Teman, shall be afraid, because every one of the mount of Edom shall be cut off by slaughter.

10 For thy crueltie against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 When thou stoodest on the other side, in the day that the strangers carried away his substance, and strangers entred into his gates, and call lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have beholdden the day of thy brother, in the day that he was made a stranger; neither shouldst thou have rejoyced over the children of Judah, in the day of their destruction: thou shouldst not have spoken proudly in the day of affliction.

13 Thou shouldst not have entred into the gate of my people in the day of their destruction; neither shouldst thou have once looked on their affliction in the day of their destruction, nor have layde hands on their substance in the day of their destruction.

14 Neither shouldst thou have stood in

the cross wayes to cut off them, that would escape, neither shouldst thou have looked up the remnant thereof in the day of affliction.

15 For the day of the Lord is near unto all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne upon thine head.

16 For as ye have drunk upon mine holy mountaine, so shall all the heathen drinke continually: yea, they shall drinke and be not low by, and they shall be as though they had not bene.

17 But upon mount Zion shall be deliverance, and it shall be holy, and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a flame, and the house of Joseph a flame, and they shall kindle in them and devour them: and there shall be no remnant of the house of Jacob in the Lord hath spoken it.

19 And they shall possess the Mount of the Lord, the Mount of Edom, and the plain of the Philistines: and they shall possess the fields of Ephraim, and the fields of Simeon, and Benjamin shall have Gilead.

20 And the captivitie of this host of the children of Israel, which were among the Philistines, shall possess unto Jazephath, and the captivitie of Jerusalem, which is in Sepharad, shall possess the cities of the South.

21 And they that shall come, shall come up to mount Zion to inhabite the Mount of Edom, and the kingdome shall be the Lord's.

vnder Christ, when as the faithfull are made kings by him which is their head. p By the Canaanites meant the Dutchmen, and by Zephath, France, Spain. q Meaning, that God will rule up in his enemies vnder Messiah, whom the Prophet called the head of his kingdome,

e They in whom thou didst trust, for to have helpe and friendship of them, shall be thine enemies and destroy thee.

f That is, thy familiar friends and guests have by secret practises destroyed thee.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies.

h When Nebuchadnezzar came against Jerusalem, thou loydest with him, and haddest part of the spoile, and so diddest rejoyce, when my people, that is, thy brother, were afflicted, whereas thou shouldst have pitied and holpen thy brother.

i When the Lord deprived them of their former dignitie, and gave them to be carried into captivitie,

## Jonah.

### THE ARGUMENT.

When Jonah had long prophesied in Israel, and had little profited, God gave him express charge to goe and denounce his iudgements against Nineveh the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should convert by the mighty power of his word, and that within three dayes preaching, that Israel might see how horribly they had provoked Gods wrath, which for the space of so many yeeres, had not converted to the Lord for so many Prophets, and so diligent preaching. He prophesied vnder Iona and Ieroboam, as a King, 14. 35.

### CHAP. I.

3 Jonah first when he was sent to preach, 4. A tempest arising, and hee is cast into the sea for his disobedience.

5 The word of the Lord came: also unto Jonah the sonne of Amittai, saying,

2 Arise, and goe to Nineveh,

that great citie, and crie against it: for their wickedness is come before me.

3 But Jonah rose up to flee into Tarshish from the presence of the Lord, and went downe to Japho: and hee found a shippe going to Tarshish: so hee payed the

towers, and at this time there were an hundred and twenty children therein, Chap. 4. 11. d Whereby he deniest, that would not promptly follow the Lords command, place to his owne reason, which perswaded him that nothing at all profited there, seeing hee had done so much for his owne people, Chap. 4. 3. e Which was the shippe called shipping thither, called also Ioppe,

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time hee had prophesied in Babylon, Ezek 1. 1. b For seeing the great obstination of the Israelites, he sent his Prophets to the Gentiles, that they might provoke them to repentance, or at least make them inexcusable for Nineveh was the chiefe citie of the Assyrians,

her thereof, and went downe into it, that he might see with them unto Tarshish, from the presence of the Lord.

But the Lord sent out a great winde from the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afrayde, and said every man unto his god, and cast the burden that were in the ship, into the sea to lighten it of them: but Ionah was gone downe into the bowes of the ship, and he lay downe, and was fast asleepe.

So the Shipmaster came to him, and said unto him, What meanest thou, O Sleeper? Arise, call upon thy God, if so be that God will thinke upon vs, that we perish not.

And they said every man to his fellow, Come, and let vs cast lots, that we may knowe, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

Then sayd they vnto him, Tell vs for what cause this euill is vpon vs: what is thy occupation? and whence comest thou? which is thy country? and of what people art thou?

And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

When were the men exceedingly a-fraide, and sayd vnto him, Altho hast thou told this: (for the men knew, that he fled from the presence of the Lord, because he had told them.)

Then sayd they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was tempestuous.)

And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto vs: for I know, that for my sake this great tempest is vpon you.

Wherefore, the men took him, and cast him into the land, but he was swallowed of the great walghe, and was foundlesse againe.

Wherefore they cryed vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish in this maner: for we lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleaseth thee.

So they took vp Ionah, and cast him into the sea, & the sea ceased from her raging.

Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

After the Lord had prepared a great shallop for Ionah, and Ionah was in the belly of the fish three daies, and three nights.

And he said, But this was done for feare and not for love, neither according to Gods worde, would chastise his Prophet with a most terrible plague, and hereby also confirmed him of his fauour and grace which was inquired him.

CHAP. II.

1. *Jonah is in the fishes belly. 2. His prayer, to be delivered.*

Then Ionah prayed vnto the Lord his God out of the fishes belly.

1. And sayde, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly of hell cryed I, and thou heardest my voyce.

2. For thou hadst cast me into the bottom in the mids of the sea, and the floods compassed mee about: all thy surges, and all thy waues passed ouer me.

3. Then I sayd, I am cast away out of thy sight: yet wilt thou looke againe towards thine holy Temple.

4. The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

5. I went downe to the bottomne of the mountaines: the earth with her barres was about mee for euer, yet hast thou thought vp my life from the pit, O Lord my God.

6. When my soule fainted within mee, I remembered the Lord, and my prayer came vnto thee into thine holy Temple.

7. They that wait vpon lying vanities forsake their owne mercy.

8. But I will sacrifice vnto thee with the voyce of thanksgiving, and will say that thou hast done: saluation is of the Lord.

9. And the Lord spake vnto the fish, and it cast vp Ionah vpon the dry land.

And all these dangers, as it were raising mee from death to life, e They that depend vpon any thing luse on God alone, f They refuse their owne felicitie, and that goodnes which they should esteem of God.

CHAP. III.

1. *Jonah is sent againe to Ninuech. 2. The repentance of the king of Ninuech.*

And the word of the Lord came vnto Jonah the second time saying,

Arise, goe into Nineuech that great citie, and preach vnto it the preaching, which I haue bid thee.

2. So Jonah arose and went to Nineuech according to the word of the Lord: now Nineuech was a great and excellent citie of three dayes iourney.

3. And Jonah began to enter into the citie a dayes iourney, and he cryed, and said, Yet fourtie dayes, and Nineuech shall be overthrowen.

4. So the people of Nineuech beleueed God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

5. For Jonah came vnto the King of Nineuech, and he arose from his throne, and he layed his robe from him, and couered him with sackcloth, and sate in ashes.

6. And hee proclaimed and said through Nineuech, (by the counsell of the king and his nobles) saying, Let neither man nor beast, bullocke nor sheepe taste any thing, neither feede nor drinke water.

7. But let man and beast put on sack-

had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hangd ouer all creatures.

a Being now swallowed vp of death, and seeing no remedie to escape, his faith

braut vnto the Lord, knowing that out of the very bell he was able to deliuer him.

b For hee was now in the fishes belly, as in a graue or place of darkness.

c This declared what his prayer was, and how he laboured between hope and despair, considering the neglect of his vocation, and Gods iudgements for the same: but yet in the end faith gaue the victory.

d Thou hast deliuered me from the belly of the

fish, and all these dangers, as it were raising mee from death to life, e They that depend vpon any thing luse on God alone, f They refuse their owne felicitie, and that goodnes which they should esteem of God.

a This is a great declaration of Gods mercie, that hee recueth him againe & sendeth him forth as his Prophet, which had before shewed so great infirmities.

b Reade Chap. 1. 2.

c He went forward one day in the citie, and preached, and so hee continued till the citie was conuered.

d For hee declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumb beastes

**Gods great kindnesse and mercie.**

## Micah.

**Index**

f He willet  
that the men  
should earnestly  
call vnto God  
for mercie.

g For partly by  
the threatening of  
the Prophet, and  
partly by the  
motion of his  
owne conscience  
he doubted whether  
fruits of their repentance  
planted by the mi

cloth, and cry mightily vnto God : yea, let  
every man turne from his euill way, and  
from the wickednesse that is in their hands.

9 Who can tell if God will turne, and  
repent & turne away from his fierce wrath,  
that we perish not?

10 And God sawe their workes that they turned from their euill wayes: & God repented of the euill that he had said, that he would doe vnto them, and he did it not.

### CHAP. III.

The great goodnesse of God toward his crea-  
tures.

**T**herefore it displeased Jonah exceedingly, and he was angry.

2 And he wayed vnto the Lord, and said,  
I pray thee, O Lord, was not this my say-  
ing, when I was yet in my country?  
therefore I presented it to thee vnto Tar-  
shish: for I knew that thou art a gracious  
God, and mercifull, slowe to anger, and of  
great kindnesse, and repentest thee of the  
evil.

3 Therefore now, O Lorde, take, I be-  
sech thee, my life: from me: for it is better  
for me to die then to lile.

4 Then said the Lord, Dost thou well  
to be angry?

a Because here-  
by he should be  
taken as a false  
prophet, and so  
the Name of  
God which  
he preached  
should be blas-  
phemed.  
b Reade Chap.  
1.3.

c Thus he prais  
of griefe, fea-  
ring left Gods  
Name by this

forgivenesse  
might be blasph  
nounce his iudge  
things for my gl

ned, as though hee sent his Prophets forth to de-  
baters in vaine. d Wilt thou be iudge when I doe  
y, and when I doe not?

¶ So Jonah went out of the citie, & on the East side of the citie, and there made him a booth, and sat under it in the shadow: till he might see what should be done in the citie.

6 And the Lord God prepared a gourd  
and made it to come by over Jonah, that  
might be a shadowe over his head, and deli-  
uer him from his griefe. So Jonah was ex-  
ceeding glad of the gourd.

7 But God prepared a worme which  
morning rose the next day: and it smote  
gourd that it withered.

8 And when the Sunne did arise, he prepared also a feruent East wind; and the Sunne beat vpon the head of Ionah, so that hee fainted, and wished in his heart to die, and said, It is better for mee to die, then to liue.

9 And God said vnto Jonah, Doeſt thou  
well to be angry for the gourd? And he ſaid  
I doe well to be angry vnto the death.

10 Then said the Lord, Thou hast be-  
pittie on the gourd for the which thou hast  
not laboured, neither madest it grow:  
which came vp in a night, and perished in  
night.

It And shoulde not I spare Sinne  
that geat tith, whereby are lye loste thou  
sand persons, that cannot differne be  
twene their right hand and their left hand  
and also much cattell?

selues to God. h Thus God mercifully reprove  
pittie himselfe and this gourd, and yet would hee  
compassion to so many thousand people. I  
were children and infants.

# licah.

in the works of the Lords, concerning India in

Malah prophesied. He declared the oppression, the life of their manifold wickedness, but chiefly for the benefit of the people, the crucifixion of the prince, and the delighting in them. Then he fetched the solicite thereof. This Prophet was not that Micah King, 22. 8, but another of the same name.

4 And the mountains shall melt under him (so that the valleys cleave) as wax before the fire.

For the wickedness of Israel

thine, and for the sinners of the house of Israel: what is the wickedness of Jacob: I not **Samaritan**: and which are the hills: pl

6 Therefore I will make Samaria an heap of the field, and for the planting

therof to tumble downe into the valley  
and I will discover the foundations there

7 And all the graven images thereof shall be broken, and all the gifts thereof shall be

Isaiah. e That is, the idolatric and infectious  
gathered by euill practices, and thought that their  
them therewith for their service vnto them.

but

\_\_\_\_\_

a Borne in Ma-  
reshah a citie of  
Judah.

b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, he summoned them to Gods judgement, taking all creatures and

**T**he first of these was Iphigeneia, who came unto Micah the seer in the days of Jotham, Ahaz, and Hezekiah Kings of Judah; which hee saue concerning Anna-

2 **Hear,** <sup>b</sup> all ye people: hearken thou,  
O earth, and all that therein is, and let the  
Lord God be witness against you, even the  
Lord God from his holy Temple.

3 For beholde; the Lorde commeth out  
of his place, and wil come down, and treade  
vpon the hie places of the earth.

Isaiah. e That is, the idolatric and infectious  
gathered by euill practices, and thought that their  
them therewith for their service vnto them.

but



with the fire, and all the mols thereof shall I destroy: for they gathered it of the hire of their hands, and they shall returne to the wages of an harlot.

Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

For her plagues are grievous: for it is come into Judah: the enimie is come unto the gate of my people, unto Jerusalem.

Declare yee it not at Gath, neither weepe ye for the house of Ephraim: for it is in the bulle.

Thou that dwellest at Shaphir, goe together naked with shame: thee that dwellest at Zaanan, shall not come forth in the morning of thine eye: the enimie shall receive of you his standing.

For the inhabitant of Bethoch wailed for good, but came from the Lord unto the gate of Jerusalem.

Thou inhabitant of Achish, binde the chariot to the wheels of peace: he is the beginning of the shine to the daughter of Zion: for the transgressions of Israel were found in thee.

Therefore shalt thou give presents to Simeon: Gath: the houses of Achish shall be as a lie to the kings of Israel.

For will I bring an ydeler unto thee, O inhabitant of Bethoch, hee shall come unto Achish: the gloire of Israel.

Make thee halles: and shame thee for thy dedicate children: enlarge thy halles: for they are gone into captivity from thee.

For Rabshakeh had shut up Jerusalem, and could not find to succour them. To flee away: to flee from that citie, and remained therein when the king and his army came against Jerusalem. Thou first voice of Jerusalem, and so diddest infect Jerusalem, to make the Philistines thy neighbours, but they shall destroy thee of Jerusalem. He prophesied against Jerusalem, and because it signified an heritage, he sayeth that God shall have it in possession. For so they thought themselves to be the heritage of their citie.

## CHAP. II.

Threatnings against the women and dainties of the people. 6 They would teach the Prophets to prophesie.

Woe unto them that imagine iniquity, and worke wickednesse upon their beddes: when the morning is light they say, peace it is, because their hand is hard power.

And they cover themselves, and take them in vanity, and houses, and take them away: they oppose a man and his house, even against his heritage.

Therefore thus saith the Lord, Behold, against this familie have I denised a plague, wherewith yee shall not plucke your necks, and yee shall not goe so proudly, for this time is full.

In that day shall they take up a parable against you, and lament with a dolefull lamentation, and say, woe be utterly woe: for he hath changed the portion of my people: thou hast taken it away to restore it unto me: but hath divided our fields.

Therefore thou shalt have mine that shall call a cry by lot, in the congregation of the Lord.

They that prophesied, Prophets yee not. They shall not prophesie to them, neither shall they take shame.

Thou that art named the house of Jacob, is the Spirit of the Lord scorned: are these his works? are not my wordes good unto him: that walketh uprightly?

But hee that was yesterday my people, is risen up on the other side, as against an enimie: they spoile the beautiful garment from them that passe by peaceably, as though they returned from the warre.

The women of my people have ye cast out from their pleasant houses, and from their children have ye taken away my glory continually.

Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

If a man walke in the Spirit, and would lie falsely, saying, I will prophesie unto thee of wine, and of strong drink, hee shall even be the Prophet of this people.

I will surely gather thee woe, O Jacob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, as the flocke in the middest of their fold: the citie shall be full of bruit of the men.

The breaker ye shall come before them: they shall breake out and passe by the gate, and goe out by it: and their king shall goe before them, and the Lord shall be upon their heads.

substance and living, which is Gods blessing, and as it were part of his glorie. I Jerusalem shall not be your safeguard: but the cause of your destruction. That is, shew himselfe to be a Prophet. He sheweth what prophesie they delight in: that is, in flatteries, which tell them pleasant tales, and speake of their commodities. To destroy thee. The enimie shall breake their gates, and walls, and leade them into Caldea. To drive them forward, and to helpe their enemies.

## CHAP. III.

Against the tyrannie of Princes and false Prophets.

And I thus heare, I pray you, O heads of Jacob, and yee princes of the house of Israel: should not yee know? judgements?

But they hate the good, and love the evil: they plucke off their skinner from them, and their flesh from their bones.

And they eate also the flesh of my people, and flay off their skinner from them, and they breake their bones, and choppe them in pieces, as for the pot, and as flesh within the caldron.

Then shall they cry unto the Lord, but hee will not heare them: hee will even hide his face from them at that time, because they have done wickedly in their works.

Then shall they cry unto the Lord, but hee will not heare them: hee will even hide his face from them at that time, because they have done wickedly in their works. I shall visite their wickednesse: for though I heare the godly before they cry, I will not heare thee though they cry, I will.

Thus

Ye shall have no more kinde to divide, as you had in times past, and as you vied to measure them in the bulle.

Thus the people warne the Prophets, that they speake to them no more: for they cannot abide their threatenings.

God saith that they shall not prophesie, nor receive no more of their rebukes nor thanks.

Are these your works according to his law? ye have despised the godly find my words comforted: I have said, that is, aforesaid.

The poore can have no commodity by them, but they spoyle them as though they were enemies.

That is, their substance and living, which is Gods blessing, and as it were part of his glorie.

I Jerusalem shall not be your safeguard: but the cause of your destruction.

That is, shew himselfe to be a Prophet. He sheweth what prophesie they delight in: that is, in flatteries, which tell them pleasant tales, and speake of their commodities.

To destroy thee. The enimie shall breake their gates, and walls, and leade them into Caldea.

To drive them forward, and to helpe their enemies.

That thing which is just and lawfull, both to govern my people right, and also to discharge your owne conscience.

The Prophet condemneth the wicked government not only of countenance, but of heart, but compasseth them to wolves, lions, and most cruell beasts.

That is, when I shall visite their wickednesse: for though I heare the godly before they cry, I will not heare thee though they cry, I will.

Thus

Thus

Thus

Thus

Thus

d They deuoure all their substance, and then slatter them, promising that all shall goe well: but if one restraime from their belies, then they inuent all wayes to mischief.

e As you haue loued to walke in darkness, and to prophesie lies, so God shall reuenge you with grosse blindness, and ignorance, so that when all others shall see the bright beames of Gods graces,

ye shall as blind men gropc in the night.

f When God shall discouer them to the world, they shall be afraide to speake for all

shall know that they were but false prophets, and did belie the word of God.

g The Prophet being assured of his vocation by the Spirit of God, stretch himself alone against all the wicked, shewing how God both gaue him gifts, abillitie and knowledge to discern between good and euill, and also confidence to reprove the sinnes of the people, and not to flatter them.

h They build them houses by briberie, which he calleth blood and iniquitie.

i They will say, that they are the people of God, and abuse his name, as a pretence to cloke their hypocrisie.

k Reade Ieremiah 23. 18.

Thus saith the Lord, Concerning the prophets that deceiue my people, and bite them with their teeth, and cry Peace, but if a man put not into their mouthe, they prepare warre against him.

6 Therefore I might shalbe vnto you for a vision, and darkness shall bee vnto you for a diuination, and the sunne shall goe downe sure the Prophets, and the day shall be darkc ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer their lips, for they haue none answer of God.

8 Yet notwithstanding, I am full of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iacob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iacob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build by Zion with blood, and Jerusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee plowed as a field, and Jerusalem shall be an heape, and the mountaine of the house, as the hill places of the forest.

g The Prophet being assured of his vocation by the Spirit of God, stretch himself alone against all the wicked, shewing how God both gaue him gifts, abillitie and knowledge to discern between good and euill, and also confidence to reprove the sinnes of the people, and not to flatter them.

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k Reade Ieremiah 23. 18.

### CHAP. III.

1 Of the kingdoms of Christ, and felicitie of his Church.

As in the last dayes it shall come to passe, that the mountaine of the house of the Lord shall be prepared in the toppe of the mountaines, and it shall be exalted above the hills, and people shall flow vnto it.

2 Yea, many nations shall come and say, Come, and let vs goe vp to the mountaine of the Lord, and to the house of the God of Iacob, and hee will teach vs his wayes, and we will walke in his pathes: for the Law shall goe forth of Zion, and the word of the Lord from Jerusalem.

3 And hee shall iudge among many people, and rebuke mightie nations a farre off, and they shall breake their swords into mattocks, and their speares into sithes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall

abstaine from all euill doing, and exercise themselves in godlinesse and in well doing to others.

f Reade Isa. 2. 4.

make them a sacrifice for the mouth of the house of holies that spoken is.

5 For all people will walke a waye in the name of his god, and we will walke in the name of the Lord our God, to euer and euer.

6 At the same day, saith the Lord, will I gather her that hath beene cast out, and her that I have afflicted.

7 And I will make her that hath beene remnant, and her that was cast farre off, a mightie nation: and the Lord shall reigne ouer them in mount Zion, from henceforth euen for euer.

8 And thou, O tower of the flocke, the strong hold of the daughter Zion, when thou shalt be come, euen the first dominion, and kingdom, shall come to the daughter Jerusalem.

9 Now why dost thou cry out with lamentation? is there no king in thee? is thy counsellier perished? for sorrow hath taken thee, as a woman in traualle.

10 Sorrow a mourning, O daughter Zion, like a woman in traualle: for now shalt thou goe forth of the citie, and dwell in the field, and shalt goe into Babel, but there shalt thou be deliuered: there the Lord thy redeemer thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be consumed, and our eye shall looke vpon Zion.

12 But they knowe not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheepe in the barme.

13 Arise, and thyself, O daughter Zion: for I will make thine house yon, and I will make thine houses yon, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

m He sheweth that the faithfull ought not to mistrust the means by the braggies and threatening of the wicked, who are aduised to lift vp their hearts to God to call for vengeance. n God giueth his Church this victorie, so oft as hee overcometh their enemies: but the accomplishment hereof shall be the coming of Christ.

### CHAP. V.

1 The destruction of Ierusalem, 2 The exaltation of Beth-lehem.

NOW assemble the garrisons, O daughter of Zion: for garrisons be hath laide siege against thee: they shall smite the Iudge of Israel with a rod vpon the cheekes.

2 And thou Beth-lehem Ephraim, art licke to bee among the thousands of Iudah, yet out of thee shall be come the sithes vnto mee, that shall bee the ruler in Ierusalem.

her garrisons to trouble others, the Lord would now raise up sons to yeue her; and that her rulers should bee famous in the most contemptuously. b For so the Iewes desired that what for every thousand there was a chiefe captain, Beth-lehem was not able to make a thousand, he called it ye. God will raise vp his captain, and gouernour thereof: is not the least by reason of this benefite, as March 4.

And: what: goings forth have bene from the beginning and from everlasting.

Wherein will he give them up, until the time that the which shall beare, that remnant: then the remnant of their brethren shall come unto the children of Israel.

4 And hee shall stand, and sit in the strength of the Lord, and in the maiestie of the power of the Lord his God, and they shall dwell still: for now shall he be magnified unto the ends of the world.

5 And hee shall be our peace when Ashur shall come into our lande: when hee shall come in our palaces, then shall we cast against him truen shepherds, and eight punishment men.

6 And they shall destroy: Ashur with the sword, and the land of Ashur with their weapons: thus shall he be delivred from Ashur, when hee cometh into our lande, and when hee shall tread within our borders.

7 And the remnant of Jacob shall be among many people, as the dewe from the Lord, and as the showers upon the grasse, that waiteth not for man, nor hopeeth in the power of man.

8 And the remnant of Jacob shall be among the Gentiles, in the midwes of many people, as the yon among the heales of the waters, and as the yons whelpie among the flocks of sheepe, who when he goeth thowen, treadeth downe and treadeth in pieces, and man can delivred.

9 Thine hand shall be lift up upon thine enemies, and all thine enemies shall bee cut off.

10 And it shall come to passe in that day, that the Lord, that I will cut off thine borders out of the midwes of thee, and I will deliver thy civities.

11 And I will cut off the cities of thy land, and overthrow all thy strong holdes.

12 And I will cut off thine enchanters out of thine hande: and thou shalt have no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the midwes of thee: and thou shalt no more worship the worke of thine handes.

14 And I will plucke by the grones out of the midwes of thee: so will I destroy thine cities.

15 And I will execute a vengeance in my wrath and indignation upon the heathen, which they have not heard.

And the grasse of the fildes, and not on the hope of deliver all things wherein thou putteth thy confidence and idolatry, and so will helpe thee, that the like hath not bene heard.

# CHAP. VI.

An exhortation to the dworne creatures to heare the judgement against Israel being unkind, 6 That manner of sacrifices doe please God.

7 Then say now what the Lord saith, 8 I will show, and contend before the mountains, and let the hills heare thy voyce.

And the obstinacie of his people.

2 Heare ye, O mountains, the Lords quarrell, and ye mightie foundations of the earth: for the Lord hath a quarrell against his people, and he will plead with Israel.

3 O my people, what have I done unto thee: or wherein have I grieved thee: testify against me.

4 Surely I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I have sent before thee Moses Aaron, and Miriam.

5 O my people, remember now what Balah king of Moab had devised, and what Balaam the sonne of Beor answered him, from Shittim unto Gilgal, that yet may know the righteousness of the Lord.

6 Wherewith shall I come before the Lord, and bowe my selfe before the Lord? Shall I come before him with burnt offerings, and with calves of a yere old?

7 Until the Lord bee pleased with thousands of rammes, or with ten thousand rivers of oyle: shall I give my first borne for my transgression, even the fruit of my body for the sinne of my soule?

8 We have sinned thee, O man, what is good, and what the Lord requirith of thee: surely to doe justly, and to love mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth unto the cities, and the man of wisdome shall see thy name: Heare the robb, and who hath appointed it.

10 Art yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

11 Shall I fill the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof are full of crueltie, and the inhabitants thereof have spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sick in limiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eat, and not be satisfied, and thy casting downe shall be in the midst of thee, and thou shalt take holme, but shalt not deliver: and that which thou desirest, will I give up to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the olives, but thou shalt not anoynt thee with oyle: and make sweete wine, but shalt not drinke wine.

16 For the statutes of Omri are kept,

b I have not lost thee, but belowed infinite benefits upon thee.

c That is, remember my benefits from the beginning, how I considered you from Balams curse, and also spued you from Shittim, which was in the plains of Moab, till I brought you into the land promised.

d That is, the truth of his promise, and his manifold benefits toward you.

e Thus the people by hypocriticie sake how to please God, and are contented offer sacrifices, but will not change their lives.

f There is nothing so deare to man, but the hypocrites will offer it unto God, if they thinke thereby to avoid his anger: but they will never be brought to mortifie their own affections, and to give themselves willingly to serve God as he commaundeth.

g The Prophet in fewe words

callth them to the observation of the second table, to know if they will obey God aright or no, saying that God hath preferred them to doe this. h Meaning, that when God speaketh to any cite or nation, the godly will acknowledge his Maiestie, and consider not the mortall man that bringeth the threatening, but God that sendeth it. i That is, of Ierusalem. k Thou shalt bee consumed with inward griefe and euill. l Meaning that the cite should goe about to flue her men, as they that lay hold on that which they would preferre, m You have received all the corruption and idolatry, wherewith the ten tribes were infected under Omri and Ahab his sonne: and to excuse your doings, you alledge the kings authoritie by his statutes, and also wisdome and policie in so doing, but you shall not escape punishment, but as I have shewed you great favour, and taken you for my people, so shall your plagues be accordingly, Luke 12. 47.

**Pefillous times.**

**Micah.**

## Gods mercy toward

and all the manner of the house of Thab, and yet walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall heare the re-  
proch of my people.

## CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickedness of these times. 14 The prosperity of the Church.

a The Prophet  
taketh upon him  
the vpon of the  
earth, which  
complaineth that  
all her fruines are  
gone, so that  
none is left: that  
is, that there is  
no godly man re-  
maining: for all  
are giuen to cru-  
elities and deceit,  
so that none spar-  
eth his owne  
brother.

b He sheweth  
that the Prince,  
the iudge, and  
the rich man are  
linked together,  
all to doe euill  
and to cloke the  
doings one of  
another.

c That is, the rich man that is able to give money, abstaineth from no wickedness, nor iniurie. d These men agree among themselves, and conspire with one consent to doe euill.

e They that are  
of most estimation,  
and are coun-  
ted most honest

among them, are  
the Prophets and  
only remedy for  
succour. In This  
both the malignant

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**V**De is me, for I am as the Summer  
gatherings, and as the grapes of the  
vine: there is no cluster to eat: my soule  
delicd the first ripe fruites.

2. The good man is perished out of the earth, and there is none righteous among men : \* they all lie in wait for blood : every man hunteth his brother with a net.

3. To make good for the euill of their hands, the prince asked, and the Judge indert for a reward: therefore the great man hee speaketh out the corruption of his soule: in <sup>4</sup> they may it be.

4. The best of them is as a drier, and the most righteous of them is sharper then a thorne hedge: the way of thy watchmen and thy visitation cometh: then shall bee their confusion.

¶ Truste ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore: I will looke vnto the Lord:  
I will wait for God my Saviour: my God  
will heare me.

8 Reioice not against me, <sup>b</sup> D mine ene-  
mie: though I fall, I shall arise: when I  
shall sit in darkenesse, the Lord shall be a light  
vnto me.

9 I will beare the wrath of the Lorde, because I haue sinned against him, vntill he plead my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousness.

IO Then see that is mine enemy, shall

among them, are but thornes and briars to pricke. f Meaning, of the Prophets and gouernours. g The Prophet sheweth that the onely remedy for the godly in desperate cuils, is to flee vnto God for succour. h This is spoken in the person of the Church, which calleth the malignant Church her enimie.

looke vpon it, and shame shall couer  
which sayd vnto me, Where is the Lord  
God? mine eyes shall behold her: now  
shee bee troden downe as the mire of  
streets.

II This is the day that thy walls shall be  
built: this day shall drive farre away the  
Decree.

12 In this day also they shall come unto thee from Ashur, and from the strong cities, and from the strong holdes even unto the river, and from sea to sea, and from mountains to mountaine.

13 Norwich standing, the land shall be  
solate because of them that dwell therein,  
for the fruits of their inventions.

14 = Feed thy people with thy rodde, the  
flocke of thine heritage (which dwell soli-  
tarie in the wood) as in the mids of Carmel  
let them feede in Bashan and Gilead, as in  
olde time.

15. According to the dayes of thy coming out of the land of Egypt will I shewe vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall lay their hande upon their mouth: & their eares shall be deaf.

17 They shall lick the dust like a serpent: they shall mooue out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.

18 **Alho** is a God like unto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage: he retaineth not his wrath for ever, because mercy pleaseth him.

19 Hee will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and call all their sinnes into the bottom of the sea.

20 Thou wilt perforce thy truth to  
Jacob, and mercie to Abraham, as thou  
hast sworn unto our fathers in old time.

wnto his Church, when they should be scattered in  
places in Babylon. and to be beneficiall vnto the

o God promifeth to be fauourable to his people,  
fourtime. p They fhall bee as dumme men, and  
q They fhall bee aftonifhed, and afraid to heare  
they fhould heare of their deftruction. r They

ground for feare. f As though he would not  
t Meaning of his elect. u The Church is affe  
declare in effect the truth of his mercifull promi  
made of olde to Abraham, and to all that should  
mife by faith.

## ✠ Nahum.

## THE ARGUMENT.

**A**s they of Nineveh shewed themselves prompt and ready to receive the words of God at Ionah preaching, and so turned to the Lord by repentance: so after a certain time rather giving themselves to worldly means to increase their dominion, then seeking to continue in the fear of God, wherein they had begun, they cast off the cure of Religion, and so returned to their former, and provoked Gods iust judgement against them in afflicting his people. Therefore their crime Nineveh was destroyed, and Meroch-baldan King of Babel (as some thinke Nebuchadnezzar) enjoyed the Empire of the Assyrians. But because God hath a continual care of his Church, these three Prophets to comfort the godly, shewing that the destruction of their enemies should bee further consolation. And as it seemeth here preceibed about the time of Hezekiah, and not in the time of Manasse his sonne: as the Iewes write.

**CBAL**



## C H A P. I.

Of the destruction of the Assyrians, and of the vengeance of Israel.

1 **T**he burden of Assyria. The book of the vision of Isaiah the Prophet.

2 **G**od is jealous, and the Lord requenger: the Lord requenger: even the Lord of hosts, the Lord will take vengeance on his adversaries, and he will surely requen-ge them.

3 **T**he Lord is slow to anger, but he is great in power, and will not surely clear the wicked: the Lord hath his way in the whirlwinds, and in the stormes, and the clouds are the dust of his feet.

4 **H**e rebuketh the sea, and dryeth it, and he bindeth up all the rivers: Babylon is washed and Carmel, and the flower of Lebanon is withered.

5 **T**he mountains tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world and all that dwell therein.

6 **W**ho can stand before his wrath: who can abide in his fierceness of his wrath: his wrath is kindled like fire, and the rocks are broken by him.

7 **T**he Lord is good, and as a strong tower in the day of trouble, and he knoweth them that trust in him.

8 **B**ut passing over as with a flood, he will utterly destroy the place thereof, and Babylon shall pursue his enemies.

9 **W**hat doe ye imagine against the Lord: he will make an utter destruction: affliction shall not rise by the second time.

10 **F**or he shall come as unto thornes when one is in another, and as unto burs in the thicket: they shall be denoured as stubble fully dryed.

11 **T**here commeth one out of thee that imagineth evil against the Lord, even a wicked counsellour.

12 **T**hus saith the Lord, Though they be quiet, and also many, yet thus shall they be cut off when they shall passe by: though I have afflicted thee, I will afflict thee no more.

13 **F**or now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 **A**nd the Lord hath given a commandment concerning thee, that no man of

thy name be saven: out of the house of thy gods will I cut off the graven and the molten image: I will make it thy grave for thee, for thou art vile.

15 **B**ehold upon the mountaines the feet of him that declarerh and publisheth peace: O Judah, keepe thy solemn feasts, performing thy vowes: for the wicked shall no more passe through thee: he is utterly cut off.

16 **W**hich peace the Iewes should enjoy by the death of Sancherib.

## C H A P. II.

Hee describeth the victorie of the Caldeans against the Assyrians.

1 **T**he discover is come before thy face: I keepe the munitioun: looke to thy way: make thy loines strong: increase thy strength mightily.

2 **F**or the Lord hath turned away the glory of Jacob, as the glory of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 **T**he shield of his mighty men is made red: the valiant men are in scarlet: the chariots shall bee as in the fire and flames in the day of his preparation, and the fire trees shall tremble.

4 **T**he charots shall rage in the streets: they shall runne to and fro in the hie wayes: they shall seme like lampes: they shall shoot like the lightning.

5 **H**ee shall remember his strong men: they shall stumble as they goe: they shall make haste to the walls thereof, and the defence shall be prepared.

6 **T**he gates of the rivers shall be opened, and the palace shall melt.

7 **A**nd Babel the Queene shall be led away captive, and her maidens shall lead her as with the voyce of doves sitting upon their breasts.

8 **B**ut Nineveh is of olde like a poole of water: yet they shall flee away. Stand, stand, shall they cry: but none shall looke backe.

9 **S**poyle ye the silver, spoyle the gold: for there is none ende of the store, and glory of all the pleasant vessels.

10 **S**he is emptye and holde, and waste, and the heart melteth, and the knees smite together, and loyn is in all waynes, and the faces of them all gather blacknesse.

11 **W**here is the dwelling of the Lyons, and the pasture of the Lyons whelpes: where the Lyon and the Lyonesse walked, and the Lyons whelpes, and none made them afraid.

12 **T**he Lyon did reare in pieces yongh for his whelpes, and would for his Lyonesse, and filled his holes with praye, and his dens with spoile.

That Nineveh is so ancient that it can never perish, and is as a full poole, whose waters they that walke on the banks cannot touch: but they shall be scattered, and shall not looke backe though men would call them, I God commandeth the enemies to spoyle Nineveh, and prometh them infinite riches and treasures. I That is, Nineveh and the men thereof shall be after this sort. K Reade Ioe 2. 6. l Meaning Nineveh, whose inhabitants were cruel like the lions, and given to all oppression, and spared no violence or tyrannie to provide for their wives and children.

o Meaning, Sancherib, who should have no more children, but be slaine in the house of his gods, 2. King. 19. 36, 37. 1/4 52. 7. rom. 10. 15.

a That is, Nebuchadnezzar is in a readinesse to destroy the Assyrians: and the Prophet describeth the enterprises of the Assyrians, which prepared to resist him.

b Seeing God hath punished his owne people Judah and Israel, he will now punish the enemies by whom hee scourgeth them: reads Isa. 10. 1. c Signifying, that the Israelites were utterly destroyed.

d Both to feare the enemy, and also that they themselves should not soone espie blood one of another to discourage them.

e Meaning, their speares should shake and crash together.

f Then the Assyrians shall seeke by all means to gather their power, but all things shall faile them.

g The Assyrians will flatter themselves and say

## A prophesie

in That is, as  
soone as my  
wrath beginneth  
to kindle.  
u Signifying the  
heralds, which  
were accustomed  
to proclaim warre.  
neuch was wont to  
braile the bones of the poore.

### CHAP. III.

Of the fall of Nimrod, & No power can escape  
the hand of God.

**O** Bloodie citie, it is all full of lies, and  
codderte: the yare departedh not:

2 The noise of a whip, and the noise of  
the mooring of the wheeles, and the beating  
of the houses and the leaping of the charets.

3 The housman lieth by both the height  
sword, and the glittering speare, and a mul-  
titude is slaine, and the dead bodies are ma-  
ny: there is none ende of their complex: they  
shumble upon their complex.

4 Because of the multitude of the forni-  
cations of the harlot that is beautifull, and  
is a mistress of witchcraft, and selleth the  
people through her whoredome, and the na-  
tions through her witchcrafts.

5 Beholde, I come upon thee, sayth the  
Lorde of hostes, and will discouer thy secrets  
upon thy face, and will shew the nations thy  
filthinesse, and the kingdome thy shame.

6 And I will cast thee upon thee, & make  
thee vile, and will set thee as a galling Roche.

7 And it shall come to passe, that all they  
that looke upon thee, shall flee from thee, and  
thy strength is destroyed, who will haue pi-  
ties upon her: where shall I seeke comfort  
for thee?

8 Art thou better then <sup>a</sup>Ass, which was  
full of people, that lay in the rivers, and had  
the waters round about it, whose ditch was  
the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength,

## Habakkuk.

against

and there was none ende: But and Labe-  
ware: her helpers.

10 Yet was hee caried away, and went  
into captiuitie: her yong children and her  
daughters tripped at the head of all: & there-  
of they cast lots for her noble men, and all  
her mighty men were bound in chains.

11 Also thou shalt be drunken: thou shalt  
hide thy selfe, and shalt seeke helpe, because  
of the enemies.

12 All thy strong cities shall bee like figge  
trees with the first ripe figges: for if they be  
shaken, they fall into the mouth of the eater.

13 Beholde, the people within thee are  
women: the gates of thy land shall open  
unto thine enemies, and the fire shall deuoure  
thy barres.

14 Draw thee waters from the flint: the  
cistie thy strong holdes: goe into the clay, and  
temper the matter: make strong brick.

15 Where shall the fire deuoure thee: the  
sword shall cut thee off: it shall eate thee  
like the locusts, though thou bee multiplied  
like the locusts, and multiplied like the gra-  
bhopper.

16 Thou hast multiplied thy merchants  
about the staires of heauen: the locusts spee-  
lecth and stierh away.

17 Thy princes are as the grasshoppers,  
and the capitaines as the great grasshoppers,  
which remaine in the denges in the colde  
day: but when the flame ariseth, they flee a-  
way, and their place is not knowne where  
they are.

18 Thy shepherds doe sleepe, & sing  
of Altar: the strong men lie downe: the  
people is scattered upon the mountains, and  
no man gathereth them.

19 There is no healing of thy wound: the  
plague is grievous: all that heare the  
hunt of thee shall clasp the hands over thee:  
for upon whom hath not thy malice passed  
continually?

## Habakkuk.

### THE ARGUMENT.

The Prophet complained vnto God, considering the great felicitie of the wicked, and the misera-  
ble oppression of the godly, which endure all kinde of affliction and crueltie, and yet can see none  
end. Therefore he had the reuelation shewed him of God, that the Caldeans should come and take  
them away captiues, so that they could looke for none ende of their troubles as yet, because of their  
stubburnnesse and rebellion against the Lord. And lest the godly should despair, seeing this horrible  
confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their  
pride and cruelty shalbe at height: wherefore he exhorteth the faithfull to patience by his owne exam-  
ple, and sheweth them a forme of prayer, wherewith they should comfort themselves.

### CHAP. I.

<sup>a</sup> A complaint against the wicked that per-  
suade the iust.

The burden which Habakkuk  
the Prophet did see.

2 O Lord, how long shall I  
cry, and thou wilt not heare!  
euen cry out vnto thee for vi-  
olence, and thou wilt not helpe!

3 Why dost thou shew me iniquitie, and  
cause me to behold sorow: for spoiling, and  
violence are before mee: and there are that  
raile by strife and contention.

4 Therefore the Lawe is dissolved: and

iudgement doth neuer go forth: for the wicked  
doeth compassie about the righteous:  
therefore among iudgement proceedeth.

5 Beholde among the heathen, and re-  
gard, and wonder, and maruill: for I will  
make a wonder in your dayes: <sup>a</sup>yet will not  
believe it, though it be told you.

6 For loe, I raise up the Caldeans, that  
bitrer and furious nation, which shall goe  
upon the head of the land to possesse the  
dwelling places, that are not theirs.

past you would not beleue Gods word, so shall  
the strange plagues which are at hand.

a It neuer cea-  
seth to spoile and  
robbe.

b He sheweth  
how the Calde-  
ans shall haue,  
and how coura-  
geous their horses  
shal be in beating  
the ground, when  
they come a-  
gainst the Assy-  
rians.

c He compareth  
Nimrod to an  
harlot, which by  
her beautie and  
subtletie enticeth  
yong men and  
bringeth them to  
destruction.

d Meaning, A-  
lexandria, which  
was in league  
with so many na-  
tions, and yet was  
now destroyed.

a The Prophet  
complained vn-  
to God, and be-  
waileth that a-  
mong the Iewes  
is left none equi-  
tie nor brotherly  
loue: but in stead  
thereof freyneth  
cruelly, theft, co-  
rruption & strife.





out with golde and silver, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

### CHAP. III.

3. A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the ignorant.

1 O Lord, I have heard thy voyce, and was affraid: O Lord, reuile thy worke in the middes of the people, in the middes of the yeres make it known: in wrath remember mercie.

2 God commeth from Teman, and the holy one from mount Paran, Selah. his glorie couereth the heauens, and the earth is full of his myrie.

3 And his brightnesse was as the light: hee had hornes coming out of his hands, and there was the hiding of his power.

4 Before him went the peitlence, and burning coles went forth before his feete.

5 Hee stood and measured the earth: hee beheld and disuolued the nations, and the euerlasting mountaines were broken, and the ancient hills did bow: his wayes are euerlasting.

6 For his iniquitie I saw the tents of Cushon, and the curtaines of the land of Midian did tremble.

7 Was the Lord angrie against the rivers: or was thine anger against the floods: or was thy wrath against the sea, that thou diddest ride vpon thine horses: thy charers brought saluation.

8 Thy horse was manifestly reuiled, and the horses of the tribes were a sure word.

9 Whereby is meant a power that was toyed with his brightnesse: which was hid to the rest of the world, but was reuiled in mount Sinai to his people. *Exod. 16. 1.* Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church. *g.* The iniquitie of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, *Iudg. 3. 10.* and also of the Midianites, which destroyed themselves, *Iudg. 7. 25.* *h.* Meaning, that God was not angrie with the waters, but that by this meane he would destroy his enemies, and deliuer his Church. *i.* And so didst vnto all the elements as instruments for the destruction of thine enemies. *k.* That is, thy power. *l.* For hee had not onely made a covenant with Abraham, but renned it with his posteritie.

Selah; thou diddest cleane the earth with rivers.

10 The mountaines saw thee, and they trembled: the firme of the waters was broken: the deepe made a noise, and lift vp his hand on high.

11 The Sonne and Moone stood still in their habitation: at the light of thine arrows they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest treade the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine arrow: thou hast wounded the head of the house of the wicked, and discoveredst the foundation vnto the necke, Selah.

14 Thou diddest strike thowen with his owne stones the heads of his villages: they came out as a whitewinde to scatter mee: their rejoycing was as to deuoure the people secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled: my lips shooke at the voyce: rottennesse entered into my bones, and I trembled in myselfe, that I might rest in the day of trouble: for when hee commeth by vnto the people, he shall destroy them.

17 For the figge tree shall not flourish, neither shall fruit be in the vine: the laboure of the Olive shall faile, and the figers shall yeeld no meate: the sheepe shall be cut off from the fold, and there shall be no bullocke in the stables.

18 But I will refoyce in the Lord: I will say in the God of my saluation.

19 The Lord God is my strength: he will make my feete like hinds feete, and hee will make mee to walke vpon mine high places. To the cheefe singer on Meginathai.

was afraid of Gods iudgements. *u.* He shewed that he can neuer haue true rest, excepte they feele before the vengeance iudgements. *x.* That is, the enemies: but the godly shall know that all things shall turne to good vnto them. *y.* clareth, where in standeth the comfort and joy of the faithfull, they see neuer to great afflictions prepared. *z.* Thence vpon the instruments of musike shall haue occasion to praise for this great deliuerance of his Church.

## Zephaniah.

### THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of God which was at hand, shewing that their country should be vnto destroyed, and they caried away captiues by the Babylons. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so hee exhorted the godly to patience, and to trust to finde mercie by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children.



CHAP. I.

Threatnings against Iudah and Ierusalem,  
because of their idolatry.

**T**he word of the Lorde which came unto Zephaniah the sonne of Cushi, the son of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of Iosiah, the sonne of Iosiah king of Iudah.

1 I will surely destroy all things from off the land, saith the Lorde.

2 I will destroy man and beast: I will destroy the fowles of the heauen, and the fishes of the sea, and ruines shalbe to the wicked, and I will cut off man from off the land, saith the Lorde.

3 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Iah from this place, and the name of the Chemarims with the Idoists,

4 And them that worship the holte of heauen vpon the house tops, and them that worship and sweare by the Lorde, and sweare by Malcham,

5 And them that are turned backe from the Lorde, and those that haue not sought the Lorde, nor inquired for him.

6 See still at the presence of the Lorde God: for the day of the Lorde is at hand: for the Lorde hath prepared a sacrifice, and hath sacrificed his goates.

7 And it shall be in the day of the Lorde, that I will visite the Princes and Princes children, and all such as are clothed with strange apparell.

8 In the same day also will I visite all those that dance vpon the theholde to musicke, which fill their masters houses by melody and decet.

9 And in that day, sayeth the Lorde, there shall bee a noyse, and cry from the city gate, and an howling from the second gate, and a great destruction from the temple.

10 I should see inhabitants of the lowe place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

11 And as that time will I search Ierusalem with lightes, and visite the men that are hidden in their dregs, and lay in their houses: the Lorde will neither doe good nor benefit.

12 Therefore their goods shalbe spoiled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke thereof.

13 Therefore as I liue, sayth the Lorde, the rebukes of the children of Ammon, whereby they have payned my people, and magnified themselves against my docters.

14 Therefore as I liue, sayth the Lorde, the rebukes of the children of Ammon, whereby they have payned my people, and magnified themselves against my docters.

the wine thereof.

14 The great day of the Lorde is neere: it is neere and hasteth greatly, even the voice of the day of the Lorde: the strong man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of cloudes and blacknesse.

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distress vpon men, that they shall walke like blind men, because they haue sinned against the Lorde, and their blood shall be poured out as dunt, and their flesh as the dung.

18 Neither their silver nor their golde shalbe able to deliuer them in the day of the Lorde, neither shall they be denoured by the fire of his ielousie: for he shall make euen a speedy riddance of all them that dwell in the land.

CHAP. II.

Hee cometh to returne to God, prophesying destruction against the Philistines, Moabites, and others.

**A**fter your sences, euen gather you, O nation not worthy to be loued.

2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lorde come vpon you, and before the day of the Lorde anger come vpon you.

3 Seeke ye the Lorde all the mecke of the earth: which haue wrought his iudgement: seeke righteousness, seeke lowlinesse, it is bee that ye may bee hid in the day of the Lorde wrath.

4 For Azrah shall be forsaken, and Ashkelon desolate: they shall dwile out Ashdod at the noone day, and Ekron shall be rooted up.

5 Allee vnto the inhabitants of the sea coast: the nation of the Cherethims, the word of the Lorde is against you: O Canaan, the land of the Philistines, I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings, and cottages for shepheards and sheepefolds.

7 And the coast shall bee for the remnant of the house of Iudah to feede there vpon: in the houses of Ashkelon shall they lodge toward night: for the Lorde their God shall visite them, and turne away their captivity.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they have payned my people, and magnified themselves against my docters.

9 Therefore as I liue, sayth the Lorde, the rebukes of the children of Ammon, whereby they have payned my people, and magnified themselves against my docters.

10 Therefore as I liue, sayth the Lorde, the rebukes of the children of Ammon, whereby they have payned my people, and magnified themselves against my docters.

k They that trusted in their owne strength and contemned the Prophets of God.

lere. 33. 7. ierl. 2. 11. amos 5. 18.

Ezek. 7. 19.

chap 3. 2.

a He exhorteth them to repentance, and willett them to descend into themselves and gather themselves together, lest they be scattered like chaffe.

b That is, which haue liued vprightly and godly, according as he prescribeth by his word.

c He comforteth the faithfull in that, that God would change his punishments from them vnto the Philistines, their enemies, and other nations.

d That is, Gath, Ascalon, and other nations he meaneth the people that were neere to the Iewes, and in stead of their friendship were their enemies: therefore he call-

shalbe

shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and salt pits, and a perpetual desolation: the residue of my folke shall spoile them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproched, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible unto them, for he will consume all the gods of earth, and every man shall worship him from his place, even all the pies of the heathen.

12 Peruzzians also shall be slain by my sword with them.

13 And hee will stretch out his hand against the North, and destroy Ashur, and will make Nineveh desolate, and waste like a wilderness.

14 And flocks shall lie in the middes of her, and all the beastes of the nations, and the pelicans, and the owle shall abide in the hyper postes of it: the voyce of birds shall sing in the windowes, and desolations shall bee upon the postes: for the cedars are uncovered.

15 This is the rejoycing cite that dwelt careless, that sayd in her heart, I am, and there is none besides mee: how is shee made waste, and the lodging of the beastes: every one that passeth by her, shall hiss and wagge his hand.

### CHAP. III.

4 Against the government of Ierusalem 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Iffrah.

W Deth her that is filthy and polluted, to the robbing cite.

2 She heard not the voyce: she receiveth not correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her are as roaring Lyons: her Judges are as wolues in the evening, which leave not the bones till the morning.

4 Her prophets are light, & wicked persons: her priests have polluted the Sanctuary: they have wrested the Law.

5 The Lord is in the mids thereof: hee will doe none iniquitie: every morning doeth hee bring his iudgement to light, hee faileth not: but the wicked will not learne to be ashamed.

6 I have cut off the nations: their towers are desolate: I have made their streetes waste, that none shall passe by: their cities are destroyed without man, and without inhabitant.

7 I said, Surely thou wilt feare me: thou wilt receive instruction: so their dwelling should not be destroyed, howsoever I visited

them, but they rose early and corrupted all their works.

8 Therefore wait ye upon me, saith the Lord, until the day that I rise up to the praye: for I have determined to gather nations, and that I will assemble the kingdoms to poyse upon them mine indignation, even all my fierce wrath: for all the earth shall be denounced with the fire of my wrath.

9 Surely I then will I turne to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

10 From beyond the rivers of Ethiopia, the daughter of my dispersed, praying unto me, shall bring me an offering.

11 In that day shall thou not be ashamed for all thy workes, wherein thou hast transgressed against mee: for then I will take away out of the mids of thee them that rejoyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leave in the mids of thee an humble and poore people: and they shall trust in the name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: they shall bee fed, and lie downe, and none shall make them afraid.

14 Repoyce, O daughter Zion: be ye full, O Israel: be glad and crysope with all thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy iudgements: her hath cast out thine enemy: the King of Israel, even the Lord is in the mids of thee: thou shalt bee no more evill.

16 In that day it shall be sayd to Ierusalem, feare thou not, O Zion: let not thine hands bee faint.

17 The Lord thy God in the mids of thee is mightie: he will smite, he will crysope over thee with joy: he will quiet himselfe in his loue: hee will crysope over thee with joy.

18 After a certaine time will I gather the afflicted that were of thee, and then shall bare the reproch of it.

19 Behold, at that time will I bring all that afflict thee, and I will save her that hateth thee, and gather her that was cast out, and I will get them praye and fame in all the lands of their shame.

20 At that time will I bring you again, and then will I gather you: for I will give you a name and praye among all people of the earth, when I turne backe your captivity before your eyes, saith the Lord.

loue and great affection toward his Church. o The were had in hatred and reulled for the Church, and religion. p I will deliver the Church which now is Micah 4.6. q As among the Assyrian and Caldees mocke them, and put them to shame.

g When he shall deliver his people and destroy th. ir enemies and idols, his glory shall shine throughout all the world.

h Reade Isai.

34 12.

i Or, hedgehogge. Meaning, Nineveh, which rejoycing so much of her strength and prosperitie should be thus made waste, and Gods people delivered.

a That is, Ierusalem.

Ezek. 23, 25, 27. Micah 3, 11.

h Habak. 3, 1. 8. b They are so greedy that they cate up bones and all.

c The wicked thus boasted that God was ever among them, but the Prophet answered that that cannot excuse their wickedness: for God will not beare with their finnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing. d By the destruction of other nations, he sheweth that the Iewes should have learned to feare God,

# Haggai.

## THE ARGUMENT.

**W**hen the time of the twentie yeeres captiuitie, prophesied by Ieremieah, was expired, God raised up Haggai, Zechariah, and Malachi to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and consummation hee declareth that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet hee comforteth them, if they will returne to the Lord, with the promise of greater felicity, inasmuch as the Lord will finish the works that he hath begun, and send Christ, whom he hath promised, and by whom they should come to perfect joy and glory.

### CHAP. I.

*The time of the prophesie of Haggai. 8. An exhortation to build the Temple againe.*

**I**n the second yeere of king Darius, in the first moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak, the hie Priest,

Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, that the Lordes house should be builded.

Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

Is it time for your houses to dwell in, which houses, and this house lie waste? Wherefore thus saith the Lord of hostes, Consider your owne wayes in your houses.

¶ Yee haue sown much, and bring in little: yee eate, but yee haue not enough: yee drinke, but yee are not filled: yee clothe you, but yee bee not warme: and hee that sarneth wages, putteth the wages into a broken bag.

Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

Goe vp to the mountaine, and bring wood, and build this house, and I will bee glorified in it, and I will bee glorified, saith the Lord.

¶ Yee looked for much, and loe, it came to little: and when yee brought it home, I did consume it. And why, saith the Lord of hostes, because of mine house that is waste, and yee runne euery man vnto his owne house.

¶ Therefore the heauen ouer you stayed his raine from deawie, and the earth stayed her fruit.

¶ And I called for a drought vpon the land, and vpon the mountaines, and vpon the fountaines, and vpon the wine, and vpon the

oile, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

¶ When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest, with all the remnant of the people, heard the voyce of the Lord their God, and the wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

¶ Then spake Haggai the Lords messenger in the Lordes message vnto the people, saying, I am with you, saith the Lord.

¶ And the Lord stirred vp the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

### CHAP. II.

*He sheweth that the glory of the second Temple shall exceede the first.*

¶ In the foure and twentieth day of the first moneth, in the second yeere of king Darius,

¶ In the twentieth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai, saying,

¶ Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

¶ Who is left among you, that saw this house in her first glorie, and how doe you see it now? Is it not in your eyes, in comparison of it as nothing?

¶ Yet now bee of good courage, O Zerubbabel, saith the Lord, and bee of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: and bee strong all ye people of the land, saith the Lord, and doe it: for I am with you, saith the Lord of hostes.

¶ According to the word that I covenanted with you, when yee came out of Egypt: so my spirit shall remaine among you, feare yee not.

¶ For thus saith the Lord of hostes, ¶ Yet a little while, and I will shake the heauens, and the earth, and the sea, and the dry land.

¶ This declared that God was the author of the dooctrine, and that he was but the minister, *Exod. 14. 31. Iud. 7. 20. Ag. 15. 28.*

¶ Which declared that men are vaine and dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts, and giue them new spirits, *Iohn 6. 44.*

¶ For the people according as *Isa. 32. 11. and Exek. 41. 1.* had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spirituall temple, the Church of Christ.

¶ That is, go forward in building the Temple.

¶ He exhorteth

them to patience, though they see not as yet this Temple so glorious as the Prophets had declared: for this should bee accomplished in Christ, by whom all things should be renewed.

d Meaning, Christ, whom all ought to look for and desire: or by desire, he may signify all precious things, as riches and such like.

e Therefore when his time cometh, he can make all the treasures of the world to serve his purpose: but the glory of this second Temple doth not stand in material things, neither can be built.

f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4. 7. g That is, the flesh of the sacrifices: whereby he signifieth that that thing, which of it selfe is good, cannot make an other thing for:

and therefore they ought not to iustific themselves by their sacrifices and ceremonies: but contrarie, he that is vncleane and not pure of heart, doth corrupt those things, and make them detestable vnto God, which else are good and godly. h Consider how God did plague you with famine afore you began to build the Temple.

8 And I will mone all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hostes.

9 The silver is mine, and the golde is mine, saith the Lord of hostes.

10 The glorie of this last house shall be greater then the first, saith the Lord of hostes: and in this place will I give peace, saith the Lord of hostes.

11 In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske now the priests concerning the Law, and say,

13 If one beare a holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meat, shall it be holy? and the Priests answered, and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered, and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they offer here is vncleane.

16 And now, I pray you, consider in your minds: from this day, and afore, even afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie measures, there were but twine: when one came to the three pefse for to draine out fittie vessels out of the pefse, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to mee, saith the Lord.

19 Consider I pray you, in your minds, from this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lords Temple was laid: consider it in your minds.

20 Is the seed yet in the barn? as yet the vine, and the fig tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I bless you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the printer of Iudah, and say, I will shake the heavens and the earth.

23 And I will ouerthrowe the throne of kingdomes, and I will destroy the strength of the kingdomes of the heathen, and I will ouerthrowe the charers, and those that ride in them, and the horse and the rider shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my servant, the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

this his dignitie should be most excellent, which was fulfilled in Christ.

## Zechariah.

### THE ARGUMENT.

TWO moneths after that Haggai had begunne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnsainedly, and not abuse the great benefite of God in their deliuerance, which was a signe of that true deliuerance, that all the faithfull should haue, from death and sinne, by Christ. But because they still remained in their wickednesse and coldnesse to see forth Gods glorie, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

### CHAP. I.

1 Hee exhortieth the people to returne to the Lord, and to shew the wickednesse of their fathers. 2. He signifieth the restitution of Ierusalem and the Temple.

IN the eighth moneth of the second yeere of Darius came the word of the Lord vnto Zechariah, the sonne of Iddo, the Prophet, saying,

2 The Lord hath bene soye displeased with your fathers.

3 Therefore say thou vnto them, thus saith the Lord of hostes, Turne ye vnto mee, saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.

2 Be not ye as your fathers, vnto whom grievously punished. I der your fruites declare to you people, and that hee hath wrought in you by his spirit, and you: for else man hath no power to returne to God, but conuert him, as Ierem. 31. 18. Lament. 3. 11. Iam. 1. 18. and 45. 21.

a Who was the sonne of Hysaias.

b This was not that Zechariah, whereof is mention.

2. Chro. 24. 10. but had the same name, and is called the sonne of Berechiah, as hee was, because he came of those progenitors, as of Ioiada or Berechiah and Iddo.



their names. <sup>a</sup> Prophets have cried, saying, Come ye to the Lord of hostes, I will weep from your evil wayes, and from your wicked workers: but they would not heare, nor hearken unto mee, saith the Lord.

<sup>b</sup> Your fathers, where are they? and do the Prophets live for ever?

<sup>c</sup> But did not my wordes and my statutes, which I commanded by my servants the Prophets, take holde of your fathers? And as they returned, and said, As the Lord of hostes hath determined to doe unto vs, according to our owne wayes, and according to our workers, so hath hee dealt with vs.

<sup>d</sup> Upon the foure and twentieth day of the eleventh moneth, which is the moneth Shebat, in the second yere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

<sup>e</sup> I saw by night, and beholde a man riding vpon a red horse, and he stood among the myrre trees that were in a bottom, and behinde him were three red horses speckled and white.

<sup>f</sup> Then said I, O my Lord, what are these and the Angel that talked with mee, said vnto mee, I will shew thee what these be.

<sup>g</sup> And the man that stood among the myrre trees answered and said, These are they whom the Lord hath sent to goe throughout the world.

<sup>h</sup> And they answered the Angel of the Lord, that stood among the myrre trees, and said, Wee haue gone throughout the world: and behold, all the world sitteth still, and is at rest.

<sup>i</sup> Then the Angel of the Lord answered, and said, O Lord of hostes, how long wilt thou be vnmmercifull to Jerusalem, and to the cities of Iudah, with whom thou hast bene displeased now thei cheerelesse and ten yeres?

<sup>j</sup> And the Lord answered the Angel that talked with me, with good wordes and comfortable words.

<sup>k</sup> So the Angel that communed with mee, said vnto mee, Crie thou, and speake, Thus saith the Lord of hostes, I am te'lous ouer Jerusalem and Zion with a great te'l.

<sup>l</sup> And am greatly angrie against the careless heathen: for I was angrie but a lile, and they helped forward the affliction.

<sup>m</sup> And bringeth his matters to passe. <sup>n</sup> Who was the herald of the horsemen. <sup>o</sup> These signified the diuine Angels, by whom God sometime punisheth and rebuketh, and bringeth forth his workes in diuers fortres, and the mediator prayed for the saluation of his church, as was declared when all the countreys about them were at a time God deferre his helpe & comfort from them, and declareth that he longeth them still most deere, and that hee will not forsake his children, or an husbands his wife, and that for them, his helpe is euer ready. <sup>p</sup> In deede I shewed my selfe but a lile angrie towards the enimie would haue destroyed them also, and the end of my chastisements.

<sup>q</sup> Therefore thus saith the Lord, I will returne vnto Jerusalem with tender mercie: mine house shall bee builded in it, sayeth the Lord of hostes, and a line shall be stretched vpon Jerusalem.

<sup>r</sup> Crie yet, and speake, Thus saith the Lord of hostes, My cities shall yet a bee builded with plenty: the Lord shall yet comfort Zion, and shall yet chuse Jerusalem.

<sup>s</sup> Then lift I by mine eyes, and sawe, and beholde, foure hornes.

<sup>t</sup> And I said vnto the Angel that talked with me, What be these? And hee answered me, These are the hornes which haue scattered Iudah, Israel, and Jerusalem.

<sup>u</sup> And the Lord shewed me foure carpenters.

<sup>v</sup> Then said I, What come these to doe? And hee answered, and sayd, These are the hornes, which haue scattered Iudah, so that a man durst not lift by his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift by their hornes ouer the land of Iudah to scatter it.

<sup>w</sup> These carpenters, which with their mallets and hammers breake these hard and strong hornes, which would overthrow the Church, and declare that none enemies borne is so strong, but God hath an hammer to breake it in pieces.

## CHAP. II.

*The restoring of Ierusalem and Iudah.*

<sup>a</sup> I lift by mine eyes againe and looked, and beholde, a man with a measuring line in his hand.

<sup>b</sup> Then said I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

<sup>c</sup> And beholde, the Angel that talked with mee, went forth: and another Angel went out to meete him.

<sup>d</sup> And said vnto him, Runne, speake to this young man, and say, Jerusalem shall be inhabited without wals, for the multitude of men and cattell therein.

<sup>e</sup> For I, saith the Lord, will be vnto her a wall of fire round about, and will be the glorie in the mids of her.

<sup>f</sup> So he came forth, and flee from the land of the North, saith the Lord: for I haue scattered you into the foure winds of the heauen, saith the Lord.

<sup>g</sup> Save thy selfe, O Zion, that dwellest with the daughter of Babel.

<sup>h</sup> For thus saith the Lord of hostes, After this glorie hath he sent me vnto the nations, which spoiled you: for hee that toucheth

and dwell in peace among all their enemies. <sup>i</sup> To defende my Church, to feare the enemies, and to destroy them if they approach neere. <sup>j</sup> In me they shall haue their full felicitie & glory. <sup>k</sup> He calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in his Church. <sup>l</sup> As it was I that scattered you, so haue I power to restore you. <sup>m</sup> By flying from Babylon and coming to the Church. <sup>n</sup> Seeing that God hath begun to shew his grace among you by deliueying you, hee continueth the same till toward you, and therefore sendeth mee his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

<sup>p</sup> To measure out the building.

<sup>q</sup> The abundance shalbe so great that the places of flocks shall not be able to containe these blessings, that God will send, but shall euen breake for fullnesse.

<sup>r</sup> Which signified all the enemies of the Church, East, West, North, South.

<sup>s</sup> These carpenters or smithes

<sup>a</sup> That is, the Angel, who was Christ for in respect of his office hee is oft times called an Angel, but in respect of his eternall essence, is God, and so called.

<sup>b</sup> Meaning himselfe Zechariah, signifying the spirituall Ierusalem and Church vnder Christ.

<sup>c</sup> Which should be extended by the Gospell thorow all the world, and should neede no materiall wals, nor trust in any worldly strength, but should be safely preferred,

<sup>d</sup> To defende my Church, to feare the enemies, and to destroy them if they approach neere. <sup>e</sup> In me they shall haue their full felicitie & glory. <sup>f</sup> He calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in his Church. <sup>g</sup> As it was I that scattered you, so haue I power to restore you. <sup>h</sup> By flying from Babylon and coming to the Church. <sup>i</sup> Seeing that God hath begun to shew his grace among you by deliueying you, hee continueth the same till toward you, and therefore sendeth mee his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

k Yee are so  
deare vnto God,  
that he can no  
more suffer your  
enemies to hurt  
you, then a man  
can abide to be  
thrust in the eye,  
Psal. 17. 8.

l Vpon the hea-  
then your ene-  
mies.

m They shall be  
your seruants as  
you haue bene  
theirs.

n This must ne-  
cessarily be ven-  
derstood of

you, toucheth the <sup>h</sup> apple of his eye.

9 For behold, I will lift up mine hand  
vpon them: and they shall bee a spoyle to  
chole that feared them, and yee shall know,  
that the Lord of hostes hath sent me.

10 Reioyce, and bee glad, O daughter  
Zion: for loe, I come, and will dwell in the  
mids of thee, saith the Lord.

11 And many nations shall bee toynd to  
the Lord in that day, and shall be my people:  
and I will dwell in the middes of thee, and  
thou shalt know that the Lord of hostes hath  
sent me vnto thee.

12 And the Lord shall inherite Iudah his  
portion in the holy land, and shall chuse Je-  
rusalem againe.

13 Let all flesh be still before the Lord: for  
he is raised vpon out of his holy place.

### CHAP. III.

*A prophesie of Christ and of his kingdome.*

a He prayed to  
Christ the Medi-  
ator for the state  
of the Church.

b Which declar-  
eth that the  
faithfull haue  
not onely warre  
with flesh and  
blood, but with  
Satan himselfe  
and spirituall  
wickednesse,  
Ephes. 6. 12.

c That is, Christ  
speakech to God  
as the Mediator  
of his Church,  
that he would re-  
buke Satan: and  
here he sheweth  
himselfe to be  
the continuall  
preferuer of his  
Church.

d Meaning, that  
Iehoshua was

wonderfully pre-  
served in the captiuitie,  
and now Satan sought to afflicke and trouble  
him, when hee was doing his office. e In respect of the glorious  
garments, and the precious stones that the Priests did weare before  
the captiuitie, and by this contemptible state the Prophet significeth  
that these small beginnings shall be made excellent when Christ shall  
make the full restitution of his Church. f He sheweth of what ap-  
parell he speaketh, which is, when our filthie finnes are taken away,  
and wee are clad with Gods mercies, which is meant of the spirituall  
restitution. g The Prophet prayeth, that besides the rayment, the  
Priest might also haue tyre for his head accordingly, that is, that the  
dignitie of the Priesthood might be perfect: and this was fulfilled in  
Christ, who was both Priest and King: and here all such are condem-  
ned that can content themselves with any meane reformation in re-  
ligion, seeing the Prophet desireth the perfection, and obtaineth it.

h That is, haue rule and gouernment in my Church, as thy prede-  
cessours haue had. i Whereby hee meaneth, to haue the whole  
charge and ministerie of the Church.

And hee shewed mee Iehoshua the high  
Priest, and <sup>b</sup> Satan stood at his right  
hand to resist him.

2 And the Lord said vnto Satan, The  
Lord repproue thee, O Satan: euen the  
Lord that hath chosen Ierusalem, repproue  
thee. Is not this a brand taken out of the  
fire?

3 Now Iehoshua was clothed with fil-  
thie garments, and stood before the Angel.

4 And he answered and spake vnto those  
that stood before him, saying, Take away  
the filthie garments from him. And vnto  
him hee said, Behold, I haue caused thine  
iniquitie to depart from thee, and I will  
clothe thee with change of rayment.

5 And I said, Let them set a faire dia-  
deme vpon his head. So they set a faire  
diademe vpon his head, and clothed him  
with garments, and the Angel of the Lord  
stood by.

6 And the Angel of the Lord testified  
vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou  
wilt walke in my wayes, and keepe my  
watch, thou shalt also iudge mine house,  
and shalt also keepe my courts, and I will

giue thee place among them that stand by.  
8 Heare now, O Iehoshua the high  
Priest, thou and the fellows that stand  
by thee: for they are monuments persons: but  
behold, I will bring forth the Branch my  
seruant.

9 For loe, the stone that I haue layde  
before Iehoshua: vpon one stone shall be fo-  
ren eyes: behold, I will cut out the graining  
thereof, saith the Lord of hostes, and I  
will take away the iniquitie of this land in  
one day.

10 In that day, saith the Lord of hostes,  
shall yee call euery man his neighbour vnder  
the vine, and vnder the figge tree.

m That is, Christ, who did so humble himselfe, that hee  
became the seruant of God, but also the seruant of men: and  
therefore in him they should haue comfort, although in the  
world they were concerned, Isa. 53. 1. ier. 33. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o That is, I will make it perfect in all points, as a thing  
newe, and that all ought to seeke light at him, Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

q Yee shall then liue in peace and quietnesse, that is, in the  
dome of Christ, Isa. 2. 2. micah. 4. 4. hog. 2. 10.

### CHAP. IIII.

*The vision of the golden candlestick, and the  
exposition thereof.*

And the Angel that talked with mee,  
came againe and wakened mee, as a man  
that is raised out of his sleepe.

2 And said vnto mee, What seest thou?  
and I said, I haue looked, and behold, a  
candlestick all of gold with a bosome vpon  
the top of it, and his seuen lampes therein,  
and seuen pipes to the lampes, which were  
vpon the top thereof.

3 And two olie trees ouer it, one vpon  
the right side of the bosome, and the other vpon  
the left side thereof.

4 So I answered, and spake to the  
Angel that talked with mee, saying, What are  
these, my Lord?

5 Then the Angel that talked with mee,  
answered and said vnto mee, Knowest thou  
not what theseth be? And I sayde, No, my  
Lord.

6 Then he answered and spake vnto me,  
saying, This is the word of the Lord vnto  
Zerubbabel, saying, Neither by an armie  
nor strength, but by my Spirit, sayeth the  
Lord of hostes.

7 What art thou, O great mountain,  
before Zerubbabel? thou shalt bee a plaine,  
and hee shall bring forth the head stone

e Who was a figure of Christ, and therefore this vision  
referred to all the Church who are his body and members.  
f He sheweth that Gods power onely is sufficient to preuent  
theough hee we no mans helpe thereunto. g Hee saith  
power of the aduersaries to a great Mountain, who are  
fewes nothing in respect of them, and would haue hindered  
Zerubbabel, who representeth Christ, who the enemies daily laboure  
the building of his spirituall Temple, but all in vaine. h  
The enemies thinke to flay this building, yet Zerubbabel shall  
highest stone thereof, and bring it to perfection, so that the  
shall reioyce, and pray vnto God that hee would  
and fauour toward the Temple.

thereof.



k By punishing the Caldeans, mine anger ceased, & you were delivered.

l To receive of him and the other three, money to make the two crowns: which were men of great authority among the Jews, & doubted of the restitution of the kingdom and of the priesthood, and hurt others by their example.

m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehothua must represent the Messiah, who was both Priest and King.

n Meaning, Christ, of whom Iehothua was the figure: for in Greeke they were both called Iesus. o That is, of himselfe, without the helpe of man. p Which declareth that none could build this temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai, 2. 20. q Whereof Iehothua had but a shadow. r The two offices of the kingdome and priesthood shall be so ioynted together, that they shall bee no more disiectured. s Who was also called Heldai. t He was also called Iosiah. u That they may acknowledge their infirmities, which looked that all things should have bene restored inconspicuously: and of this their infirmities the two crowns shall remane as tokens. Acts 1. 6. x That is, the promises by the preaching of the Gospel that helpe toward the building of this spirituall temple. y If ye will beleue and remaine in the obedience of faith.

## CHAP. VIII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a Which contained part of November and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these

scandals were consented upon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Yere. 41. 2. c By weeping and mourning appeare what exercises they used in their fasting. d That is, prepare my selfe with all deuotion to this fast. e Which was now since the time the Temple was destroyed.

the North countries, have purified my people in the fourth moneth.

f And the word of the Lord came unto me, saying,

10 Take of them of the captivity, even of Belshazzar, and of Tobiah, and of Jehonah, which are come from Babel, and come thou the same day, and go unto the house of Iosiah, the sonne of Zephaniah.

11 Take euen silver and gold, and make crownes, and let them upon the head of Iehothua, the sonne of Iehozabab: the high Priest.

12 And speake unto him, saying, Thus speaketh the Lord of hostes, and sayth, Beholde the man whose name is the Branch, and he shall growe out of his place, and he shall build the Temple of the Lord.

13 Then he shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the counsell of peace shall be betwene them both.

14 And the crownes shall bee to Helem, and to Tobiah, and to Jehonah, & to them the sonne of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are farre off, shall come and builde in the Temple of the Lord, and ye shall know that the Lord of hostes hath sent me unto you. And this shall come to passe, if ye will obey the voyce of the Lord your God.

hostes unto me, saying,

16 Speake unto all the people of the land, and to the Priests, and say, when ye fasted, and mourned in the first and fourth moneth, even then I fastened ye, did ye fast unto me? & so he I suppose it?

17 And when ye did eat, and when ye did drinke, did ye not eat? for your felices, and drinke for your felices?

18 Should ye not heare the words, which the Lord hath cryed by the ministry of the former Prophets, when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

19 And the word of the Lord came unto Zechariah, saying,

20 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shewe mercie and compassion, every man to his brother.

21 And appeale not the widow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euil against his brother in your heart.

22 But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare.

23 Pea, they made their hearts as adamant stone, lest they should heare the law, and the words which the Lord of hostes sent in his spirit by the ministry of the former Prophets: therefore came a great wrath from the Lord of hostes.

24 Therefore it is come to passe, that as he cryed, and they would not heare, so they cried, and I would not heare, sayth the Lord of hostes.

25 But I scattered them among all the nations, whome they knewe not: thus the land was desolate: after them, that no man passed thither: nor returned: so they layed the pleasant land waste.

hypocricie, which thought by their fasting to please God, and things as they invented, and in the meane season would not doe as hee commanded. k Hee sheweth that they did not fast with sincere heart, but for an hypocricie, and that it was not pure religion, because that they lacked these offices of charity, which should haue declared that they were godly. Math. 23. 23. l I would not eare the Lords burden, which was too great for them: would beare their owne, which was headie and grievous, thinking to weake thereby: which similitude is taken of our shrink at the yoke, Nehem. 9. 29. m Which declineth rebelled not onely against the Prophets, but against the Spirit, that spake in them. n That is, after they were carried captiue, their finnes whereby they prouoked Gods anger.

## CHAP. VIII.

1 Of the returns of the people unto Ierusalem, and of the mercy of God toward them. 16 Of good works. 20 The calling of the Gentiles.

A came the word of the Lord of hostes to me, saying,

2 Thus sayth the Lord of hostes, I was jealous for Zion with great ieiounesse, and I was ieiune for her with great wrath.

3 Thus sayth the Lord, I will returne into Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a city of truerie, and the Mountaine of the Lord.



Land of holies, the holy mountaine. Thus saith the Lord of holies, I here will see a olde men and old women dwell in the streets of Ierusalem, and every man with his staffe in his hand for very age.

And the streets of the cite shall be full of boyes and girles, playing in the streets thereof.

Thus saith the Lord of holies, Though it be impossible in the eyes of the remnant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of holies.

Thus saith the Lord of holies, Behold, I will deliuer my people from the East countrey, and from the West countrey.

And I will bring them, and they shall dwell in the midst of Ierusalem, and they shall be my people, and I will be their God in truth, and in righteousness.

Thus saith the Lord of holies, Let your hands be strong, ye that heare in these dayes these words by the mouth of the Prophets, which were in the day that the foundation of the House of the Lord of holies was laide, that the Temple might be builded.

For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, every one against his neighbour.

But now, I will not increase the residue of this people as aforesaid, saith the Lord of holies.

For the seede shall be prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heavens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

And it shall come to passe, that as yet there was a curse among the heathen, O house of Israel, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, for your hands shall be strong.

For thus saith the Lord of holies, As I thought to punish you, when your fathers sinned mee unto wrath, saith the Lord of holies, and repented not.

So againe haue I determined in these dayes, to doe well unto Ierusalem, and to the house of Iudah: feare ye not.

These are the things that ye shall doe. Speake ye every man the truth unto his neighbour: execute iudgement truly and roughly in your gates.

And let none of you imagine euill in your hearts against his neighbour, and looe to false oath: for all these are the things that I hate, saith the Lord.

And the word of the Lord of holies came unto me, saying,

Thus saith the Lord of holies, The fast of the fourth month, and the fast of the seuen, and the fast of the tenth, and the fast

of the twelfth, shall be to you a remembrance, and ye shall begin to doe well, which is to pardon his iniquities in grace.

of the tenth shall bee to the house of Iudah joy and gladnesse, and prosperous high feasts: therefore I will be merciful and peace.

Thus saith the Lord of holies, I will be merciful to you, and the inhabitants of great cities.

And they that dwell in one cite, shall goe to another, saying, We be as God and pray before the Lord, and seek the Lord of holies: I will goe also.

For great people and mighty nations shall come to seeke the Lord of holies in Ierusalem, and to pray before the Lord.

Thus saith the Lord of holies, In those dayes shall ten men take hold out of all languages of the nations, euen take hold of the skirt of him that is a Jew, and say, We will goe with you: for we haue heard that God is with you.

The great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in the true religion, which should be in the kingdom of Christ, Isa. 56. micah 4. 1.

CHAP. IX.

The threatening of the Gentiles, 9 The coming of Christ.

The burden of the word of the Lord in the land of Hamath: and Damascus shall bee his rest: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

And Hamath also shall border there by: Tyus also and Sidon, though they bee very wise.

For Tyus did build her selfe a strong hold, and heaped up silver as the dust, and gold as the mire of the streets.

Behold, the Lord will spoyle her, and he will smite her: power in the Sea, and she shall be denoured with fire.

Ashkelon shall see it, and feare, and Gaza also shall be very sorrowfull, and Ekron for her countenance shall be ashamed, and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

And I will take away his blood out of his mouth: and his abominations from between his teeth: but hee that remaineth, euen he shall be for our God, and hee shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

And I will campe about mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come upon them.

Though they of Tyus thinke themselves invincible by reason of the Sea that compasseth the mround about, yet they shall not escape Gods iudgements. Meaning, that all should be destroyed save a few, that should remaine as strangers. Hee promisheth to deliuer the Iewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them. As the Iewes had bene destroyed, so should Ekron and all the Philistines. Hee sheweth that Gods power only shall bee sufficient to deserve his Church against all adversaries, bee they neuer so well, or as terrible their power neuer so often.

Which first was appointed, when the citie was besieged, and was the first fall of these four: and here the Prophet sheweth that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fall, or to the signes of desolation: for God will send them joy and gladnesse.

He declareth

the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in the true religion, which should be in the kingdom of Christ, Isa. 56. micah 4. 1.

a Whereby he meaneth Syria.

b Gods anger shall abide upon their thiefe citie, and not spare for much as that.

c When the Iewes shall convert and repent, then God will destroy their enemies.

d That is, by Damascus: meaning that Hamath or Antiochia should be under the same rod and plague.

e He secretly sheweth the cause of their destruction, because they dejected all other by their craft and subtiltie, which they cloaked with this name of Wisdom.

1 That is, God hath now scene the great injuries and afflictions wherewith they have been afflicted by their enemies,

m That is, he hath righteousness and situation in himselfe for the use and commoditie of his Church,

n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Matt. 21.5.

o No power of man or creature shall be able to let this kingdom of Christ, and he shall peaceably gouerne them by his word,

p That is, from the red sea, to the sea called Syria: and by their places which the Iewes knew he meant an infinite space and compass over the whole world.

q This is, from Babylon, to the Temple, or the Church which is saved by the blood of Christ, whereto the blood of the sacrifice was a figure, and is heere called the covenant of the Church, because God made it with his Church, and let it with them for the love that he beareth unto them. r That is, God sheweth that he will deliuer his Church out of all dangers, so that they neuer so great. That is, into the holy land, where the citie and the Temple are, whereto God will defend you. s That is, the Church, which seemeth to be in danger of their enemies on every side, and yet liued in hope that God would restore them to libertie. x That is, double benefit and prosperitie in respect of that, which your fathers enjoyed from Dauid's time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which bee here meant by the Grecians. z Hee promisseth that the Iewes shall destroy their enemies and haue abundance and excess of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to moue them to intemperancie, but to kinde in a thankfull remembrance of Gods great liberality. a The faithfull shall be preferred, and reuerenced of all, in the very enemies shall be compelled to effeme them: for Gods glory shall shine in them; as Iosephus declared of Alexander the great, when he met with the high Priest.

any more: for now I haue scene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Jerusalem: behold, thy king cometh vnto thee: he is iust, and saved himselfe, poore, and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the charrets from Ephraim, and the horse from Jerusalem: the bow of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall bee from sea vnto sea, and from the river vnto the end of the land.

11 Thou also shalt bee saved through the blood of thy covenant. I haue looked thy prisoners out of the pit wherein is no water.

12 Turne you to the strong holde, ye prisoners of hope: euen to day doe I declare, that I will render the double vnto thee.

13 For Iudah haue I bent as a bowe for me: Ephraim hand haue I filled, and I haue raised by thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants fowd.

14 And the Lord shall be scene ouer them, and his arrow shall bee south as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlwindes of the south.

15 The Lord of hosts shall defend them, and they shall deuoure them, and subdue them with living stones, and they shall drinke, and make a noyse as thow wine, and they shall be filled like bowels, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the focke of his people: for they shall bee as the stones of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! cogite: shall make the young men cheerefull, and new wine the matrons.

Meaning, Ierusalem, or the Church which is saved by the blood of Christ, whereto the blood of the sacrifice was a figure, and is heere called the covenant of the Church, because God made it with his Church, and let it with them for the love that he beareth unto them. r That is, God sheweth that he will deliuer his Church out of all dangers, so that they neuer so great. That is, into the holy land, where the citie and the Temple are, whereto God will defend you. s That is, the Church, which seemeth to be in danger of their enemies on every side, and yet liued in hope that God would restore them to libertie. x That is, double benefit and prosperitie in respect of that, which your fathers enjoyed from Dauid's time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which bee here meant by the Grecians. z Hee promisseth that the Iewes shall destroy their enemies and haue abundance and excess of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to moue them to intemperancie, but to kinde in a thankfull remembrance of Gods great liberality. a The faithfull shall be preferred, and reuerenced of all, in the very enemies shall be compelled to effeme them: for Gods glory shall shine in them; as Iosephus declared of Alexander the great, when he met with the high Priest.

C. H. A. P. X.

2 The vanitie of idolatrie. 3 The Lord promi-

se to visit and comfort the house of Iuda.

4 That is, the Lord shall come to visit the house of Iuda, and shall make whoredoms, and give you houses of rain, and to euery one grace in the field.

5 Surely the shepherds haue spoken vanity, and the soothsayers haue scene a lie, and the diviners haue told a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepherd.

6 My wrath was kindled against the shepherds, and I did disse the house of Iuda, and will make them as this beautiful house in the battell.

7 Our of him shall the corner come south: one of him the nable, out of him the bow of battell, and out of him euery supporter of tribute also.

8 And they shall be as the mighty men, which tread downe their enemies in the mire of the streets in the battell, and they shall fight, because the Lord is with them, and the riders and bowes shall be confounded.

9 And I will strengthen the house of Iuda, and I will preferre the house of Ioseph, and I will bring them againe, as I purie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

10 And they of Ephraim shall be as a giant, and their heart shall reioyce as though wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

11 I will visite for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

12 And I will sowe them among the people, and they shall remember me in farre countreies: and they shall lue with their children, and turne againe.

13 I will bring them againe out of the land of Egypt, and gather them out of Assyria, and will bring them into the land of Oilead and Lebanon, and place shall not be found for them.

14 And he shall goe into the sea with affliction, and shall swim the women in the sea, and all depthes of the river shall bee dry, and the pride of Asshur shall bee cut downe, and the scepter of Egypt shall be part away.

15 And I will strengthen them in the Lord, and they shall walke in his strength, saith the Lord.

That is, the renne tribes, which should haue been to the rest of the Church. i Wherein hee declared that God, who needeth no great preparation wherewith to for with a becke or hiss, he can call them from all places. k Though they shall yet be scattered, and seeme to bee shall bee profitable vnto them: for there they shall knowlege of my Name, which was accomplished in pel, among whom it was first preached: 1. Not that they returne into their country, but be gathered and kept by the doctrine of the Gospel. m Hee alludeth to the people out of Egypt, whereas the Angel said of the rulers.

CHAP.

CHAP. XI.

The destruction of the Temple. 4 The care of the faithful is committed to Christ. 7 A grimmous punishment is inflicted on Judah and Sodom.

Then the doores, O Lebanon, and the cherubs shall devour the cedars.

Three trees: for the cedar is fallen, because all the mightie are destroyed: the oaks of Baian, for the delcious fured is cut downe.

Here is the voice of the howling of the shephard: for their glory is destroyed: the voice of the roaring of lions howles: for the gate of Iorden is destroyed.

Thus sayth the Lord my God, Feede the shepe of the slaughter.

They that possesse them, slay them, and kille not: and they that sell them, say, Blessed be the Lord: for I am rich, and their owne shepherds spare them not.

Surely I will no more spare those that dwell in the land, sayth the Lord: but loe,

I will deliuer the men every one into his neighbours hand, and into the hand of his king: and they shall smite the land and out of their hands I will not deliuer them.

For I fed the shepe of slaughter, even the poore of the flocke, and Iooke unto mee two slaues: the one I called Beauty, and the other I called Bands, and I fed the shepe.

Three shepherds also I cut off in one moneth, and my soule loathed them, and their soule abhorred me.

Then said I, I will not feede you: that they might let it be: and that they perisheth, let it perish: and let the remnant eate, euerie one the flesh of his neighbour.

And Iooke my staffe, even Beauty, and make it, that I might bidemill my countme, which I had made with all people.

And it was broken in that day: and so the poore of the shepe that waited upon me, knew that it was the word of the Lord.

And I sayd unto them, If ye thinke it good, giue mee a my wages: and if no, leaue off: in they weighed for my wages thirtie pieces of silver.

And the Lord sayd unto mee, Cast it unto the potters: a goodly price, that I was valued at of them. And Iooke the thirtie

pieces of silver, though in their life and doings they committed their gaine to Gods blessing, which commeth from the Lord.

I will cause one to destroy another: whom he thought worthy to shew mercy unto.

Wherby hee sheweth his care and diligence to suffer them to have no euill rulers, because they are so wicked.

Meaning the people, because they were so wicked: these great benefites of God. O Hee sheweth me profit by Gods iudgements.

Behold, hee scourgeth them of malice and wickednes, which hee had bestowed on them, but esteemed them as things of no value: that it was too little to pay his wages: which hee had made a law silent to couer the Temple,

pieces of silver, and cast them to the potters in the house of the Lord.

Then make I mine other staffe, even the Bands, that I might dissolve the friendship betwene Judah and Israel.

And the Lord sayd unto mee, Take to thee yet the instruments of a foolish shephard.

For loe, I will rayse up a shephard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor deale that that is ymer, nor feede that that standeth by: but he shall eate the flesh of the fat, and teare their clawes in pierces.

Idole shephard that leaureth the flocke: the fowle shall bee upon his arme, and upon his right eye.

His arme shall bee cleane dried up, and his right eye shall be utterly darkened.

By the arme hee signifieth strength, and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

and found, By the arme hee signifieth strength, and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

The burden of the word of the Lord upon Israel, sayth the Lord, which spread the heavens, and layd the foundation of the earth, and formed the spirit of man within him.

Behold, I will make Ierusalem a cup of poyson unto all the people round about: and also with Judah will be drinke, in the siege against Ierusalem.

And in that day will I make Ierusalem an heauie stone for all people: all that lift it up, shall be toyme, though all the people of the earth be gathered together against it.

In that day, sayth the Lord, I will smite euery hoyle with blindness, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite euery hoyle of the people with blindness.

And the princes of Judah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hosts their God.

In that day will I make the princes of Judah like coles of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about: on the right hand and one the left: and Ierusalem shall bee inhabited againe in her owne place, even in Ierusalem.

The Lord also shall preserve the tents of Judah, as aforesaid: therefore the glory of the house of David shall not boast, nor the glory of the inhabitants of Ierusalem against Judah.

In that day shall the Lord defend the inhabitants of Ierusalem, and be that is feeble among them, in that day shall be as David: and the house of David shall be as Gods house, and as the Angel of the Lord before them.

And in that day will I seeke to destroy all the nations that come against Ierusalem.

And I will powre upon the house of David,

And I will powre upon the house of David,

And I will powre upon the house of David,

Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernement: but in effect it should bee nothing: for they should be wolves and deuouring beasts in stead of shepherds.

And in health, as he doth wisdom and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

That is, them tribes which neglected Gods benediction in deliuering their brethren, & had rather remain in captiue, then to returne home, when God called them.

Ierusalem shall be defended against all her enemies: so shall God defend all Judah also, and shall destroy the enemies.

Every captaine that had many vnder him afore, shall now thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies because the Lord is among them.

The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preferred by my power, then if they were vnder their kings.

Which is meant by the house of David, for in their defended cities.

Which is meant by the house of David, for in their defended cities.

Which is meant by the house of David, for in their defended cities.

Which is meant by the house of David, for in their defended cities.

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Which is meant by the house of David, for in their defended cities.

Which is meant by the house of David, for in their defended cities.

Which is meant by the house of David, for in their defended cities.

e They shall have the feeling of my grace by faith, and know that I have compassion on them.

f That is, whom they have continually vexed with their o' sinacie, and grieved my spirit, John 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before they had so grievously offended by their ingratitude. h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chro. 35. 22. k That is, in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremonie: but every one touched with his owne griefe shall lament. m Vnder these certaine families hee cometh all the tribes, and sheweth that both the Kings and the Priests had by their finnes pierced Christ. n Called also Simeon. o To wit, which were elect by grace, and preferred from the common destruction.

**Dauid,** and vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, and they shall looke vpon me, whom they haue pierced, and they shall lament for him, as one mourneth for his onely sonne, and be say for him as one is say for his first borne.

11 In that day shall there bee a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall bewaile every family apart, the family of the house of Dauid apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:

13 The family of the house of Levi apart, and their wives apart: the family of Simeon apart, and their wives apart.

14 All the families that remaine, every family apart, and their wives apart.

h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chro. 35. 22. k That is, in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremonie: but every one touched with his owne griefe shall lament. m Vnder these certaine families hee cometh all the tribes, and sheweth that both the Kings and the Priests had by their finnes pierced Christ. n Called also Simeon. o To wit, which were elect by grace, and preferred from the common destruction.

#### CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleaue riddance of idolatrie. 3 The zeale of the godly against false prophets.

1 In that day there shall bee a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for wine and for cleannesse.

2 And in that day, sayth the Lord of hosts, I will cut off the names of the dooles out of the land: and they shall no more be remembered: and I will cause the prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet prophesse, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lord: and his father and his mother that begate him, shall thrust him through, when hee propheseth.

4 And in that day shall the prophets be ashamed every one of his vision, when hee hath prophesied: neither shall they weare a rough garment to deceiue.

5 But he shall say, I am no Prophet: I am an husbandman: for man taught me to be an husbandman from my youth vp.

6 And one shall say vnto him, What are

a He sheweth what shall be the fruite of their repentance, to wit, remission of finnes by the blood of Christ, which shall be a continuall running fountaine, and purge them from all vncleannesse.

b He promisseth that God will also purge them from all superstition, and that their religion shall be pure.

c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits. d That is, when they shall prophesse lies, and make God, who is the author of truth, a cloke therewith. e He sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut. 13. 5. f God shall make them ashamed of their errors and lies, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy. g They shall confesse their former ignorance, and be content to leaue out for their liuing.

these wounds in thine hand? Then he shall answer, This was I wounded in the house of my friends.

7 Arise, O Lord, vpon my highnes, and vpon the man, that is my fellow, sayth the Lord of hosts: smite the shepherds, and the sheepe shall bee scatterd: and I will turne mine hand vpon the little ones.

8 And in all the lande, sayth the Lord, two parts therein shall bee cut off, and the third part shall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the silver is fined, and will try them as gold is tried: they shall call on my name, and I will beare them: I will say, It is my people, and they shall say, The Lord is my God.

fore this great comfort should come vnder Christ, that horrible diffipation among the people: for their government should bee destroyed, and the people should be as sheepe: and the Euangelist applieth this to Christ, because hee had head of all pastors, Math. 26. 31. k The greatest part that portion of these blessings, and yet they that shall enjoy them, tried with great afflictions, so that it shall be known that my power and his mercies doe preserve them.

#### CHAP. XIII.

1 Of the doctrine that shall preceide out of his Church, and of the reformation thereof.

2 Hold, the day of the Lord cometh, and thy people shall bee diuided in the mids of thee.

3 For I will gather all nations against Ierusalem to battell, and the cite shall be taken, and the houses spoiled, and the women defiled, and halfe of the cite shall goe into captiuitie, and the residue of the people shall not be cut off from the cite.

4 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battell.

5 And his feete shall stande in that day vpon the mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the mids thereof toward the East and toward the West there shall be a very great valley, and halfe of the mountaine shall remoue toward the North, and halfe of the mountaine toward the South.

6 And yet shall flee vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shall flee like as ye fled from the earthquake in the dayes of Oziah King of Iudah: and the Lord is my God shall come, and all the saints with thee.

7 And in that day shall there be no cleere light, but darke.

8 And there shall be a day (it is knowne to

d So that out of all the parts of the world they shall see the which was before hid with this mountaine: and this becometh the spiritual Ierusalem the Church. e Hee speaketh of the cries, which could not able Gods presence, but should haue been places, where they might hide them among the Rocks. f Because they did not ascribe to his wordes, hee turneth to God, and comforteth himselfe in his knowledge that these things should come, and faith that Gods thine Angels will come to performe this great thing.



which they say not night, but about  
the morning time it shall be light.  
And in that day shall there be rivers of  
water from Jerusalem, half of them  
toward the East sea, and half of them to-  
ward the West sea, and shall be both in  
summer and winter.

8 And the Lord shall be king over all the  
earth: in that day shall there be one Lord,  
and his name shall be one.

9 All the land shall be turned as a plaine  
from Geba to Rimmon, toward the south  
of Jerusalem: and it shall be lifted up, and in-  
habited in her place: from Beniamins gate  
unto the place of the first gate, unto the cor-  
ner gate, and from the tower of Hannanial,  
under the kings minarets.

10 And men shall dwell in it, and there  
shall be no more destruction, but Jerusalem  
shall be safely inhabited.

11 And this shall be the plague, where-  
with the Lord shall smite all people, that  
have fought against Jerusalem: their flesh  
shall consume away, though they stand upon  
their feet, and their eyes shall consume in  
their holes, and their tongue shall consume in  
their mouth.

12 But in that day a great tumult of  
the Lord shall be among them, and every one  
shall take the hand of his neighbour, and  
no man shall rise up against the hand of his  
neighbour.

13 And Judah shall fight also against Je-  
rusalem, and the arms of all the heathen shall

be gathered round about, with a golden and  
silver, and great abundance of apparel.

14 Yet thus shall the plague of the house  
of the Lord, of the altar, and of the altar,  
and of all the beasts that be in their tents as this  
plague.

15 But it shall come to passe that every one  
that is left of all the nations, which came a-  
gainst Jerusalem, shall come up from year to  
year to worship the King the Lord of hosts,  
and to keepe the feast of Tabernacles.

16 And when to will not come up of all the  
families of the earth unto Jerusalem to wor-  
ship the King the Lord of hosts, then upon  
them shall come no raine.

17 And if the familie of Egypte got not  
up, and come not, it shall not raine upon them:  
his shall be the plague, wherewith the Lord  
will smite all the heathen, that come not up  
to keepe the feast of Tabernacles.

18 This shall be the punishment of Eg-  
ypt, and the punishment of all the nations,  
that come not up to keepe the feast of Ta-  
bernacles.

19 In that day shall there be written up-  
on the buldges of the houses, The holiness  
unto the Lord, and the posts in the Lorde  
house shall be like the buldges before the altar.

20 Yet, every pot in Jerusalem, and Ju-  
dah shall be holy unto the Lord of hosts, and  
all they that sacrifice, shall come and take of  
them, and seeke therein: and in that day  
there shall be no more the Canaanite in the  
house of the Lord of hosts.

o The enemies  
are rich, and  
therefore shall  
not come for a  
pray, but to de-  
stroy and shed  
blood.

p As the men  
should be de-  
stroyed, ver. 12.

q By the Egyp-  
tians, which were  
greatest enemies  
to true religion,  
he meant: all  
the Gentiles.

r Signifying that  
to what service  
they were put  
now (whether to  
labour, or to  
serve in warre)  
they were now  
holy, because the  
Lord had sancti-  
fied them.

s As precious thus  
one as the other,  
because they shall  
be sanctified.

t But all shall be  
pure and cleane,  
and there shall  
neither be hypo-  
crite, or any that  
shall corrupt the  
true service of  
God.

## Malachi.

### THE ARGUMENT.

His Prophet was one of the three, which God raised up for the comfort of his Church after the  
captivity, and after him there was no more vntill Iohn Baptist was sent, which was either a token  
of Gods wrath, or an admonition that they should with more fervent desires looke for the coming  
of Messiah. He confirmeth the same doctrine, that the two former doe, but chiefly he reprooveth the  
Priests for their covetousness, and for that they served God after their owne fancies, and not accord-  
ing to the prescrip of his word. Hee also noteth certaine peculiar sinnes, which were then among  
them, as marrying of idolatrous and many wives, murmuring against God, impietie, and such like.  
Notwithstanding, for the comfort of the godly, hee declareth that God would not forget his promise  
made unto their fathers, but would send Christ his messenger, in whom the Covenant should be ac-  
complished, whose coming should be terrible to the wicked, and bring all consolation and joy unto  
the godly.

### CHAP. I.

A complaint against Israel, & chiefly the Priests.

1 The burden of the worde of  
the Lord to Israel by the mi-  
nisterie of Malachi.

2 I have loved you, sayth  
the Lord: yet ye say, Where-  
in hast thou loved vs? Elias  
the Tishbite Jacobs brother, sayth the Lorde:  
yet I loved Iacob.

3 And I: hated Esau, and made his

mountaines waste, and his heritage a wil-  
dernes for dragons.  
4 Though Edom say, We are impow-  
erished, but we will returne, and build the  
desolate places, yet sayth the Lord of hosts,  
They shall build, but I will destroy it, and  
they shall call them, The border of wicked-  
nesse, and the people with whom the Lorde  
is angry for ever.  
5 And your eyes shall see it, and ye shall  
say, The Lord will be magnified upon the  
border of Israel.  
6 Some honoureth his father, as a ser-  
vant his master. If then I be a father, where  
is mine honour? And if I be a master, where  
is my feare, saith the Lord of hosts unto you.  
7 Wretches that despise my Name: and yet  
say, We will build us a bulwark, we will  
escape. Hee noteth their great hypocrisie, which would not see their faults,  
but most impudently couered them, and so were blinde guides.

mountaines waste, and his heritage a wil-  
dernes for dragons.

4 Though Edom say, We are impow-  
erished, but we will returne, and build the  
desolate places, yet sayth the Lord of hosts,  
They shall build, but I will destroy it, and  
they shall call them, The border of wicked-  
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is my feare, saith the Lord of hosts unto you.  
7 Wretches that despise my Name: and yet  
say, We will build us a bulwark, we will  
escape.

Hee noteth their great hypocrisie, which would not see their faults,  
but most impudently couered them, and so were blinde guides.

f Ye receive all  
mapet offerings  
for your owne  
greedinesse, and  
do not examine  
whether they be  
according to my  
Law or no.  
g Not that they

by their doings they declared no lesse  
b You make it  
no fault: where-  
by he condem-  
neth them, that  
thinke it suffici-  
ent to serue God  
partly as he hath  
commanded,  
and partly after

mans fantasie,  
and for come not  
to the potencie  
of religion, which  
he requireth, and  
therefore in re-  
proch he sheweth  
them that a mor-  
tall man would  
not be content  
to be so served

He derideth  
the Priests who  
bare the people  
in hand, that  
they prayed for  
them, and shew-  
eth that they  
were the occasi-  
on, that these  
evils came vpon  
the people.

Will God  
consider your  
office and state,  
cause the Levites  
crifices that came  
they would rather  
perfect in God  
true service, shall  
the Prophet that  
pacitie of the peo  
spirituall service o

an ende shall be  
sacrifice. n Bo  
this error, that  
that God was as w  
meane season the  
quired, and so co  
tempt of God, a  
both weary with  
fice and service th  
was thought good  
to serue the Lord  
ding to his couete

7 Per offer <sup>7</sup> incense bread upon mine  
altar, and you say, <sup>8</sup> Offerings have we poller-  
ed thee: In this you say, <sup>9</sup> The table of the  
Lord is not to be required.

8 And if yee offer the blinde for Sacrifice, it is not euill: and if yee offer the lame and sicke, it is not euill: offer it none unto thy Prince: will hee bee content with thee, or accept thy person, sayth the Lord of Hostes.

9. And now, I pray you, pray before  
God, that he may bestow mercie upon vs:  
this hath bene by your means: will hee  
regard your petitions, I sayeth the Lord of  
houses?

IO 24th Is there even among you, that would stur the doores, and kindle not fire on mine altar in vain: I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

11 Far from the rising of the Sunne  
to the going downe of the same, my Name  
is great among the Gentiles, and in every  
place incense shall bee offered unto my  
Name, and a pure offering: for my Name  
is great among the heathen, both the Kings  
of heathen.

12 But ye haue polluted it, in that ye say,  
The table of the Lord is polluted, and the  
fruit thereof; euen his name is not to be re-  
garded.

13 Per sayn also, Beholde, it is a ° wearines, and ye haue snuffed at it, sayth the Lord of hostes, and ye offered that which was torne, and the lame, and the sicke: thus ye offered an offering: should I accept this of your hand, sayth the Lord?

14 But curlew bee the deceiver, which  
hath in his flocks: a male, and bowery,  
and sacrifice unto the Lorde a corrupt  
thing: for I am a great king, saith the Lord  
of hostes, and my Name is terrible among  
the heathen.

...ing your are so controus and wicked? I Be-  
who kept the doores, did not trie whether the fa-

were according to the Law; **God** will shew that  
 that the dooers, then to recuse such as were not  
 sheweth that their ingratitude, and neglect of his  
 the cause of the calling of the Gentiles: and here  
 as vnder the Law, framed his wordes to the ca-  
 se, and by the altar and sacrifice hee meanteth  
 God, which should be vnder the Gospel, when  
 made to all these legal ceremonies by Christ only  
 in the Preface, and the people were infected with  
 they passed not what was offered: for they thought  
 content with the lease as with the far: but in the  
 shewed not that obedienter **God** which he re-  
 mitted both impiety, and also shewed their con-

deuoutoufne. o The Priests and people were  
ruing God, and paffed not what manner of facri-  
y gaud to Gods for that which was leaft profitable,  
enough for the Lord. p That is, habilitie  
according to his word, and yet will ferue him accor-  
is mind.

**A** FBI note, D. C. Police, this commu-  
nism is for you.

2. If ye will not hear it, nor count  
it in your heart, to give a sign, will  
I grieve, layeth the Lord of hostes, I will  
send a curse upon you, and will curse  
your blessings: yea, I have cursed them  
already, because ye doe not consider it in your  
heart,

call dung hyon your faces, even the dung of your solemn feasts, and you shall be un-  
brought to it.

4 And ye shall know, that I have given  
this commandment vnto you, that my co-  
uenant which I made with Levi, might  
stand, saith the Lord of hostes.

5 By covenant was with him of life  
and peace, and I gave him fear, and he  
feared mee, and was afraid before  
me.

6 The law of <sup>his</sup> trieth was in his mouth  
and there was no iniquitie found in his  
lippes: hee walked with mee in peace and  
equitie, and did turne many away from in-  
iquitie.

7 For the Priests' lips should not  
knowledge, and they should seek the Law  
at his mouth; for he is the messenger  
of the Lord.

8 But ye are gone out of the way: ye have caused many to fall by the Law: ye have broken the covenant of God, sayth the Lord of Hosts.

9 Therefore haue I also made you to be  
testified, and rule before all the people, be-  
cause ye haue not my wayes, but haue bene  
partiall in the Law.

10. **Do we not all one Father? hath not one God made us? why do we transgress every one against his brother, and break the covenant of our fathers?**

11 Judah hath transgressed, and an abomination is committed in Israel, and in Jerusalem: for Judah hath defiled the tabernacle of the Lord, which hee loved, and hath married the daughter of a stranger.

12 The Lord will cut off the man that  
doeth this: both the master and the servant  
out of the Tabernacle of Isaac, and him  
that offereth an offering unto the Lord of  
offerings.

13 And this haue yet done againe: and covered the altar of the Lorde with traps, with weeping and with mourning: because

I preferred Levi a certaine Lawe to serve me,  
and forsooke my glory with all humilitie and low-  
liness that the Priests ought to have knowledg  
in the word of the Lord. I He is as the treasure house  
and ought to give to every one according to their  
need or referre it for himselfe. m Shewing that whoe  
receiveth Gods will is not his messenger and Priest.  
n Declareth the ingratitude of the Jewes toward God  
because they were all borne of one father Abraham,  
and yett they refused to be his people, they ought neither  
to be his brethren. o Whereby they had bound them-  
selves to an holy people. p They have joynted them-  
selves with them that are of another religion. q That  
Ye cause the people to lament, because they have  
refused their sacrifices, to that they seeme to sacrifice unto  
me.

## CHAPTER 14

Threatnings against the Priests being seducers  
of the people.



b Meaning  
Christ, who with  
his wings, or  
beames of his  
grace should  
lighten and  
comfort his  
Church, Ephes.  
5. 14 and he is  
called the sunne of righteousness, because in himselfe he hath all per-  
fection, and also the justice of the father dwelleth in him: whereby he  
regenerateth vs vnto righteousness, cleanse vs from the filth of this  
world, and reformeth vs to the image of God. c Ye shall be set at  
libertie and increase in the love of the Spirit, 1. Corint. 3. 17. d Be-  
cause the time was come, that the Iewes should bee destitute of Pro-  
phets vntill the time of Christ, because they should with more ser-  
uente mindes desire his coming, the Prophet exhorted them to ex-  
ercise themselves diligently in studying the law of Moses in the meane  
season, whereby they may continue in the true religion, and also bee  
armed against all tentations.

the sunne of righteousness arise and beate  
shall be under his wings, and ye shall  
the earth and grow up as the calves  
And ye shall see the sunne of righte-  
ness arise and beate under the loins of your  
feete in the day that I shall doe this, saith the  
Lord of hosts.

4 Remember the lawe of Moses my

testament, which I commanded my ser-  
uants for all Israel with the statutes and  
ordinances.

5 Behold, I will send you Elijah the  
Prophet before the coming of the great  
and fearefull day of the Lord.

6 And hee shall turne the heart of the  
fathers to the children, and the heart of the  
children to their fathers: lest I come and  
consume the earth with burning.

7 Which as it is true for the whole  
world, so is it true for the Church, which  
is when the goall, and call them to repentance. 8 Hee  
wherein Iohans office should stand: in the turning of man  
and loyning the father and children in one vaine of faith: in  
the father shall turne to the religion of his sonne which is  
to Christ, and the sonne shall embrace the faith of the  
father, Abraham, Ishak and Iacob. h The second point of his  
was to denounce Gods iudgements against them that would  
conue Christ.

## The end of the Prophets.





# APOCRYPHA.

## THE ARGUMENT.

These bookes that follow in order after the Prophets vnto the newe Testament, are called APOCRYPHA, that is, bookes which were not receiued by a common consent to be read and expounded publickly in the Church, neither yet serued to proue any point of Christian religion, save in as much as they had the euidence of the other Scriptures called Canonically to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the history, and for the instruction of godly manners: which bookes declare that at all times God had an especiall care of his Church, and left them not vntirely destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesseth that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the trial of his children.

## I. ESDRAS.

### CHAP. I.

1 Iudas appointeth Priests, and keepeth the Testimony 7 Offerings for the Priests & the people.  
21 The order of the Levites. 23 The upright life of Iudas. 25 His death and the occasion thereof, and the lamentation for him. 34 Iosabab appointeth king. 35 The destruction of Ierusalem.

And Iudas kept the Passouer to his Lord in Ierusalem, and offered the Passouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Levites the holy ministers of Israel, that they should sanctifie themselves to the Lord, to let the holy Arke of the Loude in the house, which Salomon the sonne of Dauid had build.

4 And Iudas, he shall no more beare the Arke vpon your shoulders: nowe therefore loue the Loude your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the matiey of Salomon his sonne, and stand in the Temple according to the order of the dignitie of your fathers the Levites, which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, & make ready the sacrifices for your brethren, and keepe the Passouer after the Loyses commandement giuen to Moyses.

7 And Iudas gaue to the people that was present, thirte thousand lambes and kids with three thousand calves.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Levites. Then gave Iudas and Zacharias and Ieruelus the gouernours of the Temple to the priests in the Passouer two thousande six hundred sheepe, and three hundred calves.

9 Furthermore, Iechonias, & Samaias and Zachariael his brethren, and Iabias, and Ithielus, and Iozam captaines gaue

to the Levites for the Passouer five thousand sheepe, and seven hundred calves.

10 And when these things were done, the Priests & the Levites stood in order, hauing vbleauned bread according to the tribes.

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they roasted the Passouer with fire as appertained, and they sod their offerings with perfumes in caldons and pots,

Exod. 12.8.

13 And set it before all them that were of the people, and afterward they prepared for themselves, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the evening, and the Levites did make ready for themselves, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and Eddinus, which

|| Or, Jeduthun.

was of the kings appointment.  
16 And the porters were at every gate so that it was not lawfull that any shoulde passe his ordinary watch: for their brethren the Levites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passouer,

18 And offer sacrifices vpon the altar of the Loude, according to the commandement of king Iudas.

19 So the children of Israel, which were present at that time, kept the Passouer, and the feast of vbleauned bread seven dayes.

20 And there was not such a Passouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passouer, as did Iudas, and the priests, and the Levites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iudas was this Passouer kept.

23 The workes of Iudas were bright

disco;

before his Lord with a heart full of godliness.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, above every nation and kingdome, and grieved him with sensible things, so that the wordes of the Lord stood up against Israel.

25 *A* Now after all these acts of Josias, it came to passe that when Pharaoh king of Egypt came to moue war at Carchamis vpon Euphrates, Josias went out against him.

26 But the king of Egypt sent to him, saying: What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth me forward: depart from me, and be not against the Lord.

28 But Josias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet, by the mouth of the Lord.

29 But hee set himselfe in battell array against him in the field of Megiddo, and the Princes came downe to king Josias.

30 And the king sayde to his seruants, Concupe me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gat vpon on his second chariot, & being come againe to Ierusalem hee changed his life, and was buried in his fathers graue.

32 And in all Iudea was Josias bewailed, yea, Ieremias the Prophet did lament for Josias, and the gouernours, and their wiues did lament him vnto his day: and this was ordained in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the histories of the kings of Iudea, & euery one of the acts that Josias did, and his glory, and his knowledge in the law of the Lord, and the things which hee did before, and the things now rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke Ioschaz the sonne of Josias, and made him king in stead of his father Josias, when hee was thre and twenty yere olde.

35 And hee reigned in Iudea and in Ierusalem thre moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 Hee taxed also the people of an hundred talents of siluer, and one talent of gold.

37 And the king of Egypt made Joachim his brother king of Iudea and Ierusalem.

38 And hee bound Ioschaz and his gouernours: but when hee had taken Saraces his brother, he led him away into Egypt.

39 Twenty and five yere olde was Joachim, when hee reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 When hee rose against him came vp Nabuchodonosor king of Babylon, who when hee had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and carried them

away, & set them in his temple at Babylon.

42 But all his actes, and his prophecies, and his reproch, are written in the booke of the Chronicles of the kings.

43 And Ioachim his son reigned for him: and when hee was made king, hee was threene yere olde.

44 And hee reigned thre moneths and ten dayes in Ierusalem, and hee did euill in sight of the Lord.

45 *C* So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias king of Iudea and Ierusalem, when hee was one and twentie yere olde, and hee reigned eleuen yeres.

47 And hee did euill in the sight of the Lord, neither did hee heare the wordes spoken by Ieremias the Prophet from the mouth of the Lord.

48 For after that hee was sworne to king Nabuchodonosor, hee forswore himselfe by the name of the Lord, and fell away, and hardened his necke and his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Nevertheless the God of their fathers sent his messenger to call them backe, because hee feared them, and his owne Eberniaric.

51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophets.

52 So that hee, being moued to anger against his people for their great wickednes, commanded the kings of the Chaldeans to invade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man, nor mayden, neither old man nor child among them.

54 But hee deliuered them all into their handes, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God: and they tooke, and caried away the kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof, and brought them to nought, and those that were left by the sword, hee caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of Ieremias.

58 And that the lande might enjoy her Sabbaths all the time, that it was desolate, till seventy yeres were accomplished.

#### CHAP. II.

1 Cyrus gaue leave to his serues to returne, to see the holy vessels. 2 The names of them that returned. 3 Their aduersaries did lesch building, and the Kings letters for the same.

4 The first yere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias,

For, by worship-  
ping sensible crea-  
tures.

2. Chron. 35. 20.

1 King. 13. 30.  
2. Chron. 36. 1.

Im. 1. 7.

Im. 1. 11.  
and 2. 11.

3 The Lord raised up the spirit of Cyrus King of the Persians, and hee made proclamation throughout all his kingdom, even by expresse letters,

4 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, even the Lord, hath made me King over the whole world.

5 And hee hath commanded me to build him an house in Jerusalem, which is in Iudea.

6 If there bee any therefore of you of his people, let the Lord, even his Lord bee with him, and let him goe up to Jerusalem, which is in Iudea, and build the house of the Lord of Israel: hee is the Lord which dwelleth in Jerusalem.

7 All they then that dwell in the places round about those, I say, that are in his place, let them give him with gold and silver:

8 With gifts, with horses and cattell, and other things, which shall be brought according to the voices, into the Temple of the Lord, which is in Jerusalem.

9 Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, and the Priests and Levites, and all whose mind the Lord had moved to go up, and build an house to the Lord in Jerusalem.

10 And those that were about them, helped them in all things with silver and gold, with horses, and cattell, and with divers vovues of many whose minds were stirred up.

11 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had carried out of Jerusalem, and had consecrated them in the Temple of his idols.

12 Now when Cyrus king of the Persians had brought them out, he delivered them to Bigthan his treasurer,

13 By whome they were given to I Abasur the gouernour of Iudea.

14 Whereof this was the number: a thousand golden cups, and a thousand silver cups, basins of silver for the sacrifices, nine and thentie diols, of gold thirtie, and of silver two thousand foure hundred and tenne, and a thousand other vessels.

15 So all the vessels of golde and silver, which they carried away, were five thousand foure hundred, threethore and nine.

16 They were brought by Sanabassar king them of the captiuitie of Babylon to Jerusalem.

17 But in the time of Artaxerxes king of the Persians, Belemus, & Withidates, and Labellus, and Rathiunus, and Belemus, and Semellius the secretarie, and others which were loyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them that dwell in Iudea and Jerusalem, TO THE KING, ARTAXERXES OVR LORD.

18 Thy seruantes, Rathiunus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsell, and the Iudges which are in Coelofyria and Phenice,

19 See it nowe therefore knownen to our lord the king, that the Iewes which came by from you, are come to vs into Ierusalem,

that rebellious and wicked ette, and build the market places, and make up the walls thereof, and lay the foundations of the Temple.

20 Therefore if this citie bee built, and the walles bee finished, they will not onely not endure to pay tribute, but also will resist Kings.

21 And because the things pertaining to the Temple goe forward, we thought it not meete to passe ouer such a thing.

22 But to declare it to our Lord the king, that if it bee thy pleasure, it may bee sought out in the bookes of thy fathers,

23 And thou shalt find in the Chronicles the writings concerning these things, and shalt know that this citie did alwayes rebel, and did trouble both kings and cities.

24 And that the Iewes are rebellions, raising alwayes warres therein: for the which cause also this citie was made desolate.

25 Now therefore, O lord the King, wee declare it, that if this citie bee built, and the walles thereof repaired, you shall haue no more passage into Coelofyria, and Phenice.

26 Then the king wrote againe to Rathiunus, that wrote the things that came to passe, and to Beleserthmus, and to Semellius the secretarie, and to the rest of those that were loyned with them, and to the dwellers of Samaria, Syria & Phenice, these things that follow.

27 I haue read the Epistle, which ye sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwayes practised against kings,

28 And that the men thereof were giuen to rebellion and wars, and how that mightie kings and herce haue reigned in Ierusalem, which tooke tribute of Coelofyria, and Phenice.

29 Now therefore I haue commanded to forbid these men to build by the citie, & that it be taken heede that no more be done.

30 And that those wicked things which should molest the king, goe not forward.

31 Then when Rathiunus, and Semellius the secretarie, and the rest, which were loyned with them, had read the things, which King Artaxerxes had written, they moved their tents with speede to Ierusalem with horses and men in aray.

32 And began to see them which built, so that the building of the Temple in Ierusalem ceased vnto the second yere of the reigne of Darius king of the Persians.

CHAP. III.

The feast of Darius. 16 The three wise sentences.

Now when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and capitaines, and lieutenants that were with him, from India vnto Triphopia of an hundred and seuen and thentie provinces.

3 And when they had eaten and drinke, and were satified, they departed, and king Darius went into his chamber, and slept till hee wakened againe.

4 In the meane time three yong men of the

the garde, keepers of the kings body, sayde one to another,

5 Let every one of vs speake a sentence, and hee that shall overcome, and whose sentence shall appeare better then the others, Darius the king shall giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a chariot with hidles of golde, an head tirc of fine linnen, and a chaine about his necke.

7 And he shall sit next to Darius for his wisdome, and shalbe called Darius counsil.

8 Then every man wrote his sentence and sealed it, and put it vnder the pillow of King Darius,

9 And said, when the King rose, they would giue him the writing, and whose sentence the king and the three Princes of Persia should iudge to bee wisest, to him should the victorie be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Celomen are strongest, but truely ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaiues, and lieutenantes, and the counsils,

15 And sate him downe in the Councell, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strenght of wine,

18 And said on this maner, O yee men, how strong is wine! It deceiveth all men that drinke it.

19 It maketh the minde of the king and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also every thought into ioy and gladnesse, so that one remembereth no maner of sorrow nor debt.

21 It maketh every heart rich, so that one remembereth neither king nor gouernor, and cansteth to speake all things by talents.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a little after they draw out swordes,

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelled to doe such things: and hee held his peace when he had thus spoken.

CHAP. IIII.

Of the strenght of a king: ¶ Of the strenght of women. 34 Of the strenght of truth, which sentence was approved, 37 and his petition granted.

Then the second which had spoken of the strenght of the king, began to say,

25 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth

all things, and is Lord of them, so that they doe all things which he commandeth them.

4 If he bid them make war one against another, they do it: if he send the out against the enemies, they go: he brake downe mountaynes, and wals, and to wiers.

5 They kill and are killed, and doe not passe the commandement of the king: if they overcome, they bring all to the king, almost the peoples as all other things,

6 And those also which go not to warrs and battell, but till the earth: for when they haue sowne it againe, they reape it, and bring it to the King, and compel one another to pay tribute to the King.

7 Yet he is but one man: if he bid, kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if he bid them, Spake desolace, they make desolace: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he sleeth downe, he eateth, and drinketh, and sleepech.

11 For these keepe him round about: neither can any one goe and doe his owne will, neither are they disobedient vnto him.

12 O yee men, how should not the king be strongest, seeing hee is thus obeyed? So he held his tongue.

13 ¶ Then the third which had spoken of women & of the truth (this was Saphobal) began to speake,

14 O yee men, neither the mightie King, nor many men, nor wine is strongest: who then ruleth them of both dominion ouer them: are they not women?

15 Celomen haue borne the king, & all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them: which planted the vines of which the wine is made.

17 They also make mens garments and make men honourable, neither can men doe without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue themselves wholly vnto her, and gaze, and gaze vpon her, & all men desire her more then gold or siluer, or any precious thing?

20 A man leauech his owne father which hath nourished him, and his owne country, and is ioynd with his wife.

21 And for the woman he leopardech his life, and neither remembereth father nor mother nor country.

22 Therefore by this yee may knowe that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kill and to sleaile, and to saile vpon the sea, and vpon riuers,

24 And he sleeth a Lion & goeth in darke-nesse, and when he hath stollen, rauened and spoiled, he bringeth it to his loue.

25 Therefore a man toucheth his owne wife more then father or mother.

1 Or, pounds.



16 *How many have run mad for women, and  
how many have perished and have erred  
for women.*

17 *How also have perished and have erred  
for women.*

18 *How therefore doe you not belorne mee?  
Is not the King great in his power? Doe not all  
regions feare to touch him?*

19 *Yes I saw him and Apame, the kings con-  
cubine, the daughter of the famous Bactarius,  
sitting on the right hand of the King,*

20 *And shee tooke the crowne off the Kings  
head, and put it vpon her owne, and stroke the  
king with her left hand.*

21 *But in the meane season the King gaped  
and eyed on her: and if she laughed at him, he  
laughed: and if shee were angry with him, hee  
was angry: that hee might be reconciled with  
her.*

22 *Then then, O ye men, are not women more  
strong, seeing they doe thus?*

23 *Then the King and the Priestess looked  
one vpon another, and he began to speake of the  
men.*

24 *O ye men, are not women stronger? great  
is earth, and the heauen is high, & the Sunne  
whirls in his course: for he turneth round about  
men in one day, and runneth againe into his  
owne place.*

25 *Is not he great that maketh these things?  
For the truth is greater and stronger then  
all.*

26 *All the earth cattereth for truth, and the  
heauen blessed it: and all things are shaken and  
troubled, neither is there any vniust thing with  
it.*

27 *The wine is wicked, the King is wicked,  
men are wicked, and all the children of men  
are wicked, and all these wicked works are such,  
and there is no truth in them, and they perish in  
their iniquitie.*

28 *But truth doeth abide, and is strong for  
euer, and liueth and reigneth for euer and euer.*

29 *Which her there is no receding of persons  
without her: but she doeth the things which are  
not sheweth from vniust and wicked things,  
and all men fauour her works,*

30 *Neither is there any vniust thing in her  
argument, and this is the strength and the king-  
dome and the power, and maiestie of all ages.  
This is the God of truth.*

31 *So hee ceased to speake, and then all the  
people cried and said, Truth is great and strong.*

32 *Then the King said vnto him, Like what  
thou wilt heere that which is appointed, and  
we will giue it thee, because thou art found the  
truth, and thou shalt haue libertie to sit by mee,  
and shalt be called my cousin.*

33 *Then he said to the King, Remember  
thy word that thou hast vowed to build Ierusa-  
lem, in the day that thou tookest the kingdom,*

34 *And to send againe at the vessels that were  
taken out of Ierusalem, which Cyrus let apart  
when he made a vow to cut off Babylon, and  
would to send them thither.*

35 *Thou also hast vowed to build the Tem-  
ple, which the Idumeans burnt when Iuda  
was destroyed by the Chaldeans.*

36 *And now, O lord the king, this is that  
which I desire and require of thee, and this is  
my magnificence, which I require of thee: I re-*

quire therefore that thou wouldest accomplish the  
vow which thou hast vowed with thine owne  
mouth to doe to the King of heauen.

37 *Then King Darius rising vp, kissed him,  
and wrote him letters to all the stewards, and  
lieutenants, and capitaines, and gouernours, that  
they should bring on the way both him, and all  
that were with him, which went vp to build Je-  
rusalem.*

38 *And hee wrote letters to all the Lieute-  
nants in Carthage, and Phenice, and to them  
that were in Libanus, that they should bring ce-  
dar wood from Libanus to Ierusalem, and build  
the citie with him.*

39 *And hee wrote for all the Iewes, which  
went vp out of his kingdom vnto Iuda, con-  
cerning their libertie, that no prince nor Lieute-  
nant, nor gouernor, nor steward should enter into  
their doores,*

40 *And that all the region which they kept,  
should pay no tribute, and that the Idumeans  
should let goe the villages of the Iewes which  
they held,*

41 *And that every yeere there should be giuen  
for the building of the Temple twentie talents  
vntill it were built,*

42 *And to mainteine the burnt offerings by-  
on the altar euery day (as they had a commande-  
ment to offer seuentene) other ten talents euery  
yeere:*

43 *And that all they which went from Baby-  
lon to build the citie, should haue libertie, as well  
they as their posteritie, and all the Priestes that  
went away.*

44 *Hee wrote also touching the charges, and  
the Priestes garment, wherein they should mi-  
nister.*

45 *And hee wrote that they should giue the  
Leuites their charges, vntill the house were fin-  
ished, and Ierusalem built.*

46 *Also hee wrote that they should giue pen-  
sions and wages to them that kept the citie.*

47 *And he sent away at the vessels which Cy-  
rus had set apart out of Babylon, and what soe-  
uer Cyrus had commanded to doe, hee also com-  
manded to doe it, and to send to Ierusalem.*

48 *And when the young man was gone  
forth, hee lift vp his face to heauen towards  
Ierusalem, and gaue thanks to the King of hea-  
uen,*

49 *Saying, O if thee is the victory, and of thee  
is wisdom, and of thee is glory, and I am thy  
seruant.*

50 *Blessed be thou which hast giuen me wis-  
dome: for vnto thee I acknowledge it, O Lord  
of our fathers.*

51 *So he tooke the letters, and went out  
and came to Babylon, and told all his brethren.*

52 *And they blessed the God of their fathers,  
because hee had giuen them freedome and li-  
bertie.*

53 *To goe vp and to build Ierusalem, and  
the Temple, where his name is renowned, and  
they reioiced with instruments of musike and  
toy seuen dayes.*

CHAP. V.

1 The number of them that returned from the capti-  
uities. 2 Their vows and sacrifices. 34 The Tem-  
ple is begun to be built. 56 Their enemies would craft-  
ily synne with them.

|| Or, Zoro-  
babel.

Ezr. 2. 1.

After these things, the chiefs of the houses of their fathers, were chosen after their tribes, and their wives, and their sons, & their daughters, and their servants, and their maydes, and their cattell.

2 And Darius sent with them a thousande horsemen, till they were restored to Ierusalem in safety, and with musickall instruments, with taberns and flutes.

3 And all their brethren played: thus he caused them to goe up together with them.

4 And these are the names of the men that went up after their families, by their tribes, and after the order of their dignitie.

5 The Priestes, The sonnes of Phinees, the sonne of Aaron, Ielus sonne of Josede, sonne of Saraias, and Joacin the sonne of Zorobabel, the sonne of Salathiel of the house of David, of the kinred of Phares, of the tribe of Iuda.

|| Or, Zorobabel.

6 I also spake these wordes to Darius the King of the Persians in the second yeere of his reigne, in the moneth Aisan, which is the first moneth.

7 And these are they of Iudea, which came out of the captivity, where they dwelt, whome Nabuchodonosor King of Babylon had carried away into Babylon.

8 And returned vnto Ierusalem, and to the rest of Iudea, every one into his owne city: which came with Zorobabel, and Ielus, Nehemias, Zacharias, Reiaias, Euenus, Haradocheus, Beelarus, Alpharaius, Reilus, Roimus, and Baana their guides.

|| Or, Saraias.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousande an hundred seuentie and two, the sonnes of Saphat four hundredth, seuentie and two.

|| Or, Arch.

10 The sonnes of Ares seuen hundredth, fiftie and sixe.

11 The sonnes of Phaaht Boab, two thousand, eight hundredth and twelue.

12 The sonnes of Elam, a thousand, two hundredth, fiftie and foure: the sonnes of Zachai nine hundredth fourtie and fise: the sonnes of Corbe seuen hundredth and fise: the sonnes of Bani fixe hundredth, fourtie and eight.

13 The sonnes of Bibe fixe hundredth, twentie and three: the sonnes of Badas three thousand, two hundredth twentie and two.

14 The sonnes of Adonkan, fixe hundredth, fiftie and seuen: the sonnes of Bagoi two thousand, fiftie and fise: the sonnes of Adimu, foure hundredth fiftie and foure.

|| Or, Bibai.  
|| Or, Argad.  
|| Or, Acherexecua.  
|| Or, the sonnes of Anania an hundredth, the sonnes of Arom one, the sonnes of Basai, three hundredth twentie and three.

15 The sonnes of Aterillas, ninetie and two: the sonnes of Ceslan and Azorus, fiftie and seuen: the sonnes of Azucan, foure hundredth, thirtie and two.

16 The sonnes of Ananias, an hundredth and one: the sonnes of Arom, & the sonnes of Basia, three hundredth twentie and three: the sonnes of Achiphurich, an hundredth and two.

|| Or, Bethlehem.  
|| Or, Nethophah.

17 The sonnes of Peterus, three thousande and fise: the sonnes of Bethsomon, an hundredth twentie and three.

|| Or, Azaithoth.

18 They of Petrophas, fiftie and fise: they of Anaboth, an hundredth fiftie and eight: they of Bethlanos, fourtie and two.

|| Or, Cariahserum.  
|| Or, Pirah.

19 They of Caratharius, twentie and fise: they of Caphiras and Beroth, seuen hundredth, fourty and three: they of Piras, seuen hundredth.

20 They of Chabias and Lumbias, an hundredth, twentie and two: they of Gabbes, fixe hundredth, twentie and one.

21 They of Baccalon, an hundredth, twentie and two: they of Berolius, fiftie and fise: the sonnes of Saphis, an hundredth, fiftie and fise.

22 The sonnes of Calamolaius and Dins, ten hundredth, twentie and fise: the sonnes of Ierechus, three hundredth, fourtie and fise.

23 The sonnes of Annaas, three thousand, three hundredth and thirtie.

24 The Priestes, the sonnes of Ielus, the sonne of Ielus, which are counted among the sonnes of Sanailib, nine hundredth, seuen and two: the sonnes of Aeruth, a thousand, fiftie and two.

25 The sonnes of Bhalalon, a thousand, fourtie and seuen: the sonnes of Cerus, a thousand and seuentee.

26 The Levites. The sonnes of Iesse, Camiel, Banni, and Sulus, seuentie and foure.

27 The sonnes which were holy singers. The sonnes of Alaph, an hundredth, fourtie and eight.

28 The porters. The sonnes of Salom, the sonnes of Arai, the sonnes of Tolmas, the sonnes of Dacobi, the sonnes of Tera, the sonnes of Sami: all were an hundredth, thirtie and nire.

29 The ministers of the Temple. The sonnes of Elai, the sonnes of Alipha, the sonnes of Tabaoth, the sonnes of Teras, the sonnes of Tera, the sonnes of Phaleu, the sonnes of Labana, the sonnes of Agaba.

30 The sonnes of Acna, the sonnes of Dura, the sonnes of Etah, the sonnes of Hagaba, the sonnes of Subat, the sonnes of Anan, the sonnes of Cathna, the sonnes of Sador.

31 The sonnes of Aicus, the sonnes of Dulan, the sonnes of Aoba, the sonnes of Gabba, the sonnes of Gazera, the sonnes of Arian, the sonnes of Phinees, the sonnes of Alara, the sonnes of Bakhai, the sonnes of Alana, the sonnes of Beant, the sonnes of Saphai, the sonnes of Acub, the sonnes of Alpha, the sonnes of Alur, the sonnes of Pharacim, the sonnes of Balaloth.

32 The sonnes of Gereda, the sonnes of Contha, the sonnes of Coza, the sonnes of Cherus, the sonnes of Alerar, the sonnes of Themoi, the sonnes of Alalich, the sonnes of Alpha.

33 The sonnes of the seruants of Salomon. The sonnes of Alaphion, the sonnes of Phatira, the sonnes of Jeeli, the sonnes of Loran, the sonnes of Irael, the sonnes of Sapheth.

34 The sonnes of Agia, the sonnes of Phacheth, the sonnes of Sabi, the sonnes of Sarothie, the sonnes of Bafias, the sonnes of Sar, the sonnes of Addus, the sonnes of Subas, the sonnes of Aphera, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Alom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were thus hundredth, seuentie and two.

36 These came vp from Themereth, and Thelerias: Carathalant and Alar leading them.

Neither could they know their families  
for they had been so long in Babylon, the  
sons of Iddan the sonne of Iddan, the  
sons of Iddan, five hundredth fiftie and

And of the Priests those which exercised  
the office of Priests, were not found the sonnes  
of Aaron, the sonnes of Iddan, the sonnes of  
Iddan, which had taken for wife Augias, one of  
the daughters of Iddan.

And was called after his name and when  
the description of the kindred of these men had  
been sought in the register, and could not be  
found, they were set apart from the office of  
Priests.

For Iddan and Artharias said to  
them, that they should not be partakers of the  
things, till there arose an high Priest clo-  
thed with ephraim and truth.

So all they of Israel, from them of  
thine yeere old, and little children, were I for-  
thousand, besides men servants and women  
servants, two thousand three hundredth and  
fiftie.

Their servants and handmaides were se-  
ven thousand, three hundredth fourtie and seven:  
the singing men and women, two hundredth, for-  
ty and five.

Camels, four hundredth thirtie and five:  
and oxen, seven hundredth, thirtie & six mules,  
two hundredth forty and five: besides that bare  
the yoke, five thousand, five hundredth, twentie  
and five.

And there were of the governours after  
their families, which when they were come to  
the Temple in Jerusalem, vowed to build the  
house in his owne place according to their  
power.

And to give to the treasure of the works,  
a thousand pound in golde, and five thousand  
pound in silver, and an hundredth priestly gar-  
ments.

And the Priests and the Levites and the  
people dwell in Jerusalem, and in the country,  
and the holy singers and the porters, and all Is-  
rael in their villages.

But when the seventh moneth was  
come, and when the children of Israel were eve-  
ry one at home, they were all gathered together  
by one accord into the open place of the first  
gate, which is toward the East.

Then Jesus the sonne of Josadec and his  
brethren the Priests, with Zorobabel the sonne  
of Salathiel and his brethren, rising up, made  
found the altar of the God of Israel.

So offer burnt offerings upon it accord-  
ing as it is written in the booke of Moyse the  
son of God.

Whether also there were gathered against  
them of all nations of the land: but they dwelt  
the altar in his owne place, although all the na-  
tions of the land were their enemies and hated  
them, and they offered sacrifices according to the  
law, and burnt offerings to the Lord, morning  
and evening.

They kept also the feast of tabernacles, as  
it is observed in the Law, and offered sacrifices  
more than was requisite.

And afterwards, the continuall oblations  
and offerings of the Sabbath, and of the new  
moons and of all holy feastes.

And all they which had made any vows  
to God, began to offer sacrifice unto God in the  
first day of the seventh moneth, although the  
temple of God was not yet built.

They gave also money to the maidens and  
to the workmen, and meat and drinke with  
gladnesse.

And charots to the Edomites, & to those  
of Cyprus to bring Cedar wood out of Libanus,  
which should be brought by fleets to the haven  
of Joppa, according to the commandement gi-  
ven unto them by Cyrus king of Persia.

And in the second yeere and second mo-  
neth came into the Temple of God in Jerusa-  
lem, Zorobabel the sonne of Salathiel, and Je-  
sus the sonne of Josadec, and their brethren, and  
the Priests and Levites, and all they that came  
out of captivitie into Jerusalem.

And laide the foundation of the house of  
God in the first day of the second moneth of the  
second yeere, after their returne into Judea and  
Jerusalem.

And they appointed the Levites from  
twentie yeere old over the workes of the Lord,  
and Jesus and his sonne and his brethren, and  
his brother Gadaniel, and the sonnes of Jeda-  
don with the sonnes of Joda, the sonne of Jeda-  
don, with their sonnes and brethren, even all the  
Levites with one accord did followe after the  
workes, calling upon the workes in the house of  
God: thus the workmen built the Temple of  
the Lord.

And the Priests stood clothed with their  
long garments with muscull instruments, and  
trumpets, and the Levites the sonnes of Asaph  
with cymbales,

Singing and blessing the Lord, according  
to the ordinance of David king of Israel.

And they sung loud voyce songs to  
the prayse of the Lord, because his mercie and  
glorie is for ever in all Israel.

Then all the people blew trumpets, and  
cried with loud voyce, praising the Lord for the  
raising up of the house of the Lord.

Also some of the Priests and Levites, and  
chiefe men, to wit, the Ancients which had seen  
the former house,

Came to see the building of this with wee-  
ping & great crying, and many with trumpets  
and joy cried with loud voyce.

So that the people could not heare the  
trumpets, because of the weeping of the people:  
yet there was a great multitude that blew trumpets,  
so that they were heard farre off.

Wherefore when the enemies of the  
tribes of Juda and Benjamin heard it, they  
came to know what noise of trumpets it was.

And they knew that they of the captivitie  
built the Temple to the Lord God of Israel.

Wherefore they coming to Zorobabel,  
and Jesus, and the chiefe of the families, sayde  
unto them, Let vs build also with you.

For we obey your Lord as you doe, and  
sacrifice unto him since the dayes of Ahasa-  
raeth king of the Assyrians, which brought vs hi-  
ther.

Then Zorobabel, and Jesus, and the chiefe  
of the families of Israel sayd to them, It doeth  
not appertaine to vs, and to you to build an house  
to the Lord our God.

For we alone will build it to the Lord God  
33.ii.

Or, After-  
ret, or Asa-  
chadon.

Exa. 4. 4. 3. 4.

of Israel, as it becometh vs, & as Cyrus the king of the Persians had vs.

72 Howbeit the people of the land made them slyly that were in Iudea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindered the finishing of the building.

73 All the time of king Cyrus life: so that they were let from the building two yeres, untill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias: 2 The building of the Temple. 3 Sisyntes would let them. 7 His Epistle to Darius. 23 The Kings answer to the contrarie.

Exa. 5. 1. 1. 1.

But in the second yere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophesied to the Jewes, even unto them that were in Iudea and Jerusalem, in the Name of the Lord God of Israel, which they called & upon.

† Greeke upon them.

2 Then Zorobabel sonne of Salathiel, and Jesus the sonne of Joidec stood up, and began to build the house of the Lord, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Sisyntes the gouernour of Syria and Phenice, and Sathabouzanus with his companions came unto them,

4 And said unto them, By whose commaundement build you this house and this building, and enterpise all these other things? and who are the builders that enterpise such things?

5 But the ancients of the Jewes had grace of the Lord, after that hee had visited the captiuitie,

6 That they were not letted to build, untill it was signified vnto Darius of these matters, and an answer was receiued.

7 ¶ The copie of the Epistle, which hee did write and sent to Darius: S I S I N T E S gouernour of Syria and of Phenice, and Sathabouzanus, and their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the king our master plainely to vnderstande, that when wee came to the countrey of Iudea, and entred into the citie of Jerusalem, wee found in the citie of Jerusalem the ancients of the Jewes that were of the captiuitie.

9 Building an house to the Lord great and new, of beuen stones, and of great price, and the timber already layd vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their handes, so that it will be finished with all glorie and diligence.

11 Then wee asked their ancients, saying, By whose commaundement build you this house, and lay the foundation of these workes?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth.

8. King. 6. 2.

14 And this house was built by many yeres agoe by a king of Israel great and strong, and was finished.

15 But when our fathers, prouoking God

to wrath, turned against the Lord of Hosts, which is in heauen, hee deliuered them into the hands of Nabuchodonosor king of Babel, and of the Chaldeans.

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built up.

18 And the holy vessels of golde and of silver, which Nabuchodonosor had caried out of the house at Jerusalem, and had dedicated them in his owne Temple, Cyrus the king took out of the Temple at Babylon, and they were giuen to Zorobabel, and to I Sanabassar.

19 And a commaundement was giuen him him, that he should carie away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord should be built in this place.

20 Then the same Sanabassar, being come thither, layde the foundations of the house of the Lord at Jerusalem, and since that time till now, it is in building and is not finished.

21 Nowe therefore if it please the king, let it be sought up in the kings libraries concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Jerusalem hath bin done by the content of king Cyrus, and if it seme good to the lord our king, let him make vs answer concerning these things.

23 Then king Darius commanded to search in the kings libraries that were in Babylon, and there was found in Ecabata, which is a towne in the region of Media, a place where such things were layde up for memorie.

24 In the first yere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites, with three rowes of beuen stones, and one row of new wood of that countrey, and that the costes should be payed out of the house of king Cyrus.

26 And that the holy vessels of the house of the Lord, as well those of golde as of silver, which Nabuchodonosor had caried out of the house in Jerusalem, and brought into Babylon, should be restored to the house which is in Jerusalem, and let in the place where they were afore.

27 Also he commanded that Sisyntes gouernour of Syria and Phenice, and Sathabouzanus, and their companions, and those which were constitute captaiues in Syria & Phenice, should take heede to reframe from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Jewes to build that house of the Lord in that place.

28 And I also haue commaunded to build it cleane up againe, and that they bee diligent to helpe them of the captiuitie of the Jewes, till the house of the Lord be finished.

29 And that some part of the tribute of Co-

lochia



and Phenice, should bee diligently given  
unto me for sacrifice unto the Lord, and to  
enrich the government, for buls, rammes, and  
lambs:

9 And come, and salt, and wine, and oile, con-  
stantly every yeere without faile, as the Priests  
which are in Jerusalem shall require to be spent  
every day.

10 That offerings may be made to the hie God  
by the king and his children, and that they may  
live in their lives.

11 Furthermore he commanded that whoso-  
ever should transgresse any thing afore spoken of  
this, or derogate any thing thereof, that a tree  
should be taken out of his possession, and hee be  
hanged thereon, and that his goods should be the  
spoyle.

12 And thereto let the Lord whose name is  
blessed upon, bestow every king and na-  
tion, which stretcheth out his hand to hinder or  
to aid to that house of the Lord which is in Je-  
rusalem.

13 Darius the king have ordained that  
it should be diligently executed according to these  
things.

CHAP. VII.

Spirits and his companions follows the Kings  
commandment, and helps the Levites to build the Tem-  
ple. 5 The time that it was built. 10 They keepe  
the Passover.

1 For Sennes the gouernour of Cordocynia  
and Phenice, and Sathabouzan, & their  
companions obeying King Darius commande-  
ments.

2 Assisted diligently the holy works, working  
with the ancients & gouernours of the Sanctuary  
3 And the holy workes prospered by Agge-  
us and Zacharias the Prophets which prophesied.

4 So they finished all things by the comman-  
dement of the Lord God of Israel, and with the  
consent of Cyrus and Darius, and Artaxerxes  
kings of the Persians.

5 Thus the holy house was finished in the  
four and twentieth day of the month Adar in  
the first yeere of Darius king of the Persians.

6 And the children of Israel, and the  
Priests and the Levites, and the rest which  
were of the captiuitie, and had any charge, bin  
according to the things written in the booke of  
the Lawes.

7 And they offered for the dedication of the  
Temple of the Lord, an hundred bulles, two  
hundred rammes, foure hundred lambs.

8 And twelve gaues for the sinne of all Is-  
rael, according to the number of the chiefe of the  
tribes of Israel.

9 And the Priests & the Levites stood ac-  
cording to their kindreds, clothed with long robes  
in the workes of the Lord God of Israel, accord-  
ing to the booke of Moyses, and also the porters  
in every gate.

10 And the children of Israel offered a sacrifice  
together with them of the captiuitie, in the  
fourteenth day of the first moneth, after that the  
Priests and Levites were sanctified.

11 But all the children of the captiuitie were  
sanctified together, but all the Levites were  
sanctified together.

12 And they offered the Passouer for all the  
children of the captiuitie, and for their brethren  
the Priests, and for themselves.

13 Then all the children of Israel which were  
of the captiuitie did eate, when all they that had  
separated themselves from the administrations of  
the people of the land, and sought the Lord.

14 And they kept the feast of unleavened  
bread seven daies, reioycing before the Lord.

15 Because he had turned the countellor of the  
king of the Assyrians towards them to streng-  
then their hands in the workes of the Lord God  
of Israel.

CHAP. VIII.

1 Esdras cometh from Babylon to Ierusalem.  
10 The copie of the commission given by Artaxerxes.  
29 Esdras giueth thanks to the Lord. 32 The num-  
ber of the heads of the people that came with him. 76  
His prayer and confession.

AND after these things when Artaxerxes  
king of the Persians reigned, Chasas the  
sonne of Saraias, the sonne of Ecarias, the sonne  
of Helcias, the sonne of Salum,

Or, Agra-  
rias.

2 The sonne of Sabao, the sonne of Achitob,  
the sonne of Amarias, the sonne of Ecarias,  
the sonne of Beremoth, the sonne of Saraias,  
the sonne of Sanius, the sonne of Boccas,  
the sonne of Abssim, the sonne of Phinees, the  
sonne of Eleazar, the sonne of Aaron was the hie  
Priest.

Or, Agra-  
rias.

Or, Mera-  
ioh.

Or, Sama-  
ioh.

3 This Chasas went out of Babylon, and  
was a scribe well taught in the Law of Moyses,  
given by the Lord God of Israel.

4 Also the King gaue him great honour,  
and hee founde grace in his sight in all his re-  
quests.

5 With him also there departed some of the  
children of Israel, and of the Priests and Le-  
uites, and of the holy singers, and of the Doct-  
ters, and of the ministers of the Temple who  
were in Jerusalem.

6 In the seventh yeere of the reigne of Ar-  
taxerxes, and in the first moneth: this was  
the fourth yeere of the King, for they went  
out of Babylon in the first day of the first mo-  
neth.

7 And came to Ierusalem according as the  
Lord gaue them speede in their iourney.

8 For Chasas had gotten great knowledge,  
so that hee would let nothing passe that was in  
the Lawe of the Lord, and in the commande-  
ments, and he taught all Israel all the statutes  
and iudgements.

9 So the Commission written by King Ar-  
taxerxes was given Chasas the Priest, and read-  
er of the Lawe of the Lord: the copie thereof fol-  
loweth.

10 King Artaxerxes to Chasas the Priest, and  
reader of the Lawe of the Lord, Salutation.

11 For as much as I consider things with  
pittie, I haue commanded that they that will and  
believe of the nation of the Iewes, & of the Priests  
and Levites, which are in our kingdom, should  
go with thee into Israel.

12 Therefore as many as be willing, let them  
depart together, as it hath seemed good to mee  
and my seuen friends the countellers,

13 That they may visite the things that are  
53 3 in

in Judea and Jerusalem diligently, as it is contained in the Law of the Lord.

14 And carry the gifts to the Lord of Israel in Jerusalem, which I and my friends have vowed; also all the golde & silver, which shalbe found in the countrey of Babylon appertaining to the Lord in Jerusalem.

15 Which that which is given of the people to the Temple of the Lord their God, that it might be brought to Jerusalem, as well silver as gold, for bulles, and rammes, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord upon the altar of the Lord their God, which is in Jerusalem.

17 And whatsoeuer thou and thy brethren will doe with the golde or silver, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are given thee for the use of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other things sooner thou shalt remember for the use of the Temple of thy God, thou shalt give it out of the kings treasure.

20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoeuer Elfdas, the Priest and reader of the Lawe of the highest God, shall sende for, they shoulde give it him with all speede, euen to the summe of an hundred talents of silver.

21 And likewise vnto an hundred cozes of corne and an hundred peeces of wine and other things in abundance.

22 Let all things be done to the highest God, according to the Lawe of God with diligence, that warre come not upon the kingdome of the King and of his sonnes.

23 Also to you it is commaunded, that of none of the Priests or Leuites, or holy singers, or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor tax be taken, nor that any haue power to take them in any thing.

24 Thou also, Elfdas, according to the will-dome of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the King, bee diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Elfdas the Scribe saide, Blessed be the only Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Jerusalem,

27 And hath honoured mee before the King, and the counsellors, and all his friends and gouernours.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe by with me.

29 These are the guides after their families and order of dignities, which came up with me out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phenix, Serios, of the

sonnes of Ithamar, Samari, of the sonnes of Dauid, I Letrus.

31 Of the sonnes of Sberchias, of the sonnes of Phares, Zacharias, and with him were counted an hundred and fiftie men.

32 Of the sonnes of Salomon, Adellonias, the sonne of Zacharias, and with him two hundred men.

33 Of the sonnes of Sathor, Sberchias the sonne of Iseolus, and with him three hundred men: of the sonnes of Adin, I Dorch sonne of Ionathas, and with him two hundred and fifty men.

34 Of the sonnes of Elam, I Iffas sonne of Gethololias, and with him seuen men.

35 Of the sonnes of Sappharias, Sarias sonne of Ithael, and with him seuen men.

36 Of the sonnes of Ioad, I Barias sonne of Iseklus, and with him two hundred and thirtie men.

37 Of the sonnes of Sando, A Salimoth sonne of Iosaphias, and with him an hundred and threecore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebal, and with him twenty and eight men.

39 Of the sonnes of I Akath, Iohannes sonne of Acatan, and with him an hundred and tenne.

40 Of the sonnes of Adonitcan the last: and these are the names of them, Eliphalas, I Iseul and Balas, and with them seuen men: of the sonnes of I Bagouth sonne of Iftacorus, and with him seuen men.

41 ¶ And I gathered the together to the flood called Cheraz, and pitched our tents there three dayes, and numbered them.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Ctesar, and beheld, there came I Ghasman, and Anathan, and Sannan, and Iordion, and Sathan, Ennatan, Zacharias, and Iosellamon the chiefe; and with them.

44 And I bade them to go to Daddens the captaine which was in the place of the treasure.

45 Which charge to bid Daddens and his brethren, and the treasurers that were there, to lead to be them, which shoulde offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mighty hande of our Lord learned men of the sonnes of Moth, the sonne of Leui, the sonne of Akath, to wit, I Susebrian and his sonnes, and his brethren bring eightreene.

47 And Isebia, and I Annon, and I Sahan his brethren of the sonnes of I Cananias, with their sonnes, twentie persons.

48 And of the ministers of the temple, which Dauid gaue, and those which were rulers over the worke of the Leuites, to wit, ministers of the Temple, two hundred and twentie, of whom all the names were requiried.

49 ¶ And there I proclaimed a fast for the young men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattle.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safety.

against our enemies,

61 Because we had said to the King, that the house of our Loyde should bee with them that he should direct them in all things.

62 Therefore we played our Loyd againe according to these things, whom we found fauourable.

63 Then I chose from among the chiefe of the Priests, and of the Levites, twelve men, to wit, Shabai and Athamas, and with them tenne of their brethren.

64 And I weighed them the silver and the golde, and the holy vessels of the house of our Loyde, which the King and his counsellors, and his prince, and all Israel had given.

65 And I weighed them five hundred and thirtie talents of silver, and silver vessels of an hundred talents, and an hundred talents of golde,

66 And twenty golden basins, & twelve vessels of brass, of fine brass shining like golde.

67 And I saide to them, You are also holy to the Loyde, and the vessels are holy, and the golde, and the silver is a dowre to the Loyde of our fathers.

68 Watch and keepe them, till that you give them to the heads of the families of the Priests, and Levites, and captains of the families of Israel in Jerusalem in the chambers of the house of our God.

69 So the Priests and Levites tooke the silver and the golde, and the vessels, and caried them to Jerusalem to the temple of the Loyd.

70 And we departed from the flood Thera, in the twelfth day of the first moneth, and came to Jerusalem, according to the mightie power of our Loyde with vs: and the Loyde deliuered vs from the beginning of our journey from all enemies. So we came to Jerusalem.

71 And three dayes being past there, in the fourth day the silver that was weighed, and the golde was deliuered into the house of our Loyde to Sharnoth the Priest, the sonne of Iozab.

72 And with him to Eleazar the sonne of Phinees: and there were with them, Iosabab the sonne of Ielus, and I Joeth sonne of Sabbadai, Levites: all was deliuered them by number and weight.

73 And all the weight of them was written that same houre.

74 Afterwards those that were come out of the captiuitie, offered sacrifices to the Loyd God of Israel, euen twelue bulles for all Israel, rams hundred, and steere,

75 Lambes threethou and twelue, twelue goates for saluation, all in sacrifice to the Loyd.

76 And they presented the commandements of the King to the Kings steward, and to the gouernours of Coelosyria and Phenice, who honoured the people, and the Temple of God.

77 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priests, and the Levites haue not separated from them the strange people of the land.

78 For the pollutions of the Gentiles, to wit, of the Canaanites, and Chetites, and Phereizites, and Jebusites, and Moabites, and Egyptians, and Ammonites.

69 For they haue dwelt with these daughters, both they and their sonnes, and the holy seed is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and of my beard, and late me downe in wofull, and very sad.

71 Then also all they that were moued with the word of the Loyd God of Israel, came to mee whiles I wept for the iniquitie, but I late very sad till the evening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched forth mine handes to the Loyd,

73 And said, O Loyde, I am ashamed, and confounded before thy face. Ezra. 9. 6.

74 For our sinnes are increased about our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, we with our brethren, with our Kings & Priests haue bene giuen by to the Kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercy bene, O Loyde, that there should be left vs a roote and name in the place of thine holinesse!

78 And that thou shouldst reueale to vs a light in the house of the Loyd our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, wee were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meate.

80 And that they should honour the Temple of our Loyde, and saye by Edon that is desolate, and giue vs assurance in Iudea and Jerusalem.

81 And now, O Loyde, what shall we say, hauing these things: for wee haue transgressed thy Commandements, which thou hast giuen by the handes of the seruants the Prophets, saying,

82 \* Because the lande which ye goe to inhabit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse, Deut. 7. 1.

83 Therefore now ye shall not toyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shal you desire to haue peace with them for euer, that ye may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked woikes, and for our great sinnes: yet, O Loyde, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but we againe haue turned backe to transgresse thy Law, and to mixe with the uncleannesse of the people of the land.

87 Mightest thou not bee angry with vs to destroy vs, so that thou shouldst neither

leane vs roote, nor seede, nor name :

88 But O Lord of Israel, thou art true : for there is a roote left, euen vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we endure before thee for these things.

Ezra. 10. 1.

90 ¶ And as Esdras prayed and confessed and wept, and lay upon the ground before the Temple, a very great multitude was gathered vnto him out of Ierusalem of men and women, and yong children : for there was great lamentation among the multitude.

¶ Or, Israh.

91 Then Jeronias the sonne of I Jeel of the sonnes of Israel, crying out, sayd, O Esdras, we haue sinned against the Lord God : we haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtfull : therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doeth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would doe thus : and they swore.

CHAP. IX.

7 After Esdras had read the lawe for the strange wiues, so they promise to put them away.

Ezra. 10. 6.

Then \* Esdras rose from the court of the Temple, and went to the chamber of Ioanah the sonne of Eliashib,

2 And being lodged there, hee did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem.

4 And that all they which should not meete there within two or thre dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within thre dayes, into Ierusalem : this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude late in the broad place of the Temple shab : because of the extreme winter.

7 Then Esdras arose and sayd to them, Ye haue sinned : for ye haue married strange wiues, so that ye haue augmented the finnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, & from the strange wiues.

10 Then all the multitude cried out and said with aloud voyce, Wee will doe so as thou hast saide.

11 But because the multitude is great, and the time is winter, so that we cannot stande without, and the worke is not of our day nor

of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and they which haue strange wiues of our families, tarry :

13 And let the Priests and Iudges come out of all places at the day appointed, till they haue appealed the ward of the Lord against vs in this matter.

14 Then Ionathas Asaels sonne, and I Esdras sonne of I Ebecan were appointed concerning these things, and Holoisam and Sathai : us did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose vnto certaine men, chiefe of their families, all by name : and they late together in the first day of the tenth moneth to examine this matter.

17 And they made an ende of the things pertaining to them that had married strange wiues in the first day of the first moneth.

18 And there were found of the Priests which had married strange wiues,

19 Of the sonnes of Iehus, the sonne of Josi dec, and of his brethren, I Barcias, and Eleazar, and Iosibus, and I Ionadan.

20 Who also gaue their handes to eat out their wiues, and offered a ramme for their conciliation in their purgation.

21 And of the sonnes of Emmer, I Ananias, and Iabdens, and Canes, and Saneius, and I Hieriel, and Azarias.

22 And of the sonnes of I Shasai, Elionas, I Bassias, Imaelus, and Iasbanai, and I Iediel, and I Tallas.

23 And of the Leuites, I Ionabatus, and I Emis, and I Colius, who was called I Calitas, and I Bartheus, and I Doubas, and I Ionas.

24 Of the holy Singers, I Eliasurus, I Barchurus.

25 Of the porters, I Sallumus, & I Tobanias, 26 Of them of Israel, of the sonnes of I Shorus, I Hiermas, & I Edias, and I Balchias, and I Maclius, and I Eleazar, I Asubias, and I Bannias, and I Iacharias, and I Iudiel, and I Hiermor, and I Aedias.

27 Of the sonnes of I Ela, I Barthanias, I Iacharias, and I Iudiel, and I Hiermor, and I Aedias.

28 And of the sonnes of I Zamoth, I Chadas, I Elsimus, I Othonias, I Farimoth, and I Sabatus, and I Sarduus.

29 Of the sonnes of I Bebai, I Ioannes, and I Ananias, and I Iosabad, and I Emarbas.

30 Of the sonnes of I Sami, I Olanus, I Balmuchus, I Ebaas, I Asubius, I Asai, and I Hiermor.

31 And of the sonnes of I Adai, I Anthus, I Iosias, I Accamus, and I Sadius, & I Barthanias, and I Seichel, and I Salmus, and I Bannias.

32 And of the sonnes of I Anas, I Elionas, I Ateas, and I Edichias, & I Sabbens, and I Simon, & I Chosamite.

33 And of the sonnes of I Aom, I Atanias, and I Barthias, and I Bannaias, I Elphat, and I Bannalles, and I Semei.

34 And of the sonnes of I Paani, I Jeremias, I Ombis, I Matrus, I Nel, I Bama, and I Bannias, and I Amos, I Carabasion, and I Euabias, and I Bannimatanahus, I Elisafis, I Amis, I Chali, I Samis, I Selemias, I Barthanias, and I Iosias, I Satus, I Chis, I Asubius, and I Sannas.



Samuel, Samitis, Iosaphus.

And of the sonnes of Ephraim, Manasses, Ephraim, Izel, Banaias.

All their married strange women, and put them with their children.

And the Priests and the Levites dwelt in Jerusalem, and in the country, the first day of the seventh month, and the children of Israel in their home houses.

Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East.

And spake to Eshbas the Priest, and craved, that he should bring the Lawe of Moyses, which had ben given by the Lord God of Israel.

Then brought Eshbas the chiefe Priest the Lawe to all the multitude, both man & woman, and to all the Priests, that they might heare the Lawe the first day of the seventh month.

And he read in the first broad place of the gate of the Temple, from morning to midday, when the men and the women, and all the multitude hearkened to the Law.

So Eshbas the Priest and reader of the Lawe, stood upon a pulpit of wood that was prepared.

And there stood by him I Bargarthias, Samu, Ananias, Azarias, Durias, Ezecias, and others at his right hand.

And at his left hand I Bhabanias, and I Bhabanias, Abthabaphus, Nabarias.

Then Eshbas took the booke of the Lawe before the multitude (so he late honourably be-

fore them all)

And they all stood upright when he re-  
pounded the Lawe, and Eshbas blessed the Lord  
the most high God, the most mighty God of  
boites.

And the whole multitude cryed Amen.

Then Iesus, and I Anus, and Sarabias,  
and Abimus, and Jacobus, Sabatarias, Antani-  
as, Batanias, and Calistas, Azarias, and Iosaphus  
and Ananias, & Bhabas, the Levites lift  
up their handes, and fell downe on the ground,  
and worshipped the Lord.

And taught the Lawe of the Lord, and  
stood also earnestly upon the reading.

Then sayde I Archibartus to Eshbas the  
chiefe Priest and Reader, and to the Levites,  
that taught the multitude in all things, This  
day is holy unto the Lord, and all have wept in  
hearing of the Law.

Soe therefore and eate the fatte meates,  
and drinke the sweet drinckes, and send presents  
to them that haue nor.

For this day is holy to the Lord, and be not  
sory: for the Lord God will glorifie you.

So the Levites commaunded all these  
things to the people, saying, This day is holy to  
the Lord: be not sad.

Then they departed all to eat and drinke,  
and to reioyce, and to give presents to them that  
had not, and to make good cheare.

For they were yet filled with the wordes  
wherewith they were instructed, when they were  
assembled together.

## II. Esdras.

### CHAP. I.

The people is reproved, for their unfaithfulness.  
So God will haue another people, if these will not be  
reformed.

The second booke of the Prophet  
Eshbas, the son of Saratias,  
the sonne of Azarias, the sonne of Hel-  
cias, the sonne of Sabanias, the  
son of Sadoch, the son of Achitob,  
2 The sonne of Achias, the  
sonne of Bithrees, the sonne of Wel, the sonne of  
Amarias, the sonne of Azie, the sonne of Bari-  
muth, the sonne of Aza, the sonne of Dias, the  
sonne of Bouth, the sonne of Abisei, the sonne of  
Bithers, the sonne of Eleazar.

The sonne of Aaron (of the tribe of Levi)  
which Esdras was prisoner in the land of Medes  
in the reigne of Artaxerxes king of Persia.

And the word of the Lord came vnto me,

For, and shew my people their finnes, and  
their children their wickednes, which they haue  
committed against me, that they may tell their  
finnes children.

For the finnes of their fathers are increased  
in them, because they haue forgotten mee, and  
have offered vnto strange gods.

I haue not I brought them out of the land  
of Egypt from the house of bondage: but they  
have provoked me vnto wrath, and despised my  
commandes.

And thou olt thou the haire of thine head,  
and sit all euill upon them: for they haue not  
been obedient vnto my Lawe, but they are a

rebellious people.

How long shal I forbear them, vnto whom  
I haue done so much good?

Many kinges haue I destroyed for their  
sakes: Pharaon which his seruantes and al his ar-  
mie haue I smitten downe.

All the nations haue I destroyed before  
them: I haue destroyed the East, the people  
of the two countreys Tyrys & Sidon, and haue  
slaine al their enemies.

Speake thou therefore vnto them, saying,  
Thus sayeth the Lord,

I haue led you through the Sea, and haue  
given you a lure way, since the beginning: I  
gaue you Moyses for a gubler, and Aaron for a  
Priest.

I gaue you light in a pillar of fire, and  
great wonders haue I done among you: yet  
haue ye forgotten me, saith the Lord.

Thus sayeth the Almightye Lord, The  
quailles were a token vnto you: I gaue you  
cents for a safeguard, wherein ye murmured:

And ye triumphed not in my Name for the  
destruction of your enemies, but ye yet murmure  
still.

Where are the benefites that I haue done  
for you? when ye were hungry in the wilderness,  
did ye not cry vnto me,

Saying, Why hast thou brought vs into  
this wilderness, to kill vs? It had bene better  
for vs to haue serued the Egyptians, then to die  
in this wilderness.

I had pittie vpon your mournings, and  
gaue you Manna to eate: I vnto ye did eate  
Angels

Or, Zani

Or, Nebe-  
mas.

Exod. 14. 28.

Nam. 21. 24.  
Iosh. 8. 12.

Exod. 14. 29.

Or, freets.

Exod. 3. 10.

and 4. 14.

Exod. 13. 23.

Exod. 16. 13.

psal. 104. 40.

Nam. 14. 3.

psal. 16. 20.

*Numb. 20. 11.* *ws. 1. 1. 4.* **Angels foot.** 20 \* When ye were thirsty, did not I cleave the stone, and waters did come out to satiate you? from the heart I covered you with the leaves of the trees.

*I. s. 5. 4.* 21 And I gave you fat countrys: I call out the Canaanites, the Pherezites, and Philistines before you: \* What shall I doe more for you, saith the Lord?

*Exod. 15. 23* 22 Thus saith the Almighty Lord, \* When ye were in the wilderness at the bitter waters, being ashy, and blaspheming my Name.

23 I gave you not fire for the blasphemies: but cast a tree into the water, and made the water sweet.

*Exod. 32. 8.* 24 What shall I doe unto thee, O Jacob: thou \* Juda wouldst not obey: I will turne me to other nations, and unto those will I give my Name, that they may keepe my lawes.

25 Seeing ye have forsaken mee, I will also forsake you: when ye aske merke of me, I will not have pittie upon you.

*I. s. 1. 15.* 26 \* When ye call upon mee, I will not heare you: for ye have defiled your sonnes with blood, and your feete are swift to commit murder.

27 Although ye have not forsaken mee, but your owne selues, saith the Lord.

28 Thus saith the Almighty Lord, Have I not played you, as a father his sonnes, and as a mother her daughters, and as a nurse her young babes,

29 That ye would bee my people, as I am your God, and that ye would be my children, as I am your Father?

*Mat. 23. 37.* 30 \* I gathered you together as an henne gathereth her chickens under her wings: but now what shall I doe unto you? I will cast you out from my sight.

*I. s. 1. 13.* 31 \* When you bring gifts unto mee, I will turne my face from you: for your solemn feast dayes, your new moones, and you circumcisions have I forsaken.

32 I sent unto you my seruants the Prophets whom ye have taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the Almighty Lord, Your house shall be desolate: I will call you out as the wilde doth the stubble.

34 Your children shall not have generation: for they have despised my commandement, and done the thing that I hate, before me.

35 Your houses will I give unto a people to come, who shall beleue mee though they heare mee not, and they, unto whom I neuer shewed miracle, shall doe the things that I commaund them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 \* I will declare the grace that I will doe for the people to come, whose children reioyce in gladnesse, and though they have not seene mee with bodily eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, behold what great glory, I see the people that come from the East.

39 Unto whom I will give for leaders, Abraham, Isaac, Jacob, Elias, Amos, Micah, Joel, Abdias, Jonas.

40 Naum, Abacuc, Sophonias, Aggeus,

Zacharias, and Malachias (which is called the messenger of the Lord.)

CHAP. II.

The Synagogue fiddeth with her new children. The Gentiles are called.

Thus saith the Lord, I brought thee out of bondage: I gave thee also my commandments by my seruants the Prophets, whom they would not heare, but despised my counsels.

1 The mother that beare them, hath hated them, for you away, O children: for I am a widow and forsaken.

2 I brought you up with gladnesse, but with sorrowe and heavinesse have I lost you: for ye have sinned against the Lord your God, and done the thing that displeaseth him.

3 But what shall I now doe unto you? I am a widow and forsaken: goe ye, O my children, and aske mercy of the Lord.

4 And thee, O Father, I call for a witness for the mother of these children, which would not keepe my covenant,

5 That thou bring them to confusion, and their mother to a shyle, that their kindred be not continued.

6 Let their names bee scattered among the heathen: let them be put out of the earth, which have despised my covenant.

7 Accuse unto thee, O wicked people, remember \* what I did to Sodom and Gomorrah.

8 Behold land is mixed with clouds of pitch and heapes of ashes: so will I doe unto them, that heare me not, saith the Almighty Lord.

9 Behold land is mixed with clouds of pitch and heapes of ashes: so will I doe unto them, that heare me not, saith the Almighty Lord.

10 \* Thus saith the Lord unto Ezechias, Tell my people, that I will give them the kingdom of Ierusalem, which I would have given unto Israel.

11 And I will get me glory by them, and give them the everlasting tabernacles, which I have prepared for those.

12 They shall haue at will the tree of life smelling of oymment: they shall neither labour nor be weary.

13 So ye, and ye shall receive it: pray that the time, which is long, may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness: for I have abolished the euill, and created the good: for I live, saith the Lord.

15 Forer, embrace thy children, and bring them up with gladnesse: make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that bee dead, will I call by from their places, and bring them out of the graues: for I have known my name in Israel.

17 Feare not, thou mother of the childles: for I have chosen thee, saith the Lord.

18 I will send thee my seruants Elias and Jeremie to help thee, by whose counsel I have sanctified and prepared for thee twelve trees laden with diuers fruits.

19 And as many fountaines, flowing with milke and hony, and seven mighty mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Execute iustice for the widow: judge the cause of the fatherles: give to the poore: deliver the fatherles: clothe the naked.

11 Heale the wounded, and sicke: laugh not  
at him man to scoone: defend the creple, and let  
the blinde come into the light of my cleerenesse.

12 Heepe the old and the yong that are with  
in thy walles.

13 Wherever thou findest the dead, take  
them and bury them, and I will giue thee the  
first place in my resurrection.

14 Abide still, O my people, and rest: for thy  
saluacion shall come.

15 Mourne thy children, O thou good nurse:  
sorrowe thy teete.

16 Some of the seruants that I haue giuen  
thee, shall perishe: for I will seeke them from a  
mong the number.

17 Be not heaueie: for when the day of trou-  
ble and heauinesse cometh, other shall weepe  
and bee sorrowfull, but thou shalt bee merrie, and  
have abundance.

18 Thy heathen shall enuie thee, and shall doe  
nothing against thee, saith the Lord.

19 Mine hands shall couer thee, so that thy  
foemen shall not see thee.

20 Be ioyfull, O thou mother, with thy chil-  
dren: for I will deliuer thee, saith the Lord.

21 Remember thy children that sleepe: for I  
will bring them out of the lides of the earth, and  
will shew mercie vnto them: for I am mercifull,  
saith the Lord Almighty.

22 Embrace thy children, vntill I com and  
take mercy vnto them: for my fountaines runne  
out, and my grace shall not faile.

23 I Chas. receined a charge of the Loyde  
vnto the mount Ioyed, that I should goe vnto  
Mount Sion, but when I came to them, they  
did me off, and despised the commandement of  
the Lord.

24 And therefore I say vnto you, O yee hea-  
then, that heare and vnderstand, waite for your  
saviour, who shall giue you euertlasting rest: for  
he is nere at hand, that shall come in the ende of  
the world.

25 Be ready to the reward of the kingdome:  
for the euertlasting light shall shine vpon you for  
euermore.

26 See the shadow of this worlde: receiue  
the son of your glory: I tell thee my Saviour o-  
penly.

27 Receiue the gift that is giuen you, and bee  
glad, giuing thanks vnto him that hath called  
you into the heauenly kingdome.

28 Arise and stand vp, and behold the number  
of them that are sealed for the feast of the Lord,

29 which are departed from the shadowe of  
the world, and haue receined glorious garments  
of the Lord.

30 Take the number, O Sion, and shut vp  
them that are ashy in robes, which haue sal-  
ued the Lawe of the Lord.

31 The number of thy children whome thou  
hauest brought forth, is fulfilled: beleeue the power of the  
Lawe, that the people haue which bene called  
from the beginning may be sanctified.

32 I Chas. saw vpon mount Sion a great  
people whom I could not number, and they all  
praised the Lord with songs.

33 And in the way of them there was a yong  
man in stature then them all, and vpon  
his head of his head hee set crownes, and  
better then the others, which I much mar-  
velled at.

34 So I asked the Angel, and said, who are  
these, my Lord?

35 The Angel answered and said vnto me, These  
bee they that haue put off the mortall clothing,  
and haue put on the immortall, & haue con-  
fessed the Name of God: now are they crowned, and  
receiue the palmes.

36 Then said I vnto the Angel, What yong  
man is he that seteth crownes in them, and gi-  
ueth them the palmes in their handes?

37 And he answered, and said vnto me, It is  
the Sonne of God, whom they haue confessed in  
the world. Then began I greatly to commend  
them, that had stood so strongly for the Name of  
the Lord.

38 Then the Angel said vnto mee, See thy  
way, and tell my people, what, and howe great  
wonders of the Lord God thou hast seene.

### CHAP. III.

4 The wonderous works, which God did for the people,  
are recited. 31 Ephraim marvelleth that God suffereth  
the Babylonians to haue rule over his people, which yet  
are sinners also.

1 In the thirtieth yere after the fall of the citie,  
I as I was at Babylon, I lay troubled vpon my  
bed, and my thoughts came vp to mine heart,

2 Because I saw the delolation of Sion, and  
the wealth of them that dwelt at Babylon.

3 So my spirit was sore moued, so that I  
began to speake feareful wordes to the most high,  
and sayd,

4 O Lord, Lord, thou speakest at the begin-  
ning when thou alone plantest the earth, and  
gauest commandement vnto the people,

5 And a bodie vnto Adam, without soyle, Gen 2.7.  
who was also the workmanship of thine handes,  
and hast breathed in him the breath of life, so that  
he liued before thee,

6 And ledst him into Paradise, which thy  
right hande had plaued, or euer the earth  
brought forth,

7 Euen then thou gauest him commande-  
ment to loue thy way: but he transgressed it: and  
immediatly thou appointedst death to him & his  
generation, of whom came nations, tribes, peo-  
ple, and kindreds out of number.

8 And every people walked after their own  
will, and did wonderfull things beside thee, and  
despised thy commandements.

9 But at the time appointed thou bough-  
test the flood vpon those that dwelt in the world  
and destroyedst them,

10 So that by the flood, that came to euery  
one of them, which came by death vnto Adam,

11 Yet thou lesteest one, euen \* Noe, with his  
household, of whom came all righteous men.

12 And when they that dwelt vpon the earth,  
began to multiplie, and the number of the chil-  
dren, people, and many nations were increas-  
ed, they began to bee more vngodly then the first.

13 Noe when they liued wickedly before  
thee, thou didst chuse thee a man from among  
them, whose name was \* Abraham.

14 Whom thou louedst, and vnto whom on-  
ly thou shewedst thy will.

15 And madest an euertlasting couenant with  
him, promising him sharid thou wouldest neuer  
forsake his seed.

16 And vnto him thou gauest Isaac, \* vnto  
Isaac also thou gauest Jacob and Esau, and didst

Or, went  
forward,

Gen. 6.12.

Gen. 7.10.

1. Pet. 3.20.

Gen. 12.1.

Gen. 17.5.

Gen. 21.3, 3.

Gen. 25.15,

26.

Mal. 1.2, 3.

rom 9.13.

didst thou Jacob, and east of Eden, and to Jacob became a great multitude.

Exod. 19. 1.  
deut. 4. 10.

17 And wilt thou lead his seed out of Egypt, thou broughtest them up to mount Sinai.

18 And inclinedst the heavens, and bowedst down the earth, and didst moove the ground, and cause the depths to shake, and didst astonish the world.

19 And thy glory went thence four gates of fire, with earthquakes, wind and cold, that thou mightest give the Law unto the seed of Jacob, that which the generation of Israel should diligently observe.

20 Per tookest thou not away from them the wicked heart, that thy Law might bring forth fruit in them.

Gen. 3. 6.

21 For Adam first having a wicked heart, was overcome and vanquished, and all they that are borne of him.

22 Thus remained wickedness loyned with the Law in the hearts of the people, with the wickedness of the roote: so that the good departed away, and the tulle abode still.

1. Sam. 16. 13.

23 So the times passed away, and the peeres were brought to an end, till thou didst raise thee up a servant called David.

2. Sam. 5. 7.  
and 7. 5, 13

24 Which thou commandedst to build a citie unto thy Name, to call upon thee therein with incense and sacrifice.

25 When this was done many peeres, the inhabitants forsooke thee.

26 Following the wayes of adam and all his generation: for they had also a wicked heart.

27 Therefore thou gavest thy citie over into the hands of thine enemies.

28 But doe they that dwell at Babylon. any better, that they should have the dominion of Sion?

29 For when I came thither, and saw their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserved thine enemies, and thou hast not shewed it.

31 I cannot perceive howe this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeveth thy testimonies as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here & there throughout the heathen: I see them flourishing, and thinke not upon thy commandements.

34 Alas! thou therefore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it they that dwell on the earth have not sinned in thy sight? or what people hath so kept thy commandements?

36 Thou hast surely find that Israel by name hath kept thy precepts, but not the heathen.

# CHAP. III.

2 The Angel reproveh Esdras, because he seemed to enter into the profound judgements of God.

And the Angel that was sent unto me, whose name was Uriel, answered,

2 And sayde, Thine heart hath taken too much upon it in this world, and thou hast not comprehended the waies of the highest.

3 Then answered I, Pea, my Lord. Uriel answered me, and said, I am sent to thee from the waies, and to let forth thine understanding from thee.

4 Declarest if thou canst declare me one, I will shew thee also the way that thou desiredst to see, and I will let thee from whence the wicked heart cometh.

5 And I said, Tell on, my Lord. Then said he unto me, Doe thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, either man is borne, that can do that which thou requestest me, concerning these things?

7 And he said unto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great things are in the beginning of the depth, or how great things are in the descending out of the heauen, or which are the bowels of Paradise.

8 Peradventure thou wouldest say unto me, I never went downe to the deepe, nor yet to the hell, neither did I ever clumbe up to heauen.

9 But now have I asked thee but of fire and wind, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou give me none answer of them.

10 He sayd moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know?

11 Howe shouldest thou bestell them beable to comprehend the wayes of the wised, and know outwardly in the corrupt world, to understand the corruption, that is hidden in my sight?

12 Then I sayd unto him, It were better that we were not at all, then that we should live in wickedness, and to suffer, and not to know wherefore.

13 And he answered me, and sayd, I came to a forest in a plaine where the trees beide a counsell.

14 And sayd, Come, let vs goe fight against the sea, that it may give place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea toke counsell, and sayd, Come, let us goe by and fight against the trees of the wood, that we may get another country for vs.

16 But the purpose of the wood was better: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the land stood up and stopped them.

18 If thou were iudge betwene them two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered, and sayd, Certly it is foolish purpose, that they both have devised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and sayd, Thou hast given right iudgement: but why wast thou not thy selfe also?

21 For like as the ground is appointed for



the land, and the sea for the floods, so \* they that dwell upon earth, can understand nothing, but that which is upon earth: and they that are in the heavens, the things that are about the height of the heavens.

23 Then answered I, and sayde, I desireth God, I desireth understanding be given me.

24 For I did not purpoe to enquire of thine wyl things, but of such as wee daily meddle withall, namely: wherefore Israel is made a reuolt to the heathen, and for what cause the people whom thou hast loved, is given ouer to such nations, and why the law of our fathers is abolished, and the wyttren ceremonies are come to none effect,

25 Why we are tolled to and fro through the land as the grasshoppers, and our life is a vayne thing, and we are not thought worthy to obayne mercy.

26 But what wilt he doe to his name, which is taken upon ouer vs? Of these things haue I asked the question.

27 Then answered he mee, & said, The more thou searchest, the more thou shalt maruaile: for the world hatheth fast to passe away.

28 And cannot comprehend the things that are promised to the righteous in tyme to come: for this worlde is full of vnrightheousnesse and wickednesse.

29 But to declare thee the things whereof thou hast asked, the euill is sowne, but the destruction thereof is not yet come.

30 If the euill now that is sowne, be not turned vpon downe, and if the place where the euill is sowne, passe not away, then cannot the thing come, that is sowne with good.

31 For the come of euill seed hath bene sowne in the heart of Adam from the beginning, and how much vngodlinesse hath hee brought vp vnto this tyme? And how much shall hee bring forth vntill the harvest come?

32 Ponder with thy selfe, howe much fruite of wickednesse the corne of euill seedes bringeth forth.

33 And when the stalkes shall be cut downe, which are without number, howe great an harvest must be prepared.

34 Then I answered, and sayd, Howe, and when shall these things come to passe? wherefore are our yeeres set, and euill?

35 And he answered me, saying, Waste not to knowe the most high: for thou labourst in vaine to be aboute him, though thou endeavour neuer so much.

36 Did not the soules also of the righteous ask question of these things in their chambers, saying, Howe long shall I thus hope? and when cometh the fruite of my barne and our wages?

37 And vpon this Ieremiel the Archangel answered, and sayde, When the number of the sinners is filled in you: for hee hath weighed the world in the ballance.

38 The measure of the times is measured: the yeeres are counted by number, and they shall not be without end, till the measure thereof be full.

39 Then answered I and said, O Lord, Lord, we are all euill full of sinne,

40 And for our sake peraduenture the harvest of the righteous is not fulfilled, because of the

sinne of them that dwell vpon earth.

40 So he answered me and said, God and aske a woman with child, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then sayd I, No, Lord, she cannot. And he said vnto me, In the game the places of soules are like the wombe.

42 For as shee that is with child, hatheth to escape the necessity of the trauell, so doe these places hatheth to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and sayd, If I haue found grace in thy sight, and if it be possible, and if I be meete thereto.

45 Shew me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I knowe, but what is to come, I knowe not.

47 And he sayd vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stood, and beholds, a hote burning oven passed before me: and when the flame was gone by, I looked, and beholds, the smoke had the vpper hand.

49 After this there passed before me a watry cloud, and sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the drops and the smoke were much.

51 Then I played, and sayd, I liue, thinkest thou, vntill that time? What shall come to passe in those dayes?

52 He answered me and sayd, Of the tokens whereof thou hast asked me, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not knowe it.

# C H A P. V.

1 In the latter times truth shall be hid. 10 Vnrightheousnes and all wickednesse shall reigne in the world. 23 Israel is rescued, and God deliuereth them. 35 God doeth all things in season.

**N**eithertheless concerning the tokens, behold, the times shall come, that they which dwell vpon earth, shall be taken in a great number, and the way of the truth shall be hid, and the land shall be barren from faith,

2 And \* iniquitie shall be increased more then thou hast seene now, or hast heard in time past. Mat. 24. 12.

3 And it shall come to passe that one shall see in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third trumpet, that the sunne shall suddenly shine againe in the night, & the moone three times a day.

5 Blood shall drop out of the woods, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall rui, of whom they hope not that dwell vpon earth, & the soules shall change place,

7 And the sea of Sodom shall cast out fish and make a noise in the night, which many shall not knowe, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall oft breake forth, and the wild beastes shall change their places, and menstrous women shall beare monsters.

9 And salt waters shall be found in the sweet, and all friends shall fight one against another, then shall we hide it selfe, and understanding depart into his secret chamber.

10 It shall be sought of many, and yet not bee found: then shall vnrightrousnes and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall as ke another, and say, Is righteous iustice gone thowowe thee? And it shall say, yea.

12 At the same time shall men hope, but not obtayne: they shall labour, but their enterprises shall not prosper.

13 To shewe thee such tokens I haue leane, and if thou wilt pray againe, and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thowowe all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted mee, and set me vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto mee, saying, whither hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Up then and eate, and forsake vs not, as the shepheard that leaueth his flock in the hands of the cruell wolves.

19 Then sayd I vnto him, Goe thy wayes from me, and coue not neere me: and when hee heard it, he went from me.

20 And I fasted seuen dayes, mourning, and weeping, as vntill the Angel had commaunded me.

21 And after seuen dayes the thoughts of mine heart were very grievous vnto mee againe,

22 And I had a desire to reason againe, and I began to talke with the most High againe,

23 And said, O Lord, Lord: of euery foresh of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all landes of the world thou hast chosen thee one pit, and of all the flowers of the ground thou hast chosen thee one lillie,

25 And of all the depths of the sea thou hast filled thee one riner, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cattell that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people, thou hast gotten thee one people, and vnto this people whom thou lovest, thou gauest a lawe, that is proued of all.

28 And now, O Lord, why hast thou giuen

this one people vnto many? and thou hast roote thou hast set orders, & hast scattered thine onely people among many.

29 They treade them downe, which bene withstoode thy promises, and beleue not thy testimonies.

30 And if thou diddest so much hate thy people, they should haue bene punished with thine owne hands.

31 ¶ Now when I had spoken these wordes, the Angel that came to me the night afore, was sent vnto me,

32 And said vnto me, Heare me, and I will teach thee, and hearken that I may instruct thee further.

33 And I said, Speake on, my Lord. Then sayd he vnto mee, Thou art sore vexed and troubled for Israels sake. Louest thou thyselfe, then be doth that made them?

34 And I sayd, yea, Lord: but of very sorrow haue I spoken: for my reines paine me euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his iudgment.

35 And he sayd vnto mee, Thou hast not. And I sayd, Wherfore, Lord, wherfore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iakob, and the griefe of the sheche of Israel.

36 And he sayd vnto me, Number vnto mee the things that are not yet come, or gather me the droops that are scattered, or make me the withered flowers greene againe.

37 Open me the places that are closed, and bring mee forth the winds that are shut vp therein: shew me the image of a voyce, and then will I declare thee the thing, that thou hast asked and laboured to know.

38 And I said, O Lord, Lord, who can knowe these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, wherof thou hast asked mee?

40 Then sayd he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I sayd, Beholde, O Lord, the last things are present vnto thee, and what shall they doe that haue bene before me, or we that be now, or they that shall come after vs?

42 And hee sayd vnto mee, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so there is no slacknesse of the first.

43 Then I answered, and sayd, Consider thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the better?

44 Then answered hee me, The creature, sayd he, cannot preuent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I sayd, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the people created by thee, and hast sustained it, so might it

into this continue all men at once.

46 And he said vnto me, Like the wombe of a woman, & say vnto her, Why must thou haue borne more than thyngest foorth? & require her to bring forth ten at once.

47 And I said, Surely she cannot, but by diuine of time.

48 Then said he vnto me, So haue I diuided the number of the earth by times when seede is sown vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordined the times which I haue created.

50 I asked againe, and said, Seeing thou hast now shewed mee the way, I will procede to shew before thee: for our mother, whome thou hast tolde mee is yong, & draweth thee vnto vnto age.

51 He answered me, and said, Like a woman that travaileth, and shee will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And shee shall answer thee, Some were borne in the flower of youth, others were boyne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that yee are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse than yee, as the creatures which now begin to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shewe thy seruant, by whome doest thou gouerne thy worke-manhip?

CHAP. VI.

God hath foreseene all things in his secret counsell, and as author thereof, and hath created them for his children, 25 The felicitie of the age to come.

AND hee said vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blew one against another.

1 Before the noise of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were laid:

2 Before the faire flowers did appeare, before the mountaine powres were established, before the innumerable armies of Angels were gathered:

3 Before the heights of the ayre were lifted up, before the measures of the heauens were named, before the chymnies in Sion were built:

4 Before the present yeeres were fought out, and before the affections of them that were faine, were turned away, and they that had layd up the treasure of faith, were sealed.

5 Then did I purpose these things, and they were made by mee alone, and by none other: by mee also they shall bee ended, and by none other.

6 Then answered I, and said, What shall be the vision of times? or when shall bee the end of the first, and the beginning of it that fo-

loweth?

8 And hee said vnto mee, From Abraham vnto Isaac, when Jacob and Esau were borne of him, \* Jacobs hand held first the heele of Esau.

Gen. 25. 26.

9 For Esau is the end of this worlde, and Jacob is the beginning of it that followeth.

10 The hands of man is betwix the heele and the hand. Other thing, Elias, as he thou not.

11 I answered then, & said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an ende to shew thy seruant thy tokens, wherof thou shewedst me part the last night.

13 So he answered mee, and said, Stand by vpon thy feete, and heare a nightie sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not bee mooued.

15 And therefore when hee speaketh, bee not afraid: for of the ende shall bee the worde, and of the foundation of the earth shall it bee understood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth that it must be changed at the end.

17 And when I had heard it, I stood by vpon my feete, and hearkened, & beholds, there was a voyce that spake, and the sounde of it was like the sound of many waters:

18 And it sayde, Beholds, the dayes come, that I will come and inquire of them that dwell vpon the earth,

19 And when I beginne to enquire of them, who by their vnrightheousnesse haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world that hath banish away, shall be scaled, then wil I shew these signes: the books shall be opened before the heauen, and they shall see all it together.

21 And the children of a yere old shall speake with their voyces: the women with child shall bring forth vntimely children of thre or foure moneths olde, and they shall live that are rayled vpon.

22 Then suddenly shall the setowen places appeare as the vnstowen, and the full storehouses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afrast.

24 At that time shall friendes fight with friendes, as with enemies: and the earth shall feare with them: the springs of the welles shall stand still, and in thre houres they shall not runne.

25 Whosoener remaineth from all these things that I haue tolde thee, shall bee saved and see my saluation, and the end of your worlde.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall bee changed, and turned to another meaning.

27 For euill shall be put out, and deceit shall be quenched.

28 But faith shall flourish, corruption shall be overcome, and the trinitie which hath bin so long without fruit, shall come forth.

## II. Esdras.

30 And when hee talked with me, beholde, I looked a little upon him before whome I stood.

31 And these words sayd hee vnto me, I am come to shew thee the time of the night to come.

32 If thou wilt pray againe, and fast seuen dayes more, I will tell thee more things, & greater then these, which I haue heard in the day.

33 For thy voice is heard before the highest: surely the mightie hath seene thy righteous dealing: he hath seene also thy chastitie, which thou hast kept since thy youth.

34 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Bee of good comfort, and feare not.

35 And haue not in the vaine consideration of the first times, nor make haste to the latter times.

36 And after this I wept againe, and fasted seuen daies in like maner, that I might fulfil the three weekes which he had appointed me.

37 And in the eight night was mine heart bered within me againe, and I began to speake before the most high.

38 For my spirit was greatly set on fire, and my soule was in distresse.

39 And I sayd, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst \* that the heauen and the earth should be made, and the woake followed thy word.

40 And then was there the spirit, and the darknesse was on euerie side with silence: there was no mans voice as yet created of thee.

41 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy woake.

42 Upon the second day thou createdst the heauenly aere, and commandedst it, that going betwene, it should make a diuision between the waters, that the one part might remaine aboue, and the other beneath.

43 Upon the third day thou commandedst, that the waters should bee gathered together in the seventh part of the earth: fire parts diddest thou dele, & kept them to the intent that of these there should be that should serue thee, being women of God and filled.

44 As soone as thy word went forth, the woake was incontinently made.

45 For immediately great and innumerable fruit did spring vp, and many diuers pleasures for the taste, & flowers of vchangeable colour, and odours of a most wonderful smell, and these things were created the third day.

46 \* Upon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres.

47 And gauest them a charge, to doe \* seruice men vnto man that was for to be made.

48 And vpon the fift day thou saidst vnto the seventh part \* where the waters were gathered, that it should bring forth beasts, as fowles and fishes: and it was so.

49 For the dunbe waters, and without life brought forth liuing things at the commandement of God, that the nations might praise thy wondrous woakes.

50 Then diddest thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Lutarhan.

51 And didst separate the one from the other:

for the seventh part where the water was gathered, could not hold them.

52 Vnto Behemoth thou gauest one part, which was dued vp the third day, that he should dwell in the same part, wherein are a thousand hilles.

53 But vnto Lutarhan thou gauest the seventh part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

54 Upon the first day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell and creeping things.

55 And besides this Adam, whom thou madest lord ouer all the woakes which thou hast created, of him come were all, and the people also, whom thou hast chosen.

56 All this haue I spoken before thee, O Lord, because thou hast created the world in such lakes.

57 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto beasts, and hast compared their riches vnto a drop that falleth from a vessel.

58 And now, O Lord, beholde, these heathen which haue bene reputed as nothing, are begun to be lords ouer vs, and to deuoure vs.

59 And we thy people (whom thou hast called the first borne, the only begotten, and thy first loue) are giuen into their hands.

60 If the world then bee created by our sakes, why haue we not the inheritance thereof in possession: or how long shall we suffer these things?

### CHAP. VII.

1 Without tribulation none can come to felicity, 12 God aduersifeth all in tyme, 28 The coming and death of Christ, 32 The resurrection and last iudgement, 43 after the which all corruption shall cease, 48 All fell in Adam, 59 The true life, 63 The mercies and goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto me an Angel, which had bene sent downe to mee the night afore.

2 And he sayd vnto mee, Up, Chusan, and heare the wordes that I am come to tell thee.

3 And I sayd, Speake on, my God. Then sayd he vnto me, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the riuer,

5 What could go into the Sea to looke vp on it, and to rule it? If he went not thowt the narrow, how could he come into the broad?

6 There is also another thing: a city is builded, and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is a fire at the right hand, and a deepe water at the left.

8 And there is but one path betwixt them, euen betwixt the fire & the water, so that thou couldst not one man go there.

9 If this cite were giuen vnto a man for an inheritance, if hee neuer went thowt the fire before it, how could hee receive his inheritance?

Gen. 1. 1.

Gen. 1. 14.

Gen. 1. 14, 15

Gen. 1. 19.

Gen. 1. 20.

Or. Enoch.



10 And I sayd, It is so, Lord. Then said he, Give me the portion of Israel.

11 Surely for their sakes have I made the law: and when Adam transgressed my statute then came this thing to passe.

12 Then were the entrances of the world narrow, full of sorrow and travail: they are full of sin and guilt, and full of perils, and dangerous.

13 For the entrances of the fourworld were narrow, and brought immortall fruit.

14 If then they that are living, labour not to come by their sin and hostile things, they can not attaine to those things that are his.

15 Wilt thou then disquietest thou thy selfe, seeing thou art corruptible: and wilt thou art mortall, seeing thou art mortall?

16 And wilt thou not consider in thy mind the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, seeing thou hast named in thy law, that the righteous shall inherit these things, and that the vngodly shall perishe.

18 Should the righteous suffer straitnesse in having the large things? yet they that have liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he sayd vnto me, There is no iudge more iust then God, and there is none more wise then the most high.

20 For many perish in this life, because they despise the law of God that is appoynted.

21 For God hath diligently admonished such as come, to oft as they came, what they should doe to haue life, and what they should obserue to moyn punishment.

22 Wherefore, they were not obedient vnto him, but spake against him, and imagined home things.

23 And desecrated themselves by their wicked doings, and denied the power of the most high, and regarded not his wayes.

24 But they despised his law, and refused his counsailes: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Elias, vnto the empty deserty things, and to the full, full things.

26 Beholde, the tyme shall come, that these things which I haue tolde thee, shall come to passe, and the blythe shall appeare, and there shall come death, and be seene that now is vnder the sun.

27 And whosoever shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with thee that be with him, and they that remaine, shall reioyce within foure hundredth yeeres.

29 After these same yeeres shall my sonne come, and all men that haue life.

30 And the world shall be turned into the olde waye by seven dayes, as in the foylinggements, so that no man shall remaine.

31 But after seven dayes, the world that is now, shall be raysed vp: and that shall die, shall be rayged.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that were therein in silence, and the secret places shall be the sources that were commingled vnto them.

33 And the most high shall appeare vpon the seats of iudgement, and iustices shall be nish away, and long suffering shall haue an ende.

34 Justice onely shall continue: the trusty shall remaine, and faith shall be strong.

35 The works shall follow, and the reward shall be bestowed: the good deeds shall be of force, and unrighteousness shall haue no more rule.

36 Then sayd I, \* Abraham prayed first for the Sodomites, and \* Iohannes for the sathers that sinned in the wilderness:

37 And they that came after him, for Israel in the time of Achar and Sammel,

38 And \* Dauid for the destruction, \* and Salomon for them that came into the Sanctuary,

39 \* And Elias for those that receiued raine, and for the dead that he might liue,

40 And \* Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect followe also now?

42 Then hee answered me, and sayd, This present life is not the ende: oft times honour is retained in it: therefore haue they prayed for the weak.

43 But the day of iudgement shall be the end of this world, and the beginning of the immortality to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: insubletie shall be cut off: righteousness shall grow vp, and the verity shall spring vp.

45 Then shall no man bee able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and sayd, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profit is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? \* for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profit is it vnto vs, if there be promised an immortall life, when wee do the works that bring death?

50 And that an everlasting hope should bee promised vs, seeing that we betide our selues to deadly vanitie?

51 And that there should bee appoynted vs dwellings of health and safety, if we haue liued wickedly?

52 And that the glory of the most high should be kept to defend them which haue in a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall Paradise should bee giued, whose fruit remained incorruptible, wherein is safety and health, if we will not enter into life?

54 (For we haue bene conuersant in unpleasant places)

55 And that the faces of them, which haue

And abstinent,

Gen. 18. 23  
Exod. 32. 32  
11.

2 Sam. 24.  
17.  
2 Chron. 6. 14.  
1 King. 17.  
31. and 18.  
42. 25.  
2 King. 19.  
15.

Rom. 5. 18.

abstained, should shine more then harres, if our faces be blacker then darknesse :

56 For while we lived, we did not remember when we did unrighteously, that wee should suffer after death.

57 Then antwered he me, and sayd, This is the manner of the battell, which man, that is born in the earth, shall fight.

58 That if he be overcome, he should suffer as thou hast sayd, but if he get the victory, he should receive the thing that I sayd.

Deut. 30. 19.

59 For this is the life, wherof Moyses spake vnto the people, while he lived, saying, \* Choose the life that thou mayest live.

60 Neuertheless, they beleueed him not, neither the Prophets after him, nor me also which haue sayd vnto them.

61 That beauiestie should not so bee to their destruction, as toy should come vnto them, to whom saluation is persecuted.

62 I answered then and sayd, I know, Lord, that the most high is called mercifull, in that he hath mercy vpon them, which are not yet come to that world.

63 And that he hath pitie on those that walke in his Law.

Rm. 1. 4.

64 And that \* he is patient : for he long suffereth those that haue sinned as his creatures,

65 And he that is liberrall : for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercommeth in mercie those that are present, and that are past, and them which are to come.

67 For if hee were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 We pardoneth also: for if he gaue not of his goodnesse, that they which haue done euill might be reitueed from their wickednesse, the ten thousand part of men should not remaine aliue.

69 And if he, being iudge, forgaued not those that he healeth with his word, and tooke away the multitude of sinnes,

70 There should peraduenture be very fewe left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayeth for him and for his people. 39 The promise of saluation to the iust.

55 The destruction of the world.  
A 3d he answered me, saying, The most high made this world for many, but the world to come for few.

2 I will tell thee a similitude, O Esdras. As when thou akest the earth, it shall say vnto thee, that it giueth much earthy matter to make pore, but little dust that gold cometh of, so is it with the worke of this world.

Mat. 20. 16

3 \* There be many created, but few shall bee saved.

4 Then answered I, and sayd, Then swallow vp the wit, O my soule, and deuoure understanding.

5 For thou hast promised to heare, and thou hast promised: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that he may intreat thee, that thou mayest giue seede vnto our heart, and prepare our understanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can let him-

selfe for man?

7 For thou art alone, & we are all our weaknesse of thy hands as thou hast sayd.

8 For when the body is fashioned now in the wombe, and thou hast giuen it members, the creature is preferred by fire and water, and the worke created by thee, both suffer nine months the creature, which is fashioned in it.

9 But the thing that contineth, and that which is conceived, shall both be preferred, and when time is come, the wombe, being pressed, deliuereth the things that grew in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruit appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, till thou disposed it to thy mercy.

12 Thou bringest it vp with thy righteousness, nurturest it with thy law, and reioicest with thy iudgement.

13 Thou steapest it as thy creature, and giueth it life as thy worke.

14 Seeing then that thou bestrovest him, which with so great labours is fashioned, it is an easie thing to appoint by the commandment, that the thing also which is made, might be preferred.

15 Nowe therefore, O Lord, I will speake (as touching men in generalI thou shaldest prouide) but concerning the people, for whose sake I am sorry,

16 And for thine inheritance, for whose cause I mourne : for Israel, for whom I am wofull, and for Jacob, for whose sake I am grieved :

17 For them will I pray before thee, whilI for my selfe as for them : for I see our faults that dwell in the land.

18 But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voice, and vnderstand my words, which I will speake before thee. The beginning of the words of Esdras, before he was taken vp :

20 O Lord, that liuest for ever, which holdest from aboue that which is aboue, and in the ayre,

21 Whose thome is inestimable, and his glory incomprehensible, before whose the host of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, and sayings steadfast, whose commandment is strong, and government terrible,

23 Whose looke wyeth by the depth, and wrath maketh the mountaines to melt away as the thing beareth witness,

24 Heare the prayer of thy seruant, and receive into thine eares the petition of thy creature.

25 For while I liue, I will speake, and as long as I haue vnderstanding, I will answer.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked faintly before thee, but remember them that reuerence thy will.

19 Let it not bee thy will to destroy them, which have lived like beasts, but looke vpon them which have clearly caught thy Law.

20 Make not displeasure with them, which are worse than beasts, but loue them, that may put their trust in thy righteousness and grace.

21 For wee and our fathers haue all the same sinnes: but because of vs that are sinners, thou shalt be called mercifull.

22 If therefore thou wilt haue mercy vpon vs, thou shalt be called mercifull towards vs which haue no works of righteousness.

23 For the righteous, which haue layd by many good works, let them receive the reward of their owne deedes.

24 But what is man, that thou shouldst take displeasure at him? what is this mortall generation, that thou shouldst bee so grieved towards it?

25 For verely there is no man among them that is borne, but he hath done wickedly, nor any that doeth confesse thee, which hath not done amiss.

26 For in this, O Lorde, thy righteousness and thy goodnes shall be praised, if thou be mercifull vnto them, which haue not the substance of good works.

27 Then answered he me, and said, Some things hast thou spoken aright, and according to thy words it shall be.

28 For I will not verely consider the workes of men, because the death, before the iudgement, is their destruction:

29 But I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation, & the reward that they shall haue.

30 Like as I haue spoken now, so shall it come to passe.

31 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet alway the thing that is sowed, cometh not to time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

32 I answered then and said, If I haue found grace, let me speake.

33 Like as the husbandmans seede perissheth, if it come not vp, and receiue not raine in his season, or if it bee destroyed with too much raine:

34 So perissheth man which is created with fowle hands, and thou art called his paterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seed.

35 For not woth with vs, O Lorde, but haue thy people, and haue mercy vpon thine inheritance: for thou wilt bee mercifull vnto thy creature.

36 Then answered he me, & said, The things which thou speakest, are for the present, & the things to come, so such as be to come.

37 For thou art farre off, that thou shouldst haue my creature aboute me: but I haue oft times beene nere vnto thee and vnto it, but neuer seen the righteous.

38 In this also thou art maruelous before the Lord.

39 In that thou hast humbled thy selfe, as it becometh thee, and hast not iudged thy selfe

worthy to boast thy selfe greatly among the righteous.

40 For many miseries & calamities remaine for them, that shall live in the latter time, because they shall walke in great pride.

41 But learne thou for thy selfe, and seeke out the glory for such as be like vnto thee.

42 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plentifully made ready: the citie is builded: and rest is prepared, perfect goodnes and absolute wisdom.

43 The root of euil is sealed by from you: the weakenesse and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

44 Sorowes are banished away, and in the ende is shewed the treasure of immortallitie.

45 Therefore aske thou no more questions concerning the multitude of them that perish:

46 For when they had libertie, they despised the most high: they contemned his Lawe, and forsooke his wayes.

47 Wherefore, they haue trodden downe his righteousnes,

48 & saying in their heart, that there was no God, though they knew that they should die.

49 For as the thing that I haue spoken of, is made ready for you: so is thirft and paine prepared for them: for God would not that man should perish.

50 But they, after that they were created, haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared life for them.

51 Therefore my iudgement is now at hand.

52 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

53 Behold now, O Lord: thou hast shewed me the many wonders, which thou art determined to do in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

1 All things in this world haue a beginning and an end. 2 Torments for the wicked after this life. 3 The number of the wicked is more then of the good. 4 The Jewes ingratitude. 5 Therefore they perish. 6 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou feelest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most high will begin to visite the world which he made.

3 Therefore when there shall bee seene an earthquake in the world, and an uprore of the people,

4 Then shalt thou vnderstand that the most high spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and thens is manifest:

6 So the times also of the most high haue platine beginnings in wonders and signes, and end in effect and miracles.

7 And every one that shall escape safe, & that bee deliuered by his workes, and by the faith wherewith he haue beleueed,

¶ Aaa 2

3 Shall

¶ Psal. 144. and 53. 12.

¶ Math. 24. 7.

## II. Esdras.

8 Shall be preferred from the sayd perils and shall see my saluation in my land, and within my holdes: for I haue kept mee holy from the world.

9 Then shall they haue pitie of themselves, which now haue abused my wayes: and they that haue cast them out despitely, shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowne me,

11 But haue abhorred my lawe, while they were yet in liberty, and when they had yet leasure of amendment, and would not vnderstand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more carefull, to know how the vngodly shall be punished, but inquire how the righteous shall be laued, & whose the world is, and for whom it is, and when.

14 Then answered I, and sayd,

15 I haue aforesayde that which I say now and will speake it hereafter, that there be many more of them which perish, then of them that shall be laued.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the fieldes is, so is also the seede: as the flowers bee, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now line, no man spake against me.

19 For then every one obeyed, but now the manners of them that are created in this worlde, that is made, are corrupted by a perpetuall seed, and by a law, whereout they cannot rid themselves.

20 So I considered the world, and beholds, there was perill, because of the deuilles, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dyed with great labour.

23 Acquiesce, if thou wilt cease seven dayes more: but thou shalt not fast in them.

24 But shalt go into a faire field, where no house is builded, and shalt eate onely of the flowers of the field, and eat no flesh, nor drinke wine, but the flowers onely.

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my way, as he had commaunded me, into the field, which is called Abarah, and there I sate among the flowers, and did eate of the hearbes of the field, and the meat of the same satisfied me.

27 And after seven dayes, as I sate vpon the grasse, and my heart was vexed within mee, as aforesaid,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lord, when thou wouldest shew thy selfe vnto vs, thou declaredst thy selfe vnto our fathers in the wilderness, in a place where

no man dwelleth, in a barren place, when they came out of Egypt.

30 And especially spakest vnto them, saying, Pray me, O Israel, and make my words, the seed of Jacob.

31 For behold, I sowe my lawe in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 For they that receiued it, perished because they kept not the thing that was sown in them.

34 And loe, it is a custome when the ground receiueh seede, or the sea a ship, or a vessel meate and drinke, if that perish within a thing is sown, or wherein any thing is put,

35 Likewise, the thing that is sown, is put therein, and the things that are receiued, must perish: so the things that are receiued, do not remaine with vs: but in vs it cometh not so to passe.

36 For we that haue receiued the Law, perish in sinne: & our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 And when I spake these things in mine heart, I looked about me, and vpon the right side: I saw a woman, which mourned sore, and lamented with a loud voyce, and was grieved in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her.

40 And sayde vnto her, Wherefore weepest thou? why art thou so sory in minde?

41 And she sayd vnto me, Sir, let mee alone, that I may bewaile my selfe, and increase sorrow: for I am sory vexed in my minde, and brought very low.

42 Then I said vnto her, What aileth thee? tell me.

43 And she said vnto me, I chy seruant hath bene barren, and haue had no childe, hauing an husband thirty yeres.

44 And every houre, and euery day these thirty yeres I pray to the most High day and night.

45 And after thirtie yeres God heard mee thine handmaid, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband glad, and all they of my countrey, and we gaue great honour vnto the Almighty.

46 And I nourished him with great travail.

47 So when he grew vp, and came to take a wife, I made a feast.

### CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

But when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lightes, and all my neighbours rose vp to comfort me: & I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fledde, and am come into this hill.

Chap. 3.3.  
marth. 10.  
16.

Exod. 19.3.  
and 24.3.  
deut. 4.10.



him from grief.

10 And as she purposed to returne into the churche to remaine here, and neither to care nor labour continually in mourne and fall, until I die.

11 Then left I my purpose wherein I was, and went in her anger, and layd.

12 Thou foolish woman aboute al other, feele thou not our beautie, and what cometh vnto vs?

13 For how our mother is all weell and is her children, and mourne extremely.

14 Where we be all now in beautie, and make our moue (for we be all now) art thou for any some?

15 Demoune the earth, and she shall tell thee that it is the which ought to mourne for the fall of many that come vpon her.

16 For from the beginning all men are borne of women, and shall come, and behold, they were all in this destruction, and the multitude of them shall be destroyed.

17 And should then rather mourne, she that had led to great a multitude, as thou which art not but the one?

18 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth, for I have lost the fruit of my wombe, which I brought forth with beautie, and bare with sorrow.

19 But the earth is according to the maner of the earth, and the present multitude returneth vnto her as it came.

20 Then say I vnto thee, As thou hast borne many child, is the earth also from the beginning such as thou vnto man, even to him that laboureth her.

21 From therefore withhold thy sorrow in thy sinne, and beare continually that which cometh vnto thee.

22 For if thou allowest Gods purpose, and mouest his counsell in time, thou shalt be comforted there.

23 Do thy way then into the citie to thine husband.

24 When she said vnto me, I will not, I will not go into the citie, but here will I be.

25 So I continued to speake more with her, and said.

26 Do not so, but be counselled: for how may father hath Zion? Be of good comfort, because of the feyde of Jerusalem.

27 For thou seest that our Sanctuary is layde waste, our altar is broken downe: our Temple is destroyed.

28 Our Altarion fainteth, and the song of us, and our mirth is banished away, and the light of our candlestick is quenched, and the life of our Covenant is taken away, and our law things are defiled, and the flame that is taken vpon our vs, is almost dishonoured, and our children are put to shame, and our Daughters weep, and our Leuites are carried into captiuitie, and our virgins are defiled, and our houses are spoiled, and our righteous men spoiled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weak.

29 And which is the greatest of all, Zion the which hath lost her worship: for she is deliuered into the hands of them that hate her.

30 And therefore shake off thy great beautie, and put away the multitude of labour, that the thought may be mercifull vnto thee, and that the most high may give thee rest and ease from thy labour.

31 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and wiled what it might be.

32 And beholde, immediately there came out a great voyce, vnto I said, so that the earth shook at the noise of the voyce.

33 And I looked, and beheld the woman appeared vnto mee as afore: but there was a citie builded, & a place was builded from the ground and foundation. Then was I afraid, and cryed with a loud voyce, and said.

34 Where is this? which came to mee at the first, for he hath caused me to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke.

35 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

36 And loe, I lay as one dead, and mine vnderstanding was altered, and he took me by the right hand and comforted me, and set me vpon my feet, and said vnto me.

37 What aileth thee? and why is thine vnderstanding altered? and the vnderstanding of thine heart? and wherefore art thou say?

38 And I sayd, Because thou hast forsaken me, and I have done according vnto thy words: I went into the field, and there have I sene things, and see that I am not able to expound.

39 Then sayd he vnto me, Stand vp manly, and I will give thee exhortation.

40 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through carelesse.

41 For I have sene that I knew not, and heare that I do not know.

42 O, is mine vnderstanding decreit, or dooth my minde, being haire, erre.

43 Now therefore, I beseech thee, that thou wilt shew the seruant of this wonder.

44 Then he answered me, and said, Heare me, and I will enforme thee, and tell thee wherefore thou art afraid: for the most high hath reuelled many secret things vnto thee.

45 We hath sene thy good purpose, that thou art loyde continually for thy people, and makest great lamentation for Zion.

46 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while agoe.

47 Thou sawest a woman mourning, & thou beganst to comfort her:

48 But now seest thou the likeness of the woman no more, but there appeared vnto thee a citie builded.

49 And whereas he told thee of the death of her sonne, this is the solution.

50 This woman which thou sawest, she is Zion: and whereas he told thee (even the which thou seest now as a citie builded).

51 And as touching that he sayd vnto thee, that she was barren thirtie yeeres, this was concerning that there was euen thirtie yeeres where there was no offering offered in her.

52 But after thirtie yeeres, Salomon built

the citie, and offered offerings: then bare the barren a sonne.

47 And whereas he told thee, that he nourished him with labour, that was the inhabiting of Jerusalem.

48 But whereas he told thee that her sonne, as his chance was, died when he came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganest to comfort her: of these things which have chanced, these are to be opened unto thee.

50 For now the most high seeth, that thou art lay in thy minde, and because thou sufferest with all thine heart for her, hee shewed thee the clearnesse of her glory, and the fairnesse of her beautie.

51 And therefore I bade thee remaine in the field where no house was build.

52 For I knew that the most high would shew thee things unto thee.

53 Therefore I commanded thee to go into the field, where no foundation nor building is.

54 For the worke of mans building can not stand in that place, where the Citie of the most high should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beautie and greatnesse of the building, as much as thou art able to see with thine eyes.

56 And after this shalt thou heare as much as thine eares may comprehend.

57 For thou art blessed above many, and art called with the most high among the few.

58 But to morrow at night thou shalt remain here.

59 And the most high shal shew thee visions of high things, which the most high wil do vnto them that dwell vpon earth, in the last daies. So I slept the same night and another, as hee had commanded me.

## CHAP. XL

1 The vision of an eagle coming forth of the sea, and of her feathers. 37 Of a Lyon coming out of the forest.

Then saw I a dreame, and beholds, there came vp from the sea an eagle, which had twelue feathered wings, and three heads.

2 And I saw, & beholds, she spread her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became like feathers and small.

4 But her heads remained still, and the head in the mids was greater then the other heads, yet rested it with them.

5 Moreover, I saw that the eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subject vnto her, and no man spake against her, nor not one creature vpon earth.

7 I saw also that the eagle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preferred for the last.

10 Remember this, I saw that the heads were not out of her heads, but from the mids of her body.

11 When I numbered her contrary feathers, and beholds, there were eight of them.

12 And I looked, and beholds, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stood up, and reigned in continuance a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 When there came a dole vnto it, and hee,

16 Where thou shalt kepe the earth in long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the last thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 When I looked, and beholds, in power of time the feathers that followed, stood vpon the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set up, but ruled not.

22 After this I looked, & beholds, the three feathers appeared no more, nor the two wings.

23 And there was no more vpon the eagles body, but two heads that rested, and were winged.

24 Then saw I also, that two wings pulled themselves from the feet, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and beholds, the vnder wings thought to set by themselves, and to haue the rule.

26 Then was there one set by, but quickly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, & loe, the two that remained, thought also in themselves to reigne.

29 And when they so thought, beholds, they awaked ouer the heads that were at rest, which was in the mids: for that was greater then the two.

30 Then I saw that the two heads were vponed therewith.

31 And beholds, the head was turned with them, that were with it, and did eat by the vnder wings that would haue reigned.

32 But this head put the whole earth in awe, and bare rule in it, ouer all those that dwell vpon earth with much labo, and it had the governance of the world, more then all the wings that had bene.

33 After this I looked, and beholds, the head that was in the middes, suddenly appeared no more as did the wings.

34 But the two heads remained, which did rule likewise vpon earth, and ouer them that dwell therein.

35 And I beheld, and loe, the head vpon the

When I heard a voyce which said unto me, Rise up here, and consider the thing which is said.

Then I saw, and beholde, as it were a thron that roared, running hastily out of the wood: and I saw that he sent out a many voyce unto the earth, and saye,

Heare thou, I will talke with thee, & the world shall say unto thee,

But not thou that, that of the four beasts thou wast, whom I made to reigne in my world, for by then the ende of times might come,

And know the fourth is come, and hath overcome all the beastes that were past, and hath overcome the world with great fearfulness, and now the whole compaign of the earth with much oppression, and that dwellers in the world in all the world with deceit:

For thou hast not judged the world with truth: Seeing thou hast troubled the meek, thou hast not the peaceable, and thou hast taken down the dwellings of them that were stout, and hast cast downe the towers of them as was their name,

Therefore is thy tyrannous dealing come to the most High, and thy pride into the clouds:

The most High also hath looked upon the heavens, and beholde, they are ended, and their dominations are fulfilled.

Therefore appeare no more, thou Eagle, whose terrible wings, not thy wicked leas, nor thy malicious heade, and thy wicked claws, nor all thy native body,

For all the earth may be refreshed, and the world, alone delivered from thy violence, and thou mayest hope for thy judgement and punishment that made her.

CHAP. XIL

The declaration of the former visions: And when the Lion spake these wordes unto the Eagle, I saw,

And beholde, the head that had the upper wings appeared no more, neither did the four wings appeare any more, that came to it, and they themselves to reigne, whose kingdomes were small and full of voyces.

Then I saw, and beholde, they appeared no more, and the whole body of the Eagle was broken, and the earth was in great feare. Then I saw out of the trouble and raunce of my vision, from the great feare, and sayd unto me,

For this hast thou done unto me in that thou hast overcome the wayes of the most High: And I was in my mind, and very much in my heart, and little strength is there in me, for I know that I received this night.

Therefore now will I beseech the most High, that he will comfort me unto the end. And I said, O Lord, Lord, if I have found grace before thy sight, and if I am justified with thy blood many other, and if my prayer indeed come up before thy face,

Comfort me, and strengthen me by thy servant the interpretation and difference of this horrible vision: that thou mayest perfectly comfort me

9. Seeing thou hast judged mee worthy to shew me the last times.

10. Then he said unto me, This is the interpretation of this vision,

11. The Eagle whom thou sawest come by from the sea, is the kingdome which was seen in the vision of the prophet Daniel.

12. But it was not expounded unto him: therefore now I declare it unto thee.

13. Beholde, the dayes come, that there shall rise up a kingdome upon the earth, and it shall be feared above all kingdomes that were before it.

14. In it shall twelue things reigne one after another.

15. After that the second shall begin to reigne, and shall have more time then the first.

16. And this do y twelue wings signifie, which thou sawest.

17. As for the hope that thou hearest speak, and that thou sawest not go out from the beave, but from the mids of the body thereof, this is the interpretation.

18. That after the time of that kingdome, there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19. Concerning the right underwings, which thou sawest hang unto her wings, this is the interpretation.

20. In him shall arise eight kings, whose time shall be but small, and their yerres swift, and two of them shall perish.

21. But when the mid time cometh, there shall arise some hope a time, to his time beginning to come, that it may be ended, but two shall be kept unto the end.

22. And whereas thou sawest three heads resting, this is the interpretation.

23. In his last dayes shall the most High raise up three kingdomes, and shall call againe many things into them, and they shall have the domination of the earth.

24. And of those that dwell therein, with much griefe: above all those that were before them: therefore they are called the heads of the Eagle.

25. For they shall accomplish his wickednes, and shall finish his last end.

26. And whereas thou sawest that the great head appeared no more, it signifies that one of them shall die upon his bed, and yet with paine.

27. For the two that remaine, the sword shall devour them.

28. For the sword of the one shall devour the other: but at the last shall hee fall by the sword himselfe.

29. And whereas thou sawest two underwings, that went off toward the head, which was on the right side, this is the interpretation.

30. These are they whom the most High hath prepared for their end, whose kingdome is little, and full of trouble as thou sawest.

31. And the Lion whom thou sawest rising up out of the wood and roaring, and speaking unto the Eagle, and rebuking her for her unrighteousness with all the wordes that thou hast heard,

32. This is the kinde which the most High hath

Dan. 7.7.

hath kept for them, and for their wickednes an- to the end, and he shall equocate them, and call before them their fpoiles.

37 For he shall let them alone in the iudg- ment, and shall rebuke them and correct them.

38 For he will deliver the residue of any peo- ple by affliction, which are preferred upon any borders, and he shall make them to fall, until the coming of the day of iudgement, to which I have spoken unto thee from the beginning.

39 This is the dream that thou sawest, and these are the interpretations.

40 Thou onely hast bene merite to know this secret of the most high.

41 Therefore write all these things that thou hast seene in a booke, and hide them.

42 And teach them the wile of the people, whose hearts thou knowest: may comprehend and keepe these secrets.

43 But wait thou here yet seven dayes more, that it may be shewed thee what former it plea- seth the most high to declare unto thee: and with that he went his way.

44 And when all the people perceived, that the seven dayes were past, and I not come a- gain into the citie, they gathered them all toge- ther, from the least unto the most, and came un- to me, and spake unto me, saying,

45 What have we offended thee: what out- have we done against thee, that thou forsakest us, and sittest in this place?

46 For of all the people thou onely art left vs as a grape of the vine, & as a candle in a darke place, and as an haire of thy beard from the temple.

47 Are not thy ends which are come unto us, sufficient?

48 If thou then forsake us, how much better had it bene for us, that we had ben burnt also as Sion was burnt?

49 For we are no better then they that died there: and they wept with a lowde voyce. Then answered I them, and sayd,

50 Be of good comfort. O Alas, am I be not heavy thou house of Ierob.

51 For the most high hath you in symen- diance, and the Almighty hath not forgotten you in temptation.

52 As for me I have not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke merite for the lowe estate of your sanctuary.

53 And now goe your way home, every man, and after these dayes will I come unto you.

54 So the people went their way into the ci- tie, as I commanded them.

55 But I remained still in the field seven dayes, as he had commanded me, and did eate onely of the flowers of the field, and had my meat of the herbes in those dayes.

CHAP. XIII.

1 The vision of a winds coming forth of the sea, 2 Which became a man, 3 His properties and power against his enemies, 4 The declaration of this vision.

And after the seven dayes I dreamed a dream by night.

2 And behold, there arose a winde from the sea, and it moved all the houses thereof.

3 And I looked, and beheld, there was mightie man with the thousands of brethren, when he turned his countenance to look on all things trembled that were here under him.

4 And when y voice went out of his mouth, all they burned that heard his voice, as the sunn faileth when it feeleth the fire.

5 After these things I saw, and beheld, there was gathered to gether a multitude of men out of number, fed the four winds of the sea to fight against the man that came out of the sea.

6 And I looked, and beheld, he graced him- self a great mountaine, and flew up upon it.

7 But I would have seene the country in place whereon the del was grauen, and I could not.

8 I sawe after these things, and beheld, all they which came to fight against him, were full afraid, and yet they durst fight.

9 Nevertheless, when he saw the fiercenes of the multitude that came, he lifted not up his hand: for he held no sword nor any instrument of warre.

10 But onely, as I saw, he sent out of his mouth, as it had bene a blast of fire, and out of his lips, the winde of the flame, and out of his tongue he cast out sparks and flames.

11 And they were all met together, and this blast of fire, the winde of the flame, and the great storme, & fell with violence upon the multitude which was prepared to fight, and burnt them by all, so that of the innumerable multitude there was nothing seene, but onely dust and smel of smoke. When I saw this, I was afraid.

12 Afterward I sawe I the same man come downe from the mountaine, and calling him him another peaceable multitude.

13 And there came many unto him, some with toyall countenance, and some with sad: some of them were bounde, and some brought of them that were offered: and I was sicke through feare, and awaked, and said,

14 Thou hast shewed thy servant these won- ders from the beginning, and hast counted me worthy to seeke my prayer.

15 Shewe me now therefore the interpreta- tion of this dream.

16 For thus, I consider in mine under- standing, shewe unto them that shall be left in those dayes, and much more woe unto them that are not left behind.

17 For they that were not left, were in woe-fulness.

18 And I understood, and the things that are layd up in the inner haies, which shall come in unto them, and to those that are left behind.

19 Therefore are they come into great paine, and many necessities, as they themselves desire.

20 Yet is greater, that he that is in danger, should fall into chiefe, and further the things to come hereafter, than to passe away in a chace out of the world.

21 When I awaked, and saw, the interpretation of the vision, and I have shewed, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation.

23 For he that shall beare danger in this time, he shall keepe himselfe. They that be fallen into danger, are such as have neither



shall touch the most mightie.

46 *Shewe therefore, that they which be left behind, are more blessed then they that be dead.*  
47 *As hee are the meanings of the vision,*  
48 *whereas thou sawest a man coming by from the mouth of the sea,*

49 *As hee is he whom the most high hath made a great season, who by his owne selfe shall deliver his creature, and he shall order them that are left behind.*

50 *And whereas thou sawest, that out of the mouth there came as a blast with fire and flame,*

51 *And that hee neither held sword nor weapon, but that by his fiercenesse he destroyed the whole multitude that came to fight against him,*

52 *Beholde, the dayes come that the most high will begin to deliver them that are upon the earth.*

53 *And hee shall astonish the hearts of them that dwell upon the earth;*

54 *And one shall prepare to fight against another, cite against cite, and place against place,*  
55 *and nation against nation, and realme against realme.*

56 *When this cometh to passe, then shall the heavens come, that I shewed thee before, and then shall my son bee rewarded, whom thou sawest as by a man.*

57 *And when all the people heare his voyce, every man shall in their owne land leave the battle, that they have one against another.*

58 *And an innumerable multitude shalbe gathered as one, as they that be willing to come, to fight against him.*

59 *But he shall stand upon the top of mount Zion.*

60 *And when shall come, and shall be shewed to all being prepared and builded, as thou sawest the wall grauen touch without any hands.*

61 *And thus my sonne shall rebuke the wicked meanings of those nations, which for their wicked life are fallen into the tempell,*

62 *And into elements like to flame, whereby they shal be consumed: and without any labour will he destroy them euen by the Law, which is written unto the fire.*

63 *And whereas thou sawest that he gathered another peaceable people unto him,*

64 *Those are the ten tribes which were carried away captives out of their owne land \* in the time of Othias the King, whom Solomonar the King of the Assyrians tooke captive, and carried them beyond the river: to were they brought into another land.*

65 *But they tooke this counsell to themselves, that they would leave the multitude of the heathen, and goe forth into a further country, where neuer mankind dwelt.*

66 *That they might there keepe their statutes, which they neuer kept in their owne land.*

67 *And they entered in at the narrow passages of the river Euphrates.*

68 *For the most high then shewed them the way, and stayed the springs of the flood till they were past oner.*

69 *For when the country there was a great wilderness of a pene and a half, and the same was called I Arareth.*

46 *Then dwelt they there untill the latter time: and when they come forth againe,*

47 *The most high shall hold still the springs of the river againe, that they may goe thowre: therefore sawest thou the multitude peaceable.*

48 *But they that bee left behind of the people, are those that be found within my borders.*

49 *Shewe when he destroyeth the multitude of the nations that are gathered together, he shall defend the people that remains,*

50 *And then hee shall shew great wonders vnto them.*

51 *Then said I, O Lord, Lord, shew me this, wherefore haue I seene the man coming by from the mids of the sea?*

52 *And hee sayd vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man upon earth see any sonne, or those that bee with him, but in the time of that day.*

53 *This is the interpretation of the dream which thou sawest, and whereby thou only art lightened.*

54 *For thou hast forsaken chime otone lawe, and applyed thy diligence vnto mine, and sought it.*

55 *Thy life hast thou ordered in wickedness, and hast called vnderstanding thy mother.*

56 *Therefore haue I shewed thee the rewards with the most high: and after these other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderous things.*

57 *Then went I forth vnto the field, glorifying & paying the most high for the wonders which hee did in tyme,*

58 *Which he governeth, & such things as come in their seasons: and there I faste three dayes.*

#### CHAP. XIII.

3 *How God appeared to Moses in the bush.* 10 *All things decline to age.* 15 *The latter times worse then the former.* 29 *The iniquity of Israel.* 35 *The resurrection and judgement.*

1 *Upon the thirde day I sate vnder an oke, and beholde, there came forth a voyce vnto mee out of the bush, and sayd, Elias, Elias.*

2 *And I sayd, Here am I, Lord, and stood by vpon my feet.*

3 *Then said he vnto me, \* In the bush I reuelled my selfe, and spake vnto Moses, when my people sinned in Egypt.*

4 *And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,*

5 *And I told him many wonders, & shewed him the secrets of the times and the ende, and commanded him, saying,*

6 *These words shalt thou declare, and these shalt thou hide.*

7 *And now I say vnto thee, that thou lay by in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.*

8 *For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, untill the times be ended.*

9 *For the world hath lost his youth, and the times*

Exod. 3. 2. 8.

times begin to ware old.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore let thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee the mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And let aside the most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils be increased vpon them that dwell therein.

17 For the truth is fled farre away, and lies are at hand: for now hath the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Beholde, O Lord, I will goe as thou hast commanded mee, and reforme the people, which are present: but they that shall bee boyme afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that thou hast done.

22 But if I haue found grace before thee, send the holy Ghost into mee, and I will write all that hath bene done in the world since the beginning, which was written in thy Lawe, that men may find the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seke thee not for fourtie dayes,

24 But prepare thee many bore tables, and take with thee their time, Sarcas, Dathia, Gelimia, Gramas, and Aziel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morrow this houre shalt thou begin to write.

27 Then went I forth, as hee commanded mee, and gathered all the people together, & said,

28 Heare these words, O Israel,

29 Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

30 And receiued the Law of life, which they kept not, which yee also haue transgressed after them.

31 Then was the land, even the land of Zion parted among you by lot: but your fathers and yee also haue done vngodly, and haue not kept the wayes, which the most high commanded you.

32 And sojourn much as he is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And now are yee here, and your brethren

among you.

34 Therefore it is to be that ye will submit your owne vnderstanding, and reforme your heart, ye shall be kept alive, and after death ye shall receiue mercy.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seke me these fourty dayes.

37 So I tooke the five men, as hee commanded me, and wee went into the deserts, and remained there.

38 The next day, beholde, a boyme called me, saying, Elias, open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and beholde, he reached mee a full cuppe, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisdome grew in my breast: for my spirit was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most high gaue vnderstanding vnto the five men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dayes, they wrote two hundred and foure booke.

45 And when the fourtie dayes were fulfilled, the most high spake, saying, The first that thou hast written, publish openly, that the truth and vniuersity may read it.

46 But keep the secret last, that thou maist giue them to the wise among thy people.

47 For in them is the beine of vnderstanding, and the fountaine of wisdome, and the river of knowledge: and I did so.

# CHAP. XV.

The prophesie of Esdras is certaine. 5 The multitude shall come on the world. 9 The Lord wil encrease thine innocent blood. 12 Egypt shall lament. 16 Sathan 20 and punishment vpon the kings of the earth. 24 Curst are they that sinne. 29 Troubles and warres vpon the whole earth. 33 God is the requenger of his elect.

Beholde, speake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth, saith the Lord.

1 And cause them to be written in a letter: for they are faithful and true.

2 Feare not the imaginations against thee: let not the vnfairhulnes of the speakers trouble thee, that speake against thee.

3 For every vnfairfull shall die in his vnfairhulnesse.

4 Beholde, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death, and destruction.

5 Because that iniquitie hath fully polluted all the earth, & their wicked workes are full.

6 Therefore, saith the Lord, I will not my tongue no more for their wickednesse: (they are vngodly) neither will I suffer them in the time that they doe wickedly.

8 Beholde,

Gen. 47. 4.

Act. 7. 53.

*Man*

10 Behold, the innocent and righteous blood  
shall visit me, and the soules of the iust cry con-  
tinually.

11 I will surely avenge them, sayth the Lord,  
and requite vnto euery one all the innocent blood  
among them.

12 Behold, my people is led as a flocke to the  
slaughter: I will not visite them now to dwell  
in the land of Egypt.

13 But I will bring them out with a mighty  
power, and stretched out mine arme; and I will visit  
them as a flocke, and will destroy all the land  
wherein.

14 Egypt shall mourne, and the foundations  
thereof shall be smitten with the plague and pun-  
ishment, that God shall bring vpon it.

15 The plowmen shall till the ground, shall  
mowne: for their seedes shall falle through the  
winter and harte, and by an horrible starre.

16 Alas to the world, and to them that dwell  
therein.

17 For the sword, and their destruction  
nearer, and one people shall stand up  
against another with swordes in their  
hands.

18 For there shall be sedition among men, and  
one shall inuade another: they shall not regard  
their king, and the princes shall measure their  
strength by their power.

19 A man shall desire to goe into a citie, and  
shall not be able.

20 Because of their pride the cities shall bee  
troubled, the houses shall be afraide, men shall  
flee.

21 A man shall haue no pitie vpon his neigh-  
bour, but shall destroy their houses with the  
sword, and their goods shall be spoiled for lacke of  
hand, and because of great trouble.

22 Behold, sayth God, I call together all the  
kinges of the earth to reuence mee, which are  
from the East, and from the South, from the  
East, and from Libanus, to turne vpon them  
and to repay the things that they haue done to  
them.

23 As they do yet this day vnto my chosen, so  
will I doe also, and recompense them in their bo-  
dies: thus sayth the Lord God.

24 My right hand shall not spare the sinners,  
neither shall the sword cease from them, that  
shed innocent blood vpon earth.

25 The fire is gone out from his wrath, and  
hath consumed the foundations of the earth, and  
the sinners like the straw that is kindled.

26 Alas to them that sinne, and keepe not my  
commandmentes, sayth the Lord.

27 I will not spare them: depart, O children  
from the power: besee not my Sanctuary.

28 For the Lord knoweth all them that sinne  
against him, and therefore deliuereth her them  
into death and destruction.

29 For now are the plagues come vpon the  
land, and ye shall remaine in them: for God will  
punish you, because yee haue sinned against  
him.

30 Behold, an horrible vision cometh from  
the East,

31 Where generations of dragons of Arabia  
shall come out with many charres, and the mul-  
titude of them shall be caried as the winde vpon  
the mount, that all they which heare them, may  
tremble.

32 Turn the Carmianians raging in wrath,  
shall goe forth as the Boares of the forest, and  
shall come with great power, and stand against  
them in battell, and shall destroy a portion of the  
land of the Assyrians.

33 But after this shall the dragons haue the  
upper hand, and remember their nature, and  
shall turne about, and conspire to consume them  
with a great power.

34 Then these shall be troubled, and keepe si-  
lence by their power, and shall see.

35 From the land of the Assyrians shall the e-  
nemy besiege them, and consume some of them,  
and in their house shall be feare & dread, and strite  
among their kinges.

36 Behold clouds from the East, and from  
the South vnto the South, and they are verie  
horrible to looke vpon, full of wrath and storme.

37 They shall smite one vpon another: and  
they shall smite downe a great multitude of  
starres vpon the earth, euen their owne starre,  
and the blood shall be from the swoorde vnto the  
belly.

38 And the dung of man vnto the Camels  
litter.

39 And there shall be great fearefulness & trem-  
bling vpon earth, and they that see the wrath,  
shall be afraide, and trembling shall come vpon  
them.

40 And then there shall come great stormes  
from the South, and from the North, and part  
from the West.

41 And from the East shall windes arise, and  
shall open it with the cloud, which he called vp  
in wrath, and the starre, raised so feare the East  
and West winde, shall be destroyed.

42 And the great and mighty clouds shall be  
lift vp full of wrath, and the starre that they may  
make all the earth afraide, and them that dwell  
therein, and that they may poyse out ouer euery  
high place, and lifted vp, an horrible constel-  
lation.

43 As fire and harte, and firing swordes, and  
many waters, that all fieldes may be full, and  
all riners with the abundance of great wa-  
ters.

44 And they shall breake down the cities, and  
walles, and mountaines, and hills, and the trees  
of the wood, and the grasse of the meadowes, and  
their corne.

45 And they shall goe with a straight course  
vnto Babylon, and make it afraide.

46 They shall come to her & besiege her, and  
shall poyse forth the constellation, & all the wrath  
against her: then shall the dust and smoke go vp  
vnto the heauen, and all they that be about her,  
shall bewaile her.

47 And they that remaine vnder her, shall do  
seruice vnto them that haue put her in feare.

48 ¶ And thou Asia, that art partaker of  
the hope of Babylon, and the glory of her  
person.

49 Alas vnto thee, O wretch, because thou  
hast made thy selfe like vnto her, and hast deckt  
thy daughters in whoredome, that they might  
please and glorie in thy louers, which haue  
alway desired to commit whoredome with  
thee.

50 Thou hast followed her that is hated in  
all her workes, and in her inuentiones: therefore  
saith God,

49 I will send plagues vpon thee, widow-hood, pouertie, and famine, and the sword, and penitence, to wastethine houses with destruction and death.

50 And the glorie of thy power shall be hid vp, as a stone when the heat riseth, that is hid vpon thee.

51 Thou shalt be like as a poore wife that is plagued and beaten of women, so that the mighty and the haughty that not be able to receive thee.

52 Aloud I thus hate thee, sayeth the Lord.

53 If thou hadst not alway slain me, chosen, raising the stroke of thine hands, and laid ouer their death, when thou wast drunken.

54 Set forth the beautie of thy countenance;

55 The reward of thy wickedness shall be in thy bosom: therefore shalt thou rectifie a reward.

56 As thou hast done vnto my chosen, sayeth the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that bee in the mountaines shall die of hunger, and eate their owne flesh, & drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come thowow the sea, and receive plagues againe.

60 In the passage they shall cast downe the staine citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carry away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

# CHAP. XVI.

1 Against Babylon, Asia, Egypt and Syria. 18. 38 Of the euils that shall come vpon the world with admonition how to gouerne themselves in afflictions. 54 To acknowledge their finnes, and to commit themselves to the Lord, 55 whose mightie providence and iustice is to be reuerenced.

**W**De to thee, Babylon, and Asia: woe to thee, Egypt and Syria.

2 Gird your selues with lacke and hate-fulness, and inuaine your children, and be foyr: for your destruction is at hand.

3 A sword is sent vnto you, & who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can diuine them away?

5 Woe any man diuine away an hungry Lion in the wood? or quench the fire in stubble when it hath once begunne to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mighty Lord sendeth the plagues, and who can diuine them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not be angry? he shall lighten in pieces at his pleasure the earth quakerly, and the foundation thereof: the sea ariseth by such waves from the deep, and the waves thereof are troubled, and the fishes thereof, before the Lord, and the glorie of his power.

9 For strong is his right hand, that breaketh the bow: his arrows that he shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe till they come vpon earth.

11 The fire is kindled, and shall not be put out till it consume the foundations of the earth.

12 As an arrowe which is shot of a mighty archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Alas is me, woe is me: who will deliue me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the people shall feare: the beginning of euils, and all shall tremble. What shall I do in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickedness, nor be alway mindful of the scourges.

17 Behold, vitallies shall be so good cheape vpon earth, that they shall thinke themselves to be in good case: but then shall the euils which I send vpon earth, euen the sword, the famine, and great confusion.

18 For many of them that dwell vpon earth, shall perishe with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be call out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, and sowe it: the trees shall giue fruit, but who shall gather them?

21 The grapes shall be ripe, but who shall tread them? for all places shall be desolate, so that no man shall desire to see another, or to hear his voyce.

22 For of one citie there shall be ten left, and two of the field which shall hide themselves in the thicke woods, and in the clefts of rocks.

23 As when there remaine there of foure olives in the place where olives growe, among other trees,

24 As when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall be three or foure left by them that search their houses and the sword.

26 And the earth shall be left wast, and the fields thereof shall waite old, and her wayes, and all her pastures shall grow full of thornes, so that no man shall trauaile therethrough.



17 The daughters shall mourne, hauing no husband: the women shall make lamentation hauing no husbands: their daughters shall mourne hauing no helper.

18 In the waters shall their bedegromes be hid, and their husbands shall perishe with them.

19 But ye seruants of the Lord, heare these things, and marke them.

20 Beholde the word of the Lord, receive it: heare not the gods of whom the Lande speaketh: beholde, the plagues that were neere, and are now neere.

21 As a trauielling woman which in the many moneth bringeth forth her sonne, when the hour of birth is come, two or three houres after the paines come vpon her body, and when the child commeth to the birth, they tary not a while.

22 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and the lawes shall come vpon it on euery side.

23 O my people, heare my word: make you ready to the battell, and in the troubles bee euen as strangers vpon earth.

24 He that selleth, let him bee as he that selleth his way: and he that buyeth, as one that will sell.

25 Woe to occupieth merchandise, as he that buyeth not: and hee that buildeth, as hee that shall not dwell therein.

26 He that soweth, as one that shall not reape: he that cutteth the vine, as hee that shall not gather the grapes.

27 They that marry, as they that shall get no children: and they that marry not, so as the widowes.

28 Therefore they that labour, labour in vaine.

29 For strangers shall reape their fruites, and spoyle their goods, and ouerthrowe their houses, and take their children captiue: for in extremitie and famine shall they get their children.

30 And they that occupie their merchandise with couetousnesse, the more they decke their cities, they haile great insurrection against those that feare the Lord.

31 So much more will I bee angry against them, for their finnes, sayth the Lord.

32 As a widow crueth an honest and vertuous woman:

33 So shall righteousnesse hate iniquitie, when hee rebuketh her sife, and shall accuse her openly, when he shall come that shall hidde the author of all sinne vpon earth.

34 And therefore be ye not like thereunto, nor in the works thereof: for as euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

35 Let not the sinner say, that he hath not sinned: the coales of fire shall burne vpon his head, which he hath not sinned before the Lord God and his glory.

36 Beholde, the Lord knoweth all the works of men, their imaginations, their thoughtes and their hearts.

37 For as soone as he sayd, Let the earth be made, it was made: let the heauen be made, and

it was created.

38 By his word were the starres established, and he knoweth the number of them.

39 He searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it containeth.

40 Hee hath shut the sea in the middest of the waters, and with his word hath hee hangd the earth vpon the waters.

41 Hee spreadeth out the heauen like a vail: vpon the waters hath hee founded it.

42 In the desert hath he made springes of water, and pooles vpon the top of the mountaines, to poure out floods from the high rockes to water the earth.

43 Hee made man, and put his heart in the middest of the body, and gaue him breath, life, and understanding.

44 And the spirit of the almighty God, which made all things, and hath searched all the hidde things in the secretes of the earth.

45 He knoweth your intentions, and what ye imagine in your heart when ye sinne and would hide your finnes.

46 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

47 And when your finnes are brought forth before men, yee shall bee confounded, and your owne finnes shall stand as your accusers in that day.

48 What will yee doe, or how will yee hide your finnes before God and his Angles?

49 Beholde, God himselfe is the Iudge: feare him: cease from your finnes; and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

50 For beholde, the heat of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idoles.

51 And they that consent vnto them, shall be had in derision, and in reproch, and troden vnder foote.

52 For in every place & cities that are neere, there shalbe great insurrection against those that feare the Lord.

53 They shall be like mad men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

54 For they then shal waste and spoyle their goods, and call them out of their houses.

55 Then shall the trial of my chosen appeare, as the gold is tried by the fire.

56 Heare, O ye my beloues, saith the Lord, Behold, the dayes of trouble are at hand, but I will deliuer you from them: bee not yet afraid: doubt not, for God is your captaine.

57 Also so keepeth my commandements and precepts, saith the Lord God, let not your finnes weigh you downe, and let not your iniquities lift themselves vp.

58 Close vnto them that are bound with their finnes, and covered with their iniquities, as a fildoe is hedged in with bushes, & the path thereof covered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

CHAP. I.

1 Tobias's parentage. 3 His godliness. 6 His equity. 8 His charity and prosperity. 10 His flesh, and his goods are confiscated.

The booke of the words of Tobit the sonne of Amiel, the sonne of Ananias, the sonne of Gabael, the sonne of Gafael, and of the tribe of Sefephthalim.

2 And in the time of Enemessar king of the Assyrians was led away captive out of Assur, which is at the right hand of that citie, which is called properly Sefephthalim, in Galilee above Assur.

3 I Tobit haue walked all my life long in the way of truth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with mee to Nineue into the land of the Assyrians.

4 And when I was in mine owne country in the land of Israel, being but young, all the tribe of Sefephthalim my father sell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most high was consecrated, and built up for all ages.

5 Now all the tribes which fell from God, yea, and my father Sefephthalim's house offered to the heifer called Baal.

6 But I (as it was ordained to all Israel by an everlasting decree) went alone often to Jerusalem, at the feasts, bringing the first fruits, and the tenth of beasts, with that which was first borne, and offered them at the altar to the Priests the children of Aaron.

7 The first tenth part I gave to the Priests the sonnes of Aaron, which ministered in Jerusalem: the other tenth part I sold, and came and bestowed it euery yeere at Jerusalem.

8 The third tenth part I gave vnto them to whom it was meet, as Debora my fathers mother had commanded me: for my father left me as a pupil.

9 Furthermore, when I was come to the age of a man, I married Anna of mine owne kinred, and of her I begate Tobias.

10 But when I was led captive to Nineue, all my brethren, and those which were of my kinred, did eat of the bread of the Gentiles.

11 But I kept my selfe from eating.

12 Because I remembered God with all mine heart.

13 Therefore the most high gaue mee grace and fauour before Enemessar, so that I was his purveyor.

14 And I went into Media, and I deliuered ten talents of silver to Gabael, the brother of Gabrias in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not go into Media.

16 But in the time of Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry.

17 And my clothes to the naked: and if I

saue any of my kindred dead, or cast about the walles of Nineue, I buried him.

18 And if the King Sennacherib had slain any, when he was come and fled from Media, I buried them privately (for in his wrath he killed many) but the bodies were not found when they were sought for of the king.

19 Therefore when a certaine floure was accented mee to the King, because I did such things, I hid my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe by feare.

20 Then all my goods were spoiled, neither was there any thing left me but mine wife Anna, and my sonne Tobias.

21 Sennacherib's within five or six dayes from his sonnes killed him, and they fled into the mountains of Ararat, and Sarchedon his sonne reigned in his stead, who appointed ouer his fathers accounts, and ouer all his domesticall affaires, Achabacharus my brother Amels sonne.

22 And when Achabacharus had made a request for mee, I came againe to Nineue: now Achabacharus was cupbearer and keeper of the signet, and steward, and ouersaw the accounts: so Sarchedon appointed him next vnto him, and he was my brothers sonne.

CHAP. II.

1 Tobit calleth the faithful to his table. 3 He layeth the feast to bury the dead. 10 How he became blinde. 13 His wife laboureth for her lining. 16 He reprocheth him bitterly.

Now when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the feast of the leuen weekes, there was a great dinner prepared me, in the which I ate downe to eate.

2 And when I saw abundance of meate, I said to my sonne, Doe, and bring what people thou canst: for thou shalt finde of our brethren, which doth remember God, and loe, I will take my feare.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house till the going downe of the Sunne.

5 Then I returned and washed, and ate my meate in heaviness.

6 Remembering that prophesie of Amos which had sayd, Your solemn feastes shall be turned into mourning, and your ioyes into weeping.

7 Therefore I wept, and after the going downe of the Sunne I went and made a grave and buried him.

8 But my neighbours mocked me, and sayd, Dost thou not feare to die for this cause, who stied away, and yet loe, hee drieth the dead againe?

9 The same night also when I returned from the buriall, and sleepe at the wall of mine house, because I was polluted, and hauing my face uncourted,

Tobias being captive among the Assyrians, did not leave the way of truth.

10 Or Salmanaasar.

2 King. 17.

3 Tobias was mercifull.

1 King. 12. 30.

He fled from idoles.

Exod. 23. 29.

deut. 12. 6.

He marieth to wife, Anna, which beareth to him Tobias. Num. 36. 7. Gen. 43. 32. Hee found grace in the sight of Salmanaasar. 10 Or. sonne. 10 Or. in Rages a city of Media.

10 Or. Salmanaasar. The charity of Tobias.

*M. Chas*

10 And I knew not that sparrows were in the world, and as mine eyes were open, the sparrows came to mine eyes, and I went to the physicians, but they helped me not. Wherefore Zacharias did nourish me, until I went into Samaria.

11 And my wife Anna did take womens work to doe.

12 And when they had sent them home to the weavers, they payed the wages, and gave a halfe.

13 Which when it was at mine house, and began to deate, I sayde unto her, From whence is this kinde of it is not solden? tender it to the weavers: for it is not lawfull to eate any thing that is solden.

14 And she said, It was given for a gift more than the wages: but I did not desire, and have sent to render it to the weavers, and I did bring it unto thee. Furthermore she sayd, Caldest thou thine almes, and thy righteousness? behold, they all now appeare in thee.

CHAP. III.

1 The prayer of Tobit. 7 Sarra Raguel's daughter, & the things that came unto her. 12 Her prayer heard. 19 The Angel Raphael sent.

Then I being sorrowfull, did weepe, and in my sorrow prayed, saying,

2 O Lord, thou art iust, and all thy works, and all thy wayes are mercie and trueth, and thou iudgeth truly and iustly for ever.

3 Remember me, and looke on mee, neither punish me according to my sinnes, or mine ignorances, or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandments: wherefore thou hast deliuered vs \* for a spoile, and into captiuitie, & to death, and for a sinners reproch to all them among whom we are dispersed, and now thou hast many and bad causes.

5 To doe with mee according to my sinnes, and my fathers, because we haue not kept thy commandments, neither haue walked in truth before thee.

6 Nowe therefore deale with mee as seemeth best unto thee, and commaund my spirit to be taken from me, that I may be dissolued, and deuiant earth: for it is better for mee to die then to live, because I haue heard false reproches, and am very sorrowfull: commaund therefore that I may be dissolued out of this distresse, and go into the resting place: turne not thy face away from me.

7 It came to passe the same day that in Mediana a cite of Media, Sarra the daughter of Raguel was also reproched by her fathers kinsmen.

8 Because shee had bene married to seuen husbands, whom Aminodeus the euill spirit had taken, before that they had lien with her. Wherefore shee knew, sayd they, that thou hast strangled thine husbands: thou hast had none seuen husbands, neither wast thou named after any of them.

9 Wherefore doest thou beat vs for them? if they be dead, goe thy wayes hence to them, that wee may neuer see of thee either sonne or daughter.

10 When shee heard these sayings, shee was

very sorrowfull, so that she thought to haue strangled her selfe. And she said, I am the only daughter of my father, and if I do this, I shall slander him, and shal bring his age to the graue with sorrow.

11 Then she prayed toward the window, and sayd, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed, and honourable for ever: let all thy workes praise thee for ever.

12 And now, O Lord, I set mine eyes, and my face toward thee.

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the only daughter of my father, neither hath he any man childe to bee his heire, neither any kinsman, or childe borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are now dead, and why should I live? But if it please not thee that I should die, commaund to looke on me, and to pittie mee, that I doe no more heare reproch.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Aminodeus the euill spirit, because shee belonged to Tobias by right. The selfe same time came Tobit home, and entered into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

1 In that day Tobit remembered \* the sinnes, which hee had deliuered to Gabrael in Ragas a cite of Media.

2 And sayd with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonish him before I die?

3 And when he had called him, he sayd, My sonne, after that I am dead, burie me, and deposite not thy mother, but \* honour her all the dayes of thy life, and doe that which I shall please her, and anger her not.

4 Remember my sonne, how many dangers the sinners, when they was in her womb.

5 And when she dieth, bury her by me in the same graue.

6 My sonne, let our Lord God alwayes be before thine eyes, and let not thy will bee set to sinne, or to transgresse the commandments of God. Doe uprightly all thy life long, and follow not the wayes of unrighteousnesse: for if thou deale truly, thy dolings shall prosperously succede to thee, and to all men which live iustly.

7 Give \* almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore, lest that God turne his face from thee.

8 \* Give almes according to thy substance: if thou haue but a little, be not afraide to giue a little almes.

Sarra prayeth and fasteth, that she may be deliuered from shame.

The innocencie of Sarra. Her chastity.

† Greek, were brother.

The prayers of Tobit & Sarra are heard both at a time.

Chap. 1. 14.

Tobits exhortation to his sonne, when hee thought he should die. The mother is to be reuerenced.

Exod. 20. 12. eccl. 7. 27.

God must be in our hearts.

Almes, Prover. 3. 9. eccl. 4. 1. & 14. 13. Luke 14. 13. Eccl. 13.

9 For

**Eccles. 39. 13** 9 For thou shalt by a good store for thy selfe against the day of needfullnes.

10 Because that almes doeth deliver from death, and suffereth not to come into darkness.

11 For almes is a good gift before the most High to all them which use it.

**Adulterie. 1. The. 4. 3.** 12 Beware of all whoseverome, my sonne, and chastyt take a wife of the seede of thy fathers; and take not a strange woman to wife, which is not of thy fathers stocke; for wee are the children of the Prophets: for, Abraham, Isaac, and Jacob are our fathers from the beginning. Remember, my sonne, that they married wives of their owne kindred, and were blessed in their children, and their seede shall inherite the land.

**Pride.** 13 Howe therefore my sonne, love thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in mercenelle is scarcitie and great pouertie: for mercenelle is the mother of famine.

**Or, unprofitable. 1. The. 4. 3.** 14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in all things that thou doest, and be well instructed in all thy conversation.

**Leuit. 19. 13. deat. 24. 14. 15.** 15 Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse goe with thee in thy iourney.

**Luke 14. 13. The hungry. Mat. 6. 31.** 16 Give of thy bread to the hungry, and of thy garments to them that are naked, and of all thine abundance giue almes, and let not thine eye be enuious, when thou giuest almes.

**Or, be liberal to the poor, even to the death.** 17 Putt out thy head on the buriall of the dead, but giue nothing to the wicked.

18 Aske counsel alway of the wise, and despise not any counsell that is profitable.

19 Bless the Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes and counsells may prosper: for every nation hath not counsell: but the Lord giueth all good things, and he humblyeth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy minde.

**Chap. 3. 14.** 20 Furthermore I signifie this to thee, that I delivered tenne talents to Gabael the sonne of Gabrias at Rages in Media.

**Pouerty with the feare of God.** 21 And feare not, my sonne, forasmuch as we are made poore: for thou hast many things, if thou feare God, and flee from all sinne, and doe that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages. 4. Hee meeteth with the Angel Raphael which had conducted him.

**Tobias sent by his father to Rages, see. heath a companion, and meeteth with Raphael, whom he bringeth to his father.** Tobias then answered, and sayd, Father, I will do all things which thou hast commanded me.

2 But how can I receiue the siluer, seeing I know him not?

3 Then he gaue him the handwriting, and sayd vnto him, Seeke thee a man, which may go with thee, whyles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when hee was gone to seek a man, he found Raphael the Angel.

5 But he knew not, and sayd vnto him, Why I goe with thee into the land of Media, and knowest thou those places well?

6 To whom the Angel sayd, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias sayd to him, Tarry thou, till I tell my father.

8 Then he sayd vnto him, So, and say not so he went in, and sayd to his father, Behold, I haue found one, which will go with me. And he sayd, Call him vnto me, that I may know of what tribe he is, and whether he be faithful to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe and familie thou art.

11 To whom he said, Doe thou like a kind of familie, or an hired man to go with thy master. Then Tobit said vnto him, I would know whether, thy kindred and thy name.

12 Then hee sayd, I am of the kindred of Ananias and Ananias the great, and of thy tribe.

13 Then Tobit sayd, Thou art welcome, brother: be not now angry with mee, because I haue enquired to knowe thy kindred and thy familie: for thou art my brother of an honest and good stocke: for I know Ananias and Ananias, sonnes of that great Samaias: in whom went together to Jerusalem to worship, and offered the first borne, and the tenthes of the fruits, and they were not deceiued with the sorow of our brethren: my brother, thou art of a great stocke.

14 But tell mee, what wages shall I giue thee: wilt thou a great a day, and things necessary, as to mine owne house?

15 Then, moreover, if yee returne safe, I will adde something to the wages.

16 So they agreed. Then sayd he to Tobias, Prepare thy selfe for the iourney, and go on Gods name. And when his sonne had prepared all things for the iourney, his father said, So thou wilt this man, a God which dwelleth in heauen, prosper your iourney, and the Angel of God keepe you company. So they went forth both, and departed, and the dog of the pong man with them.

17 But Anna his mother wept, and sayd to Tobias, Why hast thou sent away our sonne? hee is the staffe of our hand to minister vnto vs.

18 Would to God wee had not layde money vpon money, but that it had bene call vnto respect of our sonne.

19 For that which God hath giuen vs to liue with, doeth suffice vs.

20 Then say Tobias, Be not carefull, my sister: he shall ree me in safety, and thou shalt see him.

21 For the good Angel doth keepe him company, and his iourney shall be prosperous, and he shall returne safe.

22 Then shee made an end of weeping.

CHAP. VI.

1 Tobias delivered from the fish. 7 Raphael sheweth him certaine medicines. 10 Hee continueth his iourney toward Surra.





give thee for this thy sorrow: he of good comfort, my daughter.

CHAP. VIII.

Tobias drieth away the enill spirit. 3 He prayeth to God with his wife. 11 Raguel prepareth a grave for his sonne in law. 16 Raguel blesteth the Lord.

Tobias followeth Raphaels counsell, as Chap. 6. 7.

Or, yf most.

Tobias prayer.

Gen. 2. 7. 18. 22.

Raguel thinking Tobias was dead, made a grave for him.

Raguel prayeth God for Tobias.

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

AND when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembered the words of Raphael, and tooke coales for perfumes, and put the heart and liver of the fish thereupon, and made a perfume.

3 The which smell when the enill spirit had smelled, he fled into the yermoost parts of Egypt, whom the Angel bound.

4 And after that they were both shut in, Tobias rose out of the bed, & sayd, Rise, arise, and let vs pray, that God would haue pittie on vs.

5 Then beganne Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious name for ever: let the heavens bleste thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eua his wife for an helpe, and sayd: of them came mankind: thou hast said, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but wythly: therefore graunt me mercy, that we may become aged together.

8 And he sayd with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a grave.

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 Hee sayd to his wife Edna, Send one of the maides, and let them see whether hee be alive: if not, that I may burie him, and none know it.

13 So the maide opened the doore, and went in, and found them both asleepe.

14 And came forth, and tolde them that hee was alive.

15 Then Raguel praised God, & sayd, O God, thou art worthy to be prayed with all pure and holy people: therefore let thy Saintes praye thee with all thy creatures, and let all thine Angels and thine elect people thee for ever.

16 Thou art to be prayed, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be prayed, because thou hast had mercy of two that were the onely begotten children of their fathers: graunt them mercy, O Lord, and finish their life in health with toy and mercy.

18 Then Raguel bade his seruants to fill the grave.

19 And hee kept the wedding feast fourteene dayes.

20 For Raguel had sayd vnto him by an oth, that he should not depart before that the fourteene dayes of the marriage were expired.

21 And then he should take the halfe of his goods, and returne in safety to his father, and should haue the rest, when hee and his wife were dead.

Raphael healeth Gabails Tobit's marrow. Then Tobias called Raphael, and sayd vnto him,

2 Brother Azarias, take with thee camels, and two camels, and go to Rages of the Syrians to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tary long, he will be sorry.

5 So Raphael went out, and came to Gabael, and gaue him the handwritting, who brought forth bagges which were staled up, and gaue them to him.

6 And in the morning they went forth together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

Tobias and his wife thinke long for their sonne. Raguel sendeth away Tobias and Sarra.

NOWE Tobias his father counted every day, and when the dayes of the towney were expired, they came not.

2 Tobias sayd, Are they not mocked? for I sent Gabael dead, and there is no man to giue me the money?

3 Therefore he was very sorry.

4 Then his wife sayde to him, Why art thou dead, seeing hee tarried: and she beganne to waile him, and sayd,

5 How I care for nothing, my sonne, if I haue lost thee the light of mine eyes.

6 To whom Tobias sayd, Woe is me, if I be not careful, for he is safe.

7 But she sayd, Woe is the prayer, that I praye me not, my sonne is dead: and she went out every day, by the way which they went, making of the eate meate on the day time, and in the whole nights in bewailing her sonne Tobias, vntill the fourteene dayes of the wedding were expired, which Raguel had sworn, that he should tary there. Then Tobias sayd to Raguel, Let me goe: for my father and my mother looke more to see me.

8 But his father in law said vnto him, Tary with me, and I will send to thy father, and he shall declare him thine affaires.

9 But Tobias sayd, No, but let me go to my father.

10 Then Raguel arose, and gaue him downe his wife, and halfe his gods, as seruants, and all cattell, and money.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he sayd to his daughter, Remember thy father and thy mother in law, which are now thy parents: that I may haue good report of thee: and hee kissed them. Edna also sayd to Tobias, The Lord of heauen restore thee, my sonne, and graunt that I may see thy children of my daughter Sarra, that I may know to see the Lord. Beholde now I commit to thee my daughter, as a pledge: doe not entreatie enill.

CHAP. XI.

The returne of Tobias to his father. Raguel was reuerend. 10 His father had his sight restored by Raguel the Lord.

For this: **Gladius Tobias** went his way, saying God that hee had giuen him a prosperous journey, and blessed **Raguel** and **Sanna** his wife, and went on his way till hee were nere to **Sennacherib**.

Then **Raphael** said to **Tobias**, When thou shalt see thy father, doe thou wilt leave thy father.

Let us haste before thy wife, and prepare her house.

And take in thine hand the gail of the fish. And they went their way, and the dog followed them.

And **Sanna** sat in the way looking for her son.

When when she saw coming, she saide to her sister, Behold, thy sonne cometh, and with him that were with him.

Then said **Raphael**, I know, **Tobias**, that thy father shall receive his sight.

Therefore anoynt his eyes with the gail, and being washed therewith, he shall see and shall be able to fall away, and shall see his sonne.

Then **Sanna** ranne forth, and fel on the necke of her sonne, and saide vnto him, Seeing thou hast come, my sonne, from hence forth I will come to die, and they wept both.

**Tobit** also went forth toward the house, and stumbled but his sonne ranne vnto him,

And tooke hold of his father, and thynking of the gail on his fathers eyes, saying, See of mine eyes, my father.

And when his eyes beganne to picke, hee saw his sonne.

And the wickednesse pulled away from the corners of his eyes, and when hee sawe his sonne, hee fel vpon his necke.

And he wept, and sayd, Blessed art thou **Lord**, and blessed be thy name for ever, and thou be all thine holy Angels.

For thou hast comforted mee, and hast had me to me: for holinesse, I see my sonne **Tobias**: my sonne, being glad, went in, and told his father the great things that had come to passe in the way.

Then **Tobit** went out to meet his daughter in lawe, reioycing and playning God to the glory of his name: and they which sawe him got, wondered because he had received his sight.

But **Tobit** testified before them all, that God had pitie on him. And when hee came vnto **Sarra** his daughter in lawe, hee blessed her, saying, Thou art welcome daughter: God be praised, which hath brought thee vnto vs, and hath restored thee: and there was great ioy among all his brethren, which were at **Sennacherib**.

And **Sarra** and **Sanna** had his brothers with them.

And **Tobias** marriage was kept seven dayes with great ioy.

CHAP. XII.

Then **Tobit** declared to his father the pleasure that God had done him. 5 The which he would recom-  
pense to him: **Raphael** declared that hee was an Angel of God.

Then **Tobit** called his sonne **Tobias**, and saide vnto him, Behold, my sonne wages thee a man, which went with thee, and thou

must giue him more.

And he saide vnto him, Father, I shall not grieue mee to giue him halfe of those things which I haue brought.

For he hath brought me againe to thee in safety, and hath made whole my wife, and hath brought me the money, and hath himselfe healed thee.

Then the olde man sayde, It is due vnto him.

So he called the Angel, and said vnto him, Take halfe of all that ye haue brought, and goe away in safety.

But heooke them both apart, and sayde vnto them, Praise God, and confesse him, and giue him the glory, and praise him for the things which hee hath done vnto you before all them that liue: It is good to praise God, and to craie his name, and to bein forth by his clemencie workes with honour: therefore be not weary to confesse him.

It is good to keepe close the secrets of a King, but it is honourable to reuel the workes of God: doe that which is good, and no euill shall touch you.

Prayer is good with fasting, and almes and righteousness. A little with righteousness is better then much with unrighteousnesse: it is better to giue almes, then to lay by golde.

For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousness, shall be filled with life.

But they that sinne, are enemies to their owne life.

Surely I will keepe close nothing from you: neuerthelesse, I sayd it was good to keepe close the secret of a King, but that it was honourable to reuel the workes of God.

Nowe therefore when thou wilt pray, and **Sarra** thy daughter in lawe, I did bring to me: make your prayer before the holy One: And when thou wilt bury the dead, I was with thee likewise.

And when thou wast not grieued to rise vp, and leaue thy dinner to bury the dead, thy good deede was not hidde from mee: but I was with thee.

And now God hath sent me to heale thee, and **Sarra** thy daughter in lawe.

I am **Raphael** one of the seven holy Angels, which present the prayers of the Saintes, and which goe forth before his holy Pastric.

Then they were both troubled, and fel vpon their face: for they feared.

But hee sayde vnto them, Feare not, for it shall go well with you: praise God therefore.

For I came not of mine owne pleasure, but by the good will of your God: wherfore praye him in all ages.

All these dayes I did appeare vnto you, but I did neither eat nor drinke, but you sawe it in vision.

Nowe therefore giue God thanks: for I got vp to him that sent me: but wrote all things which are done, in a booke.

And when they rose, they sawe him no more.

Then they confessed the great and wonderfull workes of God, and howe the Angel of the Lord hath appeared to them.

He that will be acceptable to God, must be proued with temptation.

Gen. 1. 8. and 19. 3. iudges 13. 16

## CHAP. XIII.

*And thus Tobias, who achieved all to praise the Lord.*

**T**hen Tobias wrote a prayer of praising, and saying, *Blessed be God that liveth for ever, and blessed be his kingdom.*

Deut. 32. 13.

1. Jan. 2. 6.

Wisd. 16. 13.

**2** For her doch scourge and doch pity: her leaveth to hell, and bringeth up, neither is there any that can annoy his hand.

**3** Confesse him before the Gentiles, ye children of Israel: for her hath scattered you among them.

**4** Where declare his greatness, and extoll him before all the living: for he is our Lord and our God, and our Father for ever.

**5** Her hath scourged us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom we are scattered.

**6** If you turne to him with your whole heart, and with your whole minde, and deale humbly before him, then will hee turne unto you, and will not hide his face from you, but yet shall hee what hee will doe with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the everlasting King. I will confesse him in the land of my captivity, and will declare his power, and greatness to a sinful nation. O ye sinners turne and doe iustice before him: who can tell if he will receive you to mercie, and have pitie on you?

**7** I will extoll my God, and my soule shall praise the King of heaven, and shall reioyce in his greatness.

**8** Let all men speake, and let all praise him for his righteousness.

**9** O Jerusalem the holy citie, he will scourge thee for thy childrens works, but he will have pitie againe on the seedes of righteous men.

**10** Give praise to the Lord duely, and praise the everlasting King, that his Tabernacle may be builded in thee againe with joy: and let him make ioyfull there in thee those that are captives, and love in thee for ever those that bee miserable.

**11** Many nations shall come from farre to the Name of the Lord God, with gifts in their hands, even gifts to the King of heaven: all generations shall praise thee, and give signes of thy power.

**12** Cursed are all they which hate thee: but blessed are they for ever which love thee.

**13** Reioyce, and be glad for the children of the iust: for they have gathered, and shall blisse the Lord of the iust.

**14** Blessed are they which love thee: for they shall reioyce in thy peace. Blessed are they which have bene sorrowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for ever.

**15** Let my soule blisse God the great King.

**16** For Jerusalem shall be build up with walls, and towers, and bulwarks, and the walls with precious stones, and thy towers, and thy bulwarks with gold.

**17** And the Arretes of Jerusalem shall be paved with Beryl, and Carbuncle and stones of Iddite.

**18** And all her Arretes shall say, I shall chuse, and they shall praise him, saying, Blessed be

God which hath created all to his own

## CHAP. XIII.

*3 Lesson of Tobit to his sonne, 4 He prayeth for the destruction of Canaan, 5 And the restoration of Ierusalem and the Temple, 6 The death of Tobit, and his wife, 7 Tobias age and death.*

**S**o Tobias made an end of saying thus. **2** And he was eight and fiftie yere old, when he lost his sight, which was restored to him after eight yere, and he gave almes, and he continued to feare the Lord God, and to praise him.

**3** And when he was very aged, he called his sonne, and five of his finnes sonnes, and said unto them, My sonnes, take the children (say Tobias, I am aged, and am ready to depart out of this life.)

**4** Goe into Media my sonne: for I have beleene those things which Jonas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather bee in Media, and that our brethren shall bee scattered in the east from that good land, and Ierusalem shall be solitary, and the house of God in it shall be burned, and shall be desolate for a time.

**5** Yet againe God will have pitie on them, and bring them againe into the land where they shall build a Temple, but not like to the first, untill the times of that age be fulfilled, when being finished, they shall receive from every place out of captivity, and build up Ierusalem joyfully, and the house of God shall be builded in it for ever with a glorious building, as the Prophets have spoken thereof.

**6** And all nations shall turne, and feare the Lord God truly, and shall bring their doles.

**7** So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, & all those which love the Lord in truth and iustice, shall reioyce, and shall be which shall merry in our brethren.

**8** And now my sonne depart out of Senn, because that those things which the Prophet Jonas spake, shall surely come to passe.

**9** But heepe thou the Lawe, and the commandements, and these thy faithfull seruants, that it may go well with thee.

**10** And bury me honestly, and thy mother with mee: but say no longer at Senn, remember, my sonne, howe Aman hath persecuted thee that brought him up, howe hee brought her brought him into darkness, and howe hee rewarded him againe: yet Achab was slaine, but the other had his reward: he went downe into darkness. Remember also almes, & escaped the snare of death, which they had set for him, but Aman fell into the snare which he perished.

**11** Therefore now, my sonne, consider what almes doeth, and howe righteousnesse doeth thee prosper. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fiftie yere old, and he buried himselfe honourably.

**12** And when Anna was dead, he buried her with his father: but Tobias went to his wife and children to Ecbatane in Media.

10r, Souphir  
10r, praise ye  
the Lord.





7 And thou shalt declare unto them, that they prepare for me the land and the water: for I will goe forth in my wrath against them, and will conquer the whole face of the earth with the feete of mine armie, and I will give them as a spoile unto them.

8 So that their wounded shall fill their valleys, and their rivers, and their floods shall overflow, being filled with their dead.

9 And I will bring their captivitie to the utmost parts of all the earth.

10 Thou therefore shalt depart hence, and take up for me all their country: and if they peele unto thee, thou shalt reserve them for me untill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wheresoever thou goest.

12 For as I live, and the power of my kingdom, whosoever I have spoken, that will I do by mine hand.

13 And take thou heede that thou transgress not any of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and deferre not to do them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the governors, and captaines, and officers of the army of Assur.

15 And hee mustered the chosen men for the battell, as his lord had commanded him, unto an hundred & twenty thousand, and twelve thousand archers on horsebacke.

16 And hee set them in aray according to the manner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their provision.

18 And vitall for every man of the army, and very much golde and silver out of the Kings house.

19 Then he went forth and all his power, to goe before in the voyage of king Nabuchodonosor, and to cover all the face of the earth Westward, with their charrets, and horsemen, and chosen footmen.

20 A great multitude also of sundry sortes came with them like grasshoppers, and like the gruel of the earth: for the multitude was without number.

21 And they went forth of Nineve three dayes journey toward the country of Beethleth, and pitched from Beethleth, nere the mountaine which is at the left hand of the upper Chelicia.

22 Then he tooke all his army, his footmen and horsemen, and charrets, and went from thence into the mountaines.

23 And he destroyed Hinn & Lab, and spoiled all the children of Ralles, and the children of Hinnai, which were toward the wilderness at the South of the Chelians.

24 Then he went over Euphrates, and went toward Mesopotamia, and destroyed all the cities that were upon the river of Ardonai, until one came to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resided him, and came to the borders of Iapheth, which were toward the South, and over against Arabia.

26 Hee massacred also all the children of Gadadian, and burnt up their tabernacles, and spoy-

led their lodges.

27 Then he went downe into the country of Damalus, in the time of wheat harvest, and burnt up all their fields, & destroyed their flocks, and the herds: he robbed their cities, and spoiled their country, and smote all their young men with the edge of the sword.

28 Therefore feare and trembling fell upon the inhabitants of the Sea coast, which were in Sidon and Tyris, and them that dwelt in Sur and Ocina, and all that dwelt in Iemman: and they that dwelt in Azonus and Hicion feared him greatly.

### CHAP. III.

*The people subiect to Olofernes. 8 Hee destroyed their gods that Nabuchodonosor might easily be worshipped.*

¶ So they sent ambassadors to him with stages of peace, saying,

2 Behold, wee are the servants of Nabuchodonosor: the great King: we be desiring thee: ble us as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheate, and our flocks and our herds, and all our lodges and tabernacles before thy face: ble them as please thee.

4 Behold, even our cities and the mountains thereof are thy servants: come, and take them as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared unto them after this manner.

6 Then came he downe toward the sea coast, both he and his army, and let garisons in the cities, and tooke out of them chosen men for the warre.

7 So they and all the country round about received them with crownes, with banners, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woodes: for it was intended him to destroy all the gods of the lands, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call him as God.

9 Also he came against Chusaelon, nere the Iudea, over against the great strait of Iudea.

10 And he pitched betwene Geba, and a cite of the Assyrians, and there he taried a month, that he might assemble all the baggage of his armie.

### CHAP. IIII.

*The Israelites were afraid and defended their country. 6 Ioachim the Priest prayeth in Bethulia that they should forsake themselves. 9 They cryed to the Lord, and humbled themselves before him.*

¶ Now the children of Israel that dwelt in Iudea, heard all that Olofernes the great captaine of Nabuchodonosor King of the Assyrians had done to the nations, and how he had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his power, and were troubled for Ierusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captivity, and of late all the people was

which in Judea, and the vessels and the altar of the house had bene sanctified because of the pollution.

Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoza, and Bethan, and Jericho, and to Choba, and Chobai, and to the valley of Galem,

And took all the tops of the hie mountaynes, and walked in the villages that were in them, and put in vicatiles for the moultion of warre; for their felos were of late reaped.

Also Joacin the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomeltham, which is over against Chobai, toward the open country nere to Dothan.

Exhorting them to keepe the passages of the mountaynes; for by them there was an entry into Judea, and it was easie to let them that would come in, because the passage was straite in those men as the moat.

And the children of Israel did as Joacin the hie Priest had commanded them with the advice of all the people of Israel which dwelt in Jerusalem.

Then cryed every man of Israel to God with great fervency, and their soules with great affliction.

Both they and their wives, and their children, and their catrell, and every stranger, and hebrew, and their bought servants put sackcloth upon their loynes.

Then every man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and quinkled ashes upon their heads, and tyed out their sackcloth before the face of the Lord: also they put sackcloth about the altar.

And cryed unto the God of Israel, all with one consent most earnestly, that hee would not put their children for a prey, and their wives for a prey, and the cities of their inheritance in destruction, and the Sanctuary to pollution and reproch, and unto derision unto the heathen.

So God heard their prayers, and looked upon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almighty.

And Joacin the hie Priest, and all the Priests that stood before the Lord, and ministred unto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers, and the free gifts of the people.

And had ashes on their mitres, and cryed unto the Lord with all their power for grace, and that hee would looke upon all the house of Israel.

## CHAP. V.

After the Ammonites doeth declare to Olofernes of the manner of the Israelites.

Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaynes, and had walked all the tops of the hie hills, and had layde ambushments in the champion country.

Wherewith he was very angry, and called all the princes of Moab, and the captaines of

Ammon, and all the gouernours of the sea coast.

3 And hee sayd unto them, Shew me, O ye sonnes of Chanaan, what is this people that dwelleth in the mountaynes: and what are the cities that they inhabit: and what is the multitude of their armie: and wherein is their strength, and their power: and what King or captaine is rayled among them over their armie?

4 And why haue they determined not to come to meet me, more then all the inhabitants of the desert?

5 Then said Achio: the captaine of all the sonnes of Ammon, Let my lord heare the worde of the mouth of his seruant, and I will declare unto thee the trauers concerning this people, that dwell in these mountaynes, where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come out of the stocke of the Caldeans.

7 And they dwell before in Mesopotamia, because they woulde not followe the gods of their fathers, which were in the land of Chaldeea.

8 But they went out of the way of their ancestors, and worshipped the God of beaurin, the God whom they knewe: so they call them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much catrell.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwell there till they returned, and became there a great multitude, so that one could not number their innage.

11 Therefore the king of Egypt rase by against them, and vied decreit against them, and brought them low with labouring in bricks, and made them slaves.

12 Then they cryed unto their God, and hee smote all the lande of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dyed the redde sea in their presence,

14 And brought them into mount Sina and Cadis Barnea, and cast forth all that dwell in the wilderness.

15 So they dwell in the land of the Amorites, and they destroyed by their strength all them of Esdon, and passing ouer Jordan, they inherited all the mountaynes.

16 And they cast forth before them the Chanaanites, and the Hethites, and the Jebulites, and them of Sichem, and all the Gergesites, and they dwell in that country many dayes.

17 And whyles they sinned not before their God, they prospered, because the God that hated iniquitie was with them.

18 But when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderfull sort, and were ledde captiues into a lande that was not theirs: and the Temple of

Chap. 11. 7. 8.

Gen. 11. 31.

Gen. 12. 1.

Exod. 1. 8.

Exod. 12. 37.

Exod. 14. 21.

Exod. 19. 1.

Job. 12. 8.

Iudg. 2. 11. and 3. 8.

2. King. 25. 1. 11.

Ezra. i. 13.

their God was cast to the ground, and their cities were taken by the enemies.

19 But now they are turned to their God, and are come up from the scattering wherein they were scattered, and have possessed Jerusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and governour, if there be any fault in this people, in that they have sinned against their God, let us consider that this shall be their ruine, and let us go by, and we shall overcome them.

21 But if there be none iniquitie in this people, let my lord passe by, least their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 And when Achioz had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Olofernes, & all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that have no strength nor power against a mightie armie.

24 Let us therefore go by, O lord Olofernes, and they shall meete for thy whole armie.

#### CHAP. VI.

Olofernes blasphemeth God whom Achioz confessed  
14 Achioz is delivered into the hands of them of Bethulia. 18 The Bethulians cry unto the Lord.

As when the tumult of the men that were about the counsell was ceased, Olofernes the chiefe captaine of the armie of Assur, sayd unto Achioz before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among us to day, and hast sayd that the people of Jerusalem is able to fight, because their God will defend them: and who is god but Nabuchodonosor?

3 He will lend his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to susteine the power of our hostes.

4 For we will treade them vnder feet with them, and their mountaines shall be drunken with their blood, and their felles shall be filled with their dead bodies, and their footstepps shall not be able to stand before us: but they shall utterly perish.

5 The king Nabuchodonosor lord of all the earth hath sayd, even he hath sayd, None of my wordes shall be in vaine.

6 And thou Achioz an hireling of Ammon, because thou hast spoken these wordes, in the day of thine iniquity, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yon of mine army, and the multitude of the that serue me passe through thy sides, and thou shalt fall among their flaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountaines, and they shall leave thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind,

that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shall be in vaine.

10 Then commaunded Olofernes them concerning Achioz, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the midst of the plaine, men the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the cite sawe them from the top of the mountaine, they took their armour, and went forth of the cite vnto the top of the mountaine, even all the rhytowers with slings, and kept them from coming up, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achioz, and left him lying as the foot of the hill, and returned to their camp.

14 Then the Israelites came downe from their city, and stood about him, and looked him and brought him into Bethulia, and presented him to the gouernours of the city.

15 Which were in those dayes, Ozias the sonne of Bichai, of the tribe of Simeon, and Chabais the sonne of Geroni, and Chasius the sonne of Belchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women to the assembly, and they sat downe in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the middes of the primers of Assur, and whatsoever Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe, and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, because their pride, and haue merced on the wickednes of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achioz, and praised him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, & they called on the God of Israel all that night for helpe.

#### CHAP. VII.

1 Olofernes doeth besiege Bethulia. 8 The counsell of the Idumeans and other against the Israelites. 13 The Bethulians murmure against their gouernours for lacke of water.

The next day Olofernes commaunded all his armie and all his people, which were come to take his part, that they should remoune their camps against Bethulia, and that they should take all the streets of the hill, and to make waies against the children of Israel.

2 Then their strong men remoued their camps in that day, and the army of them of warre was an hundred thousande and fawenty footmen, and twelue thousande bowmen, beside the baggage and other men that were

Chap. 5. 21.



was about among them, a very great multitude: and they camped in the plain northward of Bethulia, and they pitched a way toward Dothan and Bethaim, and in the south toward Bethulia into Elmon, which is against Chobam.

Now the children of Israel, when they saw the multitude, were greatly troubled, and they were not in their wits, for neither the hills nor the mountains, nor the valleys, nor the hills nor the valleys were able to abide their burden.

Then every one took his weapons of war, and butting fires in their towers, they armed and watched all that night.

But in the fourth day Dioternes thought that all his soldiers in the night of the children of Israel, which were in Bethulia.

And he sent his soldiers up to the city, and came to the fountains of their waters, and sent them and let gardens of men of war to them, and renewed toward his people.

Then came unto him all the chiefs of the children of Israel, and all the governors of the city of Bethulia, and all the captains of the city, and said.

Let our captain now hear a word, lest an incontinence come in this army.

For the people of the children of Israel do not trust in their spears, but in the height of the mountains, wherein they dwell, because it is not easy to come by to the tops of their mountains.

Now therefore my lord, fight not against them in barell arms, and there shall not so much of our men as the people's action.

Remaine in thy camp, and keepe all the men of thine army, and let thy men keepe still the waters of the country, that commonly run at the foot of the mountain.

For all the inhabitants of Bethulia have their water there: so shall thirst kill them, and the thirst shall take thy city: and we and our people shall go by in the toppes of the mountains that are nere, and will campe upon them, and watch that none goe out of the city.

So they and their wives, and their children shall bee consumed with famine, and when the famine come against them, they shall be unworshipen in the streets where they dwell.

Thus shall thou render them an evil reward, because they rebelled and obeyed not thy voice peaceably.

So their wives pleased Dioternes and all his soldiers, and he appointed to doe as they had spoken.

So the campe of the children of Ammon departed, and with them five thousande of the soldiers, and they pitched in the valley, and toward the waters, and the fountains of the waters of the children of Israel.

Then the children of Elam went by with the children of Ammon, and camped in the mountains over against Dothan, and they sent some of themselves toward the South, and toward the East, over against Rebel, which is nere unto Chobai, that is upon the river Dothmur: and the rest of the army of

the Assyrians camped in the felds, and encamped the whole land: for their tents and their baggage were pitched in a wonderful great place.

Then the children of Israel cried unto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

Thus all the company of Assur remained about them, both their contemners, chariots and footmen, horse and thery dayes: so that even all the pieces of their waters, fallen all the inhabitants of Bethulia.

And the cisternes were empty, and they had not water enough to drinke for one day: for they gave them to drinke by measure.

Therefore their children swooned, and their wives and yong men failed for thirst, and fell downe in the streets of the city, and by the passages of the gates, and there was no strength in them.

Then all the people attended to Othas, and to the chiefs of the city, both yong men and women, and children, and cried with a loud voice, and sayd before all the Elders.

The Lord be judge betwene us and you: for you have done vs great iniquitie, in that ye have not required peace of the children of Israel.

For now we have no helper: but God hath sold us into their hands, that we should be shewen downe because them with thirst & great destruction.

Now therefore call them together, and deliver the whole land to a stone to the people of Bethulians, and to all the army.

For is it better for us to be made a spoyle unto them, they to die for thirst: for we will be his servants, that we may live, and not see the death of our infants before our eyes, nor our wives, nor our children to die.

Thus take to witness against you, the heaven and the earth, and our God and Lord of our fathers which punisheth us according to our finnes, and the sinnes of our fathers, that he lay not these things to our charge.

Then there was a great crie of all with one consent in the middes of the assembly, and they cryed unto the Lord God with a loud voice.

Then said Othas to them, Brethren, be of good courage: let us waite yet five dayes, in the which space the Lord our God may turne his mercie towardes us: for he will not forsake us in the end.

And if these dayes passe, and there come not helpe unto vs, I will doe according to your word.

So he separated the people, every one by to their charge, and they went unto the walles and towers of their city, and sent their wives and their children into their houses, and they were very lowe brought in the city.

# CHAP. VIII.

The parentage, life and conversion of Iudith. 1. She rebuketh the faintnesse of the gouernour. 2. She sheweth that they should not tempt God, but wait upon him for succour. 3. Her enterprise against the enemies.

Now

**N**Owe at that time, Judeth heard thereof, which was the slaughter of Herai, the sonne of Dr, the sonne of Joseph; the sonne of Drisel, the sonne of Esai, the sonne of Ananias, the sonne of Gedon, the sonne of Reppaim, the sonne of Aicio, the sonne of Cida, the sonne of Eliab, the sonne of Barabaniel, the sonne of Samael, the sonne of Salababai, the sonne of Israel.

2 And Manasse was her husband, of her stocke and kindred, who died in the barres barrest.

3 For as hee was diligent over them that bound beanes in the feld, the beate came upon his head, and hee fell upon his bed, and died in the cite of Bethulia, and they buried him with his father in the felds betweene Dothaim and Galaudo.

4 So Judeth was in her house a widowe three yeeres and foure monthes.

5 And hee made her a tent upon her house, and put on sackcloth on her lynes, and wairt her widowes apparel.

6 And he fasted all the dayes of her widowhood, save the day before the Sabbath, and the Sabbath, and the day before the new moones, and in the feasts and solemn dayes of the house of Israel.

7 Shee was also of a goodly countenance, and very beautifull to beholde: and her husband Manasse had left her golde and silver, and men servants, and made servants, and carrell, and possessions where he remained.

8 And there was none that came to her an evil report of her: for hee kept her a secret.

9 Nowe when hee heard that the king was at the people against the towne, because they fainted for lacke of victuals: for Judeth had heard all the wordes that Othias had spoken to them, and that he had sworne unto them to delivrer the cite unto the Assyrians within five dayes.)

10 Then shee sent her maide that had the government of all things that shee had, to call Othias and Tobias and Chelchis the ancients of the city.

11 And they came unto her, and shee sayde unto them, Heare mee. O ye governers of the inhabitants of Bethulia: for your wordes that yee have spoken before the people this day, are not right, touching the othe which yee made and pronounced beforeme. God and you, and have promised to delivrer the cite to the enemies, but hee within fiftie dayes the Lord will to helpe you.

12 And nowe who are you that have tempted God this day, and let your selves in the place of God among the children of men?

13 So now yee seeke the Lord Almighty, but you shall never know any thing.

14 For you cannot finde out the depth of the heart of men, neither can ye perceive the things that he thinketh; how then can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Day my brethren, provoke not the Lord our God to anger.

15 For if hee will not helpe us within these five dayes, he hath power to defend us when hee will, even every day, or to destroy us before our enemies.

16 Do not you therefore binde the counsaile of the Lord our God: for God is not as a man, for he may be tharant, neither as the sonne of man, for hee is above all things.

17 Therefore let us wait the salvation of the Lord, and call upon him to helpe us, and he will helpe our need, if it please him.

18 For there appeared none in our day, whether is there any now in these dayes, neither tribe nor family, nor people, nor cite among us, which worship the gods made with hands, as hath bene aforetime.

19 For the which cause our fathers were given to the sword, and for a people: and a great fall before our enemies.

20 But we know none other God: therefore we trust that hee will not deliv us, nor any of our kinne.

21 Neither wene we shall be saved, neither be we in favour: for our Sanctuary shall be spoiled, and hee will requite the punishment thereof at our mouth.

22 And the feare of our brethren, and the confidence of the country, and the delivrance of our inheritance will be turned upon our heads among the Gentiles, wherefore we shalbe in bondage, and wee shalbe an offence, and a reproch to all them that possesse us.

23 For our servitude shall not be directly in favour; but the Lord our God shall turne it to dishonour.

24 Nowe therefore, O brethren, let us hold an example to our brethren, because they have depend upon us, and the Sanctuary, and the house, and the altar, and upon us.

25 Wherefore, let us give thanks to the Lord our God, which tryeth us even as hee doth us.

26 Remember what things shee did to Jacob, and howe hee tryed Isaac, and all that hee did to Jacob in Beelpotania, and howe hee kept the sheepe of Laban his moother brother.

27 For hee hath not tryed us as hee did them in the examination of their hearts, neither shall hee take vengeance on us, but the Lord will punish for instruction them that come neere him.

28 ¶ Then sayd Othias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knownen, but from the beginning of the world the people have knownen the wisdom: for the deuce of thine heart is good.

30 But the people were very thicke, and compelled us to doe unto them as we have spoken, and have brought us to an othe, which we may not transgresse.

31 Therefore nowe pray for us, because thou art an holy woman, that the Lord may send us raine to fill our cisternes, and that we may have no more.

32 Then sayd Judeth unto them, Hear me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stande this night in the gate, and I will goe forth with mine handmaiden: and within the dayes that yee have promised

Chap. 7. 26,  
31.











and renounced the fellowship of his flesh,  
and was crucified unto the cross of Christ unto  
the glory of the Father.

As soon as the morning arose, they banished all Diabolism out of the wall, and made his weapons, and they went into the straits of the mountain.

But when the Assyrians saw them, they took their captivities, which went to the common and spent captivities, and to all their

So they came to Diabolus tent, and sayd  
unto him that had the charge of all his things,  
showe our lord : for the flames have bene holde  
n upon him against us to battell, that they  
maye be driven oute.

Then went in Bagdas, and knocked at the door of the tent; for he thought that he had been with Tuberk.

But because none answered he opened it, and went into the chamber, and found him cast from the floor, & his head was taken from him.

16 Therefore he cried with a loud voice, with  
weeping and mourning, and a mighty cry, and  
rent his garments.

Then, he went into the tent of Judah, where he said to remain, and found her not: then he leaped out to the people, and cried,

These figures haue committed wickednes:  
a woman of the Hebrews hath brought shame  
vpon the house of King Nabuchodonosor: for  
her sake, doctores lieh vpon the ground with-  
out a head.

When the captains of the Assyrians heard their words, they rent their coats, and their hearts were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

## CHAP. XV.

1 The Affirmans are afraid & flee. 3 The Israelites  
persecute them. 3 Joacim the high Priest cometh to Be-  
thulia to see Judith and to pray for God for her.

And when they that were in the tents,  
saw, they were astonished at the thing that  
was done.

And feare & trembling fell vpon them, so  
there was no man that durst abide in the  
city of his neighbour: but altogether amazed,  
they stood by every way of the plaine and of the

3 They also that had camped in the mountain round about Bethulia, were put to flight: for the children of Israel, every one that was a man among them rushed out upon them.

Then sent Elias to Bethomasthem, and to Bethan, and Chobai, and Chola, and to all the cities that were round about, such as should declare unto them the things that were done, and that all should be converted to the Lord, and that they should be circumcised, and that they should be baptized in the name of the Lord Jesus Christ.

And when the children of Israel heard  
that he had told upon them together unto God:  
and they that came from Jerusalem, and  
the mountains: for men had told them  
that he had done these things in the court of their

6 And the reivers that dwelt at Bethulia, fell upon the campe of Ahas, and spoiled them, and were greatly incensed.

And the children of Israel that returned from the slaughter, had the streams the villages and the cities that were in the mountains and in the plains, had a great boost, for the abundance was very great.

8 Then Joachim the big Priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to confirm the benefits that God had shewed to Israel, and to the Priests, and to the people.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem: thou art the great glory of Israel: thou art the great rejoycing of

IO. Thou hast done all these things by thine hand : thou hast done much good to Israel, and God is pleased therewith : blessed be thou of the almighty Lord for evermore : and all the people

11 And the people spoiled the camps the space of forty days, and they came unto Judeah Dofernes tent, and all his silver, and beds, and basins, and all his stuff, and he took it, and lay it on her mules, and made ready her chariots, and

12 Then all the women of Israel came together to see her, and blessed her, and made a dance among them for her, and she took boughs in her hands, and gave allelu to the women that were with her.

13 They also crowned her with olives, and her hair was with her: & she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with trumpets, and with songs in their mouths.

## CHAP. XVI

1 Iudith praiseth God with a song. 19 She offereth to  
be Lord Olofernes Ruffe. 22 Her continencie, life and  
death. 25 All Israel lamenteth her.

**T**hen Judith began this confession in all Israel, and all the people sang this song with a loud voice.

2 And Judith says, Beginne unto my God  
with tymbrels : sing to my Lord with cymbals :  
time unto him a Psalm : exalt his name, and  
all upon his name.

3 For God breaketh the battels, and pitched  
his campe in the mids of the people, and deli-  
vered me out of the hand of the weſterners.

4. Affur came from the mountains south of the North: he came with thousands in his army, \* whose multitude bath shut up the rivers, and their horsemen have covered the val-

Yee said that he would burn up my bow-  
ers, and kill my young men with the sword, and  
set the sucking children against the ground,  
and make mine infants as a prey, and my blis-  
sing a snail.

6 But the almighty Lord hath brought them  
nought by the hand of a woman.

7 For the mighty did not fall by the young  
men, neither did the banners of Euan smite  
him, nor the high Giants invade him. *See*  
*Judeth*

Chap. 2. 10.  
15.





Jerusalem hath Iechonias.

And thus was his dream, Behold a people of comfort with thunders & earthquakes, and in the land.

Behold two great Diadems came forth to fight one against another.

Their cry was great, whereby all the heathen were ready to fight against the righteous people.

And the same day was full of darkness, and confusion, and trouble, and anguish: yea, darkness, and great affliction was upon the land.

For then the righteous fearing the affliction, were amazed, and being ready to die, cried out.

And while they were crying, the little wheel came into a great cart, and showed our way with their wheels.

The light & the sunne rose up, and the lowly were exalted, and denoured the glorious.

Now when Bardocheus had seene this vision, he arose & rose up, and thought in his heart until the night, what God would do, and how he should to know all the matter.

CHAP. XII.

At the same time dwelt Bardocheus in the Kings Court with Bagarbas and Thara, the kings eunuchs and keepers of the palace.

But when he heard their purpose, & their imaginations, he perceived that they went about to lay their hands upon the king Artaxerxes, and to be crucified the king thereof.

Then caused the king to examine the two eunuchs with torment, & when they had confessed it, they were put to death.

This the king caused to be put in the Chronicles. Bardocheus also wrote the same thing.

So the king commanded that Bardocheus should remaine in the Court, and for the advertisement he gave him a reward.

But Aman the sonne of Amadathus the Eunuque, which was in great honour and reputation with the king, went about to hurt Bardocheus and his people, because of the two eunuchs of the king that were put to death.

CHAP. XIII.

The copie of the letters of Artaxerxes against the Jews. & The prayer of Mardocheus.

The copie of the Letters was this, The great King Artaxerxes wryteth these things to the king and governors that are under him from the river Euphrates in an hundredth and seven and thirtie provinces.

When I was made lorde over many people, and had subdued the whole earth unto my dominion, I would not exalt my selfe by the power of my power, but purposed with equitie and gentleness, to governe my subjects, and to see them in a peaceable life, and to bring my kingdome unto tranquillity, that men might safely go throught on every side, and to renew peace againe, which all men desire.

Now when I asked my counsellors howe

these things might be brought to passe, one that was conversant with us, of excellent wisdom, and constant in good wil, and spied himselfe to be of sure fidelitie, which had the second place in the kingdome, even Aman

Declared unto us, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to all people, and have alway despised the commandements of kings, and so that this general Empire, that we have begunne, cannot be governed without offence.

Seeing nowe howe perillous that this people alone are altogether contrary unto every man, being strange and other maner of lawes, and having an evill opinion of our doings, and goe about to stablishe wicked matters, that our kingdome should not come to good estate,

Therefore have we commanded that all they that are appointed in waiting unto you by Aman (which is ordeined over the affaires, and is as our second father) shall all with their wives and children be destroyed and rooted out with the sword of their enemies without all mercie, and that none be spared the fourteenth day of the twelfth moneth Abar of this yeere,

That they which of old, and now also have ever bene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well governed in all poynts.

Then Bardocheus thought upon all the wordes of the Lord, and made his prayer unto him,

Saying, O Lord, Lord, the king almighty (for all things are in thy power) and if thou hast appoynted to save Israel, there is no man that can withstand thee.

For thou hast made heaven and earth, and all the wondrous things under the heaven.

Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

Thou knowest all things, and thou knowest, O Lord, that it was neither of malice nor presumption, nor of any desire of glory, that I did this, and not bowe downe to poynde Aman.

For I would have bene content with good will for the salvation of Israel to have killed the sole of his feete.

But I did it, because I would not preferre the honour of a man above the glory of God, and would not worship any but onely thee, my Lord, and this have I done not of pride.

And therefore O Lord God and King, have mercy upon thy people: for they imagine howe they may bring us to nought, yea, they would destroy the inheritance, that hath bene thine from the beginning.

Despite not the portion which thou hast delivered out of Egypt for thine owne selfe.

Hearc my prayer, and bee mercifull unto thy portion: turne our sorrowe into joy, that we may live, O Lord, and praye thy name: shut not the mouthes of them that praise thee.

All Israel in like manner cryed most earnestly unto the Lord, because that death was before their eyes.

CHAP. XIII.

*The prayer of Esther for the deliverance of her, & her people.*

**Q**ueen Esther also being in danger of death, resorted unto the Lord,

2 And layd away her glorious apparell, and put on the garments of sighing, and mourning. In the head of precious oymment, shee scattered ashes and dung vpon her head: and shee humbled her body greatly with fasting, and all the places of her joy filled shee with the haire that shee plucked off.

3 And shee prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our king: helpe me desolate woman, which haue no helper but thee.

4 For my danger is at hand. From my youth vp I haue heard in the kindred of my father, that thou, O Lord, tookest Titani from among all people, and our fathers from their predeceissours for a perpetuall inheritance, and thou hast performed that which thou didst promise them.

5 Now Lord, wee haue sinned before thee: therefore hast thou giuen vs into the handes of our enemies,

6 Because wee worshipped their gods: O Lord, thou art righteous.

7 Nevertheless, it satisfieth them not, that we are in bitter captivity, but they haue broken hands with their idoles,

8 That they will abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp the mouth of them that praye thee, and to quench the glory of thy Temple, and of thine altar,

9 And to open the mouthes of the heathen, that they may playe the power of the idoles, and to magnifie a fleshly king for ever,

10 O Lord, giue not thy scepter vnto them that be nothing, least they laugh vs to scorne in our miserie: but turne their deuile vpon themselves, and make him an example, that hath begun the same against vs.

11 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O king of gods, and Lord of all power.

12 Shew mee an eloquent speech in my mouth before the Lion: turne his heart to hate our enemies, to destroy him, and all such as consent vnto him.

13 But deliuer vs with thine hand, and helpe me that am solitary, which haue no defence but onely thee.

14 Thou knowest all things, O Lord: thou knowest, that I hate the glory of the vnrightheous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

15 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

16 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the kings feast, nor drunke the wine of the drinke offerings,

17 And that I thine handmaide haue no joy since the day that I was brought hither vntill

this day, but in thee, O Lord God of Israel. 18 O thou mighty God aboue all, heare the prayer of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

*Mardocheus moueth Esther to go in to the king, and make intercession for her people, & thus performeth his request.*

**M**ardocheus also bade Esther to go in vnto the king, and pray for her people, and for her country.

2 Remember, saith he, the dapes of thy loue estate, howe thou wast nourished vnder mine hand: for Aman which is next vnto the king, hath giuen sentence of death against vs.

3 What thou therefore vpon the Lord, I praye for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, shee layd away the mourning garments, and put on her glorious apparell.

5 And decked her selfe goodly, after that shee had called vpon God, which is the beholder and Sautour of all things, & tooke two handmaides with her.

6 Vpon the one shee leanned her selfe, as on that was tender.

7 And the other followed her, and bare the traine of her bestire.

8 The shine of her beauty made her face red coloured: and her face was cheerefull & amiable, but her heart was sorrowfull for great feare.

9 Then shee went in therto all the doores, and stood before the king, and the king layd vpon his royal throne, & was clothed in his goodly aray, all glittering with gold & precious stones, and he was very terrible.

10 Then hee lift vp his face that shone with maiestie, and looked directly vpon her: therfore the Quene fell downe, and was pale and faint, and leanned her selfe vpon the head of the maide that went with her.

11 Nevertheless, God turned the kings mind that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to her selfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our countinment toucheth the Commonweale, and not thee. Come neere.

14 And so he held vp his golden scepter, and layde it vpon her necke,

15 And kissed her, and sayd, Tasse with me.

16 Then said she, I saw thee, O Lord, as an angell of God, and mine heart was troubled by feare of thy maiesty.

17 For wonderfull art thou, O Lord, and thy face is full of grace.

18 And as shee was thus speaking vnto him, shee fell downe againe for faintnesse.

19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

*The copie of the letters of Artaxerxes, whereby hee remitteth those which be his Iewes seruants.*

The great King Artaxerxes, which reigned  
in India vnto Ethiopia, ouer an hun-  
dred and threen and twenty prouinces, sendeth  
vnto the princes and rulers that haue the charge  
of our affaires, Salutation.

There be many that through the goodnes  
of princes and honour giuen vnto them, become  
very proud.

And endeavour not onely to hurt our sub-  
jects, but not content to liue in wealth, doe also  
imagine destruction against those that doe them  
good.

And take not onely all thankfulness away  
from men, but in pride and presumption, as they  
haue been vniuersall of benefites, they thinke to  
escape vengeance of God, that seeth all things,  
and is contrary to euill.

And oft times many, which bee set in of-  
fice, and vnto whom their friends causes are  
committed, by badde intlements doe wrappe  
them in calamities, that cannot bee remedied:  
so they make them partakers of innocent  
blood.

And deceitfully abuse the simplicitie and  
gentlenesse of Princes with lying tales.

This may bee proued not onely by olde  
examples, but also by those things that were be-  
lieued our eyes, and are wickedly committed af-  
ter penitences as are not worthy to beare  
it.

Therefore wee must take heede hereafter  
that we may make the kingdome peaceable for  
all men, whar change laener shall come.

And discern the things that are before our  
eyes, to withstand them with gentlenesse.

To Aman, a Macedonian, the sonne of  
Amadathus being inuade a stranger from the  
Persians blood, and farre from our goodnesse,  
was received of vs.

And hath proued the friendship that wee  
bore toward all nations, so that he was called  
our father, and was honoured of euery man, as  
first person vnto the king.

But hee could not vse himselfe soberly in  
this great dignitie, but went about to deprive  
vs of the kingdome, and of our life.

Which manifeste deceit also hath he desir-

ed to destroy Dardochens our preseruer, which  
hath done vs good in all things, and innocent  
either the partaker of our kingdome, with all  
her nation.

For his minde was (when hee had taken  
them out of the way) to lay waite for vs, and by  
this meanes to translate the kingdome of the  
Persians vnto them of Macedonie.

But we finde that the Idumes (which were  
accused of this most wicked ma that they might  
bee destroyed) are no euill doers, but vse most  
iust lawes.

And that they bee the children of the most  
High and Almighty and euerlasting God, by  
whom the kingdome hath bene preserued vnto  
vs, and our progenitours in very good order.

Wherefore ye shall doe well, if ye doe not  
put in execution those letters that Aman the son  
of Amadathus did write vnto you.

For hee that inuented them, hangeth at  
Gibbs before the gates with all his familie,  
and God (which hath all things in his power)  
hath speedily rewarded him after his deser-  
uing.

Therefore ye shall publish the copie of this  
letter in all places, that the Idumes may freely  
liue after their owne lawes.

And ye shall ayde them, that vpon the  
thirtieth day of the twelfth moneth Adar,  
they may bee amerced of them, which in the  
time of their trouble would haue oppressed  
them.

For Almighty God hath turned to toy the  
day, wherein the chosen people should haue pe-  
rished.

Whereouer, among other solenne dayes,  
ye shall keepe this day with all gladnesse.

This doth now and in time to come, this  
day may be a remembrance of deliuerance for vs  
and all such as loue the prosperitie of the Per-  
sians, but a remembrance of destruction to those  
that be seditious vnto vs.

Therefore all cities and countreyes that  
doe not this, shall horribly bee destroyed with  
sword and fire, and shall not onely not bee in-  
habited of men, but bee abhorred also of the wilde  
beastes and foules for euer.

## The Wisedome of Salomon.

### CHAP. I.

How we ought to search and enquire after God.

Who be those that finde him. 5 The holy Ghost.

We ought to flee from backbiting and murmuring.

Whereof death cometh. 15 Righteousnesse and  
compassion.

Due righteousness, ye that bee  
Iudges of the earth: thinke reue-  
rence of the Lord, and seeke him  
in simplicitie of heart.

For he will be found of them  
that reuerence him not, and appeareth  
vnto such as be not vnfaithfull vnto him.

For wicked thoughts separate from God:  
and his power when it is tryed, repproueth the vn-  
godly.

Because wisdom cannot enter into a  
wicked heart, nor dwell in the body that is sub-  
stantially vnto him.

For the holy Spirit of discipline fleeth  
from deceit, and withholdeth himselfe from  
the thoughts that are without vnderstanding,  
and is rebuked when wickednesse cometh.

For the spirit of wisdom is lowly, and  
will not abhorre him, that blasphemeth with his  
lips: for God is a witness of his rinites, and a  
true beholder of his heart, and an hearer of the  
tongue.

For the Spirit of the Lord filleth all the  
world: and the same that maintaineth all things,  
hath knowledge of the voyce.

Therefore hee that speaketh vnrigh-  
teous things, cannot be heard: neither shall the iudg-  
ment of reproch let him escape.

For inquisition shall bee made for the  
thoughtes of the vngodly, and the sounde of his  
words shall come vnto God for the correction of  
his iniquities.

## Wisedome of Salomon.

10 For the tarr of ielouſie: heareth all things, and the noyſe of the grudginges ſhall not be hid.

11 Therefore becauſe of murmuring, which poſſeth nothing, and reſtraine your tongues from ſlander: for there is no word ſo ſecret, that ſhall goe for nought, and the mouth that ſpeaketh lies, flayeth the ſoule.

12 *Deut. 4. 23.* Seeke not death in the error of your life: \* deſtroy not your ſelues throughe the workes of your owne hands.

13 *Ezek. 18. 23. and 33. 11.* For God hath not made death, neither hath he pleaſure in the deſtruction of the liuing.

14 For he created all things, that they might haue their being: and the generations of the world are preferred, and there is no poiſon of deſtruction in them, and the kingdome of hell is not vpon earth.

15 For righteouſnes is immortal, but vnrigh- teouſneſſe bringeth death.

16 And the vngodly call it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to nought: for they are conſecrate with it: therefore are they worthy to be partakers thereof.

### C H A P. II.

*The imaginations and deſires of the wicked, and their counſell againſt the faithfull.*

*Iob 7. 1. and 14. 1. mat. 23. 23. 1. cor. 13. 3.* For the vngodly ſay, as they faſtly imagine with themſelues, \* Our life is ſhorte and tedious: and in the death of a man there is no re- couerie, neither was any knownen that hath retur- ned from the graue.

2 For wee are borne at all aduenture, and we ſhall be hereafter, as though we had neuer beene: for the breath is a ſmoke in our noſtrils, and the voydes as a ſmoke rayſed out of our heart.

3 Which being extinguiſhed, the body is tur- ned into aſhes, and the ſpirit vaniſheth as the ſoft aire.

4 Our life ſhall paſſe away as the trace of a cloud, and come to nought as the miſt that is diſſeued away with the beames of the ſunne, and caſt downe with the heat thereof. Our name alſo ſhall be forgotten in time, and no man ſhall haue our workes in remembrance.

5 *1. Chr. 29. 15 ſhap. 9.* For our time is as a ſhadow that paſſeth away, and after our end there is no returning: for it is faſt ſealed, ſo that no man commeth a- gaine.

6 Come therefore, and let vs enjoy the plea- ſures that are preſent, and let vs cheerefully uſe the creatures as in youth.

7 Let vs fill our felues with coſtly wine and oymments, and let not the floure of life paſſe by vs.

8 Let vs crowne our ſelues with roſe buds a- ſore they be withered.

9 Let vs all bee partakers of our wanton- neſſe: let vs leaue ſome token of our pleaſure in euery place: for that is our poſſion, and this is our lot.

10 Let vs oppreſſe the poore that is righte- ouſe: let vs not spare the widowe, nor reſpice the white haire of the aged, that haue liued ma- ny yeeres.

11 Let our ſtrength be the lawe of vnrigh- teouſneſſe: for the thing that is ſeeble, is reſpoynd as vnpromitable.

12 Therefore let vs deſtaurde the righteous, for he is not for our proſperie, and he is contrarye to our doing: he checketh vs for offending againſt the Lawe, and blaunteth vs as tranſgreſſours of diſcipline.

13 Wee maketh his doakt to haue the know- ledge of God: and he calleth himſelfe the ſonne of the Lord.

14 He is made to reprove our thoughts: 15 It grieueth vs alſo to looke vpon him: for his life is not like other mens: his wayes are of another faſhion.

16 He counteth vs as baſtards, and he with- draweth himſelfe from our wayes as from filthi- neſſe: he commendeth greatly the latter ende of the iuſt, and blaunteth that God is his father.

17 Let vs ſee then if his wordes be true: let vs proue what end he ſhall haue.

18 For if the righteous man be the ſonne of God, he will helpe him, and deliuer him from the hands of his enemies.

19 Let vs examine him with rebukes and toyments, that we may know his meekneſſe, and proue his patience.

20 Let vs conſume him vnto a ſhamefull death: for he ſhall be perſecuted as he himſelfe ſaith.

21 Such things doe they imagine, and yet aſtray: for their owne wickedneſſe hath blinded them.

22 And they doe not vnderſtand the myſte- ries of God, neither hope for the reward of righteouſneſſe, nor can diſcerne the honour of the ſoules that are faultleſſe.

23 For God created man without corruption, and made him after the image of his owne li- neſſe.

24 Neuertheleſſe, through enuy of the deuil came death into the world: and they that hold of his ſide, proue it.

### C H A P. III.

*The conſolation and aſſurance of the righteous.*

7 The reward of the faithfull. 11 Who are miſerable.

At the \* ſoules of the righteous are in the hande of God, and no torment ſhall touch them.

2 In the ſight of the vniuerſe they appeared to die, and their end was thought grieuous.

3 And their departing from vs deſtruction, but they are in peace.

4 And though they ſuffer paine beſore men, yet is their hope full of immortallitie.

5 They are puniſhed but in few things, yet in many things ſhall they be well rewarded: for God pmooueth them, and ſineth them meet by himſelfe.

6 Wee trieth them as the gold in the furnace, and receleueth them as a perfect fraile offering.

7 And in the time of their viſion they ſhall ſhine, and runne throughe as the ſparkes among the Rubble.

8 They ſhall indge the nations, and haue dominion ouer the people, and their Royde ſhall reigne for euer.

9 They that truſt in him ſhall vnderſtand the truth, and the faithfull ſhall continue with him in loue: for grace and mercy is among ſaints, and he regardeth his elect.

10 But the vngodly ſhall be puniſhed ac- cording to their imaginations: for they haue deſpiſed



which the righteous, and forsaken the Lord.

11. *Man is desirous of wisdom and discipline, profitable, and their hope is vain, and their labours are foolish, & their works unprofitable.*

12. *Their wives are unchaste, and their children wicked: their offering is cursed.*

13. *Therefore the barren is blessed which is barren, and knoweth not the labour of the field: she shall have fruit in the visitation of the souls.*

14. *And the Eunuch, which with his hands hath not wrought iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an acceptable portion in the Temple of the Lord.*

15. *For glorious is the fruit of good labours, and the root of wisdom shall never fade away.*

16. *But the children of adulterers shall not be partakers of the holy things, and the seeds of the wicked seed shall be rooted out.*

17. *And though they live long, yet shall they be nothing regarded, and their last age shall be without honour.*

18. *If they die hastily, they have no hope, neither comfort in the day of travail.*

19. *For horrible is the end of the wicked generation.*

CHAP. III.

*Of virtue and the commodities thereof. 10 The death of the righteous and the condemnation of the unfaithful.*

1. *Barrenness is barrenness with vertue: for the meditation thereof is immortall: for it is known unto God and with men.*

2. *When it is present, men take example thereat, and if it goe away, yet they desire it: it is always crowned and triumpheth, and winneth the battell and the undesired rewards.*

3. *But the multitude of the vngodly which abound in children, is impossible: and the barren plants shall take no deepe roots, nor lay a good foundation.*

4. *For though they budde forth in the bracken in a time, yet shall they be shaken with the winde: for they stand not fast, and through the vehemencie of the winde they shall be rooted out.*

5. *For the imperfect branches shall be broken, and their fruit shall be unprofitable and looke to cany an increase for nothing.*

6. *For all the children that are borne of the wicked seed, shall be witnesses of the wickedness against their parents when they be asked.*

7. *But though the righteous bee persecuted with death, yet shall he be in rest.*

8. *For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.*

9. *But wisdom is the gray haire, and an undivided life is the old age.*

10. *He pleased God, and was beloved of him, from whither he liued among sinners, he translated him.*

11. *He was taken away, lest wickedness should alter his understanding, or deceit beguile his minde.*

12. *For wickedness by bewitching obscureth the things that are good, and the undivided faithfulness of conscience persecuteth the simple minde.*

13. *Though he was soone dead, yet satisfied he was with him.*

14. *For his soule pleased God: therefore hastened he to take him away from wickedness.*

15. *Yet the people see and understand it not, and consider no such things in their hearts, how that grace and mercy is upon his saints, and his providence over the elect.*

16. *Thus the righteous that is dead, condemneth the vngodly which are liuing: & the youth that is soone brought to an end, the long life of the unrighteous.*

17. *For they see the end of the wise, but they understand not what God hath devised for him, and wherefore the Lord hath preferred him in safety.*

18. *They see him and despise him, but the Lord will laugh them to scorne.*

19. *So that they shall fall hereafter without honour, and shall have a shame among the dead for evermore: for without any hope shall he bury them, and cast them down, and make them from the foundations, so that they shall be utterly wasted, and they that be in sorrow, and their memory all shall perish.*

20. *So they being afraid, shall remember their sinnes, and their owne wickedness shall come before them to consume them.*

CHAP. IV.

1. *The constancie of the righteous before their persecutors. 14 The hope of the unfaithful is vain.*

15. *The blessedness of the Saints and godly.*

1. *Then shall the righteous stand in great boldness before the face of such as have commended him, and taken away his labours.*

2. *When they see him, they shall be vexed with horrible feare, and shall be amazed for his wonderful deliverance.*

3. *And shall change their minds, and sigh for griefe of mind, and say within themselves, This is he whom we sometime had in derision, and in a parable of reproch.*

4. *All fooles thought his life madness, and his end without honour.*

5. *How is he counted among the children of God, and his portion is among the Saints!*

6. *Therefore we have erred from the way of truth, and the light of righteousness hath not shined vnto vs, and the summe of understanding role not vpon vs.*

7. *We have wearied our selves in the way of wickedness, and destruction, and we have gone through dangerous wayes: but we have not knowne the way of the Lord.*

8. *What hath pride profited vs: for what profit hath the pompe of riches brought vs?*

9. *All those things are passed away like a shadow, and as a poise that passeth by.*

10. *As a shipper that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:*

11. *As a bird that flieth cleave in the ayre, & no man can see any token of her passage, but onely heare the noise of her wings, hearing the light wind, parting the ayre through the vehemencie of her going, and then on making her wings, where as afterward no token of her way can be found.*

12. *As when an arrow is shot as a mark, it parteth the ayre, which immediately cometh together againe, so that a man cannot know*

Chap. 3. 2.

1. Chron. 29.  
15. chap. 23.

Pro. 30. 19.

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know where it went thow.

13 Euen so we, altho as we were borne, we began to draw to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

*Iob. 8. 9. psal. 14. 4. 143. 4. pro. 10. 25. 11. 7. ier. 1. 10. 11.*

14 For the hope of the vngodly is like the dnd that is blown away with the winde, and like a thimbe some that is scatered abroad with the storme, and as the smoke which is disperseed with the winde, and as the remembrance of him passeth, that carrieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, and the most high hath care of them.

16 Therefore shall they receive a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand he coner them, and with his arme shall he defend them.

17 He shall take his seruise for armour, and shall arme the creatures to bee reuenged of the enemies.

18 He shall put on righteousness for a breastplate, and take true iudgement in stead of an helmet.

19 He will take holmes for an invincible shield.

20 Hee will sharpen his fierce wrath for a sword, and the world shall fight with him against the vniuers.

21 Then shall the thunderboles goe straight out of the lightnings, and shall flie to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth stones, shall thicke haile be cast, & the water of y sea shall be wroth against them, and the floods shall mightily overflow.

22 And a mighty wind shall stand up against them, and like a storme shall scatter them abroad. Thus iniquity shall bring all the earth to a wilderness, and wickednesse shall overthrow the thrones of the mighty.

### CHAP. VI.

*The calling of Kings, Princes, and Judges, which are also exhorted to searh wisedome.*

**H**ear therefore, O ye Kings, and vnderstand: learne ye that be Judges of the endes of the earth.

2 Give care, ye that rule the multitudes and gloie in the multitude of people.

*Rom. 13. 2.*

3 For the rule is given you of the Lord, and power by the most high, which will trie your works, and searchout your imaginations.

4 Because that ye being officers of the kingdome haue not iudged aright, nor kept the Law, nor walked after the will of God.

5 Horribly and suddenly will he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most low, is worthy mercy, but the mighty shall be mightily tormented.

*Deut. 10. 17. 2 chro. 19. 7. iob. 34. 19. ecel. 35. 12. 16 al. 10. 34. rom. 2. 11 gal. 2. 6. eph. 6. 9. coloff. 3. 25. 1. pet. 1. 17.*

7 For he that is Lord ouer all, will spare no person, neither shall he feare any greatnesse: for he hath made the small and great, and careth for all alike.

8 But for the mighty abideth the sore trial.

9 Vnto you therefore, O tyrants, do I speake, that ye may learne wisedome, and not go awry.

10 For they that keepe holinesse holys shall be holy, and they that are learned there, shall find a defence.

11 Caltherfore let you delight vpon my words

and desire them, and ye shall be instructed.

12 Wisedome shineth and neuer fadeth away, and is easily scene of them that loue her, & found of such as seeke her.

13 She presenteth them that desire her, that she may first shew her selfe vnto them.

14 Altho so awaeth vnto her betimes, shall haue no great trouble: for he shall finde her sitting at his doores.

15 To himke vpon her then is perfite vnderstanding: and who so watcheth for her, shall be soone without care.

16 For the goeth about, seeking such as are meete for her, and sheweth her selfe cheerfully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline to her beginning: and the care of discipline is loue.

18 And loue is the keeping of her lawes: and the keeping of the Lawes is the assurance of immortalitye.

19 And immortality maketh vs meete vnto God.

20 Therefore the desire of wisedome leadeu to the kingdome.

21 If your delight be then in thrones & scepters, O kings of the people, honour wisedome, that ye may reigne for euer.

22 Now I will tel you what wisedome is, and whence it cometh, and will not hide the mysteries from you, but will seeke her out from the beginning of her nativity, and bring the knowledge of her into light, and will not keepe backe the truth.

23 Neither will I haue to doe with continuing enuy: for such a man shall not be partaker of wisedome.

24 But the multitude of the wijs is the preservation of the world, and a wise King is the stay of the people.

25 Be therefore instructed by my words, and ye shall haue profit.

### CHAP. VII.

*Wisedome ought to be preferred aboue all things.*

**I** My selfe am also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to be flesh in ten moneths: I was brought together into blood of the seede of man, and by the pleasure that cometh with sleepe.

3 And when I was borne, I received the common aye, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other do.

4 I was nourished in swaddling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All men then haue one entrance vnto life, and alike going out.

7 Caltherfore I prayed, and vnderstanding was giuen me: I called, and the spirit of wisedome came vnto me.

8 I preferred her to scepters & thrones, and counted riches noshing in comparison of her.

9 Neither did I compare precious stones vnto her: for all golde is but a little granel in respect of her, and silver shall bee counted

CHAP. VIII.

*The effects of wisdom.*

but day before her.

10 I loued her aboue health and beauty, and purposed to take for her my light: for her light cannot be quenched.

11 All good things therefore came to me together with her, and innumerable riches thorow her hand.

12 So I was glad in all: for wisdom was the author thereof, and I knewe not that shee was the mother of these things.

13 And I learned vnfainedly, and communicated without enuy; and I doe not hide her secrets.

14 For shee is an infinite treasure vnto men, which who so use, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my mind, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisdom, and the director of the wise.

16 For in his hande are both wee and our wisdom, and all wisdom, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements.

18 The beginning and the end, and the mids of the times: how the times alter, & the change of the seasons.

19 The course of the yere, the situation of the starres.

20 The nature of liuing things, and the furiuities at beastes, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret and knownen do I know: for wisdom is the worker of all things hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, sublimable, cleare, vndefiled, euident, nor hurtfull, louing the good, sharpe, which cannot bee litle, doing good.

23 Courteous, stable, sure, without care, having all power, circumspect in all things, and passing through all intellectuell, pure, and subtil spirits.

24 For wisdom is nimble then all nimble things: shee goeth thorow and attaineth to all things, because of her purenesse.

25 For shee is the breath of the power of God, and a pure influence that floweth from the glory of the almighty: therefore can no defiled thing come vnto her.

26 For shee is the brightnesse of the euermouing light, the vndefiled mirrour of the Fairie of God, and the image of his goodnesse.

27 And being ouer, shee can do all things, and reuincing in her selfe, reuinceth all, and according to the ages the entrench into the holy soules and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisdom.

29 For shee is more beautifull then the sunne, and is aboue all the order of the starres, and the world is not to be compared vnto her.

30 For might cometh vpon it, but wickednesse cannot overcome wisdom.

Shee also teacheth from one end to another thoughtfully, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beauty.

3 In that shee is conuerlant with God, it commeth her nobilitie: yea, the Lord of all things loueth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the schoole out of his workes.

5 If riches bee a possession to bee desired in this life, what is richer then wisdom, that worketh all things?

6 For if prouidence worketh, what is it among all things that worketh better then shee?

7 If a man loue righteousness, her labours are vertuous; for shee teacheth sobernesse and prouidence, righteousness, and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discern things to come: shee knoweth the subtilities of wordes & the solutions of darke sentences: shee foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee would counsell mee good things, and comfort me in cares and griefes.

10 For her sake shall I haue glory among the multitude, & honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, & that I shall bee marvellous in the sight of great men.

12 When I hold my tongue, they shall abide my lecture: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreover, by her I shall obtaine immortalitye, and leaue an euermouing memoriall among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 For the tyrants shall be afrayd when they heare me: among the multitude I shall be counted good, and mighty in battell.

16 When I come home I shall rest with her: for her company hath no bitterness, and her fellowship hath no tediousnesse, but mirth and toy.

17 Nowe when I considered these things by my selfe, and pondered them in mine heart, how that to bee toynd vnto wisdom is immortalitye.

18 And great pleasure is in her friendship, and that in the workes of her handes are infinite riches, and that in the exercise of talking with her is prouidence, and glory by communicating with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie child, and was of a good spirit.

20 Pea, rather being good, I came to an vndefiled body.

21 Purified, when I perceived that I

## Wisdom of Salomon.

could not enjoy her, except God gave her (and that was a point of wisdom also, to knowe whole gift it was) I went vnto the Lorde, and beought him, and with my whole heart I saye,

### C H A P. IX.

*A prayer of Salomon to obtaine wisdom.*

**O** God of fathers, and Lord of mercy, which hast made all things with thy word,

*Gen. 1. 1, 28.* 2. And ordained man through thy wisdom, that he should haue dominion ouer the creatures which thou hast made,

3. And gouerne the world according to equitie and righteousnesse, and execute iudgement with an upright heart:

*1. King 3. 9.* 4. Give me \* that wisdom, which lieth by thy throne, and put me not out from among thy children.

*Psa. 116. 16.* 5. For I \* thy seruant, and sonne of thine handmaid, am a feeble person, and of a short time, yet lesse in the vnderstanding of iudgement and the lawes.

6. And though a man bee neuer so perfit among the children of men, yet if thy wisdom be not with him, he shalbe nothing regarded.

*1. Cor. 28. 5.* 7. \* Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters.

8. Thou hast commaunded mee to builde a Temple vpon thine holy mount, and an altar in the citie, wherein thou dwellest, a likenesse of thine holy Tabernacle, which thou hast prepared from the beginning.

*Pro. 8. 32.* 9. And thy wisdom with thee, which knoweth thy workes, which also was when thou madest the world, and which knoweth what was acceptable in the sight, and right in thy commaundments.

*Solom. 1. 1, 2, 3, 10.* 10. Send her out of thine holy heauens, and send her from the throne of thy Majesty, that she may bee with me, and labour, that I may know what is acceptable in thy sight.

11. For she knoweth and vnderstandeth all things, and shee shall leade mee soberly in my workes, and preserve me by her glory.

12. So shall my workes bee acceptable, and then shall I gouerne thy people righteously, and be meere for my fathers throne.

*1. Sa. 40. 13.* 13. For \* what man is he that can knowe the counsell of God? or who can thinke what the will of God is?

*rom. 11. 34.* 14. For the thoughts of mortall men are fearefull, and our forecalle is vncertaine.

*1. cor. 2. 16.* 15. Because a corruptible body is heauy vnto the soule, & the earthly manfion keepeth downe the minde that is full of cares.

16. And hardly can wee discerne the things that are vpon the earth, & with great labour finde we out the things which are before vs: who can then seeke out the things that are in heauen?

17. Who can knowe thy counsell, except thou giue him wisdom: and send thine holy Spirit from aboue?

18. For so the wayes of them which are vpon earth are reformed; and men are taught the things that are pleasant vnto thee, and are preserved through wisdom.

### C H A P. X.

*The deliuerance of the righteous, and the destruction of the wicked, commonly through wisdom.*

**S**he preserved the first father of the world, Sheat was fouled, and kept him when he was created alone, and brought him out of bondage,

2. And \* gave him power to rule all things,

3. \* But the vnrightheous in his wrath departed from her, and perished by killing his teacher in his fure.

4. For whose cause the \* earth was overflowen, but wisdome preserved it againe, gouerning the iust man by a little wood.

5. Moreover, \* when the nations were ioyed in their malicious confederacies, she knewe the righteous, and preserved him faultlesse vnto God, and kept him sure because she loued him tenderly as a sonne.

6. She preserved the righteous, \* when the vngodly perished, when he fled from the fire that fell downe vpon the five cities.

7. Of whose wickednesse the waste land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer ceaseth to ripen: and for a remembrance of the vnfairfull soule, there standeth a pillar of salt.

8. For all such as regarded not wisdom, had not onely this hurt, that they knewe not things which were good, but also left behinde them vnto men a memoriall of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9. But wisdom deliuered them \* from her.

10. \* When the righteous fled because of his brothers wrath, he led him the right way, showed him the kingdom of God, gave him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11. Against the couetousnesse of such as defrauded him, she stood by him and made him rich.

12. She saved him from the enemies, and defended him from them that lay in wait, and she gaue him the pice in a mighty battell, that he might knowe that the feare of God is stronger then all things.

13. \* When the righteous was solde, shee looke him not, but deliuered him from vnto: he went downe with him into the dungeon.

14. And failed him not in the bands, till shee had brought him the scepter of the Realm, and power against those that oppressed him, & them that had accused him: shee declared to be true, and gaue him perpetual glory.

15. \* She deliuered the righteous people and faultlesse seede from the nations that oppressed them.

16. She entered into the soule of the servant of the Lorde, and stood \* by him in wonders and signes against the terrible kings.

17. She gaue the Saints the reward of their labours, and led them forth a marvellous way: on the day time there was a shadowe vnto them, and a light of starres in the night.

18. \* She brought them through the red sea, and caried them through the great water.

19. But shee drowned their enemies, and brought them out of the bottom of the deep.

20. So the righteous tooke the shoules of the vngodly, \* and prayed thine holy Name, O Lord, and magnified thy victorious hand vnto one accord.

21. For wisdom opened the mouth of the dumbe, & maketh the tongue of babes eloquent.

C H A P.



CHAP. XI.

The miracles done for Israel. 13 The vengeance of sinners. 23 The great power and mercy of God.

God prospered their works in the hands of some holy Prophet.

1 They went through the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

2 They stood against their enemies, and were augmented of their adversaries.

3 When they were thirsty they called upon thee, and water was given them out of the rock, and their thirst was quenched out of the hard stone.

4 For by the things whereby their enemies were punished, by the same were the Israelites helped in their need.

5 For in stead of a fountain of running water, the enemies were troubled at y corrupt blood, which was to rebuke the commandment of the killing of the children, but thou gauest unto thine own abundance of water unlooked for.

6 Declaring by the thirst that was at that time, how thou hadst punished thine adversaries.

7 For when they were tried and chastised with mercy, they knew how the ungodly were judged and punished in wrath.

8 For these hast thou exhorted as a father, and proved them: but thou hast condemned the others as a righteous King, when thou didst examine them.

9 Whether they were absent or present, their punishment was alike: for their grief was double with mourning, and the remembrance of things past.

10 For when they perceived that through their counsels good came unto them, they felt the Lord.

11 And seeing the things that came to pass, at the last they wondered at him whom afore they had cast out, denied and decided: for they had another thirst then the first.

12 Because of the foolish devices of their wickedness, wherewith they were deceived, and wherewith serpents, that had not the use of reason, and vile beasts, thou sendest a multitude of unreasonable beasts upon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.

13 For unto thine almighty hands, that made the world of nought, it was not impossible to send among them a multitude of Beares, or fierce Lions.

14 Of furious beasts newly created and unknown, which could breathe out blasts of fire, and cast out smoke as a trumpet, or shoote horrible sparkes like lightnings out of their eyes.

15 Which might not onely destroy them with burning, but also kill them with their horrible sight.

16 For without these might they have bene cast downe with one hande, being persecuted by the vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number, and weight.

17 For thou hast neuer had great strength and might, and who can withstand the power of

thine arme.

18 For as the small thing that the balance weigheth, so is the world before thee, and as a drop of the morning dew in that fallen downe upon the earth.

19 But thou hast mercy upon all: for thou hast power of all things, and makest as though thou lawest not the sinnes of men, because they should amend.

20 For thou lovest all the things that are, and hatest none of them whom thou hast made: for thou wouldest have created nothing that thou hadst hated.

21 And how might any thing endure, if it were not thy will: or how could anything be preserved, except it were called of thee?

22 But thou sparest all: for they are thine, O Lord, which are the lower of souls.

CHAP. XII.

The mercie of God toward sinners. 14 The works of God are unreprouable. 19 God giueth leave to repent.

For thine incorruptible Spirit is in all things.

1 Therefore thou chastenest them measureably that goe wrong, and warnest them by putting them in remembrance of the things where in they haue offended, that leaving wickedness, they may beleeue in thee, O Lord.

2 As for those old inhabitants of the holy land, thou didst hate them.

3 For they committed abominable workes, as sacrifices and wicked sacrifices,

4 And slaying of their owne children without mercy, and eating of the bowels of mans flesh in banquetting, where the raging pitiless shed abominable blood,

5 And the fathers were the chiefe murderers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

6 That the land which thou lovest above all other, might be a meet dwelling for the children of God.

7 Nevertheless, thou sparedst them also, as men, and sendest the fore-runners of thine holste, even hornets to destroy them by little and little,

8 Not that thou was unable to subdue the ungodly unto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

9 But in punishing them by little and little, thou gauest them space to repent, knowing well that it was an unrighteous nation, and wicked of nature, and that their thought could neuer be altered.

10 For it was a cursed seed from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

11 For who dare say, As hath thou done? or who dare stand against thy iudgement: or who dare accuse thee for the nations that perish, who thou hast made? or who dare stand against thee to reuenge the wicked men?

12 For there is none other God but thou, that carest for all things, that thou mayest declare how that thy iudgement is not vniuersally

Deut. 9.3. and 12.31. and 18.9, 12

Exod. 33.2. dent. 1.22.

Rom. 9.20.

1. Pet. 1.5.

14. 15

## Wisdom of Salomon.

14 There bare neither king nor tyrant in thy sight, require accounts of them whom thou hast punished.

15 For so much thee as thou art righteous thy selfe, thou orderest all things righteously, thinking it not agreeable to thy power to condemn him, that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it cometh thee to spare all things.

17 When men thinke thee not to be of a perfect power, thou declarest thy power, and reprovest the boldnes of the wile.

18 But thou ruling the power, judgest with equitie, and governeest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be lust and loving, and hast made thy children to be of good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had defenced death with to great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednes.

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast giuene and made covenants of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we should diligently consider thy goodness, and when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap. 11. 23.  
rom. 1. 23.

24 For they went astray very farre in the wayes of error, and esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should bee in derision as children without reason.

26 But they that will not be reformed by those scornfull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted gods, when they saw themselves punished by them, they all acknowledged the true God, whom afore they had denied to knowe: therefore came extreme damnation vpon them.

### CHAP. XIII.

1 All things be vaine except the knowledge of God  
10 Idolaters and idoles are mocked.

Rom. 1. 19.

Surely all men are vaine by nature, and are ignorant of God, and could not know him that is, by the good things that are seene, neither consider by the workes the workemaster.

Deut. 4. 19.  
and 17. 3.

2 For they thought the fire of the wind, or the swift aile, or the course of the starres, or the raging water, or the lightes of heauen to be gouernours of the world and gods.

3 Though they had such pleasures in their beautie that they thought them gods, yet should

they haue knownen how much more excellent he is that made them: for the first arches of heauen hath created these things.

4 If they marvelled at the power, and operation of them, yet should they haue perceived thereby, how much he that made these things is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator bring comparatiue with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet pericurenture doe erre.

7 For they goe about by his workes to finde him, and are periuaded by the sight, because the things are beautiful that are seene.

8 Howbeit they are not to be reuelled.

9 For if they can know so much, that they can discern the world, why doe they not rather find out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and silver, and the thing that is inuented by art, and the multitude of beasts, or any vaine stone that hath bene made by the hand of antiquity.

11 As when a carpenter curieth downe a tree ineste for the worke, and pareth off all the bark thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

12 And the things that are cut off from his worke, hee bestoweth to dyellie his meane to kill himselfe.

13 And that which is left of these things, which is profitable for nothing (for it is a cracked piece of wood and full of knots) he carueth it diligently at his leasure, and according as he is expert in cunning, hee giueth it a proposition, and fashioneth it after the limittude of a man.

14 He maketh it like some wilde beast, and straketh it ouer with red, and painteth it, and couereth euery spot that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron.

16 Bounding so for it, lest it fall: for he knoweth that it cannot helpe it selfe, because it is an image, which hath need of helpe.

17 Then he prayeth for his goods, and for his mariage, and for children: hee is not ashamed to speake vnto it that hath no life.

18 Hee calleth on him that is weak, for health: he prayeth vnto him that is dead, for life: he requirerth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires, hee requirerth furtherance of him that hath no manner of power.

### CHAP. XIII.

1 The detestation and abominacion of images. 8 A curse of them and of him that maketh them. 18 Whereof idolatry proceeded. 23 What evils come of idolatry.

A Saine, another man purposing to falle, and intending to passe thowso the raging waues, called vpon a stocke more rotten then the shippe that carrieth him.

2 For as for it, countenances of some hath found it out, and the craftsman made it

by mounting.

But thy providence, O father, governeth  
 1. For thou hast made a way, even in the sea,  
 and a path among the waves.

Declaring thereby that thou hast power to  
 2. Do all things, yea, though a man went to  
 the sea without means.

Nevertheless thou wouldest not, that the  
 3. Wickedly wise should be wiser, & there-  
 fore doe men commit their lives to a small piece  
 of wood, and passe over the frowne sea in a ship  
 and are saved.

For in the olde time also when the proud  
 4. Giants perished, the hope of the world went into  
 ship that was governed by thine hand, and  
 in that shede of generation unto the world.

For blessed is the tree whereby righteous  
 5. Men cometh.

But that is cursed that is made with hands,  
 6. And it is he that made it: he, because he made  
 it, and it being a corruptible thing, because it  
 was called god.

For the ungodly and his ungodliness are  
 7. As the faced of God: so truly the worke and  
 labour made it, shall be punished together.

Therefore shall there be a visitation for the  
 8. Sins of the nations: for of the creatures of God  
 they are become abomination, and stumbling  
 blocks unto the soules of men, and a snare for the  
 feet of the brutish.

For the inventing of idoles was the  
 9. Beginning of wickedness, and the finding of them  
 is the corruption of life.

For they were not from the beginning, nei-  
 10. Ther shall they continue for ever.

The vaine glory of men brought them in-  
 11. To the world: therefore shall they come shortly to  
 an end.

When a father mourned grievously for his  
 12. Son that was taken away suddenly, yet made  
 an image for him that was once dead, whom  
 he worshipped as a god, and offered to  
 his servants ceremonies and sacrifices.

Thus by procelle of time this wicked cu-  
 13. stom prevailed, and was kept as a law, and  
 idoles were worshipped by the commandment  
 of devils.

As for those that were so farre off that men  
 14. Could not worship them presently, they did com-  
 mit the vilage that was sacred, and made a  
 gorgeous image of a king, whom they would ho-  
 nour, that they might by all means flatter him  
 that was absent, as though he had bene present.

Again the ambition of the craftsmen  
 15. Did forward the ignorant to increase the su-  
 perstition.

For the peradventure willing to please a  
 16. Noble man, laboured with all his cunning to  
 make an image of the best fashion.

And so through the beauty of his worke,  
 17. The multitude was seduced, and soooke him  
 for a god, which a little above was but ho-  
 noured as a man.

And this was the deceiving of mans life,  
 18. When men being in servitude through calamitie  
 and misery, attributed unto stones and stocks the  
 name which ought not to be communicate unto  
 an.

Wherefore, this was not enough for them  
 19. That they erred in the knowledge of God: but  
 because they lived in great warres of ignorance,

those so great plagues called they peace.

For either they flew their own children  
 20. In sacrifice, or used lecher ceremonies, or raging  
 dissoluteness by strange rites.

And so kept neither life, nor marriage  
 21. Cleane: but either one slew another by reason,  
 or else beget him by adultery.

So were all mixt together, blood and  
 22. Slaughtre, theft and deceipt, corruption, unfaith-  
 fulnesse, rancours, perjuries.

Disquieting of good men, unthankfulness,  
 23. Dealing of foules, changing of birth, disorder in  
 marriage, adulterie and uncleanness.

For the worshipping of idoles, that ought  
 24. Not to be named in the beginning and the cause,  
 and the end of all evil.

For either they be mad when they be mer-  
 25. ric, or prophetic lies, or live ungodly, or els they  
 ly forswear themselves.

For in so much as their trust is in the i-  
 26. dols, which have no life, though they sweare faith-  
 fully, yet they thinke to have no hurt.

Therefore for two causes shall they justly  
 27. bee punished, because they have an euill opinion  
 of God, addicting themselves unto idoles, and  
 because they sweare untruly to deceive, and de-  
 spise holiness.

For it is not the power of them by whom  
 28. they sweare, but the vengeance of them that  
 sinne, which punisheth alwayes the offence of the  
 ungodly.

# CHAP. XV.

The voyce of the faithfull, praising the mercies of  
 God, by whose grace they serue not idoles.

O thou, O our God, art gracious and true,  
 1. Long suffering, and governest all things by  
 mercy.

Though we sinne, yet are we thine: for we  
 2. Know thy power: but we liue not, knowing that  
 we are counted thine.

For to know thee, is perfect righteous-  
 3. nesse, and to know thy power, is the roote of im-  
 mortalitie.

For neither hath the wicked invention of  
 4. men deceived us, nor the unprofitable labour of  
 the painters, nor an image spotted with diuers  
 colours.

Wholly sight stricth by the desire of the ig-  
 5. norant: so that he couereth the forme that hath  
 no life of a dead image.

They that loue such wicked things, are  
 6. worthy to haue such things to trust to, and they  
 that make them, and they that desire them, and  
 they that worship them.

The potter also tempereth soft earth, and  
 7. fashioneth euery vessel with labour to our vie:  
 but of the same clay hee maketh both the vessels  
 that serue to cleane uses, and the contrary like-  
 wise: but whereto euery vessel serueth, the pot-  
 8. ter is the iudge.

So by his wicked labour he maketh a vaine  
 9. god of the same clay: euen he which a little afore  
 was made of earth, himselfe, and within a little  
 while after goeth further againe whence he was  
 taken: when hee shall make accompt for the lone  
 of his life.

Notwithstanding he careth not for the la-  
 10. bour.

Deut. 18. 10.  
 11. 7. 9. and  
 19. 4.

Rom. 9. 21.

Luk. 12. 20.

do, & hee taketh, not that his life is short, but hee striueth with the goldsmithes, and siluer-smithes; and counterfeiteth the copper-smithes, and taketh it for an honour to make detestable things.

10 His heart is ashen, and his hope is more vile then earth, and his life is less worthy of honour then clay.

11 For he knoweth not his owne maker, that gave him his to be; that had power and breasted in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gain: for they say we ought to be getting on every day, though it be by euill meanes.

13 Now hee that of earth maketh fragile vessels and images, knoweth himselfe to offend a-boue all other.

14 All the enemies of the people, that holde them in subiection, are most pitiable, and more miserable then the very fooles.

15 For they loue all the doles of the nations to be gods; which neither haue eye, sight to see, nor noles to smell, nor eares to heare, nor fingers or hands to gripe, and their feet are slow to goe.

16 For man made them, and he that hath but a borrowed spirit, fashioned them; but no man can make a god like to himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vniuersal hands: he himselfe is better then they whom hee worshippeth; for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to be desired in respect of other beasts: for they are belittled of Gods playes, and of his blessing.

# CHAP. XVI.

The punishment of idolaters. 20. The benefits done vnto the faithfull.

Chap. 11. 13,  
14. num.  
21. 6.

Therefore by such things they are worthily punished and \* conuicted by the multitude of beasts.

Num. 11. 31.

2 In steade of the which punishment thou hast bene fauourable to thy people, and to satisfy their appetite, hast prepared a meate of a strange taste, euen \* quailles.

3 To the intent that they that desired meate, by the things which were shewed & sent among them, might turne away these necessarie desires, and that they, which had suffered penurie for a space, should also feele a new taste.

Numb 21. 6  
1 cor. 10. 9.

4 For it was requisite, that they which dyed tyrannically, should fall into extreme pouertie, and that to these onely it should be shewed, how their enemies were conuicted.

5 \* For when the cruell fiercenesse of the beasts came vpon them, and they were hurt with the stings of cruel serpents,

6 They wach endured not perpetually, but they were troubled for a little season, that they might be reformed, hauing a \* signe of saluation to remember the commandment of thy Law.

¶ The signe of the brazen serpent.  
Num. 21. 9.

7 For he that turned toward it, was not hea-

led by the thing that he saw, but by the \* remembrance of all.

8 So in this thou shewest our enemies, that it is thou, which deliuerest from all euill.

9 \* For the biting of grasshoppers and flies killed them, and there was no remedie found for their life: for they were worthy to be punished by such.

10 But the teeth of the venomous dragons could not ouercome thy children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy wordes, and were speedily healed, lest they should fall into so deepe forgetfulness, that they could not be called back by thy benefite.

12 For neither herbe nor playster healed them, but thy word, O Lord, which breake all things.

13 For thou hast the power of life and death, and leadest downe vnto the gates of hell, and bringest vp againe.

14 A man indeed by his wickednesse may lay another: but when the spirit is gone forth, it cannot rise againe, neither can hee rise againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 \* For the vngodly that would not knowe thee, were punished by the strenght of thine arm, with strange raine & with haile, and were punished with tempest, that they could not auoid, and were consumed with fire.

17 For it was a wonderous thing that the might doe more then water, which quencherth all things: but the wordes is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts, which were sent against the vngodly, burnt not: and that, because they should see, and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the sides of the water, about the power of fire, that it might destroy the generation of the vnjust land.

20 \* In the straw whereof thou hast fed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes.

21 For the sentence declared thy iustitie vnto thy children, which turned to the appetite of him that took it, and was meet to that that euery man would.

22 Wherefore, the snow and ice above the fire, and melted not, that they might know, that the fire burning in the baile, and warckling in the raine, destroyed the fruit of the enemies.

23 Againe it forgate his owne strength, but the righteous might be nourished.

24 For the creature that crutcheth vnto the maker, is better in punishing the wicked: but it is easie to do good vnto such as put their trust in thee.

25 Therefore was it changed at the same time, vnto all fashions to lenie thy grace, which nourished all things, according to the desire of them that had need thereof.

26 That thy children whom thou lovest, O Lord, might know, that it is not the increase of fruites that seduceth men, but that it is thy mercy.



which preserved them that trust in thee.

For that which could not be destroyed by fire, being early warmed a little with flames brames, melted.

That it might be known that we ought to commend the same thing to give thanks unto thee, and so praise thee before the day spring.

For the hope of the unthankfull shall melt away like wax, and flow away as impossibility.

CHAP. XVII.

The judgments of God against the wicked. Of thy judgments are great, and cannot be reckoned: therefore men do erre, that will not be reformed.

For when the unrighteous thought to have escaped people in affliction, they were bound by the bands of darkness, and long night, and being shut by under the roofe, did he there fasten the continuing punishments.

And while they thought to be hid in their beds, they were scattered abroad in the dark covering of fogges, and fearing horribly and troubled many billings.

For the house that hid them, kept them from rescue: but the bands that were about them troubled them, and terrible visions and dolefull sights did appeare.

The power of the flame might give light, nevertheless the cleare flames of the flames light on the horrible night.

For they appeared unto them onely a shadow, which they could not see, they thought the things which they saw to be nothing.

And the millions of the Magical artes were brought downe, and it was a most shameful reproche for the boasting of their knowledge.

For they that promised to drive away feare and trouble from the sicke person, were sicke for him, and worthy to be laughed at.

And though no fearefull thing did feare them, yet were they afraid at the beastes which paled by them, and at the hissing of the serpents: so that they died for feare, and sayd they saw not the eye, which by no meanes can be asayed.

For it is a fearefull thing when malice is condemned by her owne testimony: and a confession that is touched, doeth ever forecast cruell things.

For feare is nothing else, but a betraying whisper, which reason offereth.

And the less that the hope is within, the more they esteeme the ignorance of the things that tormenteth him, great.

But they that did endure the night that was intolerable, and that came out of the dunghill of hell, which is insupportable, slept the same sleep.

And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them: so a sudden feare not looked for, came upon them.

And thus whosoever fell downe, hee was kept, and shut in prison, but without chaines.

For whether he was an husbandman, or a shepherd, or one that was set to worke alone, hee were taken, hee must suffer this necessity,

that he could not stand:

For with one chain of darkness were they all bound: whether it were an hissing wind, or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hissing running water.

And a great noise of the falling downe of stones, or the running of shipping beastes, that could not be lesse, or the noise of cruell beastes, that roared, or the sound that answereth againe in the hollow mountaines: these fearefull things made them swoone.

For all the world shined with cleare light, and no man was hindered in his labour.

Only upon them there fell an heavy night, and image of that darkness that was to come upon them: yea, they were into themselves more grievous then darkness.

CHAP. XVIII.

The fiery pillar that the Israelites had in Egypt. The delivrance of the faithful. The Lord smote the Egyptians. The fume of the people in the wilderness. Aaron stood betweene the living and the dead with his staffe.

But the saints had a very great light, whose doore because they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

Therefore thou gauest them a burning pillar of fire to lead them in the unknown way, and smasted the flame that it burnt not them in their honourable journey.

But they were worthy to be deprived of the light, and to be kept in darkness, which had kept thy children shut up, by whom the corrupt light of the law should be given to the world.

Whereas they thought to slay the babes of the Saines, by one child that was cast out, and persecuted to reproove them, thou hast taken away the multitude of their children, and destroyed them altogether in the mighty water.

Of that night were our fathers certified afore, that they, knowing to what saethes they had given credite, might be of good cheere.

Thus thy people received the health of the righteous, but the enemies were destroyed.

For as thou hast punished the enemies, so hast thou glorified us whom thou hast called.

For the righteous children of the good men offered secretly, and made a law of righteousness by one consent, that the Saines should receive good and evil in like manner, and that the fathers should first sing praises.

But a disagreeing cry was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

For the master and the servant were punished with like punishment, and the common people suffered alike with the king.

So they altogether had innumerable that died with one kind of death: neither were the living sufficient to bury them: for in the twinkling of an eye the noblest offspring of them was destroyed.

So they that could believe nothing, because

Or, Esbo,

Exod. 10. 23. Or, the Egyptians;

Exod. 13. 21. and 14. 24. psal. 78. 14. and 105. 39.

Exod. 1. 16.

Exod. 14. 24. 25.

Exod. 17. 2. and 12. 29.

## Wisdom of Salomon.

cause of the enchantments, confided to this people to be the children of God, in the destruction of the first booke.

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almighty word leapt downe from heauen out of the royal throne, as a fencer man of warre in the middes of the land that was destroyed.

16 And brought thine unfained commandment, as a sharp sword, and stood up, and filled all things with death, and being come downe to the earth, it reached unto the heauens.

17 Then the light of the fleshly beames veyed them suddenly, and fearfully he came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the villous that veyed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

Num. 16. 46.

20 How renten of death touched the righteous also, and among the multitude in the wilderness there was a plague, bnt the wrath endured not long.

21 For the blamelesse man made hark, and defended them; and took the weapons of his ministracion, cun prayer, and the reconciliation by the perfume, and set himselfe against the wrath and so brought the misery to an end, declaring that he was thy servant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the word hee subdued him that punished, alleging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee stood in the mids, and cut off the wrath, and parted it from coming to the liuing.

Exod. 28. 6, 34.

24 For in the long garment was all the ornament, in the faire comes of the flames was the glory of the fathers grauen with thy maiesty in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraide of them, for it was sufficient, that they had tasted the wrath.

### C H A P. XIX.

<sup>1</sup> The death of the Egyptians, and the greatiety of the Hebrewes. <sup>11</sup> The meat that was giuen at the desire of the people. <sup>17</sup> All the elements serue to the will of God.

**A**S for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knowt what should come vnto them,

2 That they when they had consented to let them goe, and had sent them out with diligence) should repent and pursue them.

a That is, the children of Israel whom they before had desired to goe their way.

2 For while yet sorrow was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had call out afore with prayer.

4 For the desire wherof they were woorthy, brought them to this ende, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which

remained by the iudgements. <sup>11</sup> That the people might see a marvelous passage, and that they might find a strange death.

6 For every creature in his kinde was fashioned of new, and serued in their vniuersities enioyned them, that the children might be kept without hurt.

7 For the clouds mirrored their tents, and the drie earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a Greene field.

8 Through the which all the people went that were defended with thine hand, doing thy wondrous manacles.

9 For they were like fishes, and leaped like lambs, passing the Red Sea, which had not watered them.

10 For they were not without of the things which were done in the land wher they dwelt, but the ground brought forth them in stead of cattell, and the mire (which was) the multitude of frogs in stead of fishes.

11 But as the sea they sawe a new creature, and as the birds, when they were in the water, and as the beasts, when they were in the land.

12 For the quails came forth of the sea, to them for comite, but punishments came vpon the sinners not without signes that were giuen by great thundings: for they were punished according to their wickednesse, because they shewed a cruell hatred toward strangers.

13 For the one sort would not be content when they were present, because they had known not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things (some would not suffer, that any regard should be had of them) by they handled the strangers desperately.

15 Others that had received them with great banquetting, admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindness, as in olde time certaine were at the doores of the righteous, so that euery one being compassed with darkenesse, sought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one time is changed vpon an instrument of musicke, and the melody still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that was swumme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne nature, and the water began to owne kind to quench.

20 Again, the flames did not hurt the flesh of the corruptible beasts that walked thereon, wher melted they that which seemed to be fire, and was of a nature that would melt, and yet was an immortal meat.

21 For in all things, O Lord, thou hast manifested and glorified thy people, and hast not despised to assist them in euery time and place.

# The wisdom of Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was found in a certaine Greeke copie.

His Iesus was the sonne of Sirach, and Sirach's father was also called Iesus, & he lived in the latter times after the people had bene led away captive, & brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who diligently gather the good sentences of wise men that had bene before him, but he himselfe also spake many things of great knowledge and wisdom. So this first Iesus died, and left this which he had gathered, and Sirach was left: so heur his sonne, who tooke it and put it in order in a booke, and called it *Wisdom*, calling it so by his own name, his fathers name, and his grandfather's: thinking by this title of *Wisdom*, whether the Reader so reads this booke with more great desire, and to consider it more diligently. Therefore this booke conteineth wise sayings, and shrewd sentences, and similitudes, with certaine diuine histories which are notable and ancient, such of men that were approved of God, and certaine prayers: And long of the author himselfe: moreover, what benefits the Lord hath bestowed vpon his people, and what plagues hee had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was indeed.

## The Prologue of the wisdom of Iesus the sonne of Sirach.

Whereas many and great things haue bene giuen by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by reason of mortallitie and wisdom, whereby the readers ought not only to become learned themselves, but also may be able by the diligent study thereof to be profitable vnto strangers, both by teaching and learning:) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other books of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profit much in learning according to the Law. And therefore, I exhort you to receive it lovingly, and to reade it with diligence, and to take it in good mouth, though we seeme to some in some things not able to attain to the interpretation of such words as are hard to be expounded: for y things that are spoken in the Hebrew tongue, haue another sense in the Greeke then when they are translated into another tongue: and not onely these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue some small difference when they are spoken in their owne language. Therefore in the right and better sort, when I came into Egypt vnder king Ceregetes, I continued there, I wrote a copy full of great learning, and I thought it necessary to bestow my diligence and travail to increase this booke. So for a certaine time with great watching & study I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and desire to learne, might apply themselves vnto good maners, and liue according to the Law.

*Wisdom commeth of God. 11 A praise of the  
law of God. 22 The manner to come by wisdom.*

**1** All wisdom commeth of the Lord,  
[and hath bene euer with him] &  
is with him for euer.

**2** Who can number the sand of  
the sea; and the drops of the raine,  
and the dayes of the world? Who  
can measure [the height of heauen, the breadth  
of the earth, and the depth]

Who can finde the wisdom [of God  
that hath bene before all things:]

Who hath bene created before all  
things, and the vnderstanding of prouidence from  
beginning.

The word of God most high is the foun-  
taine of wisdom, and the excellant command-  
ments are the entrance vnto her.

Unto whom hath the root of wisdom  
been declared? or who hath known her wise-  
dom?

Unto whom hath the doctrine of wis-  
dom been discovered? or who hath  
known the manifold difference vnto her?

There is one will, which the most high  
knoweth of all things, the thought, the king-

dom of power, and very terrible, which stretcheth vpon  
his throne.

**9** He is the Lord that hath created her [tho-  
rough the holy Ghost:] he hath sene her, numbered  
her, [and measured her]

**10** He hath powred her out vpon all his  
works, and vpon all flesh, according to his gift,  
and giueth her abundantly vnto them that loue  
him.

**11** The feare of the Lord is glory, and glad-  
nesse, and reioycing, and a ioyfull crowne.

**12** The feare of the Lord maketh a merry  
heart, & giueth gladnesse, and ioy, and long life.

**13** Who so feareth the Lord, it shall go well  
with him at the last, and he shall find fauour in  
the day of his death.

**14** [The loue of God is honourable wisdom,  
and vnto whom it appeareth in a vision, they  
loue it for the vision, and for the knowledge of  
the great works thereof.]

**15** The feare of the Lord is the beginning of  
wisdom, and was made with the faithfull in  
the wombe: [the goodly with the chosen women,  
and is known with the righteous and faithfull.]

**16** The feare of the Lord is an holy know-  
ledge.

**17** Holynesse shall preserve, and iustitie the  
heart, and giueth mirth and gladnesse.

**18** Who

*Ps. 111. 10.  
Prou 9. 10.  
Job. 28. 28.*

# Ecclesiasticus.

18 Who so feareth the Lord, shall prosper, and in the day of his end, he shall be blessed.

19 Shee hath built her dwelling foundation on wisdom, & is given to be with their seed.

20 To feare God is the fulness of wisdom, and filleth men with her fruits.

21 She filleth their whole house with [all] things desirable, & the garners with the things, that they bringeth forth; and her treasures are gifts of God.

22 The feare of the Lord is the crowne of wisdom, and giveth peace and perfect health: he hath seene her and numberd her.

23 She raineth downe knowledge, and vnderstanding of wisdom, and hath brought vnto honour them that possesse her.

24 The feare of the Lord is the root of wisdom, and her branches are long life.

25 [In the treasures of wisdom is vnderstanding, and holy knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lord drieth out sinne: and when he is present, he drieth away anger.

27 For wicked anger cannot be justified: for his righteousness in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of joy.

29 Hee will hide his wordes for a time, and many mens lipps shall speake of his wisdom.

30 In the treasures of wisdom are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdom, keepe the commandements, and the Lord shall giue her vnto thee, & will fill her treasures.]

32 For the feare of the Lord is wisdom & discipline: he hath pleasure in faith and meekenes.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 Be not an hypocrite, lest thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the mids of the congregation, because thou wouldest not receive the true feare of God, and thine heart is full of deceit.

## CHAP. II.

1 He exhorteth the seruants of God to righteousness, love, vnderstanding, and patience. 2 To trust in the Lord. 3 A curse vpon them that are faine hearted and impatient.

**M**anne, if thou wilt come into the seruice of God & stande fast in righteousness & feare, and prepare thy selfe to temptation.

2 Be still thine heart, and be patient: [bow downe thine eare, & receive the wordes of vnderstanding] and thine ke not away when thou art assailed, [but wait vpon God patiently.]

3 Joyne thy selfe vnto him, & depart not away, that thou mayst be increased at thy last end.

4 Whatsoeuer cometh vnto thee, receive it patiently, and be patient in the change of thine affliction.

5 For as golde [and silver are] tried in the fire, even so are men acceptable in the furnace of affliction.

6 Believe in God, and hee will helpe thee: obey his word, and thou shalt be blessed: [wait till his feare, and grow old therein.]

7 See that feare the Lord, wait for his mercie: & shalme not away from him that yet thou hast not.

8 See that feare the Lord, beleue him, and your reward shall not faile.

9 Yet that feare the Lord, trust in good things, and in the comforting word and mercie.

10 For that feare the Lord, low him, your hearts shall be lightened.

11 Consider the old generations [of men, & children,] make them well: [know therefore any countenances that put his trust in the Lord, or who hath continued in his feare, and how he is blessed:] of whom did hee euer deuide, that called vpon him?

12 For God is gracious and merciful, & sheweth himselfe, and saucth in the time of trouble, & is a defender for all them that seek him in the truth.]

13 Alloe vnto them that haue a faine heart, & to the wicked lips: & to the faint hands, and to the sinner that goeth two maner of wayes.

14 Alloe vnto him that is faint hearted: he be breuery; not: therefore shall he not be beloved.

15 Alloe vnto you that haue lost patience, and haue forsaken the right wayes, and are turned backe into froward wayes: for what will ye do when the Lord shall visit you?

16 They that feare the Lord, will not hide his word; and they that love him, will keepe his lawes.

17 They that feare the Lord, will seke out the things that are pleasant vnto him: and they that love him, shall be fulfilled with his law.

18 They that feare the Lord, will purge their hearts, and humble their soules in his sight.

19 They that feare the Lord, keepe his commandements, and will be patient till hee see them.

20 Saying, if we do not repent, we shall fall into the hands of the Lord, & not into the hands of men.

21 For as his greatness is, so is his mercie.

## CHAP. III.

2 To our father and mother ought we to giue due honour. 3 Of the blessing and curse of the father and mother. 4 No man ought ouer curiously to search out the secrets of God.

**T**he children of wisdom are the Church of the righteous, & their obsequie is obedient and loue.]

2 Heare your fathers iudgement, O children, and do thereafter, that ye may be safe.

3 For the Lord will haue the father honour of the children, and hath confirmed the authority of the mother ouer the children.

4 Who so honoureth his father, his father shall be forgotten him, [and hee shall abide from them, and shall haue his dayes belated.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue joy of his owne children, and when hee maketh his prayer, he shall be heard.

7 He that honoureth his father, shall haue

For, wife.  
d. me.

87/d. 3. 6.  
2700-17. 30



and he that is obedient vnto the Lord,  
honoureth his mother.

10 For that feareth the Lord, honoureth his  
parents, and doeth seruice vnto his parents, as  
the Lord commandeth.

11 Honour thy father and mother in deede  
and in word, [and in all patience,] that thou  
mayest haue [Gods blessing,] [and that his bless-  
ing may abide with thee in the end.]

12 For the blessing of the father establisheth  
the houses of the children, and the mothers curse  
destroyeth the foundations.

13 Reioyce not at the dishonour of thy father:  
for he is not honour vnto thee, but shame.

14 Seeing that mans glory cometh by his  
fathers honour, and the reproach of the mother is  
dishonour to the children.

15 My sonne, helpe thy father in his age, and  
when thou art no longer as he liueth.

16 And if his vnderstanding faile, haue pater-  
nity with him, and despise him not when thou  
art in thy full strength.

17 For the good intreacy of thy father shall  
not be forgotten, but it shall be a forrester for thee  
against sinnes, [and for thy mothers offence  
thou shalt be recompensed with good, and it shall  
be rewarded for thee in righteousness.]

18 And in the day of trouble thou shalt be re-  
minded: thy sinnes also shall melt away as the  
snow in the faire weather.

19 He that forsaketh his father, shall come to  
ruine, and he that angereth his mother, is cursed  
of God.

20 My sonne, performe thy doings with  
workmanlike, so shalt thou be beloued of them that  
are thy enemies.

21 The greater thou art, the more humble  
thy selfe in all things, [and thou shalt finde fa-  
uour before the Lord.]

22 Many are excellent and of renoume: but  
few are reueiled vnto the meek.

23 For the power of the Lord is great, and  
he is honoured of the lowly.

24 Seeke not out the things that are too  
hard for thee, neither search the things casily  
which are too mighty for thee.

25 [But] what [God] hath commanded  
thee, thinke vpon that with reuerence, [and bee  
not curious in many of his works:] for it is not  
meet for thee to see with thine eyes the things  
that are secret.

26 Be not curious in superfluous things: for  
many things are shewed vnto thee aboue the ca-  
pacity of men.

27 The meddling with such hath beguiled ma-  
ny, and an euill opinion hath deceived their  
iudgement.

28 Thou canst not see without eyes: professe  
not the knowledge therefore that thou hast not.

29 A stubborn heart shall fare euill at the last:  
and he that loueth danger, shall perish therein.

30 An heart that goeth two wayes, shall not  
power: and hee that is forward of heart, shall  
fumble therein.

31 An obstinate heart shall be laden with sor-  
row: and the wicked man shall heape sinne  
vpon sinne.

32 The perswasion of the proude is without  
strength, and his steps shall be plucked vp: for the  
plant of sinne hath taken roote in him, [and hee  
shall not be esteemed.]

31 The heart of him that hath vnderstan-  
ding, shall perceiue secret things, and an atten-  
tine eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding,  
will abide firme from sinne, and shall prosper in the  
workes of righteousness.]

33 A later quencher burning fire, \* and  
sinnes taketh away sinnes.

34 And hee that rewardeth good deedes, will  
remember it afterward, and in the time of the  
fall, he shall finde a stay.

Deut. 4. 34.  
2 Sam. 4. 1.

## C H A P. IIII.

1 Abnes must bee done with gentlenesse. 12 The  
 studie of wisdom, and her fruites. 20 An exhorta-  
tion to eschew euill, and do good.

M Y sonne, defraud not the \* pooze of his li-  
uing, and make not the needy eyes to waite  
long.

2 Make not an hungry soule sorrowfull, nei-  
ther bere a man in his necessitie.

3 Trouble not the heart that is grieved, and  
deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trou-  
ble: \* turne not away thy face from the pooze.

5 Turne not thine eyes aside [in anger] from  
the pooze, and giue him none occasion to speake  
euill of thee.

6 For if he curse thee in the bitterness of his  
soule, his prayer shall be heard of him that made  
him.

7 Be courteous vnto the company of pooze,  
and humble thy soule vnto the Elder, [and bow  
downe thy head to a man of worship.]

8 Let it not grieve thee to bow downe thine  
eare vnto the pooze, [but pay thy debt:] and giue  
him a friendly answer.

9 Deliver him that suffereth wrong, from  
the hand of the oppressor, and be not faint hear-  
ted when thou iudgest.

10 Be as a father vnto the fatherlesse, and as  
an husbando vnto their mother: so shalt thou bee  
as the sonne of the most high: and hee shall loue  
thee more then thy mother doth.

11 Misdeedome exalteth her children, and re-  
ceiveth them that seeke her, [and will go before  
them in the way of righteousness.]

12 Hee that loueth her, loueth life, and they  
that seeke life in the morning, shall haue great  
joy.

13 He that keepeth her, shall inherit glory:  
for vnto whom shee entreth, him the Lord will  
bless.

14 They that honour her, shall be the seruants  
of the holy One, and them that loue her, the Lord  
doth loue.

15 Who so giueth eare vnto her, shall iudge  
the nations, and he that goeth vnto her, shall  
dwell safely.

16 Hee that is faithfull vnto her, shall haue  
her in possession, and his generation shall pos-  
sess her.

17 For first she will walke with him by croo-  
ked wayes, and bring him into feare and dread,  
and torment him with her discipline vntill shee  
haue tryed his soule, and haue spoyled him by  
her iudgements.

18 Then will shee returne the straight way  
vnto him, and comfort him, and shewe him her  
secrets, [and heape vpon him the treasures

Deut. 15. 7.

Tob. 4. 7.

[Or to de-  
send him.

of knowledge, and vnderstanding of righteousnesse.]

19 But if he go wrong, he will forsake him, and giue him ouer into the hands of his destruction

20 [C]onfesse, I make much of time, and \* eichew the thing that is euill,

21 And be not ashamed [to say the truth] for thy life: for there is a \* shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowne, and learning by the words of the tongue, [and counsell, wisdom and learning by the talking of the wise, and stedfastnesse in the workes of righteousness.]

25 In no wise speake against the worde of truerh, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy finnes, and resist not the course of the river.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mighty.

28 Strive for the truerh vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hasty in thy tongue, neither slacke and negligent in thy works.

30 Be not as a lyon in thine owne house, neither deate thy seruants for thy fantasie, [nor oppresseth them that are vnder thee.]

31 \* Let not thine hand be stretched out to receive, and shut when thou shouldest giue.

CHAP. V.

1 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

Trust not vnto thy \* riches, and say not, I haue enough for my life: [for it shal not helpe in the time of vengeance and indignation.]

2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [I haue haue I had strength:] or who will bring me vnder for my workes? For God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euil hath come vnto me? for the Almighty is a patient rewarder, but he will not leaue thee unpunished.

5 Because thy sinne is forgiven, be not witch, out feare, to heape sinne vpon sinne.

6 And say not, The mercy of God is great: he will forgive my manifold finnes: for mercy and wrath come from him, and his indignation cometh downe vpon sinners.

7 Make no taryng to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy security thou shalt bee destroyed, and thou shalt perishe in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

9 Be not caried about with every winde, and goe not into euery way: for so doeth the finner that hath a double tongue.

10 Stand fast in the sure vnderstanding, and in the way and knowledge of the Lord, and beare but one manner of word, [and follow the way of peace and righteousness.]

11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answer with wisdom.

12 \* Bee swift to heare good things, and let thy life be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy neighbour: if not, lay thine hand vpon thy mouth, [lest thou bee trapped in an vnadvised word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a \* calcheauer, and be not in wait with thy tongue: for shame [and repentance] followe the chiefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backebiter shal be hated, enuied and confounded.]

16 Do not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the property of a finner to be euill tongued, 6 Of friendship. 33 Desire to be taught.

Be not of a friend [thy neighbours] \* enemies: for such shall haue an euil name, shame and reproch, and he shall be an infame as the wicked that hath a double tongue.

2 Be not proud in the Venice of thine owne minde, lest thy soule rent thee as a bull.

3 And eate vp thy leaues, and destroy the fruit, and so thou bee left as a drie tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorn of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweet talke multiplieth the friends: and pacifieth them that be at variance, [and a sweet tongue increaseth much good talke.]

6 Hold friendship with many, neuertheless haue but one counsellor of a thousand.

7 If thou gettest a friend, procure him first, and be not hasty to credit him.

8 For some man is a friend for his owne occasion, & will not abide in the day of thy trouble.

9 And there is some friend that turneth to emmitie, and taketh part against thee, and in contention he will declare thy shame.

10 Again, some \* friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperity he will be as thou thy selfe, and will be libergier over thy seruants.

12 If thou be brought low, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithful friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithful friend ought not to be changed for any thing, and the weight [of golde and silver] is not to be compared to the goodness [of his faith.]

ROM. 13. 9.  
1. thef. 5. 22.  
a. To be ashamed to confesse thy God, thy faith, to testify the truth, and to reprove sinne, doeth bring shame vnto thee: the contrary shame bringeth worship.

LUKE 12. 15.  
19 20. chap.  
11. 18, 19.  
FROM 10. 2.  
EREK. 7. 19.  
2P. 1. 18.



28 Remember that thou wast boine of them, and how canst thou recompense them the things that they haue done for thee?

29 **F**ear the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, and forsake not his seruants.

31 Fear the Lord with all thy soule, and honour the Priests, \* and giue them their portion, as it is commanded thee, the first fruites, [and purifications] and sacrifices for sinne, and the offerings of the shouldres, and sacrifices of sanctification, and the first fruites of the holy things.

32 Stretch thine hand vnto the poore, that the blessing, [and reconciliation] may be accomplished.

33 Liberality pleaseeth all men liuing, and \* from the dead restraîne it not.

34 \* Let not them that weep, bee without comfort: but mourne with such as mourne.

35 \* Be not slow to visit the sicke: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer do amisse.

CHAP. VIII.

*We must take heed with whom we haue to do.*

**S**erue not with a mighty man, least thou fall into his hands.

2 \* Take not variance with a rich man, lest hee on the other side weigh downe thy weight: for gold [and silver] hath destroyed many, and hath subuerted the hearts of kings.

3 Serue not with a man that is full of words, and lay no sticks vpon his fire.

4 Play not with a man that is vntaught, least thy kindred be dishonoured.

5 \* Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthy blame.

6 \* Dishonour not a man in his old age: for they were as we which are not old.

7 Be not glad of the death of thine enemy, but remember that we must die all, [and so enter into ioy.]

8 \* Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them shalt thou learne wisdom, [and the doctrine of vnderstanding,] and howe to serue great men [without complaint.]

9 Doe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of neede.

10 Kindle not the coales of sinners, [when thou rebukest them,] least thou be burnt in the fierie flames [of their sinnes.]

11 Rise not vp against him that doth wrong, that he lay not waite as a spie for thy mouth.

12 \* Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not surerly aboue thy power: for if thou be surerly, thinke to pay it.

14 Doe not to laue with the iudge: for they will giue sentence according to his owne honour.

15 \* Trauaille not by the way with him that is rash, least hee see the injury: for hee will see his owne willfullnesse, and so shall thou perish through his folly.

16 \* Serue not with him that is angry, and goe not with him into the wilderness: for hee is as nothing in his sight, and where there is no helpe, he will overthrow thee.

17 Take no counsell at a foole: for he cannot keepe a thing close.

18 Do no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto every man, lest hee bee vnthankfull to thee, [and put thee to reproofe.]

CHAP. IX.

*Of ieioune. 12 An old friend is to be preferred before a newe. 18 Righteous men should be hidden in thy table.*

**B**e not ielous ouer the wife of thy bosome, neither teach her by thy meanes an euill lesson.

2 Giue not thy selfe vnto a woman, least she overcome thy strength, [and so thou be confounded.]

3 Be not an harlot, least thou fall into her shares.

4 Use not the company of a woman that is a singer, [and a dancer,] neither heare her, least thou be taken by her craftinesse.

5 Saye not on a \* maid, that thou fall not by that that is precious in her.

6 \* Cast not thy mind vpon harlots [in any manner of thing,] least thou destroy [both thy selfe and] thine heritage.

7 Doe not about gazing in the streets of the cite, neither wander thou in the secret places thereof.

8 \* Turne away thine eye from a beautifull woman, and looke not vpon others beauty: for many \* haue perished by the beauty of women: for through it loue is kindled as a fire.

9 [Every woman that is an harlot, shall be troden vnder foote as dung, of every one that goeth by the way.]

10 Many wondering at the beauty of a strange woman, haue ben cast out: for her waies burne as a fire.]

11 Sit not at all with another mans wife, neither lie with her vpon the bed, nor banquet with her: least thine heart incline vnto her, and so through thy desire fall into destruction.

12 \* Forsake not an old friend: for the newe shall not bee like him: a newe friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

13 \* Desire not the honour [and riches] of a sinner: for thou knowest not what shall bee his ende.

14 Delight not in the thing that the wicked haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou shalt be in the middes of sinners, and that thou shalt walke vpon the towers of the cite.

16 Try thy neighbour as reere as thou canst, \* and alke counsell of the wife.

17 \* Let thy talke be with the wise, and all thy counsell

Deut. 12.  
18, 19.  
Leuit. 23.  
num. 18, 15.

Or, liberality.

Tobit. 2. 4, 7.  
and 4. 17.  
Rom. 12. 15.  
Mat. 25 36.

Mat. 5 25.

Chap. 31. 6.

Gai. 6. 1.

Leuit. 19. 32

Chap. 6. 35.

Chap. 19. 4.

Gai.

Psalm.

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in the Law of the most high.  
10 Let not man eat and drink with thee, and  
be in the fear of the Lord.

11 In the hands of the transgression shall the  
wicked be committed, and the wise prince of the  
world by his words, and the word by the build-  
ings of the towers.

12 A man full of words is dangerous in his  
mouth, and he that is rash in talking, shall be  
perish.

CHAP. X.

1 Of Kings and Judges. 7 Pride and caution  
are to be avoided. 18 Labour is praised.

A wise Judge will instruct his people with  
admonition: the governance of a prudent man  
is well ordered.

1 As the Judge of the people is himselfe, so  
is his officers, and what manner of man the ru-  
ler of the city is, such are all they that dwell  
therein.

2 An unwise King despoyleth his people,  
whither they that be in authority, are men of  
understanding, there the city prospereth.

3 The government of the earth is in the  
hand of the Lord, [and all iniquity of the na-  
tion is to be abolished.] and when time is, he will  
set up a profitable ruler over it.

4 In the hand of God is the prosperitie of  
man, and upon the Scribes will he lay his ho-  
nour.

5 Be not angry for any wrong, with thy  
neighbour, and do nothing by injurious practices.

6 Pride is hateful before God and man, and  
by both doth one commit iniquitie.

7 Because of unrighteous dealing, and  
sins, and riches gotten by deceit, the king-  
dome is translated from one people to another.

8 There is nothing worse than a covetous  
man: why art thou proud, O earth and ashes:  
there is not a more wicked thing, then to love  
money: for such one would even sell his soule,  
and for his life every one is compelled to pull out  
his stone bowels.

9 Altymanie is of small indurance, and  
the disease that is hard to heale is grievous to  
the Physician.

10 The Physician cutteth off the leze disease,  
and he that is to dye a King, to morrow is dead.

11 Why is earth and ashes proud, seeing that  
when a man dyeth, hee is the heire of serpents,  
beasts, and worms?

12 The beginning of mans pride, is to fall a-  
way from God, and to turne away his heart from  
his maker.

13 For pride is the originall of sinne, and he  
that is so, shall poyse out abomination till all  
that be be overthrown: therefore the Lord hum-  
blyeth the persuasions [of the wicked] to disho-  
nour, and despoyleth them in the end.

14 The Lord hath cast downe the thornes of  
the proud [princes], and set up the meekes in their  
stead.

15 The Lord plucketh up the rootes of the  
proud [nations], and planteth the lowly with  
glory among them.

16 The Lord overthroweth the lands of the  
high, and despoyleth them unto the founda-  
ment of the earth: hee causeth them to wither a-

way, and despoyleth them, and maketh their me-  
moriall to cease out of the earth.

18 God despoyleth the memoriall of the  
proud, and leaveth the remembrance of the  
humble.

19 Pride was not created in men, neither  
in wrath in the generation of women.

20 There is a seede of man, which is an ho-  
nourable seed: the honourable seed are they that  
fear the Lord: there is a seed of man, which is  
without honour: the seed without honour, are  
they that transgress the commandments of the  
Lord: it is a seede that remaineth, which feareth  
the Lord, and a faire plant, that loue him: but  
they are a seed without honour, that despise the  
law, and a decciuable seed that breaks the com-  
mandments.

21 He that is the chief among brethren, is  
honourable: so are they that feare the Lord in  
his sight.

22 The feare of the Lord caused that the  
kingdome faileth not, but the kingdome is lost  
by cruelty and pride.

23 The feare of the Lord is the glory as well  
of the rich and the noble, as of the poore.

24 It is not meete to despise the poore man  
that hath understanding, neither is it conveni-  
ent to magnifie the rich that is a wicked man.

25 The great man and the iudge, and the  
man of authority are honourable, yet is there  
none of them greater then hee that feareth the  
Lord.

26 Unto the servant that is wise, shall they  
that are free, do service: hee that hath know-  
ledge, will not grudge when hee is reclaimed,  
[and the ignorant shall not come to honour].

27 Seeke not riches when thou shouldst do  
thy worke, neither be ashamed thereof though  
paine in the time of adversity.

28 Better is hee that laboureth, and hath  
plenteousnesse of all things, then he that is go-  
gons, and wanteth bread.

29 My soune, get thy selfe prayse by meeke-  
nesse, and extreme thy selfe as thou deservest.

30 Who will count him him that sinneth a-  
gainst himselfe: or honour him that dishonou-  
reth his own soule?

31 The poore is honoured for his knowledge  
[and his feare,] but the rich is had in reputa-  
tion because of his goods.

32 He that is honourable in poverty, howe  
much more shall hee be when hee is rich: and hee  
that is dishonest being rich, how much more will  
he be so when hee is in poverty?

CHAP. XI.

1 The prayse of humilitie. 2 After the outward  
appearance ought we not to iudge. 7 Of rash iudge-  
ment. 14 All things come of God. 29 All men are  
not to be brought into these houses.

W Heedone [lister] by the head of him that  
is lowe, and maketh him to sit among  
great men.

2 Commend not a man for his beauty, nei-  
ther despise a man in his better appearance.

3 The Bee is but small among the foules:  
yet doth her fruit passe in sweetness.

4 Be not proud of clothing and rayment,  
and exalt not thy selfe in the day of honour: for  
the workes of the Lord are wonderfull [and  
glorious,] secret, [and unknowne] are his  
works.

DDd 3

Prov. 17. 2.

2. Sam. 13.

13.

Pro. 13. 9.

11.

Gen. 47. 40.

dan. 6. 3.

Alc. 12.

23. 23.

troops among men.

5 Many tyrants haue sette thome vpon the earth, and the unlikely hath waime the crowne.  
6 Many mighty men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens hands.

7 \* Blame [no man] before thou hast inquired the matter: vnderstand first, and then re-  
sume righteously.]

8 \* Giue no sentence before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Strive not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

10 \* By somme, meddle not with any matters; \* for if thou gaue much, thou shalt not be blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

11 \* There is some man that labourerth and taketh paine, and the more he hasteth, the more he wanteth.

12 \* Againe there is some that is slouthful, and hath neede of helpe: for hee wanteth strength, and hath great pouerty, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his lowe estate.

13 And he lifteth vp his head: so that many men marueile at him, [and giue honour vnto God.]

14 \* Prosperitie and aduersitie, life and death, pouerty and riches, come of the Lord.

15 \* Wisdom and knowledge, and vnderstanding of the Law are of the Lord: loue and good works come of him.

16 \* Error and darkenesse are appoynted for sinners, and they that exalte themselves in euill, were old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 \* Some man is rich by his care and nigardship, and this is the portion of his wages.

19 In that he saith, \* I haue gotten rest, and now will I eate continually of my goods, yet hee considereth not that the time draweth neere, that hee must leave all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 \* Barneile not at the works of sinners, but trust in the Lord, and abide in thy labour, for it is an easie thing in the sight of the Lord suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 \* Say not, What profit and pleasure shall I haue? and what good things shal I haue hereafter?

24 Again, say not, I haue enough, and possesse many things, and what euil can come to me hereafter?

25 \* In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes

are discouered.

28 Judge none blessed before his death: for man shall be knowne by his children.

29 \* Being not euerie man into thine hands, in the desertfull haue many traites, [and are like stomacks that belch stinkingly.]

30 As a partridge is taken vnder a bush, [and the hinde is taken in the snare,] so is the heart of the proud man, which like a thorneth for thy fall.

31 For he lieth in wait, and turneth good vnto euil, and in things worthy playe he will finde some fault.

32 Of one little sparke is made a great fire, [and of one desertfull man is blood increased:] for a sinful man sayeth wait for blood.

33 Beware of a wicked man: for hee imagineth wicked things to bring thee into a perpetual shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and diuie thee from thine owne.

CHAP. XII.

2 \* Into no hom mee ought to doe good. 10 \* Enemie ought not to be trusted.

When thou wilt doe good, knowe to whom thou doest it, so shalt thou be thanked for thy benefites.

2 \* Do good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most high.

3 \* We cannot haue good that continueth in euill, and giueth no almes: [for the most high hateth the sinners, and hateth mercie vpon them that repent.]

4 \* Giue vnto such as feare God, and receive not a sinner.

5 Do well vnto him that is lowly, but giue not to the vngodly: hold backe thy hand, and giue it not vnto him, lest hee overcome thee thereby: else thou shalt receiue trouble as much euill for all the good that thou doest vnto him.

6 For the most high hateth the wicked, and will repay vengeance vnto the vngodly, and berpeth them against the day of horrible vengeance.

7 \* Giue vnto the good, and receive not the sinner.

8 A friend cannot be knownen in prosperitie, neither can an enemie be unknownen in aduersitie.

9 \* When a man is in wealth, he grimesth his enemies, but in beauesse and trouble a mans very friend will depart from him.

10 \* Trust neuer thine enemie: for like as an piron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet aboult thy selfe, and beware of him, and thou shalt bee to him, as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 \* Get him not by thee, lest he destroy thee, and stand in thy place.

13 \* Neither let him at thy right hand, lest he seeke thy roome, and thou at the last remember my wordes, and bee picked with my sayings.

14 \* Bind not two sinnes together: for they shall not one be unpunished.

1 Sam. 15.  
28. after 6.  
30.

Deut. 13. 14.  
and 17. 46.  
Iosh. 7. 22.  
Prov. 18. 13.

Mat. 19. 22.  
1 Tim. 6. 9.

Prov. 10. 3.

Iob. 42. 10.

Iob. 1. 21.  
Ezek. 28. 4.

Luke 12. 19

Chap. 18. 24.



# Eccl̃iasticus.

That is,  
the day of  
death.  
Chap. 4. 1.  
Job. 4. 7.  
Isa. 14. 13.

Isa. 46. 6.  
1 Pet. 1. 24.  
Iacobi 1. 10.

Psal. 1. 3.

a As a pure  
virgin new-  
ly married,  
doth friendly  
intreate her  
husband : so  
shall iustice  
pure and  
undefiled  
gently entee-  
tine her  
louers.  
Isa. 4. 10.

11 Thy sonne, do good to thy selfe of that thou  
hast, and giue the Lord his due offerings.  
12 Remember that death caryeth not, and  
that the covenant of the graue is not strewed  
vnto thee.  
13 Do good vnto thy friend before thou die,  
and according to thine ability stretch out thine  
hand, and giue him.  
14 Deceiue not thy selfe of the good day, and  
let not the portion of the good desires outpasse  
thee.  
15 Shalt thou not leaue thy trauellers vnto  
another, and thy labours for the diuiding of the  
heritage?  
16 Eate and take, and sanctifie thy soule :  
[worke thou righteousness before thy death :]  
for in the hell there is no meate to finde.  
17 All flesh waxeth old, as a garment,  
and this is the condition of all times : Thou  
shalt die the death.  
18 As the greene leaues on a thicke tree, some  
fall, and some grow, so is the generation of flesh  
and blood : one cometh to an end, and another  
is borne.  
19 All corruptible things shall fade, and the  
worker thereof shall go withall.  
20 Every excellent worke shall be iustified,  
and he that worketh it, shall haue honour there-  
by.  
21 Blessed is the man that doeth meditate  
honest things by wisdom, and exerceeth him-  
selfe in iustice, and hee that reasoneth of holy  
things by his vnderstanding.  
22 Carefully considereth in his heart her wayes,  
and vnderstandeth her secrets.  
23 So thou alter her as one that seeketh her  
out, and lie in wait in her wayes.  
24 He shall looke in at her windowes, and  
hearken at her doores.  
25 He shall abide desirer her house, and fasten  
a stake in her walles : he shall pitch his tent be-  
sides her.  
26 And hee shall remaine in the lodging of  
good men, and shall set his children vnder his co-  
uering, and shall dwell vnder her branches.  
27 By her he shall be couered from the heate,  
and in her glory shall he dwell.

CHAP. XV.

1 The goodnesse that followeth him which feareth  
God. 2 God respecteth and casteth off a sinner. 3 God  
is not the author of euill.

He that feareth the Lord will do good : and  
he that hath the knowledge of the Law, will  
keepe it sure.  
2 As an [honourable] mother shall she  
nurse him, and hee, as his wife married of a  
virgin, shall receive him.  
3 Catch the deare [of life] and vnderstanding  
shall shee feede him, and giue him the water of  
wholesome wisdom to drinke.  
4 Hee shall adorne himselfe in her, and shall  
not be moued, and shall hold himselfe fast by  
her, and shall not be confounded.  
5 Shee shall teach him about his iniquities,  
and in the inuolues of the congregation shall hee  
open his mouth : with the fruit of wisdom,  
and vnderstanding shall hee fill him, and clothe  
him with the garment of glory.  
6 Shee shall cause him to inherit life, and the  
crown of gladnesse, and an euertlasting name.

7 But foolish men will not take heed here-  
to : (for such as haue vnderstanding will not  
forget) : the sinner shall not see her.  
8 For she is farr from pride [and deceit],  
and men that lie, cannot remember her : the  
men of cruelty shall haue her, and shall pre-  
cise vnto the deboshing of God.  
9 Prayer is not [seemly] in the mouth of the  
sinner : for that is not feare of the Lord.  
10 But if prayer come of wisdom, [and be  
pleasur in a faithfull mouth] then the Lord  
will prosper it.  
11 Say not thou, It is through the Lord that  
I turne backe : for thou oughtest not to do the  
things that he detesteth.  
12 Say not thou, He hath caused me to sinne  
for he hath not neede of the sinfull man.  
13 The Lord hateth all abomination [of se-  
rour] and they that feare God, looke it not.  
14 Hee made man from the beginning, and  
left him in the hand of his counsell, [I gave him  
his commandments and precepts].  
15 If thou wilt, thou shalt observe the com-  
mandements, and continue thy good will.  
16 Hee hath set water and fire before thee :  
stretch out thy hand vnto which thou wilt.  
17 Before man is life and death, [good and  
euill] : what him likey shall be giuen him.  
18 For the wisdom of the Lord is great, and  
he is mighty in power, and depotheth all things  
continually.  
19 And the eyes [of the Lord] are vpon them  
that feare him, and he knoweth all the works of  
man.  
20 He hath commanded no man to bee in-  
godly, neither hath hee giuen any man likey to  
sinne : [for hee desireth not a multitude of  
labours, and vniuersall children.]

CHAP. XVI.

1 Of unhappy and wicked children. 27 How  
can hee hide himselfe from God. 24 An admonition  
to the receiving of instruction.

Delire not the multitude of vniuersall chil-  
dren, neither delight in vniuersall children :  
though they be many, reioyce not in them, except  
the feare of the Lord be with them.  
2 Trust not thou to their life, neither rest  
vpon their multitude.  
3 For one that is iust, is better then a thou-  
sand such, and better it is to die without chil-  
dren, then to leaue behind him vniuersall chil-  
dren.  
4 For by one that hath vnderstanding, shall  
the citie be inhabited : but the stocke of the wicked  
shall be wasted incontinently.  
5 Many such things haue I seene with mine  
eyes, and mine eare hath heard greater things  
then these.  
6 In the congregation of the vngodly shall  
a fire be kindled, and among vniuersall people  
shall the wrath be set on fire.  
7 Hee feared not the old grante which  
were rebellious, tending to their owne strength.  
8 Hee feared not the whorers [and such] as  
those whom hee reioyced for their youth.  
9 Hee had no pitié vpon the people that were  
destroyed, and iustified in their times.  
10 And so hee persecuted the free hundred  
thousand footmen, that were gathered in the  
hardnesse of their heart, in affliction them  
and



CHAP. VII.

The creation of man, and the greatness of God  
high above all creatures, 10. Of sinners, 20. and repen-  
tance.

The Lord hath created man of the earth, and  
turned him into it again.

He gave him the number of days, and cer-  
taine times; and gave him power of the things  
that are upon earth.

Hee clothed them with strength, as they  
had neede; and made them according to his  
image.

Hee made all flesh to feare him, in that hee  
had the dominion over the beasts, and fowles.

Hee created out of him an aspey like un-  
to himselfe; and gave them discretion, and  
tongue, and eyes, eares, and an heart to under-  
stand, and thereby hee gave them a spirit, and in-  
numerable hee gave them strength to declare his  
works.

And he filled them with knowledge of un-  
derstanding, and shewed them good and euill.

He set his eye upon their backs, declaring  
vnto them his noble works.

And gave them occasion to reioyce perpetu-  
ally in his miracles, that they should suddenly  
declare his wonders, & that the elect should praise  
his holy Name together.

Whereby this, hee gave them knowledge,  
and gave them the Lawe of life for an heritage,  
that they might neuer knowe that they were  
mortal.

Hee made an everlasting continuance vnto  
them, and shewed them his iudgements.

Their eyes saw the maiestie of his glory,  
and their eares heard his glorious voice.

And hee sayde vnto them; Beware of all  
unrighteous things. Hee gave every man  
also a commandement concerning his neigh-  
bour.

Their wayes are euer before him, and are  
not hid from his eyes.

Every man from his youth is giuen to  
enill, and their hearts can not become  
fleshy.

Hee appointed a ruler vpon euery peo-  
ple; when hee diuided the nations of the whole  
earth.

And hee did chuse Israel, as a peculiar  
people to himselfe, whom hee nourished with  
butter and hony, and dwelt vpon him most  
lovingly, and doth not forsake him.

All their wayes are as the sunne before  
him; and his eyes are continually vpon their  
wayes.

None of their unrighteousnesse is hidde  
from him; but all their finnes are before the  
Lord.

And as hee is mercifull, and knoweth his  
wages, hee doeth not leaue them nor forsake them,  
but spareth them.

The sinnes of a man is as a thing  
scaled vp before him, and hee keepeth the good  
deedes of man as the apple of the eye, and giueth  
repentance to their finnes and daugh-  
ters.

At the last shall he arise, and reward  
them; and shall repay their reward vpon their  
heads.

But vnto them that will repent, hee  
giueth them grace to returne, and exhorteth  
such.

Gen. 1. 27.  
and 2. 2.  
wisd. 2. 23.  
and 7. 1. 6.  
1. cor. 11. 7.  
col. 3. 10.

Gen. 2. 22.  
1. cor. 11. 9.

a Through  
their owne  
transgressi-  
on.

Exod. 10. 16.  
17. and 22.  
23.

b That is,  
soft & gen-  
tle, for the  
holy Ghost  
to write his  
lawes in.  
Deut. 4. 20.  
and 10. 15.

Chap. 29. 13.

Mat. 25. 35.

Act. 13. 19.

such.

man in sinning them and healing  
them with words and with chastiment.

There is there be one sinneched among  
the people, in the multitude of his leaue sinners  
that hee maye and toward are with him; he is  
wiser to forgive, and to poune our displea-  
sure.

His mercie is great, so is his punish-  
ment; and hee rebudget a man according to his  
sinne.

The wrath shall not escape vnto his  
sonne, and the patience of the good shall not be  
broken.

Hee will giue place to all good workers, and  
every one shall finde according to his works.  
And thus the understanding of his pilgrim-  
age shall be made manifest vnto all.

The Lord hardened Pharaoh, that hee  
should not knowe him, and that his wayes  
should be knowne vpon the earth vnder the  
heaven.

His mercie is knowne to all creatures; he  
did separate the light from the darkness with  
his command.

Hee saith thou, I will hide my selfe from  
thee; for who will thinke vpon me from a-  
way? I shall not be knowne in to great an heap  
of people; what is my fault among such an in-  
finite multitude of creatures?

Beholde, the heauen, and the heaven of  
heavens, which are for God, the depth, and the  
height, and all that therein is, shall be moued  
when hee shall visite.

All the world which is created and made  
by his will, the mountaine also, and the founda-  
ment of the earth shall quake for feare, when the  
Lord visiteth vpon them.

These things doeth hee not heare vnder-  
stand worthily, but hee understandeth every  
heart.

And who understandeth his wayes? and  
the frame that no man can see; for the most part  
of his wayes are hid.

Who can declare the wayes of his right-  
eousnesse? or who can abide them? for his coun-  
saile is far off, and the trying out of all things  
is hidden.

He that is humble of heart, will confesse  
these things; but an diuill and exorbitant man  
will be wroth vpon foolish things.

Hee heare, hearken wholnes, and heare  
knowledge; and thus hee maye knowe with thine  
heart.

Will hee decide these weighty doctrine, and  
I will instruct thee exactly in knowledge.

The Lord hath set his wayes in good or-  
der from the beginning, and part of them hath  
been named from the other when hee first made  
the world.

Hee hath giuen them his wayes for euer,  
and hee will keep them so long as they shall endure,  
for hee is not hungry nor thirsted in their la-  
bour, nor cease from their offices.

Some of them hindered another, nei-  
ther was any of them disobedient vnto his  
lawe.

After this the Lord looked vpon the earth;  
and thus it was his good things.

Which all manner of living beasts hath hee  
created, and they returne into it.



and through not thy wisdom shall  
become not a begger by mingling banquets  
with them that have wisdom, and in leave  
of thy party: for thou shouldst stand out  
in waste for their want life.

CHAP. IX.

Wine and whoredoms bring men to poverty. 2  
The murder of the defenceless. 3 The difference of the  
wisdom of God and man. 4 Whereby thou mayest  
know what is true.

A flourishing man that is given to drunken-  
ness, shall not be rich: and he that contend-  
eth about small things, shall fall by little and little.  
Covetous and women shall lead wise men out of  
the way. And put men of understanding to re-  
proof.

And he that companioneth adulterers, shall  
become impudent: cotteness and women shall  
lead him to perdition, and he that is too bold, he  
shall be taken away, and be made a publique ex-  
ample.

He that is hasty to give credits, is light  
minded, and he that errerh, sinneth against his  
own soul.

Who is rejoyceth in wickedness, shall be  
punished: For that bareth to be reformed, his life  
shall be shortened, and he that abhorreth babbling  
words, quencheth wickedness: but he that  
seeketh pleasures, crowneth his owne soule.

Hee that refrainerh his tongue, may live  
with a trouble some man, and he that bareth bab-  
bling, shall have lesse euill.

Heare not to another that which is told  
unto thee: for thou shalt not be hindered.

Declare not other mens manners, neither  
to friend nor foe: and if the sinne appertaine not  
unto thee, reueale it not.

For he will hearken vnto thee, and marke  
thee, and when he findeth opportunity, hee will  
sneere thee.

If thou hast heard a word against thy  
neighbour, let it die with thee, and be sure, it  
will not hurt thee.

A foole troubleth when hee hath heard a  
thing, as a woman that is about to bring forth a  
childe.

As an arrow that sticketh in ones thigh,  
so is a word in a fooles heart.

Reprooue a friend, lest hee doe euill, and if  
he haue done it, that hee doe it no more.

Reprooue a friend, that hee may keepe his  
tongue: and if he haue spoken, that hee may say it  
no more.

Tell thy friend his fault: for oft times a  
blame is raised, and giue no credence to euery  
man.

A man falleth with his tongue, but not  
with his will: and who is he, that hath not of-  
fended in his tongue?

Reprooue thy neighbour before thou threa-  
men him, and bring without anger, giue place  
vnto the Law of the most high.

The feare of the Lord is the first degree  
to be received of him, and wisdom obtaineth  
his loue.

The knowledge of the commandements  
of the Lord is the doctrine of life, and they that

obey him, shall receive the fruits of immortality.

The feare of the Lord is all wisdom, and  
the performing of the Law is perfect wisdom,  
and the knowledge of his almighty power.

If a servant say vnto his master, I will  
not do as is pleased thee, though afterward hee  
do it, he shall displease him that nourisheth him.

The knowledge of wickedness is not wi-  
dome, neither is there penitencie whereas the  
counsell of sinners is: but it is such execrable  
malice: and the foole is boye of wisdom.

Hee that hath small vnderstanding, and  
feareth God, is better then one that hath much  
wisdom, and transgresseth the Law of the most  
high.

There is a certaine subtilty that is fine,  
but it is vnrighteous: and there is that misseth  
the open and manifest lawe: yet there is that is  
well, and iudgeth righteously.

There is some, that being among wicked  
purposes, doe bowe downe themselves, and are  
lad, whose inward parts burne altogether with  
desire: he looketh downe with his face, and sa-  
uerh himselfe deare: yet before thou perceiue, hee  
will be vpon thee to hurt thee.

And though he be so weak, that hee can do  
thee no harme, yet when hee may finde opportu-  
nitie, hee will do euill.

A man may be known by his look,  
and one that hath vnderstanding, may be per-  
ceiued by the marking of his countenance.

A mans garment, & his excellent lang-  
uage, and going, declare what person he is.

Chap. 12.  
20, 23.

CHAP. XX.

Of correction and repentance. 6 To speake and  
keepe silence in time. 27 The fall of the wicked. 23  
Of lying. 24 The thief and the murderer. 28 Giftest  
blinde the eyes of the wise.

There is some rebuke that is not comely: a-  
gainst some man holdeth his tongue, and hee  
is wise.

It is much better to reprove, then to beare  
euill will, and he that acknowlegeth his fault,  
shall be preserved from hurt.

As when a gelded man through lust would  
desire a mayde, so is hee that useth violence in  
iudgement.

Chap. 30. 24.

Knowe good a thing is it, when thou art  
reprooued, to shew repentance: for so shalt thou  
escape wilfull sinne.

Some man keepeeth silence, and is found  
wise, and some by much babbling becommeth  
hatefull.

Some man holdeth his tongue, because he  
hath not to answer: and some keepe silence,  
waiting a convenient time.

Ecclesi. 3. 7.  
Chap. 32. 4.

A wise man will hold his tongue till hee  
see opportunity: but a trifler and a foole will re-  
gard no time.

He that useth many words, shall be abhor-  
red, and hee that taketh authority to himselfe,  
shall be hated.

Some man hath oft times prospered in  
wicked things, and sometime a thing that is  
found, bringeth losse.

There is some gift that is not profitable  
for thee, and there is some gift, whose reward  
is double.

Chap. 65.

Chap. 25.2.

Pro. 12. 12.  
and 28. 19.Exod. 23. 8.  
Levit. 16. 19.Chap. 5. 8.  
Psal. 41. 4.  
Mat. 5. 21.

11 Some man humbly himselfe forgiues  
himselfe, and some by humbleness lifteth up the  
head.

12 Some man biterh much for a little speere  
for the which he payeth many times more.

13 A wise man turn his words inward himselfe  
to be taught, but the many tales of foolles shall  
be pointed out.

14 The gift receiveth of a foole, shall doe thee  
no good, neither yet of the envious for his impo-  
tunity: for hee looketh to receive many things  
for one: he giveth little and unprofitably much:  
he openeth his mouth like a chaine, yet he to say  
he leaveth, no more, altho he againe, and such  
one is to be hated of God and man.

15 The foole sayth, I have no friend: I have  
no thanke for all my good dooers: and they that  
eat my bread speake evil of me.

16 How oft, and of how many shall hee be  
laughed to scorne: for he comprehendeth not by  
right iudgement that which he saith: and it is  
all one as though he had it not.

17 The fall on a pavement is very sudden: so  
shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale  
which is oft tolde by the mouth of the ignorant.

19 A wise sentence teacheth grace when it com-  
meth out of a foolles mouth: for he speaketh not  
in due season.

20 Some man sinneth not because of pover-  
tie, and yet is not grieved when he is alone.

21 Some man there is that destroyeth his  
owne soule, because hee is ashamed, and for the  
regard of perious lozeth it.

22 Some man promiseth unto his friend  
for shame, and getteth an enemy of him for  
nought.

23 A lie is a wicked shame in a man: yet is  
it oft in the mouth of the unwise.

24 A thiefe is better then a man that is ac-  
cused to lie: but they both shall have destruc-  
tion to heritage.

25 The conditions of years are dishonest, and  
their shame is euer with them.

26 A wise man shal bring himselfe to honour  
with his words, and he that hath understand-  
ing, shall please great men.

27 He that tilleth his land, shall increase his  
heape: he that worketh righteously, shall be  
exalted, and hee that pleareth great men, shall  
have pardon of his iniquitie.

28 Rewards and gifts blinde the eyes of the  
wise, and make them dumbe, that they cannot  
reprove faultes.

29 Calldome that is hid, and treasure that  
is hoarded up, what profit is in them both?

30 Better is he that keepeth his ignorance  
secret, then a man that hideth his wisdom.

31 The necessary patience of him that follow-  
eth the Lord, is better then he that governeth his  
life without the Lord.

## CHAP. XXI.

1 Not to continue in sinne, 2 The prayer of the af-  
flicted, 3 To hate to be reproved, 4 The mouth of the  
wicked man, 5 The thought of the foole.

**M**Y sonne, hast thou sinned? doe so no more,  
but pray for the foresinnes that they may  
be forgiven thee.]

1 As from sinne, as from a serpent, but  
thou comest too neere it: it will bite thee, and  
the teeth thereof are as the teeth of a lion: so say  
the fables of men.

2 All iniquitie is as a thorn against the  
wounds wherof cannot be healed.

3 Strife and injuries make enmities: is the  
house of the proud shall be desolate.

4 The prayer of the pious going out of the  
mouth, cometh unto the eares of the Lord, and  
justice is done him incontinently.

5 Altho he biterh to bee reclaimed, is in the  
way of sinners: but he that feareth the Lord, con-  
verteth in heart.

6 An eloquent talker is knowne above of  
all: but he that is wise, perceiveth when he talketh.

7 Altho he buildeth his house with silver and  
money, is like one that gathereth stones to make  
his grave.

8 The congregation of the wicked is like  
some images together: their end is as a flame of  
fire to destroy them.

9 The way of sinners is made plaine with  
stones, but at the end thereof is hell, Torment  
and paines.]

10 He that keepeth the Law of the Lord, re-  
sisteth his own affections thereby: and the increase  
of wisdom is the end of the feare of God.

11 He that is not wise, will not suffer himselfe  
to be taught: but there is some wit that increaseth  
bitternesse.

12 The knowledge of the wise shall abound  
like water that runneth over, and his counsel is  
like a pure fountaine of life.

13 The inner parts of a foole are like a broken  
vessel: he can keepe no knowledge within he  
liveth.

14 When a man of understanding heareth a  
wise word, he will commend it, and increase it:  
but if an ignorant man hear it, he will disallow  
it, and call it behind his backe.

15 The talking of a foole is like a burden in  
the way, but there is comeliness in the talke of a  
wise man.

16 They inquire at the mouth of the wise man  
in the Congregation, and they shall praise his  
words in their heart.

17 As is an house that is destroyed, so is wis-  
dome unto a foole, and the knowledge of the wis-  
dome is as words without order.

18 Doctrine unto foolles is as fetters on the  
feet, and like manacles upon the right hand.

19 A foole listeth up his voice with loud  
utter, but a wise man doth scarce make himselfe  
heard.

20 Learning is unto a wise man a sword of  
gold, and like a bracelet upon his right arm.

21 A foolish mans foot is loose in his neigh-  
bour's house: but a man of experience is ashamed  
to looke in.

22 A foole will peep in at the doore into the  
house: but he that is well nurtured, will stand  
without.

23 It is the point of a foolish man to bracken  
at the doore: for hee that is wise, will be grieved  
with such dishonour.

24 The lippes of talkers will be telling such  
things as pertaine not unto them, but the words  
of such as have understanding, are weighed in  
the ballance.

25 The hearts of foolles is in their mouth, but  
the mouth of the wise is in their heart.

27 When



17 When the vngodly curseth Sathan, he curseth his owne soule.

18 A backbiter defileth his owne soule, and wheresoever he is: But he that keepeth his tongue, is discrete, shall come to honour.

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a fool. 16 A good conscience feareth not.

A slothfull man is like a filthy stone, which every man mocketh at for his shame.

2 A slothfull man is to bee compared to the dung of men, and every one that taketh it up, will shake it out of his hand.

3 An euill nourished sonne is the dishonor of his father: and the daughter is least to be esteemed.

4 A wife daughter is an heritage vnto her husband: but shee that turneth dishonestly, is her fathers shame.

5 Shee that is bold, dishonoureth both her father and her husband, and is not inferiour to the vngodly, but they both shall despise her.

6 A tale out of time is as musike in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that throweth a portleard together, and as he that maketh one that sleepest, from a sound sleeper.

8 If children liue honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with haughtinesse and foolishnesse they deile the nobilitie of their fathers.

10 Who so telleth a foole of wisdom, is as a man which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

11 Sleepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make inuall weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seven dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their liues.

13 Talke not much with a foole, and goe not with him that hath no vnderstanding, beware of him lest it turne thee to paine, and lest thou bee shame when he shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not reuile thyselfe by his foolishnesse.

14 What is better then lead? and what other name should a foole haue?

15 Wand and salt, and a lump of yron is better to beare, then an vnwise, [foolish and vngodly man].

16 As a frame of wood loyned together in a building cannot bee loosled with shaking, so the heart that is stablished by aduised counsell, shall shewe no time.

17 The heart that is confirmed by discrete wisdom, is as a faire platttering on a plaine wall.

18 Needes that are set by on high, cannot be the winde, to the fearefull heart with foolish imagination can endure no feare.

19 See that hurteth the eye bringeth sorrow teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vnderstandeth his friend, breaketh friendship.

21 Though thou distrust a sworde at thy friends, yet despayre not: for there may be a returne to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpholding, or pride, or disclosing of secrets, or a traitorous wound doe not let: for by these things every friend will depart.

23 Be faithfull vnto thy friend in his pueritie, that thou mayest reioyce in his prosperitie. Abide steadfast vnto him in the time of his trouble, that thou mayest bee better with him in his heritage: for pueritie is not alwayes to be contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill words creake and threarnings, goe before blood shedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should do me harme: whosoever heareth it, shall beware of him.

26 Who shall set a watch before my mouth, and a seale of wisdom vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not? Psal. 141. 3.

CHAP. XXIII.

1 A prayer of the author. 12 Of the blasphemie and vnwise communication. 16 Of three kinds of sinnes. 23 Many sinnes proceede of aduery. 27 Of the feare of God.

O Lord, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by them.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let their faults passe?

Or, my lips.

3 Least mine ignorances increase, and my sinnes abound to my destruction, and least I fall before mine aduersarie, and mine enemies reioyce ouer mee, whose hope is farre from thy mercy.

That is, of the tongue and lips.

4 O Lord, father and God of my life, cleane me not in their imagination: neither giue me a proud looke, but turne away from thy seruants a stout mind.

5 Take from me vaine hope, and conspience, and retaine him in obedience, that desiereth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue me not thy seruants ouer into an impudent wind.

7 Heare, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish through his lips, nor be hurt by wicked workers.

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 Accustome not thy mouth to swearing: for in it there are many falles, neither take thou for a custome the naming of the Lord our:

Exod. 20. 7. chap. 27. 15. matth. 5. 33. 34.

one: For thou shalt not bee unpunished for such things.

10 For as a servant which is oft punished, cannot be without some shame, so he that sweareth, and nameth God continually, shall not bee faultlesse.

11 A man that useth much swearing, shall be filled with wickednes, and the plague shall neuer goe from his house: when he shall offend, his fault shall be vpon him, and if he knowledg not his sinne, he maketh a double offence: and if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapp'd in sinne.

13 Use not thy mouth to ignominious rashnesse: for therein is the occasion of sinne.

14 Remember thy father and thy mother when thou art set among great men, least thou bee forgotten in their sight, and so through thy custome become a foole, and with that thou hadst not bene boye, and curse the day of thy naturie.

15 The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There be two sorts of men that abound in sinne, and the third bringeth wrath and destruction: I a minde hote as fire that cannot be quenched, till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 All bread is sweete to a whomonger: he will not leaue off till he perish.

18 A man that breaketh wedlocke, and thinketh thus in his heart, Who seeth mee? I am compassed about with darkness: the wallies couer me: no body seeth mee: whom neede I to feare? the most high will not remember my finnes.

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lorde are ten thousand times brighter then the sunne, beholding al the waies of men, and the ground, of the deepe, I and considereth the most secreete parts.

20 Hee knoweth all things: or euer they were made, and after they be brought to passe also, hee looketh vpon them all.

21 The same man shall bee punished in the streets of the citie, and shall bee chased like a venge hoyle foale, I and when he thinketh not vpon it, he shall be taken: I thus shall hee bee put to shame of euery man, because hee would not vnderstand the feare of the Lord.

22 And thus shall it goe also with euery wife that leaueh her husband, and getteth inheritance by another.

23 For first they hath disobeyed the Law of the most high, and secondly they hath trespassed against her owne husband, and thirdly, she hath played the whore in adultery, and gotten her children by another man.

24 Shee shall be brought out into the Congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull repoyt shall shee leaue, and

her repoyt shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then y feare of the Lord, and that there is nothing sweeter then to keepe vnto the commandments of the Lord.

28 It is great glory to followe the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A praise of wisdom proceeding forth of the mouth of God. 6 Of her works and place where she dwelleth. 20 She is giuen to the children of God.

Wisdom shall praise her selfe, and be honoured in God, I and reioyce in the mind of her people.

2 In the congregation of the most high shall shee open her mouth, and triumph before his power.

3 In the midst of her people shall shee be exalted, and wondered at in the holy assembly.

4 In the multitude of the chosen she shall be commended, and among such as be blessed, shee shall be praised, and shall say, I

5 I am come out of the mouth of the most high, I first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen, I and couered the earth as a clobe.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloudes.

8 I alone haue gone round about the compass of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and al people, and nations, and with my power haue I troden downe the hearts of al, both high and low.

10 In all these things I fought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me appointed me a tabernacle, and sayd, Let thy dwelling bee in Iacob, and take thine inheritance in Israel, and roote thy selfe among the chosen.

12 We created me from the beginning, and before the world, and I shall neuer faile: In the holy habitation I haue serued before him, and so was I stablished in Zion.

13 In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, vpon the portion of the Lords inheritance.

15 I am set vpon as high as a cedar in Libanus, and as a Cypress tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree I about the banks, and as a rose plant in Iericho, as a faire olive tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinnamon, and as a barge of spices: I gaue a sweete odour as the bell myrrhe, as Galbanum, and onix, and sweete storax, and perfume of Incense in an house.

18 As the Cerebinth, haue I stretched out my branches, and my branches are the branches of honour, and grace.

19 As the vine haue I brought forth fruit of sweete fauour, and my flowers are the fruit of honour and riches.

20 I am the mother of beautifull sons, and

||Or, inordinance swearing.

2 Sam. 16. 7.

1 Isa. 29. 15.

Leuit. 20. 10  
deut. 22. 23.

Ezra. 20. 14.

of love, and of knowledge, and of holy hope, I have eternal things to all my children to whom I have thus commanded.

11 **I**n me is all grace of life and truth: in me is all hope of life and virtue.

12 **C**ome unto mee all ye that be desirous of me, and fill your selves with my fruites.

13 **F**or the remembrance of mee is sweeter then honey, and mine inheritance [sweeter] then the honey combe: [the remembrance of me indur-eth for evermore.]

14 **T**hey that eat mee, shall have the more hunger, and they that drinke me, shall thirst the more.

15 **W**ho hearkeneth unto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make me to be known, shall have everlasting life.]

16 **A**ll these things are the booke of life, and the Covenant of the most high God, [and the knowledge of the truth], and the Lawe that Moses [in the preceptes of righteousness] com-  
manded for an heritage unto the house of Jacob, [and the promises pertaining to Israel.]

17 **B**e not weary to behaue your selves ball-  
antly with the Lord, that hee may also confirme you: cleave unto him: for the Lord Almighty is our God, and beside him there is none other Saviour.

18 **[**Out of David his servant hee ordayned  
usale by a most mightie King that should sitte  
in the throne of honour for evermore.]

19 **H**e filleth all things with his wisdom,  
as Babylon, and as Egypt in the time of  
his visitations.

20 **H**e maketh the understanding to abound  
like Cupheates, and as Jordan in the time of  
the harvest.

21 **H**e maketh the doctrine of knowledge to  
aspire as the light, and encrease as Orion  
in the time of the vintage.

22 **T**he first man hath not known her per-  
son: no more shall the last seeke her out.

23 **F**or her considerations are more abundant  
then the sea, and her counsell is profounder then  
the great deepe.

24 **I** wisdom [have cast out floods:] I am  
an arme of the river: I runne into Paradise  
as a water conduit.

25 **I** sayd, I will water my faire garden, and  
will water my pleasant ground: and loe, my  
rich became a flood, and my flood became a  
sea.

26 **F**or I make doctrine to shine as the light  
of the morning, and I lighten it for euer.

27 **I** will pearce [I shalwe all the lower  
partes of the earth:] I will looke upon all such  
as be asleepe, and lighten all them that trust in  
me [the Lord.]

28 **I** will yet poynt out doctrine, as proph-  
etie, and leave it unto all ages for euer.

29 **B**eholde that I have not laboured for  
nothing only, but for all them that seeke wis-  
dom.

CHAP. XXV.

Of three things which please God, and of three  
which hee punisheth. 7 Of nine things that hee not to bee  
blissed. 14 Of the malice of a woman.

**T**hree things reioyce mee, and by them am I  
dehaunted before God and men: the unity  
of brethren, the love of neighbours, a man and  
wife that agree together.

2 **T**hree sortes of men my soule hateth, and  
I utterly abhorre the life of them: a poodle man  
that is proud, a rich man that is a liar, and an  
olde adulterer that doeth.

3 **I**f thou hast gathered nothing in thy  
youth, what canst thou finde in thine age?

4 **W**h how pleasant a thing is it when gray  
headed men minister indgement, and when the  
Elders can giue good counsell!

5 **W**h, how comely a thing is wisdom unto  
aged men, and understanding and penderne to  
men of honour!

6 **T**he crowne of olde men, is to haue much  
experience, and the feare of God is their glory.

7 **T**here be nine things, which I haue  
iudged in mine heart to be happy, and the tenth will  
I pronounce with my tongue: a man that while  
he liueth, hath loy of his childe, and seeth the  
fall of his enemies.

8 **I**t well is him that dwelleth with a wife of  
vnderstanding, and that hath not fallen with  
his tongue, and that hath not serued such as are  
unworthy of him.

9 **I**t well is him that findeth prudence, and  
that speaketh in yeares of them that will heare.

10 **W**h, how great is he that findeth wis-  
dome! yet is there none about him that feareth  
the Lord.

11 **T**he feare of the Lord passeth all things in  
clearnesse.

12 **B**lessed is the man vnto whom it is grant-  
ed to haue the feare of God. [Unto whom shall  
he be likened that hath attained it:]

13 **T**he feare of the Lord is the beginning of  
his love, and faith is the beginning to be ioynt  
unto him.

14 **T**he greatest deauinelle is the deauin-  
elle of the heart, and the greatest malice is the  
malice of a woman.

15 **G**ive me any plague, saue onely the plague  
of the heart, and any malice, saue the malice of  
a woman:

16 **D**o any assault, saue the assault of them that  
hate, or any vengeance, saue the vengeance of the  
enemie.

17 **T**here is not a more wicked head then the  
head of the serpent, and there is no wrath above  
the wrath of an enemy.

18 **I** had rather dwell with a lion and dra-  
gon, then to keepe house with a wicked wife.

19 **T**he wickednesse of a woman changeth  
her face, and maketh her countenance blacke as  
a sacke.

20 **H**er husband is sitting among his neigh-  
bours, because of her hee fighteth like of her be-  
ware.

21 **A**ll wickednesse is but litle to the wicked-  
nesse of a woman: let the portion of the sinners  
fall vpon her.

22 **A**s the climbing up of a sandy way is to the  
feete of the aged, so is a wife full of wordes to a  
quiet man.

23 **S**cumble not at the beauty of a woman,  
and desire her not for thy pleasure.

24 **I**f a woman nourish her husband, yet is  
angry and impudent, and full of repproh.

25 **A** wicked wife maketh a froward heart, an be-  
ware

Gen. 43. 2, 5  
rom. 12. 10.

Chap. 14. 4.  
and 19. 16.  
James 3. 2.

Or, women.  
Prov. 31. 19

Or, a beard

Chap. 43. 12.  
2. Sam. 11. 2.  
and 13. 2.

# Ecclesiasticus.

nie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heavynesse.

Geni. 3. 6.  
1. tim 3. 14.

26 Of the woman came the beginning of sinne, and through her were all die.

27 Give the water no passage, [no not a little,] neither give a wicked woman libertie to goe out.

a To wit, the  
bill of di-  
vorcement.

28 If she walke not in thine obedience, [shee that confound thee in the sight of thine enemies.] Cut her off then from thy flesh: a Give her, and forsake her.

## CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the zealous and drunken woman. 29 Of two things that cause sorrow, and of the third which moueth wrath.

Blessed is the man that hath a vertuous wife: for the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and shee shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall be given for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they that are at all times haue a cheerefull countenance.

5 There be three things that mine heart feareth, and my face is afraid of the fourth: creation in a city, the assembly of the people, and false accusation: all these are heavier then death.

6 But the sorrow and griefe of the heart is a woman that is zealous ouer another: and shee that communeth with all, is a scourge of the tongue.

7 An enuill wife is as a yoke of oren that draw diuers wapes: hee that hath her, is as though he held a scorpion.

8 A drunken woman, and such as cannot be tamed, is a great plague: for shee cannot couer her owne shame.

9 The whoredome of a woman may be known in the pride of her eyes, and eye lids.

Cl. 4. 42. 11.

10 If thy daughter be not shamefast, hold her straitly, least she abuse her selfe through ouermuch libertie.

11 Take heed of her that hath an vnshamefast eye: and marcke her not if she trespass against thee.

12 As one that goeth by the way, and is thirsty, so shall he open her mouth, & drinke of euery next water: by euery hedge shall shee let downe, and open her quiver against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman, and of a good heart, is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast and faithful woman is a double grace, and there is no waight to bee compared vnto her continient minde.

16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlestick, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets

of silver: so are faire feete with a constant minde.

19 [Perpetuall are the foundations that he layde vpon a strong rocke: so are the commendements of God in the heart of an holy woman.]

20 By sunne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitful portion, on thow all the fields, looke it with thine own eyes, trusting in thy nobility.

22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberality of thine nobility.

23 An harlot is compared to a stone; but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a goodly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneeth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuereneth the Lord.

27 A woman that honoureth her husband, shall be iudged wife of all: but she that despiseth him, shall be blazed for her pride.

28 A loud crying woman is a babbler, let her bee sought out to drive away the enemies: the mind of euery man that liueth with such, shall be conuerted among the troubles of dooure.

29 There be two things that grieve mine heart, and the third maketh mee angry: a man of warre that suffereth pouerty: and men of vnderstanding that are not set by: and when one departeth from righteousness vnto sinne: the Lord appointeth such to the sword.

30 There be two things which me thinke to bee hard and perillous: a merchant cannot lightly keepe him from wrong, and a victualer is not without sinne.

## CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantie of a foole. 16 The secrets of friends are not to be uttered. 26 The wicked imagineth euill which turneth vpon himselfe.

Because of pouertie haue many sinned: and he that seeketh to be rich, turneth his eyes aside.

2 As a nail in the wall sticketh fast betwene the ioynts of the stones, so doeth sinne stick betwene the selling and the buying.

3 If he holde him not diligently in the feare of the Lord, his house shall come downe withowen.

4 As when one stirreth, the slippereth remaineth in the flue, so the filth of a man remaineth in his thought.

5 The foynace proueth the potters vessel: so doth temptation trie men thoughts.

6 The fruit declareth if the tree haue bene trimmed: so the word declareth what man hath in his heart.

7 Praise no man except thou haue heard his talke: for this is the trial of men.





and it shall burne them, and no man shall be able to quench it: it shall fall upon them as a lyon, and devour them as a leopard.

24. Edge thy possession with thornes, and make doores and barres for thy mouth.

25. Bind by thy silver and gold, and weigh thy words in a ballance, and make a booke and a barre, (and a sure byde) for thy mouth.

26. Beware that thou slide not by it, and so fall before him that lieth in wait, (and thy fall be incurable, even unto death.)

CHAP. XXIX.

1. Do lend money, and do almes. 15. Of a faithfull man answering for his friend. 24. The poore mans life.

+ Of wel-doing.

Deut 15. 7, 8  
Mat. 5. 42.  
Luke 6. 35.

He that will shewe mercy, + lendeth to his neighbour: and he that hath power over him selfe, keepeth the commandements.

2. Lende to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3. Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4. Many when a thing was lent them, reckoned it to be found, and grieved them that had helped them.

5. Till they receive, they kisse his handes, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, and give a carelesse answer, and make excuses by reason of the time.

6. And though he be able, yet grieveth he scarce the halfe againe, & reckoneth the other as a thing founde: else he deceiveth him of his money, and maketh him an enemy without a cause: he payeth him with curling and rebuke, and grieveth him euill words for his good deed.

7. There be many which refuse to lend because of this incommenience, fearing to bee defrauded without cause.

8. Yet haue thou patience with him that humblyeth himselfe, and deferre not mercy from him.

9. Helpe the poore for the Commandements sake, and turne him not away, because of his poverty.

10. Lose thy money for thy brothers and neighbours sake, & let it not rust vnder a stone to thy destruction.

11. Bestow the treasure after the commandement of the most High, and it shall bring thee more profit then gold.

12. Lay by thine \* almes in thy secret chambers, and it shall keepe thee from all affliction.

13. (A mans almes is as a purse with him, and that keepe a mans fauour as the aple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.

14. It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mighty.

15. An honest man is + surety for his neighbour: but he that is impudent, forsaketh him.

16. Forget not the friendship of the surety: for he hath layd his life for thee.

17. The \* wicked helpeth the good deed of his surety.

18. The \* wicked will not become surety: and he that is of an vnbankfull mind, forsaketh him that deliuered him.

19. (Some men promise to) be his surety, and when he hath told his honesty, he will forsake him.)

20. Suretyship hath destroyed many a good man, and remoued them as the waies of the sea: mighty men haue it driuen away from their belies, and caused them to wander among strange nations.

21. I indeed man transgressing the commandements of the Lord, that fall into licentiousness, and he that meddeth much with other mens business, is intangled in controuerxies.

22. Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23. \* The chiefe thing of life is wisdom, and bread, and clothing, and lodging to cover thy shame.

24. + The poore mans life in his own house, is better then delicate fare in another mans.

25. Be it little or much, hold thee contented, that the house speake not euill of thee.

26. For it is a miserable life to go from house to house: for where thou art a stranger, thou dost not open thy mouth.

27. Thou shalt lodge and feede vnbankfull men, and after shalt haue bitter words in thy same, saying,

28. Come, thou stranger, and prepare thy table, and feed me of that thou hast ready.

29. Give place, thou stranger, to an honourable man: my brother cometh to be lodged, and I haue need of mine house.

30. These things are heauy to a man that hath vnderstanding, the vpholding of the house, and the reproch of the lender.

CHAP. XXX.

1. Of the correction of children. 14. Of the commodities of health. 17. Death is better then a sorrowfull life. 23. Of the ioy and sorrow of this heart.

He that loveth his sonne, \* causeth him off to forsake the rod, that he may haue ioy of him in the end.

2. Hee that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3. He that \* teacheth his sonne, grieveth the enemy, and before his friends hee shall reioyce of him.

4. Though his father die, yet is he as though he were not dead: for he hath left one behind him that is like him.

5. In his life he saw him, and had ioy in him, and was not sorry in his death, (neither was he shamed before his enemies.)

6. He left behind him an avenger against his enemies, and one that should shew fauour unto his friends.

7. He that correcteth his sonne, banneth by his wounds, and his heart is refreshed at euery ay.

8. An untamed horse will be stubborn, and a wanton child will be wilfull.

9. If thou bing by thy sonne delicately, hee shall make thee a scabbe: and if thou play with him, hee shall bing thee to heaviness.

10. Laugh not with him, least thou bee ioy with him, and least thou gnaish thy teeth in the end.

11. Give him no liberty in his youth, and hee will not at his folly.

Dan. 4. 24.  
Mat. 6. 20.  
Luke 12. 33.  
and 12. 35.  
Acts 10. 4.  
1. Tim. 6. 19.  
19.

Or, give thine almes secretly.

Tob. 4. 8, 9.  
10, 11.

+ Of suretyship.

a. As he is a foolle that is surety for euery man: so is he vngodly that in no wise will be surety for any man.

11. *Do not dotine his mecke while he is young, nor beat him on the sides while he is a child, lest he waxe stubborn, and be disobedient unto thee, as he bring forth to thine heart.*

12. *Rebuke thy child, and be diligent there, lest his shame grieve thee.*

13. *It is better is the poore being whole and strong, then a rich man that is afflicted in his body.*

14. *Health and strength is above all gold, and a whole body above infinite treasure.*

15. *There is no riches above a sound body, nor man above the joy of the heart.*

16. *Death is better then a bitter life, [ & long and then continuall sicknesse.*

17. *The good things that are payed on a mouth shut up, are as measles of meate set upon a stone.*

18. *What good doeth the offering unto an i-dole: for he can neither eate, nor smell: so is hee that is persecuted of the Lord, [and beareth the burden of iniquitie.]*

19. *Her lieth with his eyes, and groweth like a golden man, that lieth with a virgine and becometh rich.*

20. *Glory not ouer thy minde to beuinitie, and bece not thy selfe in thine owne counsell.*

21. *The joy of the heart is the life of man, and a mans gladnesse is the prolonging of his daies.*

22. *Love thine owne soule, and comfort thine heart: mine knowe farre from thee: for I soure hath slaine mine, and there is no profit therein.*

23. *Envy and wrath shorten the life, and care-fulness bringeth age before the time.*

24. *A noble and good heart will haue confidence of his meate and diet.*

CHAP. XXXI.

1 Of viciousnesse, 2 Of them that take paine to gather riches, 3 The praye of a rich man without a fault, 4 We ought to flee drunkennesse and follow sobriety.

**VV**hing after riches, pineth away the body, and the care thereof drunkenly away thee.

1. *This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.*

2. *The rich hath great labour in gathering riches together, and in his rest he is filled with griefes.*

3. *The poore laboureth in living poorely, and when he leaueth off he is still poore.*

4. *He that loveth gold, shall not be satisfied, and hee that followeth corruption, shall haue much thereof.*

5. *Many are destroyed by the reason of gold, and haue found their destruction before them.*

6. *It is a stumbling blocke unto them that runne into it, and euery foole is taken there-with.*

7. *Blessed is the rich which is found without wealth, and hath not gone after gold, [nor hoped in money and treasures.]*

8. *Gold is decey, and wee will commend him? for wordfull things hath he done among his people.*

9. *Who hath bene tried thereby, and found fault: let him be an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.*

11. *Therefore shall his goods bee stablised, and the congregation shall declare his almes.*

12. *If thou sit at a costly table, open not thy mouth wide upon it, and say not, Behold much I meate.*

13. *Remember: that an euill eye is a serpent, and what thing created is worse then a wicked eye? for it weepeth for euery cause.*

14. *Stretch not thine hande wherefoere it looketh, and thrust it not with it into the dish.*

15. *Consider by thy selfe him that is by thee, and make eury thing.*

16. *Eate modestly that which is set before thee, and deuoure not least thou be hated.*

17. *Leave thou off first for natures sake, and be not insatiable lest thou offend.*

18. *When thou sittest among many, reach not thine hand out first of all.*

19. *How little is sufficient for a man well taught, and thereby be delchery not in his chamber, [nor feeleth any paine.]*

20. *A whole some sleepe cometh of a temperate belly: hee riseth up in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases and pangos of the belly are with an insatiable man.*

21. *If thou hast bene forced to eate, arise, goe forth, vomite, and then take thy rest: [so thou shalt bring no sicknesse vnto thy body.]*

22. *Oh Sonne, heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes bee quicke, io shall there no sicknesse come vnto thee.*

23. *Who so is liberal in his meate, men shall blesse him: and the testimony of his honestie shall be beleueu.*

24. *But against him that is a niggard of his meate, the whole curie shall murmur: the testimonies of his niggardnesse shall be lute.*

25. *Shewe not thy valiantnesse in wine: for wine hath destroyed many.*

26. *The foynard pouerth the edge in the tempering: so doeth wine the hearts of the proude by drunkennesse.*

27. *Who soberly drunken, is profitable for the life of man: what is his life that is overcome with wine?*

28. *Wine was made [from the beginning] to make men glad, [ & not for drunkennesse. Wine measurably drunken and in time, bringeth gladnesse and cheerefulness of the minde.*

29. *But wine drunken with excess, maketh bitterness of munde with brawlings & scoldings.*

30. *Drunkennesse increaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.*

31. *Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary words.*

CHAP. XXXII.

1 An exhortation to modestie, 2 Let the ancient speake, 3 To giue thanks after the repast, 4 Of the feare, faith and confidence in God.

**I**f thou be made the master of the feast, lift not thy selfe up, but bee among them, as one of the rest: take diligent care for them, and so sit downe.

2. *And when thou hast done all thy duety, sit*  
Cec 2 Downe.

† Temperance.

Chap. 37. 29.

a This counsel only concerning the health of the body, is here alleged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperance: for surfeiting is forbidden vs, Luke 21. 34. Pro. 23. 9. † Liberality. Iudeth, 13. 2. 8. Psal. 104. 15. pro. 31. 4, 5, 6, 7.

Chap. 20. 1.

† Humbleness.

downe, that thou mayest bee merry with them, and receive a crowne for thy good behauiour.

3 *Speak* thou that art the elder: for iudgement is there, but with sound iudgement, and hinder not musike.

*Ecclef. 3.7. chap. 20.7.* 4 *Do* not out words, where there is no audience, \* and shew not forth wisdom out of time.

5 The consent of musicians at a banquet, is as a signet of curbanicle set in gold.

6 And as the signet of an Emeraude well trimmed with gold, so is the melodie of musike in a pleasant banquet.

7 *Give* eare, and be still, and for thy good behauiour, thou shalt be beloued.]

8 Thou that art yong, speake if need be, and yet scarcely when thou art thus asked.

9 Comprehend much in fewe wordes: [in many things be as one that is ignorant:] bee as one that understandeth, and yet holde thy tongue.

*Iob. 32.6.* 10 If thou bee among \* great men, compare not thy selfe vnto them: and when an elder speakeh, babble not much.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euil, or vse proud wordes.

14 But aboue all things giue thanks vnto him that hath made thee, and replenished thee with his goods.

15 *Who* so feareth the Lorde, will receiue his doctrine, and they that rise early, shall finde fauour.

16 *He* that seeketh the Law, shall bee filled therewith: but the hypocrite will bee offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shall kinde iustice as a light.

18 An vngodly man will not be reformed, but findeh out cruell according to his will.

19 A man of vnderstanding despiseth not counsell: but a leud and proud man is not touched with feare, euen when he hath done rashly.

20 *Who* sonne doe nothing without aduilement: so shall it not repent thee after the dedde.

21 See not in the way where thou mayest fall, nor where thou mayest stumble among y stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heed of them, that be thine owne householde.]

23 In every good worke bee of a faithfull heart: for this is the keeping of the commandements.

*Or, the law.* 24 *Who* so beleueth in the Lorde, keepeth the commandements: and hee that trusteth in the Lord shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God, 2 The answer of the wife, 12 Man is in the hand of God, as the clay is in the hand of the potter, 23 Of euil servants.

† The feare of God, There shall no euil come vnto him that feareth the Lord: but when he is in temptation he will deliuer him againe.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a stone in a stone.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithful vnto him.

4 As the question is made, prepare the answer, and so shall thou be heard: be sure of the matter, and so answer.

5 The heart of the \* foolish is like a cart wheele: and his thoughts are like a roling aspletree.

6 As a wild horse nepeh vnder every man that sitteth vpon him, so is a scornfull friend.

7 *Why* doeth one day excell another, being that the light of the dayes of the yere come at the sunne?

8 The knowledge of the Lorde hath purged them alouder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath be chosen and sanctified, and some of them hath bee put among the dayes to number.

10 And all men are of the \* ground, and I *dam* was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

11 Some of them hath be blessed and exalted, and some of them hath be sanctified, and appropiate to himselfe: but some of them hath bee cursed, and brought them low, and put them out of their state.

12 As the clay is in the potters hand, so *is* he that is at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

13 Against euil is good, and against death is life: so is the goodly against the sinner, and the vngodly against the faithfull.

14 So in all the works of the most high thou mayest see that there are euer two, one against another.

15 *I* am awaked by last of all, as one that gathereth after them in the vintage, In the blissing of the Lord I am increased, and haue filled my winepress, like a grape gatherer.

16 Behold, how I haue not laboured ouer for my selfe, but for all them that seek knowledge.

17 Heare me, O yet great men of the people, and hearken with your eares, yet rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friende, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldst looke by to the hands of thy children.

21 In all thy workes be excellent, that thy honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 The fodder, the whip, and the burden beloug vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou let thy seruant to labour, thou shalt



shall not rest: but if thou let him go idle, he shall curse thee.

25 The poole and the whippe both do tone the backe: so to same thing euill seruant with the whippe and correction.

26 Send him to labour, that he go not idly: for idleness bringeth much euill.

27 Send him to worke, for that belongeth vnto him: if he be not obedient, † put on more beatings.

28 But be not excessive toward any, & with- out discretion do nothing.

29 If thou haue a faithfull seruant, let him be with thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast need of him, as of thy selfe. If thou intreat him euill, and he run away, wilt thou seeke him?

CHAP. XXXIII.

Of dreames. 13 The prayes of them that feare God. 14 The offerings of the wicked. 22 The bread of the widow. 27 God doeth not allow the workes of an vn- faithfull man.

The hope of a foolish man is vaine and false: and daymes make fooles to haue wings.

2 Who so regardeth daymes, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it in the appearings of dreames, as the likeness of a face is before another face.

4 Who can be cleansed by the vncleane: or what truth can be spoken of a liar?

5 Good sayings, witchcraft, and dayming, is but vaine, and a mind that is occupie'd with trifles, is as a woman that traualleth.

6 Whereas such visions come not of the most high to trie thee, let not thine heart vpon them.

7 For dreames hath deceiued many, and they haue fallen that put their trust therein.

8 The law shall be fulfilled without lies, and knowledge hath he that is not tried: 7

9 A man that is instructed, vnderstandeth much, and he that hath good experience, can talke of wisdom.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

14 Who so feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust: who is his strength:

16 For the eyes of the Lord haue respect vnto them that loue him: hee is their mighty protection, and strong ground, a defence from the snare, and a shadow for the noone day, a succour from humbling, and an helpe from falling.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life, and blessing.

18 He that giueth an offering of vnrigh-

teous goods, offereth a mocking sacrifice, and the gifts of the vnrigheteous, please not him.

19 But the Lord is theirs ouerly, that patiently abide him in the way of truth and righte- ounesse.

20 The most high doeth not allow the offer- ings of the wicked, neither is hee pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth in the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a rur- therer.

23 He that taketh away his neighbors liuing, slayeth him, and he that defraudeth the labour- er of his hire, is a bloodshedder.

24 When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 Hee that washeth himselfe because of a dead body, and toucheth it againe, what avail- eth his washing?

27 So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer: or what doth his fasting be- lieve him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widow, and how that humbleth himselfe.

Who so keepeth the Law, bringeth offer- ings enow: hee that holdeth fast the com- mandements, toffereth an offering of saluation.

2 Hee that is thankfull to them that haue well deserued, offereth fine floure: and he that giueth almes, sacrificeth payle.

3 To depart from euill is a thankfull thing to the Lord, and to forsake vnrigheteousnesse, is a reconciling vnto him.

4 Thou shalt not appeare empty before the Lord.

5 For all these things are done because of the commandement.

6 The offering of the righteous maketh the altar fat, and the smell thereof is sweete before the most high.

7 The sacrifice of the righteous is accepta- ble, and the remembrance thereof shall neuer be forgotten.

8 Give the Lord his honour with a good and liberall eye, and diminish not the first fruits of thine handes.

9 In all thy gifts setwe a ioyfull counte- nance, and dedicate thy riches with gladnesse.

10 Give vnto the most high according as he hath enriched thee, and looke what thine hand is able, giue with a cheerefull eye.

11 For the Lord recompenseth, and will giue thee seven times as much.

12 Diminish nothing of thine offering: for he will not receive it, and abstaine from wrong- full sacrifices: for the Lord is the Iudge and re- gardeth no mans person.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Hee despiseth not the desire of the father- lesse nor the widow, when the powereth out thy prayer.

† The offer- ings of the wicked and their prayer, Prou 15. 8.

Deu. 24. 14, 15, chap. 7. 20.

Numb. 19. 11, 12.

2. Pet. 3. 20, 21, 32.

1. Sam. 13. 22, sero. 7. 30, 5. 6. 7. † True sacri- fices, Phil. 4. 18.

Exod. 23. 15, 24. 10, 25. 16, 16.

Gen. 4. 4, 5.

2. Cor 9. 7.

Tob 4. 8. Lemi. 22. 31, 22, deat. 15. 21.

Deut. 10. 17. 2. chro. 19. 7. Job. 34. 19. wils 6. 7. act 10. 3. 4. rom 2 11. gal. 3. 6. eph. 6. 9. col. 3. 25. 1. pet. 1. 17.

# Ecclesiasticus.

15 Doeth not the teares runne downe the widowes cheekes? and her cry is against them that caused them: [for from her cheekes do they goe up into heauen, and the Lord which heareth them, doth accept them.]

16 He that seereth the Lord shall be accepted with fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of him that humbleth himselfe, goeth thorow the cloudes, and reacheth not till it come nere, & will not depart till the most high haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the Almighty will tary long from them, till he haue smitten in (under the lopnes of the vnmmercifull, and auenged himselfe of the beathen, till he haue taken away the multitude of the cruell, & broken the scepter of the vnrighteous, till he giue every man after his workes, and reward them after their deuices, till he haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercy in the time of anguith & trouble! It is like a cloud of raine, that cometh in the time of a drought.

## CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.

**H**Aue mercy vpon vs, O Lord God of all things, and behold vs, and [shewe vs the light of thy mercies.]

2 And send thy feare † among the nations; which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes.]

† Against the wicked.

Jere. 10. 25.

3 Lift up thine \* hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them betwixt vs.

5 That they may know thee, as we knowe thee: for there is none other God but only thou, O Lord.

6 Remo the signes, and change the wonderous: shewe the glory of thine hande, and thy right arme; that they may shew forth thy wonderous acts.

7 Rayle by thine indignation, and powe out wrath: take away the aduersarie, and smite the enemy.

8 Make the time short; remember thine oth, that thy wonderous workes may be playd.

9 Let the wrath of the fire consume them that escape, and let them perish that appresse the people.

10 Smite in (under the heads of the Princes that be our enemies, and say, There is none other but we.

† A prayer for the godly.

11 † Gather all the tribes of Jacob together, [that they may knowe that there is none other God but onely thou, and that they may shew thy wonderous workes,] and inherit thou them as from the beginning.

Exod. 4. 22.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel \* whom thou hast likened to a first borne soune.

13 Oh be mercifull vnto Ierusalem the citie of thy sanctuary, the citie of thy rest.

14 Fill Sion, that it may magnifie thine ora-

cles, and fill thy people with thy glory.

15 Giue witness vnto those that thou hast pos-  
sessed from the beginning, and raise up the proph-  
ettes that haue bene spewed in thy name.

16 Reward them that wait for thee, that thy  
prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants,  
according to the blessing of Aaron ouer the peo-  
ple, [and giue thee vs in the way of righteous-  
nesse] that all they which dwell vpon the earth,  
may knowe that thou art the Lord the eternal  
God.

18 The belly deuoureth all meates, yet is  
one meate better then another.

19 As the throat tasteth denson, so doeth a  
wile minde discerne false wordes.

20 A froward heart bringeth griefe, but a  
man of experience will resist it.

21 A woman is apt to receiue every man: yet  
is one daughter better then another.

22 The beauty of a woman cheereth the face,  
and a man longeth nothing better.

23 If there be in her tongue gentlenesse, meek-  
nesse, and wholesome talke, then is not her hus-  
band like other men.

24 He that hath † gotten a [vertuous] wo-  
man, hath begonne to get a possession: shee is all  
helpe like vnto himselfe, & a pillar to rest vpon.

† There  
of a good  
woman.

25 Where no hedge is, there the possession is  
spoiled: and he that hath no wile, wandereth to  
and fro, mourning.

26 Who will trust a chiefe that is alway re-  
dy, and wandereth from towne to towne: and  
likewise him, that hath no rest, and lodgeth  
wherefoeuer the night taketh him?

## CHAP. XXXVII.

1 How a man should know friends and counsell-  
ers. 12 To keepe his company that feareth God.

**E**very friend saith, † I am a friend vnto him  
also: but there is some friend, which is onely  
a friend in name.

† Of his  
friend.

2 Remembereth there not beauties vnto death,  
when a companion, and friend is turned to an  
enemie?

3 O wicked presumption; from whence art  
thou lying up to couer the earth with deceit?

4 There is some companion which in phy-  
sueritie reioyceth with his friend: but in the time  
of trouble he is against him.

Chap. 37.

5 There is some companion that helpeth his  
friend for the bellies sake, & taketh by the buck-  
ler against the enemy.

6 Forget not thy friend in thy minde, and  
thinke vpon him in thy riches.

7 Seeke † no counsell of him of whom thou  
art suspected, and disciole not thy counsell vnto  
such as hate thee.

† Of his  
counsell.

8 Every counsellor praiseth his owne coun-  
sell: but there is some that counselleth by him-  
selfe.

9 Beware of the counsellor, and be aduised  
aforesaid whereto thou wilt vse him: for he wil coun-  
sell for himselfe, lest he cast the lot vpon thee.

10 And lay vnto thee, Thy way is good, and  
afterward he stand against thee, and to hee thou  
halt become of thee.

11 Take no counsell for religion of him that  
is without religion, nor of iustice, of him  
that hath no iustice, † nor of a woman tou-  
ching

† Of his  
counsell.

† Of a  
woman.

thing her of whom he is zealous, nor of a coward  
in matters of warre, nor of a merchant concern-  
ing exchange, nor of a buyer for the sale, nor of  
an ambitious man touching thankfulness, nor of  
the unmercifull touching kindness, (nor of an  
unprofitable man of benefite) nor of the flourish-  
ing labour, nor of an hireling for the finishing  
of a worke, nor of an idle servant for much bu-  
sines: hearken not vnto these in any manner of  
countell.

12 But bee continuall with a godly man  
whome thou knowest to keepe the commande-  
ments of the Lorde, whose minde is according  
to thy minde, and is loyde for thee when thou  
dumbdest.

13 Take countell of thine owne heart: for  
there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometimes more ac-  
counted to them more then sent watchmen that  
be aboue in an hie tower.

15 And aboue all this pray to the most High,  
that he will direct thy way in truth.

16 Let reason go before every enterprise, and  
countell before every action.

17 ¶ The [changing] of the countenance is  
a signe of the changing of the heart: foure things  
appeare, good and euill, life and death, but the  
tongue hath euermore the government ouer  
them.

18 ¶ Some man is witty, and hath instruc-  
tion many, and yet is unprofitable vnto himselfe.

19 Some man will be wise in words, and as  
hath, yea, he is desirous of all goodes.

20 Because grace is not giuen him of the  
Lorde: for he is desirous of all wisdom.

21 Another is wise for himselfe, and the  
fruits of vnderstanding are faithfull in his  
mouth.

22 A wise man instructeth his people, and the  
fruits of his wisdom faile not.

23 A wise man shall be plentifully blessed, and  
all they that see him, shall thinke him blessed.

24 The life of man standeth in the number  
of dayes: but the dayes of Israel are innumera-  
ble.

25 A wise man shall obtaine credit among his  
people, and his name shall be perpetual.

26 ¶ Some, proue thy soule in thy life, and  
in what is euill for it, and permit it not to do it.

27 For all things are not profitable for all  
men, neither hath every soule pleasure in every  
thing.

28 Be not greedy in all delights, and be not  
too hasty vpon all meates:

29 ¶ For excess of meates bringeth sicknesse,  
and gluttony commeth into choleticke diseases.

30 By surfeit haue many perished: but he that  
meth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To burie the  
dead. 24 The wisdom of him that is learned.

¶ Honour the Physician with the honour that  
is due vnto him, because of necessitie: for the  
Lorde hath created him.

1 For of the most hie commeth healing, and  
he shall receive gifts of the king.

2 The knowledge of the Physician lieth  
by his dead, and in the sight of great men hee

shall be in adoration.

4 The Lorde hath created medicines of the  
earth, and hee that is wise, will not aduorse  
them.

5 ¶ Was not the water made sweete with  
wood, that men might knowe the vertue there-  
of? Exod. 15. 25

6 So hee hath giuen men knowledge, that  
hee might bee glorified in his wondrous  
workes.

7 With such word he heale men, and taketh  
away their paines.

8 Of such doeth the apothecarie make a con-  
fection, & yet he cannot finish his owne workes:  
for of the Lorde commeth prosperitie and wealth  
ouer all the earth.

9 ¶ My sonne, faile not in thy sicknesse, but  
pray vnto the Lorde, and hee will make thee  
whole. 1 Sa. 38. 2, 5,

10 Leave off from sinne, & order thine handes  
aright, and cleanse thine heart from all wicked-  
nesse.

11 Offer sweete incense, and fine flour for a  
remembrance: make the offering fat, for thou  
art not the Lord thy God.

12 Then giue place to the Physician: for the  
Lorde hath created him: let him not goe from  
thee, for thou hast neede of him.

13 The houre may come, that their enterpi-  
ses may haue good successe.

14 For they also shall pray vnto the Lorde,  
that hee woulde prosper that, which is giuen  
for ease, and their phisicke for the prolonging of  
life.

15 ¶ See that sinne before his maker, let him  
fall into the handes of the physician.

16 ¶ My sonne, ¶ powre forth teares ouer the  
dead, & begin to mourne, as if thou haddest  
suffered great harme thy selfe, and then couer his  
body according to his appointment, and neglect  
not his buriall.

17 Make a grievous lamentation, and be ear-  
nest in mourning, and vnto lamentation as hee is  
worthy, and that a day or two, least thou be euill  
spoken of, and then comfort thy selfe for thine  
heauinesse.

18 ¶ For of heauinesse commeth death, and the  
heauinesse of the heart breaketh the strength.

19 ¶ If the affliction of the heart commeth for  
rowe, and the life of him that is afflicted, is ac-  
cording to his heart.

20 Take no heauinesse to heart: dye it a-  
way and remember the last end.

21 Forget it not, for there is no turning a-  
gaine: thou shalt doe him no good, but hurt thy  
selfe.

22 Remember his iudgement: thine also shall  
be likewise, vnto mee yesterday, and vnto thee  
to day.

23 ¶ Seeing the dead is at rest, let his remem-  
brance rest, and comfort thy selfe againe for him,  
when his spirit is departed from him.

24 ¶ The wisdom of a learned man com-  
meth by bling well his vacant time: and he that  
cealeth from his owne matters and labour, may  
come by wisdom.

25 How can he get wisdom that holdeth  
the plough, and hee that hath pleasure in the  
goade, and in driving oren, and is occupied in  
their labours, and talketh but of the breed of  
bullocks?

† God be-  
loweth first  
his benefite,  
and we must  
render a por-  
tion thereof,  
to such vnto  
as he appoint-  
eth,

Chap. 22. 11.  
† Of mour-  
ning.  
Or, the cu-  
stome,

Pro. 15. 13.  
and 17. 22.

2 Sam. 12.  
30.

26 Hee giueth his minde to make furrowes, and is diligent to giue the kyne fodder.

27 So is it of euery carpenter, and woymailer that labourerh night and day: and they that cut and graue leales, and make sundry diuersities, and giue themselves to counterfeite imagery, and watch to performe the worke.

28 The smith in like maner abideth by his anuill: and doeth his diligence to labour the yron: the vapour of the fire dryeth his flesh, and he must fight with the heate of the foynate: the noyle of the hammer is euer in his eares, and his eyes looke still vpon the thing that hee maketh: hee letteth his minde to make vp his woorkes: therefore he watcheth to polish it perfectly.

29 So doeth the potter sit by his worke: hee turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth howe to couer it with lead, and his diligence is to clemse the oren.

31 All these hope in their handes, and euery one beistoweth his wisdom in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they he in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Lawe, and they are not meete for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The works of God. 24 Vnto the good, good things profite, but vnto the euill, euill good things are euill.

HE onely that applyeth his minde to the Law of the most high, and is occupied in the meditation thereof, seeketh out the wisdom of all the ancient, and exerciseth himself in the prophesies.

2 Hee keepeth the sayings of famous men, and enireth in also to the secrets of darke sentences.

3 He seeketh out the mystery of graue sentences, and exerciseth himself in darke parables.

4 He shall serue among great men, and appear before the prince: he shall trauaile through strange countries: for he hath tried the good and the euill among men.

5 He will giue his heart to resort early vnto the Lord that made him, and to pray before the most high, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the spirit of vnderstanding, that hee may poure out wise sentences, and giue thanks vnto the Lord in his prayer.

7 Hee shall direct his counsell and knowledge: so shall he meditate in his secrets.

8 He shall knowe touch his science and learning, and reioyce in the Lawe and covenant of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 The congregation shall declare his wisdom, and shew it.

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the fame.

12 Yet will I speake of more things: for I am full as the moone.

13 Hearken vnto me, ye holy children, and bring forth fruit as the rose that is planted by the brookes of the field.

14 And giue ye a sweet smell as lincens, and bring forth flowers as the lillie: giue a smell, and sing a song of praise: bleste the Lord in all his works.

15 Giue honour vnto his Name, and shew forth his praise with the songs of your lippes, and with harpes, and yet shall sing after this maner.

16 All the works of the Lord are erecting good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that: for at time conuenient they shall all be fought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselves.

18 His whole fauour appeared by his commandement, and none can diminish that which hee will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euertlasting to euertlasting, and there is nothing wonderful vnto him.

21 A man neede not say, What is this? wherefore is that: for hee hath made all things for his owne vse.

22 His blessing shall run ouer as the streame, and moweth the earth like a flood.

23 As hee hath turned the waters into saltnesse, so shall the heathen feeble his war.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 For the good are good things created from the beginning, and euill things for the sinners.

26 The principall things for the whole life of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to the godly: but to the sinners they are turned into euill.

28 There be spirits that are created by vengeance, which in their rigour lay on fire broken in the time of destruction: they shew forth their power, and accomplish the wrath of him that made them.

29 Fire, and haille, and famine, and death: these are created for vengeance.

30 The trees of wild beasts, & the scorpions, and the serpents, and the sworde erreunt vengeance for the destruction of the wicked.

31 They shall bee glad to doe his commandments: and when neede is, they shall be ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 They

† Of true wisdom.

† Or, the Lord.



Therefore haue I taken a good counce  
me from the beginning, and haue thought  
in mine heart, and haue put them in writing.

33 All the works of the Lord are good, and  
he greatly exalteth one in due season, and when  
need is.

34 So that a man neede not to say, This is  
more then that: for in due season they are all  
truly payed.

35 And therefore praise the Lord with whole  
heart & mouth, and bleis the Name of the Lord.

CHAP. XL.

Many miseries in mans life. 14 Of the blessing of  
righteous, and prerogative of the feare of God.

Man's trouble is created for all men, and  
an heauie yoke vpon the sonnes of Adam  
from the day that they goe out of their mothers  
womb, till the day that they returne to the mo-  
ther of all things.

2 Namely their thoughts, and feare of the  
heart, and their imagination of the things they  
will do, and the day of death.

3 From him that stretcheth vpon the glorious  
throne, vnto him that is beneath in the earth and  
dust.

4 From him that is clothed in blessed like,  
and weareth a crowne, euen vnto him that is  
clothed in simple linen.

5 Warre and enmie, trouble, and vnquietnes,  
and feare of death, and rigour, and strife, and in  
the time of rest, the sleepe in the night vpon his  
bed, change his knowledge.

6 A life or nothing is his rest, and afterward  
in sleeping he is as in a watch towne in the day:  
he is troubled with the wilsons of his heart, as  
one that runneth out of a battell.

7 And when all is safe, he awaketh, and mar-  
uelleth that the feare was nothing.

8 Such things come vnto all flesh, both man  
and beast, but lesen folo to the vngodlye.

9 Spoile, \* death and blood, and strife,  
and sound, oppression, famine, destruction, and  
punishment.

10 These things are all created for the wic-  
ked, and for them that came the \* flood also.

11 All things that are of the earth, shall turne  
earth againe: and they that are of the \* wa-  
ter, shall returne into the sea.

12 All houses and vntighteousnes shall be  
put away: but faithfullnes shall endure for ever.

13 The substance of the vngodly shall be dried  
like a rier, and they shall make a sound like  
a great thunder in the raine.

14 When hee openeth his hand, he reioyseth:  
but all the transgressours shall come to nought.

15 The children of the vngodly shall not op-  
tunemany branches: for the vncleane roots are  
as vpon the ble rocks.

16 Their tender stalks by what water soer  
it be water hanks, it shall be pulled by before  
all other herbes.

17 A friendlines is as a most plentifull gar-  
den of pleasure, and mercy endureth for ever.

18 To labour and to be content with that a  
man hath is a sweeter life: but hee that findeth a  
treasure, is above them both.

19 Children and the building of the city ma-  
ke a perpetual name: but an honest woman is  
counted above them both.

20 Silence and mulke \* shalpe the heart: but  
the loue of wisdom is about them both.

21 The pipe and the plectrum make a sweete  
noyle: but a pleasant tongue is about them both.

22 Thine eye desireth fauour, and braune:  
but a greene fied time, rather then them both.

23 A friend and companion come together at  
opportunity: but about them both is a wife with  
her husband.

24 Friends and helpe are good in the time of  
trouble: but almes shall deliuer more then them  
both.

25 Gold and siluer fasten the feete: but coun-  
sell is esteemed aboue them both.

26 Riches and strength lift by the mind: but  
the feare of the Lord is about them both: there  
is no want in the feare of the Lord, and it nee-  
deth no helpe.

27 The feare of the Lord is a pleasant gar-  
den of blessing, and there is nothing so beautifull  
as it is.

28 A by sonne, leade not a beggers life: for  
better it were to die then to beg.

29 The life of him that dependeth on another  
mans table, is not to be counted for a life: for he  
commenteth himselfe after other mens meate:  
but a wile man and well nourished will beware  
thereof.

30 Begging is sweet in the mouth of the vn-  
shamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be  
feared. 8 A curse vpon them that forsake the Law of  
God. 13 Good name and fame. 14 An exhortation to  
give heede vnto wisdom. 17 Of what things a man  
ought to be ashamed.

Of Death, how bitter is the remembrance of  
thee to a man that liueth at rest in his pos-  
sessions, vnto a man that hath nothing to de-  
ceit him, and that hath prosperitie in all things: yea,  
vnto him that yet is able to recieue meate!

2 O death, how acceptaible is thy ingement  
vnto the needfull, vnto him whose strength fail-  
eth, and that is now in the last age, and is vexed  
with all things, and to him that despaireth, and  
hath lost patience!

3 Feare not the iudgement of death, remem-  
ber them that haue bene before thee, and that  
come after, this is the ordinance of the Lord ouer  
all flesh.

4 And why wouldest thou bee against the  
pleasure of the most high: whether it be reme,  
as an hundred, or a thousand yeeres, there is no  
defence for life against the graue.

5 The children of the vngodly are abomi-  
nable children, and so are they that keepe com-  
pany with the vngodly.

6 The inheritance of vngodly children shall  
perish, and their posterity shall haue a perpetuall  
shame.

7 The children complaine of an vngodly fa-  
ther, because they are reprobated for his sake.

8 Alas be vnto you, O ye vngodly, which haue  
forsaken the Lawe of the most high God: for  
though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing:  
if ye die, the curse shall be your portion.

10 All that is of the earth, shall turne to earth  
again,

† Of death.

Chap. 40. 32.

again: so the ungodly see from the curse to destruction.

11. Though men wrong in their body, yet the blessed name of the ungodly shall be put out.

12. I have regarded to thy name: for that shall continue with thee above a thousand treasures of gold.

13. A good life with thy name is numbered: but a good name endureth for ever.

14. Thy children keep thee in peace: for to whom that is hid, and a treasure that is not seen, what profit is in their both?

15. A man that hideth his foolishness, is better then a man that hideth his wickedness.

16. Therefore beare reverence unto my words: for it is not good in all things to be a gladder: neither are all things allowed as faithful in all men.

17. Be ashamed of thy wrongs before father and mother: be ashamed of lies before the prince and men of authority.

18. Of sinne before the iudge and ruler: of offence before the congregation and people: of vngirtousness before a companion and friend.

19. And of thee before the place where thou dwellest, and before the truth of God and his Covenant, and to leave with thine shoules up on the // head, or to be reprooved for sinning or taking.

20. And of silence unto them that salute thee, and to looke upon an harlot.

21. And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife.

22. Or to sollicite any mans mayd, or to stand by her bed, or to reprove thy friends with words.

23. Or to hyndre when thou giuest any thing, or to report a matter that thou hast heard, or to reuel secret words.

24. Thus thyself thou wilt be shameful, and that find fauour with all men.

CHAP. XLII.

2. The Law of God must be taught, 9. A daughter. 14. A woman. 18. God knoweth all things, yet, even the secrets of thine heart.

Of these things be not thou ashamed, neither haue regard to offend for any person.

2. Of the Law of the most high and his covenant, and of iudgement to fulfill the good.

3. Of the cause of thy companion, & of strangers, or of distributing the heritage among friends.

4. To be diligent to keepe true balance, and weight, whether thou haue much or little.

5. To sell merchandise at an indifferent price, and to correct thy children diligently, & to beate an euill servant to the blood.

6. To let a good Locke where an euill Wolfe is, and to Locke where many hands are:

7. If thou give any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8. To teach the vnklearned, and the vniwise, and the aged, that contend against the young: thus shalt thou be wel instructed, and approued of all men liuing.

9. The daughter // maketh the father to watch secretly, and the carefulnesse that hee

hath for her, taketh away his sleepe in the night, lest she should passe the flower of her age, and when she hath an husband, lest she should be hated.

10. In her virginities, lest she should be defiled, or gotten with child in her fathers house, and when she is with her husband, lest she misbehave herselfe, and when she is married, lest she continue vniuersitall.

11. If thy daughter be unshamefast, keep her vntill she can keepe thine enemies to laugh thee to scorn, and make thee a common taile in the city, and disgrace thee among the people, and bring thee to publike shame.

12. Beholde not euery bodys beautes, and company not among women.

13. For as the wech commeth out of garments: so forth wickednes of the woman.

14. The wickednes of a man is better then the good increase of a woman, to wit, of a woman that is in shame and reproch.

15. I will remember the works of the Lord, and declare the thing that I haue seen: by the word of the Lord are his works.

16. The Sunne that shineth looketh vpon all things, and all the works thereof in full of the glory of the Lord.

17. Hath not the Lord appointed that his Saints should declare all his wondrous works, which the Almighty God hath establish to confirme all things by his Sanctity?

18. Keepe their out the deuyll, and the heart, and kee knoweth their practises: for the Lord knoweth all science, and he beholde the signs of the world.

19. He declareth the things that are past, and for to come, and discloseth the parties of things that are secret.

20. No thought may escape him, neither may any word be hid from him.

21. He hath giuen the excellent works of his wisdom, and he is from euertasting to euertasting, and for ever: vnto him may nothing be added, neither can he be misified: he hath no need of any counsellor.

22. Oh, how delectable are all his works, and to be considered euen vnto the sparkes of fire!

23. They line all and endure for euer: and whensoever need is, they are all obedient.

24. They are all vnto one against another: he hath made nothing that hath any fault.

25. The one commendeth the goodness of the other, and who can be satisfied with beholding Gods glory?

CHAP. XLIII.

The summe of the creation of the works of God.

1. His high ornament: the cleare firmament, the beautes of the heauen so glorious to behold.

2. The Sunne also, a marvellous instrument when it appeareth, declarerth at his going out, the works of the most high.

3. At noone it burneth the country, and who may abide for the heate thereof?

4. The Sunne burneth the mountaines three times more then he that keepeth a furnace with continuall heat: it catcheth out the very stones, and with the shining beames blindeth the eye.

5. Great is the Lord that made it, and by his commandment he causeth it to runne daily.

† A good name.  
[chap. 30. 39.]

† Of shamefastnesse.

[Or, table.]

† In what things we ought not to be ashamed.

[Or, is a secret watch to be further.

[chap. 30.]

[chap. 30.]

[chap. 30.]

[chap. 30.]

[chap. 30.]

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[chap. 30.]

[chap. 30.]

[chap. 30.]

[chap. 30.]

6 \* The moone also hath he made to appeere  
according to her season, that it should be a declar-  
ation of the time, and a signe for the world.

7 \* The feathers are appointed by the moone;  
the light thereof diminisheth vnto the end.

8 The moone is called after the name thereof,  
and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in  
the firmament of heauen: the beautie of heauen  
are the glorious flacres, and the ornament that  
lineth in the high places of the Lord.

10 By the commandement of the Lord one  
continueth in their order, and faile not in their  
watch.

11 \* Looke vpon the raine-bow, and prayse  
him that made it: very beautifull is it in the  
highnest thereof.

12 \* He compasseth the heauen about with a  
glorious circle, and the bands of the most high  
haue bended it.

13 \* Through his commandement hee ma-  
keth the snow to haile, and sendeth swiftly the  
lightning of his indgement.

14 Therefore he openeth his treasures, and  
sheweth his strength as the fowles.

15 In his power hath hee strengthened the  
cloudes, and broken the hailstones.

16 The mountaines leape at the sight of him:  
the south winde bloweth according to his will.

17 The sound of his thunder beareth the earth:  
in both the storme of the North: the whole winde  
also, as birds that flie, scattereth the snow, and  
the falling downe thereof is as the grasshoppers  
that light downe.

18 The eye maruellet at the beautie of the  
miracles thereof, and the heart is astonished at  
the sight of it.

19 Hee also powteth out the frost vpon the  
earth like salt, and when it is frozen, it sticketh  
on the tops of pales.

20 When the colde Northwinde bloweth, an  
ice is frozen of the water, it abideth vpon all the  
gathered together of water, and clotheth the  
waters as with a breest place.

21 He denoteth the mountaines, and burn-  
eth the wilderness, and discovereth that that is  
green, like fire.

22 The remedie of all thes is when a cloude  
cometh hastily, and when a dew cometh vpon  
the heat, it refresheth it.

23 By his word he stilleth the wind: by his  
counsell hee appeareth the deepe, and planteth  
flauds therein.

24 They that saile ouer the Sea, tell of the  
pauls thereof, and when we heare it with our  
eares, we maruell thereat.

25 For these be strange, and wonderous  
works, diuers manners of beasts, and the creati-  
on of whales.

26 Though him are all things directed to a  
good end, and are established by his word.

27 And when we haue spoken much, we can  
not attaine vnto them: but this is the summe of  
all that he is all.

28 What power haue we to prayse him: for  
we shew all his works.

29 The Lord is terrible, and very \* great, and  
unsearchable is his power.

30 Praise the Lord, and magnifie him as  
much as we can: yet doth he farre exceed: exalt  
him with all your power, and be not weary, yet

can ye not attaine vnto it.

31 \* Who hath seene him, that hee might tell  
of: and who can magnifie him as he is?

32 For there are his, yet greater things then  
these be, & we haue seene but a few of his works.

33 For the Lord hath made all things, and gi-  
uen wisdome to such as feare God.

## C H A P. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abra-  
ham, Isaac and Iacob.

1 It is now commend the famous men, and  
our fathers, of whom we are begotten.

2 The Lord hath gotten great glory by them,  
and that through his great power from the be-  
ginning.

3 They haue borne rule in their kingdomes,  
and were renowned for their power, and were  
wise in counsell, and declare prophelies.

4 They governed the people by counsell, and  
by the knowledge of learning were for the peo-  
ple, in whole doctrine were wise sentences.

5 They inuented the melody of mullicke, and  
expounded the verses that were written.

6 They were rich and mighty in power, and  
liued quietly at home.

7 All these were honourable men in their  
generations, and were well reported of in their  
times.

8 There are of them that haue left a name  
behinde them, so that their praise shall be spo-  
ken of.

9 There are some also which haue no me-  
moriall, \* and are perished as though they had  
neuer bene, and are become as though they  
had neuer bene borne, and their children after  
them.

10 But the former were mercifull men, whose  
righteousnes hath not bene forgotten.

11 For whose posterity a good inheritance is  
referred, and their seed is contained in the coue-  
nant.

12 Their stocke is contained in the couenant,  
and their posterity after them.

13 Their seed shal remaine for euer, and their  
praise shall neuer be taken away.

14 Their bodies are buried in peace, but their  
name liueth for euermore.

15 The people speake of their wisdom, and  
the congregation talke of their praise.

16 \* Enoch pleased the Lord God: therefore  
was he translated for an ensample of repentance  
to the generations.

17 \* Noe was found perfect, and in the time  
of wrath hee had a regard: therefore was hee  
left as a remnant vnto the earth, when the flood  
came.

18 An euertlasting couenant was made with  
him, that all flesh should \* perish no more by the  
flood.

19 \* Abraham was a \* great father of many  
people: in glory was there none like vnto him.

20 He kept the Lawe of the most high, and  
was in couenant with him, and he let the coue-  
nant in his flesh, and in temptation he was found  
faithfull.

21 Therefore hee assured him by an \* othe,  
that hee would blisse the nations in his seed,  
and that hee would multiply him as the dust  
of

Iohn 1. 18.  
p/al. 106. 3.

Exod. 18. 25

Gene. 7. 22.

Chap. 39. 10.

† Enoch.  
Gen. 5. 24.  
Iob. 11. 5.  
† Noe.  
Gen. 6. 9. &  
7. 1. heb. 11.  
7.

Gen. 9. 11.

† Abraham.  
Gen. 12. 3. &  
15. 5. & 17.  
4. 5.  
Gene. 21. 4.

Gene. 22. 16.  
27. 18. & 28.  
3. 8.

of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the end of the world.

Gen. 26. 2. 3.  
† Isaac.

22 \* Called † Isaac did hee confirme likewise for Abraham his fathers sake, the blessing of all men, and the covenant,

† Jacob.  
|| Or, new him.  
Gene. 27. 28.  
and 28. 1.  
Gene. 28. 14.  
† Joseph.

23 And caused it to rest upon the head of † Jacob, and made himselfe knowne by his blessings, and gave him an heritage and bluded his portions, \* and parted them among the twelue tribes.

24 And hee brought out of him a † mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The prayse of Moses, Aaron and Phinees.

† Moses.  
Exod. 11. 3.  
act. 7. 22.

**A**ND † Moses the \* beloued of God and Amen, brought he forth, w<sup>ch</sup> oft remembrance is blessed.

Exod. 6. 7. 8.  
9. chapters.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

Nam. 13. 3.

3 By his wordes hee caused the wonders to cease, and he made him \* glorious in the sight of Kings, and gave him commandments for his people, and shewed him his glory.

Exod. 19. 7.

4 He sanctified him with faithfullnesse, and meekenesse, and chose him out of all men.

5 Hee caused him to heare his voyce, and brought him into the darke cloud, \* and there hee gave him the commandments before his face, euen the Law of life and knowledge, that hee might teach Jacob the covenant, and Israel his iudgements.

† Aaron.  
Exod. 4. 28.

6 He exalted † Aaron an holy man like vnto him, euen his brother of the tribe of Leui.

7 An euertlasting covenant made hee with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

Exod. 28. 35.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches and a tunicke and an ephod.

9 Hee compassed him about with bellies of golde, and with many bells round about, \* that when he went in, the sound might be heard, and might make a noise in the Sanctuary, for a remembrance to the children of Israel his people.

10 And with an holy garment, with gold alfa and blue silke, and purple, and diuers kindes of woorks, and with a yessel lap of iudgement, and with the † signes of truth,

† Urim and Thummim.

a That was either put into his hand the booke of † Lawe written to read vnto the people, or els some sacrifice that hee might offer vnto God for their offences.  
Leuit. 8. 22.

11 And with woorks of Charlet cunningly wrought, and with precious stones grauen like scales, and set in golde by goldsmithes woorks for a memoriall, with a twining grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble woorks garnished, and pleasant to looke vpon.

13 Whose might were there no such faire ornaments: there might no stranger put them on, but only his children and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twise continually.

15 Whose filled \* his hands, \* and annointed him with holy oyle: this was appointed vnto him by an euertlasting covenant, and to his seed,

so long as the heauens should remaine, that he should minister before him, and also to reuerse the office of the Priesthood, and bless his people in his name.

16 Before all men living the Lord charged him that he should present offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 He gaue him also his commandments and aurthority according to the Lawe appointed, that he should teach Jacob the testimonies, and giue light vnto Israel by his Lawe.

18 \* Strangers stood vp against him, and smited him in the wilderness, euen the men that rooke Dathans and Abirams part, and the company of Coze in fury and rage.

19 This the Lord saw, and it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and committed them with the fiery flame.

20 \* But he made Aaron more honourable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed head in abundance.

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seed.

22 \* Els had hee none heritage in the land of his people, neither had he any portion among the people: for the Lorde is the portion of his inheritance.

23 The third in glory is † Phinees the sonne of Eleazar, because hee had zeale in the feare of the Lord, & stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chiefe of the Sanctuary and of his people, and that hee and his posteritie should haue the dignitie of the priesthood for euer.

25 And according to the covenant made with David, that the inheritance of the kingdom should remaine to his soune of the tribe of Iuda: the heritage of Aaron should be to the only sonne of his sonne, and to his seed. God giue wisdom in our heart to iudge his people in righteousness, that the good things that they haue, be not abolished, and that their glory may endure for their posterity.

CHAP. XLVI.

The prayse of Iosue, Caleb, and Samuell.

**I**OSUE † was the sonne of Naue was valiant in the wars, and was the successeur of Moses in prophesies, who according vnto his name was a great sauour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

2 \* What glory gate he, when hee lift vp his hand, and drew out his sword against the enemies.

3 Altho was there before him, like to him: for hee fought the battels of the Lord.

4 \* Good not the Sun kill by his meanes, and one day was as long as two.

5 Hee called vnto the most high God, when the enemies yeasted vpon him on euery side, and the mightie Lord heard him with his hailes stones, and with mightie power.

6 Hee rushed in vpon the nations in battell, and in the \* going downe of Bechoron hee be-



the adversaries, that they might knowe  
the meaning, and that he fought in the sight of  
the Lord, for he followed him in the way.

At the time of the dayes also he had a good  
name, for with a lance the sonne of Benjamin  
fought against the enemy and witheld the peo-  
ple from sinne, and appeased the wicked mur-  
dering.

And of five hundred thousand people of  
Israel, they two were preferred to bring them in-  
to their heritage, even into the land that floweth  
with milke and honey.

The Lord gave strength also unto Caleb,  
which remained with him unto his old age, so  
that hee went up into the hig places of the land,  
and his name obtained it for an heritage.

That all the children of Israel might see,  
that it is good to follow the Lord.

Concerning the Judges, every one by  
name, whose heart went not a whoring, nor  
departed from the Lord, their names bee  
written.

Let their bones flourish out of their place,  
and their names by succession remaine to them  
for ever, as most famous of their children.

¶ Samuel the Prophet of the Lord, be-  
cause of the Lord, obtained kings, and anoin-  
ted the princes over his people.

By the Lawe of the Lord hee judged the  
congregation, and the Lord had respect unto  
him.

This Prophet was approued for his faith-  
fulness, he was knowne faithfull in his wordes  
and visions.

¶ He called vpon the Lord Almighty, when  
his enemies preailed vpon him on every side, wht  
he offered the sucking lambe.

And the Lord thundered from heauen, and  
his voice was heard with a great noyle.

So hee discomfited the princes of the Ty-  
rians, and all the rulers of the Philistines.

¶ And before his long sleepe he made pro-  
mises in the sight of the Lord, and his a-  
nimated, that hee tooke no substance of any man,  
nor yet in much as a thoor, and no man could ac-  
cuse him.

¶ After his sleepe also hee told of the kings  
heart, and from the earth lift he by his voyce,  
and prophesied that the wickednesse of the peo-  
ple should perishe.

# CHAP. XLVII.

The praise of Nathan, Dauid, and Solomon.

¶ Hee rose up + Nathan to prophesie in  
the time of Dauid.

For as the fat is taken away from the peace  
offering, so was + Dauid chosen out of the chil-  
dren of Israel.

¶ Hee played with the Lyons, as with kids,  
and with beeres, as with lambes.

¶ When hee was yet but young, and tooke away the rebuke from the peo-  
ple, when hee lift by his hand with the stone in  
the sling, to beate downe the pride of Goliath.

For hee called vpon the most High Lord,  
which gave him strength in his right hand, to  
looke his mighty warriour, and that he might  
be in the home of his people againe.

¶ So hee gave him the praise of ten thou-  
sand, and honoured him with great prayles.

and gave him a crowne of glory.

¶ For hee destroyed the enemies on every  
side, and routed out the Philistines, his aduer-  
saries, and brake their home in slender with this  
day.

¶ In all his workes hee was the only one,  
and the most High wiled honorable wordes, and  
with his whole heart hee sung songs, and loued  
him that made him.

¶ Wee set fingers also before the altar, and  
according to their time hee made sweete songs,  
that they might praise God dayly with their  
songs.

¶ Hee ordeined to keepe the feast dayes come-  
ly, and appointed the times perfectly, that they  
might praise the holy Name of God, and make  
the Temple to sound in the morning.

¶ The Lord tooke away his sinnes, and  
erected his house for ever: hee gave him the co-  
mmand of the kingdom, and the throne of glory  
in Israel.

¶ After him rose up a wife sonne, who by him  
dwelt in a large possession.

¶ Salomon reigned in a peaceable time,  
and was glorious: for God made at quiet round  
about, that he might build an house in his name,  
and prepare the Sanctuary for ever.

¶ How wise wast thou in thy youth, and  
wast filled with understanding as with a flood!

¶ Thy mind covered the whole earth, and  
hath filled it with graue and darke sentences.

¶ Thy name went abroad in the yles, and  
for thy peace thou wast beloued.

¶ The countreys marvelled at thee for thy  
songs, and proverbes, and similitudes, and inter-  
pretations.

¶ By the Name of the Lord God, which  
is called the God of Israel, thou hast gathered  
golde as sinne, and hast had sinch siner as  
lead.

¶ Thou diddest bome thy loynes to wo-  
men, and wast overcome by thy body.

¶ Thou diddest staine thine honour, and  
hast defiled thy posterity, & hast brought wrath  
downe vpon thy children, and hast felt sorowe for thy  
folly.

¶ So the kingdom was diuided, and E-  
phraim began to be a rebellious kingdom.

¶ Wherefore the Lord left not off his  
mercy, neither was he destroyed for his workes:  
neither did hee abolish the posterity of his elect,  
nor take away the seede of him that loued him,  
but he left a remnant vnto Jacob, and a roote of  
him vnto Dauid.

¶ Thus rested Salomon with his fathers,  
and of his seede hee left behinde him + Roboam,  
euen the foolishnesse of the people, and one that  
had no understanding, who turned away the  
people through his counsell, and + Jeroboam  
the sonne of Nebat, which caused Israel to  
sinne, and shewed Ephraim the way of sinne,

¶ So that their sinnes were so much increa-  
sed, that they were diuine out of the land.

¶ For they sought out all wickednesse, till the  
vengeance came vpon them.

# CHAP. XLVIII.

The praise of Elias, Elizeus, Ezechias and Isaias.

¶ Ten floodes by + Elias the Prophet as a  
fire, and his way burne like a lampe.

1. Sam. 5. 7.

1. Oho. 16. 4.

2. Sam. 12.

13.

† Salomon.

2. King. 4.

2. 3. 4.

1. King. 4.

29. 30.

1. King. 4.

31. 32.

1. King. 10.

27.

2. King. 11.

1. King. 12.

15. 16. 17.

2. Sam. 7. 15.

† Roboam.

† Or, a most eu-

ident fool.

1. King. 12.

10. 11. 13.

14.

† Jeroboam.

1. King. 12.

28. 30.

† Elias.

1. King. 17. 3.

3. 4.

2 He brought a famine upon them, and by his scale he diminished them: [for they might not away with the commandments of the Lord.]

1. King. 18.  
38. & 2. Kin.  
1. 10, 12.

3 By the moode of the Lorde he shut the hea-  
ven, \* and three times brought hee the fire from  
heauen.

1. King. 17.  
21, 22.

4 Which hath raised up the dead from death,  
and by the worde of the most high out of the  
grave:

5 Which hath brought Kings into destructi-  
on, and the honourable from their seat:

1. King. 19.  
15.

6 Which hearde the rebuke of the Lord in  
Sina, \* and in Iored the iudgement of the ven-  
geance:

1. King. 19.  
16, 17.

7 Which diddest annoint Kings that they  
might recompense, and Prophets to bee thy  
successors:

† The wic-  
kednes of  
Achab and  
Iezabel.

8 Which wast taken vp in a whirlewind of  
fire, and in a charret of fierie harts:

2. King. 2. 11.  
Malac. 4. 5.

9 Which wast appointed \* to reuiuie in  
due season, and to pacifie the wrath of the Lords  
iudgement before it be kindled, and to turne the  
hearts of the fathers vnto the children, and to set  
vp the tribes of Iacob.

a That is,  
they that are  
such.

10 Blessed were they that saw thee, and slept  
in loue: for \* we shall liue.

2. King. 2.  
11, 15.  
† Elisius.  
2. King. 13.  
21.

11 \* Elshen Elias was conered with the  
storme, † Elisius was filled with his spirit:  
while he liued, he was not moued for any prince,  
neither could any bring him into subiection.

12 Nothing could ouercome him, \* and after  
his death his body prophesied.

13 He did wonders in his life, and in death  
were his workes maruellous.

2. King. 18.  
21, 22.

14 For all this the people repented not, nei-  
ther departed they from their sinnes: \* till they  
were carried away prisoners out of their lande,  
and were scattered thorough all the earth, so that  
there remained but a very few people with the  
prince vnto the house of Dauid.

15 Howbeit some of them did right, and some  
heaped vp sinnes.

† Ezekias.  
2. King. 18.  
2.

16 \* Ezekias made his citie strong, and con-  
ueyed water into the mids thereof: hee digged  
throughe the rocke with yron, and made foun-  
taines for waters.

2. King. 18.  
13.

17 \* In his time came Sennacherib vp, and  
sent Rablacs, and lift vp his hand against Si-  
on, and boasted proudly.

18 When trembled their hearts and hands, so  
that they lowowed like a woman in trauaile.

19 But they called vpon the Lord, which is  
mercifull, and lift vp their hands vnto him, and  
immediatly the holy one heard them out of  
heauen.

20 [Wee thought no more vpon their sinnes,  
nor gaue them ower to their enemies,] but deli-  
uered them by the hand of Elai.

2. Kin. 19. 35  
Isa. 37. 36.  
Isa. 1. 18.

21 \* We smote the hoste of the Assyrians, and  
his Angel destroyed them.

2. Kin. 19. 35  
Isa. 37. 36.  
Isa. 1. 18.

22 For Ezekias had done the thing that plea-  
sed the Lord, and remained stedfastly in the  
wayes of Dauid his father, as † Elai the great  
Prophet and faithful in his vision had comman-  
ded him.

2. Kin. 19. 35  
Isa. 37. 36.  
Isa. 1. 18.

23 \* In his time the sinne went backward,  
and he lengthened the Kings liue.

24 Wee saw by an excellent spirit what  
came to passe at the last, and he comforted  
that were sorrowfull in Sion.

25 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

26 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

27 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

28 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

29 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

30 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

31 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

32 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

33 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

34 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

35 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

36 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

37 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

38 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

39 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

40 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

41 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

42 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

43 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

44 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

45 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

46 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

47 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

48 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

49 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

50 Wee shewed what should come to passe  
euer, and secret things of enen they came to  
pass.

C H A P. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zephaniah, Iesai, Nehemiah, Ezechiel, Iosiah, Sennacherib, and others.

1 The remembrance of † Iosias is like the  
composition of the perfume that is made  
of the arte of the Apothecarie: it is sweeter than  
in all mouthes, and as musike at a banquet  
wine.

2 Wee behaued himselte brightly in the re-  
formation of the people, and took away all  
dominations of iniquitie.

3 Wee directed his heart vnto the Lord, in  
the time of the vngodly he established religion.

4 All except Dauid and Ezekias, and Iosias,  
committed wickednesse: for euen the Kings  
of Iuda forsooke the Law of the most high, and  
failed.

5 Therefore he gaue thei home vnto others, to  
and their honour to a strange nation.

6 He burnt the elect citie of the Sanctuary,  
and destroyed the streets thereof according to  
the prophesie of † Ieremias.

7 For they inuaded him euill, which need-  
theles was a Prophet, \* sanctified from his  
mothers wombe, that he might root out and  
afflict, and destroy, and that he might alie build  
vp, and plant.

8 † Ezekiel saw the glorious vision, which  
was shewed him vpon the charres of the Chalde-  
ans.

9 \* For he made mention of the enemies vnder  
the figure of the raine, and directed them that  
went right.

10 \* And let the bones of the twelve Pro-  
phets flourish out of their place, and let them  
might be blessed: for they comforted Iacob, and  
deliuered them by assured hope.

11 \* How shall we praise † Zephaniah, which  
was as a ring on the right hand!

12 So was † Ieremias also the sonne of Iu-  
dec: these men in their time builded the house,  
set vp the Sanctuary of the Lord againe, which  
was prepared for an euermlasting tabernacle.

13 \* And among the elect was † Ieremias  
whose renowne is great, which set vp for vs the  
walles that were fallen, and set vp the gates and  
the bars, and laid the foundations of our houses.

14 \* But vpon the earth was no man raised  
like † Enoch: for he was taken vp from the  
earth.

15 Neither was there a like man vnto † Ios-  
eph the gouernour of his brethren, and the up-  
holder of his people, whose bones were kept.

16 \* Sennacherib and † Sennacherib were in great honour  
among men: and so was a Adam about euer  
living thing in the creation.

17 Of Simon the sonne of Onias, an exhorta-  
tion to praise the Lord, 27 The author of the booke.

18 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

19 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

20 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

21 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

22 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

C H A P. L.

1 Of Simon the sonne of Onias, an exhorta-  
tion to praise the Lord, 27 The author of the booke.

2 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

3 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

4 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

5 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

6 Simon the sonne of Onias the big Bible,  
which in his life set vp the house againe, and  
in his dayes established the Temple.

1. Then I saw the foundation of the new temple, and the high wall that compassed the temple.

2. In his eyes the places to receive water, that were ditches, were restored, and the brass was about to measure as the sea.

3. They make care for his people, that they should not fall, and fastened the side against the side.

4. Again honourable was his conversation among the people, and when he came out of the temple covered with the dust.

5. He was as the morning star in the midst of a cloud, and as the moon when it is full.

6. And as the flame shining upon the temple of the most high, and as the rainbow that is high in the fair clouds.

7. And as the flower of the roses in the spring of the pear, and as lilies by the springs of waters, and as the branches of the frankincense in the time of summer.

8. As a fire and incense in the center, and as a vessel of costly gold, set with all manner of precious stones.

9. And as a faire olive tree that is fruitful, and as a cypress tree, which groweth by the clouds.

10. When he put on the garment of honour, and was clothed with all beauty, he went up to the holy altar, and made the garment of holiness venerable.

11. When he took the portions out of the priests hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as the branches of the cedar tree in Libanus, and they compassed him as the branches of the palm trees.

12. So were all the fountes of Saron in their place, and the oblations of the Loyde in their hands before all the congregation of Israel.

13. And that he might accomplish his intention upon the altar, and garnish the offering of the most high and I brought it.

14. He stretched out his hand to the distance of furlongs, and poured of the blood of the grape, and he poured at the foot of the altar a perfume of good odour unto the most high King of all.

15. Then sounded the fountes of Saron, and blown with brass trumpets, and made a great noise to be heard, for a remembrance before the most high.

16. When all the people together halted, and he bowed to the earth upon their faces to worship the Lord God Almighty, and most high.

17. His fingers also sang with their voices, for the kingdom was great and the melody sweet.

18. And the people praised unto the Lord most high, with never before him that is merciful, in the language of the Lord most performed, and he was accomplished to his desire.

19. Then went beginning, and stretched out his hands unto the whole Congregation of the children of Israel, that they should give praise with their lips unto the Lord, and rejoice in his name.

20. He began again to worship, that he might praise the blessing of the most high.

21. From therefore give praise aye unto God, that hather great things every where, which hath increased our days from the wombe, and hath wrought according to his mercy.

22. That he would give us to studies of heart, and peace in our days in Israel, as in old time.

23. That he would confirm his mercy with us, and deliver us at his time.

24. There is true manner of people, that pray heartily, and the spirit is in no people.

25. They that sit upon the mountain of Sion, the highlands, and the south people that dwell in a city.

26. Calling the fountes of Saron, the fountes of Jerusalem, hath written the doctrine of understanding and knowledge in this book, and hath poured out the wisdom of his heart.

27. Blessed is he that exalted himself there, in such as that might in his heart shall be with him.

28. For if he doeth things, he shall strong in all things: for he stretch his steps in the light of the Lord, which hath wisdom to the glory. The Lord be praised for evermore. So be it, to be it.

CHAP. 11.

A prayer of Iesus for the fountes of Saron.

1. I will confesse thee, O Lord & King, and praise thee, O God my Saviour: I will give thanks unto thy Name.

2. For thou art my defender and helper, and hast preserved my body from destruction, & from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast broken me against mine adversaries.

3. And hast delivered mee according to the multitude of thy mercy, and for thy Name sake, from the roaring of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had.

4. And from the fire that charred me round about, and from the nets of the deceits I burned in.

5. And from the bondage of the belly of hell, from an unclean tongue, from lying words, from false accusation to the King, and from the slander of an unrighteous tongue.

6. [My soul that praise & Lord unto death:] for my soul drew unto death: my life was nere to the hell beneath.

7. They compassed me on every side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8. Then thought I upon thy mercy, O Lord, and upon thine acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9. Thou lifted I up my prayer for the earth, and prayed for deliverance from death.

10. I called upon the Lord the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the youth, without helpe.

11. I will praise thy Name continually, and will sing praise with thanksgiving, and my prayer was heard.

12. Thou savedst me from destruction, and deliveredst me from the snare: therefore will I give thanks, and praise thee, and blesse the name of the Lord.

13. When I was yet young, or ever I went abroad,

[Or, Sion]

[Or, salvation]







my shame, shall be hid from their backs, and from their cruel works: for they shall remember the way of their fathers, which sinned before the Lord.

24 And I will bring them again into the land, which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

25 And I will make an everlasting covenant with them, that I will be their God, and they shall be my people: and I will no more bring my people of Israel out of the land, that I have given them.

### CHAP. III.

The people are in their prayer, beginning for their deliverance. 9 He praiseth in faith with the people, showing that it grows advantage came unto them for the despoiling thereof. 36 Only God was the funder of wisdom. 37 Of the incarnation of Christ.

**O** Lord Almighty, O God of Israel, the God that is in trouble, and the Spirit that is beloved, which thou art merciful, and have pity upon us, because we have sinned before thee.

2 Hear, O Lord, and have mercy: for thou art merciful, and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we utterly perish.

4 O Lord Almighty, the God of Israel, hear now the prayer of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God, wherefore these plagues hang upon us.

5 Remember not the wickedness of our fathers, but think upon thy power and thy name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for thou canst hast thou put thy fear in our hearts, that we should call upon thy name, and praise thee in our captivity, for we have considered in our mindes all the wickedness of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, to be a reproach and a curse, and subject to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, hear the commandments of life: hearken unto them, that thou mayest learn wisdom.

10 That is the cause, O Israel, that thou art in this enemies land, and art wakened in a strange country.

11 And art defiled with the dead, and art counted with them, that goe downe to the graves.

12 Thou hast forgotten the fountaine of wisdom.

13 For if thou haddest walked in the way of God, thou shouldst have remained safe for ever.

14 Learn where is wisdom, where is strength, where is understanding, that thou mayest know also from whence cometh long

continuance, and life, and where the light of the eyes and peace is.

15 Altho' hath found out her places, and come into her treasures.

16 Where are the princes of the heathen, as such as ruled the beasts upon the earth?

17 They that had their pasture with the fowles of the heauen, that boarded upon gold, wherein men trust, and make no use of their gathering?

18 For they that trusted therein, are now as carefull of their waikes, and whose salvation is none end,

19 Are come to nought, and gone downe to hell, and other men are come up in their steads.

20 When they were young, they have the light, and dwell upon the earth, but they have desired not the way of knowledge.

21 Neither perceived the paths thereof, neither have their children received it: for they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan; neither hath it bene seen in the man.

23 For the Agacines that sought after wisdom upon the earth, nor the merchants of Suezan, and of Eheman: nor the Egyptians, which the searchers out of wisdom have known the way of wisdom, neither do they think upon the paths thereof.

24 O Israel, how great is the book of God, and how large is the place of his position.

25 It is great, and hath no end: it is high, and unmeasurable.

26 There were the giants, famous from their beginnings: that were of the great stature, and expert in warres.

27 Thou didst not the Lord call, neither gave he the way of knowledge unto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishness.

29 Altho' hath gone by into heaven, wide she, and brought her downe from the cloudes.

30 Altho' hath gone out the sea to fowles, and hath brought her rather then the gold.

31 No man knoweth her wayes, neither doth we see her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out, and he hath standing: this have we to report, and we have the way of wisdom, and have found the fountaine of wisdom.

33 Altho' hee searched out the light, and when hee called at againe, it opened him with fear.

34 And the fowles shine in their nests, and rejoice: when hee calleth them, they heare him, and so with them, which they thought were dead, that made them alive.

35 This is our God, and there shall none other be compared unto him, neither shall any be like unto him.

36 We have found out all the way of knowledge, and have given it unto Jacob his son, and to Israel his beloved.

37 Afterwards he was scene upon earth, and dwelt among men, and he was seen of all.

### CHAP. III.

The word of the Lord, which he spake unto the people.

*Complaining of the Lord's love to the Church*  
*Complaining of the Lord's love to the Church*  
*Complaining of the Lord's love to the Church*

It is the book of the commandments of  
 the Lord, and the Law that endureth for ever:  
 which that keeps it, shall come to life: but such  
 as do not, shall die.

Come thou, O Harod, and take holde of  
 the Law by the highlines before the light ther-  
 of: thou shalt not shine honour to another, nor the  
 Law that are profitable unto thee, to a strange  
 nation.

O Harod, we are blessed: for the things  
 that are acceptable unto God, are declared unto  
 thee.

Be of good comfort, O my people, which  
 are the remnant of Israel.

Ye are sold to the nations, not for your de-  
 merits: because ye provoked God to wrath,  
 he hath delivered you into the enemies.

For ye have displeased him that made you,  
 and have despised him that created you,  
 and have despised him that created you,  
 and have despised him that created you.

When the Lord the Lord counteth upon  
 you, he shall say, hearken ye that dwell a-  
 round about: for God hath brought me into great  
 tribulation.

For the captivity of my sonnes & daugh-  
 ters, which the everlasting Lord hath brought  
 upon you.

For the captivity of my sonnes & daugh-  
 ters, which the everlasting Lord hath brought  
 upon you.

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 ters, which the everlasting Lord hath brought  
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For the captivity of my sonnes & daugh-  
 ters, which the everlasting Lord hath brought  
 upon you.

For the captivity of my sonnes & daugh-  
 ters, which the everlasting Lord hath brought  
 upon you.

from the holy One, because of the mercy which  
 shall quicken you unto you from our sur-  
 viving Saviour.

23 For I sent you away with weeping, and  
 mourning: but with joy and perpetual gladness  
 will God bring you againe unto me.

24 Like as now the neighbours of Sion saw  
 your captivity, so shall they also see shortly your  
 salvation from God, which shall come unto you  
 with great glory, and highlines from the Ever-  
 lasting.

25 O ye children, suffer patiently the wrath  
 that is to come upon you from God: for thine ene-  
 mie hath persecuted thee, but shortly thou shalt  
 see his destruction, and shalt tread upon his  
 necke.

26 O ye darlings have gone by rough wayes,  
 and we are led away as a flocke that is scattered  
 by the enemies.

27 Be of good comfort, my children, and cry  
 unto God: for he that led you away, hath you in  
 remembrance.

28 And as it came into your minde to go a-  
 stray from your God: so endeavour your returne  
 some times more, to turne againe and to seeke  
 him.

29 For he that hath brought these plagues up-  
 on you, will bring you exceeding joy againe,  
 with your salvation.

30 Take a good heart, O Hierusalem: for  
 he which gave thee that name, will comfort  
 thee.

31 They are miserable that afflict thee, and  
 such as rejoyce at thy fall.

32 The cities are miserable: whose the chil-  
 dren serve: miserable is he that hath taken thy  
 countie.

33 For as thee prospered at thy decay, and wast  
 glad of thy fall, so shall thee be joy for her owne  
 desolation.

34 For I will take away the rejoycing of her  
 great multitude, and her joy shall be turned into  
 mourning.

35 For after shall come upon her from the E-  
 verlasting long to endure, and she shall be tri-  
 bled of weile for a long season.

36 O Hierusalem looke toward the East, and  
 beholde the joy that cometh unto thee from thy  
 God.

37 For thy sonnes (whom thou hast let goe)  
 come gathered together from the East unto the  
 West, crying in the word of the holy One un-  
 to the honour of God.

CHAP. V.

1 Jerusalem is turned unto gladness for the returne  
 of her people and under the figure thereof the Church.

Put on the mourning clothes, O Hierusalem,  
 and thine affliction, and deck thee with the  
 mourning and honour, that cometh unto thee  
 from God, for evermore.

2 Put on the garment of righteousness,  
 that cometh from God, and let a crown  
 upon thine head: of the glory of the Ever-  
 lasting.

3 For God will declare thy highlines to e-  
 verlasting under the heaven.

4 And God will name thee by this name  
 thy ever. The peace of righteousness, and the  
 glory.

glory of the worship of God.

4 And, O Jerusalem, and Sam on an hill, and look about thee toward the East, and behold the children gathered from the East unto the altar by the word of the holy one, rejoicing in the remembrance of God.

5 For they departed from thee on foot, and were led away of their enemies: but God will bring them again unto thee, scattered in glory, as children of the living one.

6 For God hath determined to bring down every high mountain, and the long enduring rocks, and to fill the valleys: to make the ground plain, that Israel may walk safely unto the house of God.

7 The woods and all sweet smelling trees shall overshadow Israel at the commandment of God.

8 For God shall bring Israel with joy in the light of his majesty, with the mercy and righteousness that cometh of him.

#### CHAP. VII.

A COPIE OF THE EPISTLE THAT Jeremias sent unto them that were led away captives into Babylon by the King of the Babylonians, to certify them of the thing that was commanded him of God.

Because of the sinnes, that ye have committed against God, ye shall be led away captives unto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeeres, and a long season, even seven generations, and after that will I bring you away peaceably from thence.

3 Now shall ye sit in Babylon gods of silver, and of gold, and of wood borne upon mens shoulders, to cause the people to feare:

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when ye see the multitude before them and behinde them worshipping them.

5 But say yet in your hearts, O Lord, we will worship thee.

6 For mine Angel shall be with you, and shall care for your souls.

7 As for their tongue, it is polished by the carpenter, and they themselves are gilded, and laye over with silver: yet they are but lies, and cannot speake.

8 And as they take gold for a mayd that loveth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the Priestes themselves comie away the gold and silver from their gods, and bestow it upon themselves.

10 Yea, they give of the same unto the harlots, that are in their houses: againe, they decke their gods of silver, and gods of gold, and of wood with garments like men,

11 Per cannot they be protected from rust and wormes.

12 Though they have covered them with clothing of purple, and wipe their faces because of the dust of the Temple, wherof there is much upon them.

13 None holdeth a scepter, as though he were a certaine Judge of the country: yet can he not say they are wicked men.

14 An other hath a dagger or an axe in his

right hand: yet is he not able to defend himselfe from battle, nor from speere: so shall it be with them, that they do no good.

15 Therefore feare them not: for as a man that a man dieth, is nothing more than he is broken,

16 Such are their gods: when they be led by in their temples, their eyes be full of dust by reason of the feet of those that come in.

17 And as the gates are shut in round about upon him that hath offended the King, so are they that should be led to be put to death, and they keepe their temples with doores, & with lockes, and with barres, lest their gods should be spoiled by robbers.

18 They light by candles before them, and make then for themselves, wherof they cannot see one: for they are but as one of the pictures of the temple.

19 They confesse, that even their hearts are gnawen upon; but when the things that come out of the earth, eat their and their clothes, they feele it not.

20 Their faces are blacke though they wash that is in the temple.

21 The owles, thistles, & birds sit upon their bodies, and upon their heads, yea, and the cats also.

22 By this ye may be sure, that they are no gods: therefore feare them not.

23 Forwithstanding the gods, that should them to make them beautiful, except on wise of the sun, they cannot shine: neither when they were molten, did they feele it.

24 The things wherof is no living, are brought for a most high price.

25 They are borne upon mens shoulders, to come they have no feet, wherby they make themselves, that they be something worthy: yea, and they that worship them, are ashamed.

26 For if they fall to the ground at any time, they cannot rise up againe of themselves, as the stones do: yea, if they fall, can they come of themselves, neither if they be broken down, can they make themselves straight, but they lie flat before them, as unto dead men.

27 As for the things that are offered unto them, their Priestes sit there, and eat them: likewise also the women lay up of the same into the house, and like they give nothing.

28 The menstruall women, and they that are in childbed, touch these pictures: by such things ye may know that these are no gods: feare them not.

29 From whence cometh it then, that they are called gods? because the women bring gold to the gods of silver, and gold, and wood.

30 And the Priestes sit in their Temples, selling their clothes rent, white beards and white are shaven, and being bare become.

31 They roare and cry before their gods, as men be in the feast of one that is dead.

32 The Priestes also take away of their garments, and clothe their wives and children.

33 Whether it be still that one doeth unto them, or good, they are not able to recompense it: they can neither see by a King, nor put him downe.

34 In like manner they can neither give right, nor money: though a man make a vow unto them, and heepe it not, they will not requite it.

In this chapter are the makers and maintainers of images mightily confuted.

a That is, sevenie yeeres.

Isa. 44. 8, 9.

20. & 46. 5.

7. Psa. 115.

4. Wisd. 13.

10.







65 O Sunne and Moone, bleſſe ye the Lord: and craite him about all things for ever.

66 O Starres of heauen, bleſſe ye the Lord: and craite him about all things for ever.

67 O Winter and Summer, bleſſe ye the Lord: and craite him about all things for ever.

68 O Spring and Autumn, bleſſe ye the Lord: and craite him about all things for ever.

69 O Fire and heat, bleſſe ye the Lord: and craite him about all things for ever.

70 O Winter and Summer, bleſſe ye the Lord: and craite him about all things for ever.

71 O Frost and cold, bleſſe ye the Lord: and craite him about all things for ever.

72 O Ice and snow, bleſſe ye the Lord: and craite him about all things for ever.

73 O Nights and dayes, bleſſe ye the Lord: and craite him about all things for ever.

74 O Light and darkness, bleſſe ye the Lord: and craite him about all things for ever.

75 O Lightning and cloudes, bleſſe ye the Lord: and craite him about all things for ever.

76 Lette each bleſſe the Lord: lette each craite him about all things for ever.

77 O Mountains and hilles, bleſſe ye the Lord: and craite him about all things for ever.

78 All things that growe on the earth, bleſſe ye the Lord: and craite him about all things for ever.

79 O Beasts and fowles, bleſſe ye the Lord: and craite him about all things for ever.

80 O Fishes of the sea, bleſſe ye the Lord: and craite him about all things for ever.

81 O Sea and floods, bleſſe ye the Lord: and craite him about all things for ever.

82 O Whales, and all that move in the waters, bleſſe ye the Lord: and craite him about all things for ever.

83 O All ye beasts and fowles, bleſſe ye the Lord: and craite him about all things for ever.

84 O Children of men, bleſſe ye the Lord: and craite him about all things for ever.

85 Let Israel bleſſe the Lord: and craite him about all things for ever.

86 O Priests of the Lord, bleſſe ye the Lord: and craite him about all things for ever.

87 O Levites of the Lord, bleſſe ye the Lord: and craite him about all things for ever.

88 O Scribes of the Law, bleſſe ye the Lord: and craite him about all things for ever.

89 O Prophets of the Lord, bleſſe ye the Lord: and craite him about all things for ever.

90 O Kings of the earth, bleſſe ye the Lord: and craite him about all things for ever.

91 O Rulers of the earth, bleſſe ye the Lord: and craite him about all things for ever.

92 O Judges of the earth, bleſſe ye the Lord: and craite him about all things for ever.

93 O Soldiers of the earth, bleſſe ye the Lord: and craite him about all things for ever.

94 O All ye that are on the earth, bleſſe ye the Lord: and craite him about all things for ever.

# The historie of Susanna, which some ioyneto the end of Daniel and make

the thirteenth Chapter.

1 The same year wherein the two of the ancients of the people to be Judges, such as the Lord speaketh of, that the prophetic came from Babylon, and from the ancient Judges, which seemed to rule the people.

2 A certain man named Susanna, and a such as had any thing to do in the Law, came to her house.

3 And when the people began to grow old, and Susanna went into her husband's garden to make.

4 And the men which saw her that she went in day and night, to that they had made men to make her.

5 Therefore they began to say, To wit, from God, and call downe their curse, for they would not let heaven, nor conscience, and man's mouth.

6 And when they were both wounded with

To wit, from God.

Der Herr, der dich nicht anders liebt, als du bist, liebt dich.

II For they have allowed to become their  
 Ind that they refused to come to the court's aid.

Is not she watching diligently from day to day to see her?

13. And the one says to the other, Let us go  
now home, for it is dinner time.

14. So they went their way, and departed one from another: yet they returned again, and came into the same place, and after that they had at least one another the camels, they acknowledged their lust: then appointed they a time both together when they might find one another.

15 Some when they had picked out a convenient time, that she went in, as her manner was, with two maids only, and thought to trim her self in the garden, (as it was her custom)

16 And there was no body there, save the two  
 miners that had hid themselves, and watched  
 for her:

14 She said to her maids, Bring me oil  
and love, and shut the garden doors, that I  
may weep in peace.

18. Then they hid in the back room, and for the garden house, and went out themselves at back door, to get the thing that the God commanded them: but they did not the others, because they were not.

10. When the numbers were gone, though the two singers sang on and rained down on the

20. Finally, the program doesn't take the time to tell the user what the program is doing. It just says "Enter a number" and then "Enter a number" again. This is not very helpful. The program should tell the user what it is doing and what it expects to see. For example, it could say "Enter a number between 1 and 10" or "Enter a number between 1 and 10, or -1 to quit".

21 If thou wilt not, we will leave behind  
against thee, that is going with thee with thee  
and therefore, thou shalt surely suffer the wrath of  
from thee.

trouble on every side : for if I do not tinge, my  
death unto me : and if I doe it not, I cannot el-  
scape your hands.

23 It is better for me to fall into your hands  
and not die, than to stand in the light of the  
world.

24 Which that ~~angel~~ cryed with a loud  
noyce, and the four eliers cryed out against her.

25 Then canne the one, and opened the garden doore.

26 ¶ So when the servants of the house heard the cry in the garden, they rushed in at the back door to see what had been done with her.

27 But when the Elders had declared the matter, the Examiners were greatly affrighted; for there was never such a violent mob of the people.

28 DWYER immediately after, gave the names of Joacim her husband, and the two children, a girl, also, full of intelligence. She then turned again to the door and told her to wait.

22 And said before the people, Stand up now  
Anna the daughter of Phineas, because thou  
and I have been witnesses of this.

39 So she came with her father and mother  
her children and all her kindred.

21. State whether you are married, single, divorced, or widowed.

32 And these wicked men commanded:



And he answered, Under a tree. Then said Daniel, Wherby thou hast been made wise? he said, For he, the Angel of God, revealed the sentence of God, to cut off the tree.

So he put him aside, and commanded the other, and layd vnto him, I thou shalt be a witness, and not of Iuba. Because thou hast seen this, and hast heard Iubarted thine

Thou hast dealt with the daughters of Iuba, and they for their companying with you: for the daughter of Iuba would not abide your wickedness.

How therefore tell mee, Under what tree thou take them companying together? he answered, Under a fig-tree.

Then said Daniel vnto him, Wherby thou hast seen against thine head, for the Angel of God hath sent the sword to cut thee in two,

and so to be free from thee.

60 And he said that all the whole assembly cried with a loud voice, and praised God, which taught them that trust in him.

61 And they arose against the two Elders, (for Daniel had convicted them of false witness by their own mouth.)

62 And according to the Law of Moyles they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was shed the same day.

63 Therefore Helias and his wife praised God for their daughter Salmata, which had bin her husband, and all the kindred, that there was no dishonour found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Abasarus was then with his fathers, and Cyrus of Persia reigned in his stead.

Deut. 19. 16.  
Prov. 19. 5.

## The historie of Bel and of the Dragon, which is the fourteenth Chapter of Daniel after the Latine,

**N**OW when King Abasarus was layd with his fathers, Cyrus the Persian received his kingdom.

2 And Daniel was set at the kings table, and was honoured as one above all his friends.

3 Now the Babylonians had in those, called Bel, and there were spent vpon him every day thine great measures of fine flour, and fourty shepe, and sixe great pots of wine.

4 And the King worshipped him, and went daily to honour it: but Daniel worshipped his true God. And the King layd vnto him, Why hast not thou worshiped Bel?

5 Who answered, and sayd, Because I may not worship looles made with hands, but the living God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then sayd the king vnto him, Thinkest thou not that Bel is a living God? For thou art here many dayes eating and drinking every day.

7 Then Daniel smiled and sayd, O King, be not deceived: for this is but clay with gold and silver, and hee cannot eat any thing.

8 So the king was wroth, and called for his officers, and sayd vnto them, If ye tell mee not this to be true, by these reasons, ye shall be put to death.

9 Then if we can certifye you that Bel eateth, then Daniel shall die: for he hath spoken words against Bel. And Daniel answered the king, Let it be according to thy

and let the wine be filled: then shut the doore fast, and shall it be knowne whether hee will.

13 And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, thou wilt see his death, as the Daniel that hath been upon us.

14 Now they thought themselves sure enough: for they had made a privie entrance, and there went they in euer, and took away the things.

15 And when they were gone forth, the king commanded his servants to bring ashes, and these they shewed throughout all the Temple, in the presence of the king alone: then went they out, and shut the doore, and sealed it with the kings signet, and so departed.

16 Now in the night came the Devils with their wines and children, (as they were wont to doe) and did eat and drinke up all.

17 In the morning betimes, the king arose and Daniel with him.

18 And the king sayd, Daniel, at the tables whole? Who answered, Yea, O King, they be whole.

19 And when he had opened the doore, the king looked vpon the table, and heard such a loud voice, as hee had never heard before, and hee was amazed.

20 Then looked Daniel, and saw the king that he should not see in any daye. Daniel saw the pavements, and made his voice heard from thence.

21 And the king sayd, I see the pavements of men, women, and children: therefore the king was angry, and said, I will see the king.

22 And took the Devils, with their wines and children, and they shewed them the privie doores, where they came in, and continued there vpon the table.

And hee  
said, I see  
now the  
pavements  
and children

And hee  
said, I see  
now the  
pavements  
and children

22 Therefore the King slew them, and delivered Bel into Daniels power, who destroyed him and his temple.

23 Whereover in that same place there was a great dragon; which the Babylonians worshipped.

24 And the King sayd unto Daniel, Sayest thou that this is of himselfe alive? for heeleweeth, and eateth and drinketh, so that thou canst not say that he is nothinge God: therefore worship him.

25 Then sayd Daniel unto the King, I will worship the Lord my God: for hee is the living God.

26 But give mee leave, O King, and I will slay this dragon without sword or staffe. And the King sayd, I give thee leave.

27 Then Daniel took pitch, and fatte, and haire, and did leete them together, and made stumps thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunders. And Daniel sayd, Behold, whom ye worshipped.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying: The King is become a Jewe: for he hath destroyed Bel, and hath slaine the Dragon, and put the Devils to death.

29 So they came to the King, and sayd, Deliver us Daniel, or else we will destroy thee and thine house.

30 Nowe when the King sawe, that they pressed sore upon him, and that necessarie constrained him, hee delivered Daniel unto them.

31 Then cast him into the Lions den, where he was six dayes.

32 In the denne there were seven Lions,

and they had given them every day three measures of sheepe, which then were not given them, to the intent that they might hunger.

33 Nowe there was in Ierusalem a Jewe called Abacuc, which had made postage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord laid unto Abacuc, See, carie the meate that thou hast into Babylon unto Daniel, which is in the Lions denne.

35 And Abacuc sayde, Lord, I never sawe Babylon, neither doe I knowe where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mighty wind he came in Babylon upon the denne.

37 And Abacuc crept, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then sayde Daniel, O God, thou hast thought upon mee, and thou never failest him that leaseth thee and loueth thee.

39 So Daniel aroose, and did eat, and the Angel of the Lord for Abacuc in his owne place a great thanksgiving.

40 Upon the seventh day the King went to bewaile Daniel: and when hee came to the den, he looked in, and beheld, Daniel sat in the mouth of the Lions.

41 Then cryed the King with a loud voice, saying, Great actions, O Lord God of Daniel, and there is none other besides thee.

42 And hee durst him out of the den, and call them that were the cause of his destruction into the denne, and they were devoured in a moment before his face.

## The first booke of the Maccabees.

### CHAP. I.

8 The death of Alexander the King of Macedonia.  
11 Antiochus taketh the kingdom.  
12 Many of the children of Israel make covenant with the Gentiles.  
13 Antiochus subverteth Egypt and Ierusalem with his dominion.  
14 Antiochus seareth up idols.

**A**fter that Alexander the Macedonian, the sonne of Philip, went south of the land of Chetitim, and slew Darius King of the Persians and of the Greeks, he reigned in him as he had before in Grecia. Hee tooke great warres in hand, and wanne strong holdes, and slew the Kings of the earth. So went hee thownde to the endes of the worldes, and tooke troopes of many nations, in so much that the worldes stood in awe of him: therefore his heart was puffed up, and was haughtie. Nowe when hee had gathered a mighty strong hoste, And had reigned over regions, nations

and kingdomes, they became tributaries unto him.

6 After these things hee fell sicke, and knew that he should die.

7 Then he called for the chiefe of his servants, which had bene brought up with him of children, and parted his kingdom among them, while hee was yet alive.

8 So Alexander had reigned twelue yeeres when hee died.

9 And his servants reigned every one in his owne.

10 And they all caused themselves to be crowned after his death, and so had their children after them many yeeres, and much wickednes was created in the world.

11 For out of these came the wicked king Antiochus I Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and hee reigned in the hundred and thirtieth yeere of the kingdom of the Persians.

12 In those dayes went there out of Ierusalem wicked men, which enticed many of the people, Let us goe, and make a covenant with

a The first battell with the Carthaginians was fought at this time.

b The beginning of the kingdom of Egypt.

the children that are round about us : for since we departed from them, we have had much sorrow.

20 And this device pleased them well.

21 And certaine of the people were ready, and went to the king, which gave them licence to doe after the ordinances of the heathen.

22 Then set they by a place of exercise at Jerusalem, according to the fashions of the heathen.

23 And made themselves : uncircumcised, and shooke the holy Covenant, and toyed sometimes to the heathen, and were ready to doe anything.

24 So when Antiochus kingdome was set on fire, hee went about to reigne over Egypt, that he might have the dominion of the world.

25 Therefore hee entred into Egypt with a mighty company, with Chariots, and Elephants, and many horsemen, and with a great train.

26 And wounded many against Ptolemus king of Egypt : but Ptolemus was afraid of him, and fled, and many were wounded to death.

27 Thus Antiochus wanted many strong cities in the land of Egypt, and took away the bodies of the land of Egypt.

28 And after that Antiochus had smitten Egypt, hee turned againe in the hundred fourth day of the year.

29 And went by towards Israel and Jerusalem with a mighty people.

30 And entred privately into the Sanctuary, and took away the golden Altar, and the Candlestick for the light, and all the instruments thereof, and the table of the shewbread, and the pouring vessels, and the bowls, and the golden basins, and the vails, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

31 Hee took also the silver and golde, and the precious iewels, and hee took the secret treasures that hee found, and when hee had taken away all, hee departed into his owne land.

32 After hee had murdered many men, and taken very much.

33 Therefore there was a great lamentation in every place of Israel.

34 For the princes and the Elders mourned, the young women, and the young men were sorrowfull, and the beauty of the women was changed.

35 Every highcrombe took him to mourne, and hee that late in the marriage chamber was sorrowfull.

36 The land also was mourning for the inhabitants thereof : for all the house of Jacob was covered with confusion.

37 After two yeeres the king sent his chiefe officers into the cities of Iuda, which came to Jerusalem with a great multitude.

38 They spake peaceable wordes to them in the name of the king, and they gave credit unto him.

39 When hee fell suddenly upon the citie, and smote it with a great plague, he destroyed much of the people.

33 And when hee had spoiled the citie, hee set fire on it, casting downe the houses thereof, and wallies thereof on every side.

34 The women and their children took the captives, and led away the cattell.

35 Then fortified they the city of David with a great & thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreover, they set wicked people there, and ungodly persons, and fortified themselves therein.

37 And they stoned it with weapons and darts, and gathered the spoile of Jerusalem, and laid it by there.

38 Thus became the Sanctuary a free share, and were in ambushment for the Sanctuary, and were wicked enemies evermore unto Israel.

39 For they shed innocent blood on every side of the Sanctuary, and defiled the Sanctuary.

40 Inasmuch that the citizens of Jerusalem fled away because of them, and it became an habitation of strangers : being desolate of them whom they had borne : for her owne children did leave her.

41 Her Sanctuary was left waste as a wilderness : her holy dayes were turned into mourning, her Sabbaths into reproch, and her honor brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into scorn.

43 Also the king wrote unto all his kingdome, that all the people should be as one, and that every man should leave his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering unto idoles, and desisting the Sabbath.

46 So the king sent letters by the messengers unto Jerusalem, and to the cities of Iuda, that they should follow the strange lawes of the countries.

47 And that they should forgoe the burnt offerings and sacrifices, and the offerings in the Sanctuary.

48 And that they should desile the Sabbaths and the feastes.

49 And pollute the Sanctuary and the holy men.

50 And to set up altars and grones, and chapels of idoles, and offer by unclean flesh, and unclean beasts.

51 And that they should leave their children uncircumcised, and desile their wives with uncleanness, and pollute themselves, that they might forget the Law, and change all the ordinances.

52 And that whosoever would not doe according to the commandment of the king, should suffer death.

53 In like manner wrote hee throughout all his kingdomes, and set overseers over all the people, for to compell them to doe these things.

54 And hee commanded the cities of Iuda to do as hee said, citie by citie.

55 Then went many of the people unto them by dayes, every one that forsake the Law, and so they committed evil in the land.

Joseph. Ant.  
13. chap. 8.  
C. 7.

Or, drinke  
offerings.

## I. Maccabees.

56 And they drove the Israelites into secret places, such as hid themselves they could flee for succour.

57 The fifteenth day of Cossen, in the hundred and four hundred years, they set up the abomination of desolation upon the altar, and they builded altars throughout the cities of Juda on every side.

58 And before the doors of the houses, and in the streets they burnt incense.

59 And the books of the Law, which they found, they burnt in the fire, and cut in pieces.

60 Whosoever had a book of the Testament found by him, or whosoever consented unto the Law, the kings commandment was, that they should put him to death by their authority.

61 And they executed these things every month upon the people of Israel that were found in the cities.

62 And in the five and twentieth day of the month, they did sacrifice upon the altar, which was in the head of the altar of sacrifices.

63 And according to the commandment, they put certaine women to death, which had caused their children to be circumcised.

64 And they hanged up the children at their necks, and they worked their bodies, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not eate unclean things.

66 But chose rather to suffer death, then to bee defiled with those meates: so because they would not breake the holy covenant, they were put to death.

67 And this tyrannie was very sore upon the people of Israel.

### CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to doe sacrifice unto idols. 24 The scale of Mattathias for the law of God. 31 They are slain, and will not fight againe because of the Sabbath day. 49 Mattathias dying commandeth his sonnes to fight by the words of God, after the example of the fathers.

1 In those dayes stood by Mattathias the priest the sonne of Iohannes, the sonne of Simeon, of the sonnes of Iosiah of Jerusalem, and dwelt in Bethan.

2 And hee had five sonnes, Iosiah called Sadoch,

3 Simon called Thabai,

4 Judas which was called Maccabius,

5 Eleazar called Jaron, and Jonathan, whose name was Apphus.

6 Now he saw the blasphemies, which were committed in Iuda and Jerusalem;

7 And he sayd, Cursed is he: wherefore was I borne, to see this destruction of my people, and the destruction of the holy cite, and thus to sit still: it is delivered into the hands of the enemies.

8 And the Sanctuary is in the hands of strangers: the Temple is as a man that hath no renowme.

9 Her glorious vessels are carried away into captivity: her infants are slaine in the streets, and her young men are fallen by the sword of

the enemies.

10 What people is it, that hath not compassion in her kingdome, or hath not gotten the spoiles?

11 All her glory is taken away: a stranger man, she is become an highway.

12 Beholde, our sanctuary, and our house, and honour is desolate, and the Gentiles have defiled it.

13 What helpeth it us then to live any longer?

14 And Mattathias rent his clothes, he knit his loome, and put sackcloth upon him, and mourned very sore.

15 When came men from the king in the city of Bethan, to compell them to sacrifice, and to sacrifice.

16 So many of the Israelites consorted with them, but Mattathias and his sonnes withdrew together.

17 When he saw the commissioners of the king, and said unto Mattathias, How art thou, and an houseman, and great in thy citie, and hast many children and brethren.

18 Come thou therefore first, thou shalt see the kings commandment; as all the people have done, and also the men of Iuda; and then we will be in the kings favour, and thou and the children shalt be enriched with silver and gold, and with many rewards.

19 Then Mattathias answered a word with a loud voice, I though all nations that are under the kings dominion, obey him, and follow every man from the religion of their fathers, and consent to his commandments.

20 Yet will I and my sonnes, and my brethren, walke in the covenant of our fathers.

21 God be mercifull unto us, that we should not the law and the ordinances.

22 Suffer will not hearken unto the kings words to transgreesse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Iewes, in the sight of all, to sacrifice upon the altar which was in Bethan according to the kings commandment.

24 Now when Mattathias saw it, he was inflamed with zeale, that his crimes should, and his wrath was kindled according to the ordinance of the lawe: therefore he came unto him, and killed him by the altar.

25 And after the same man had slain the kings commissioner, that compell him to doe this, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, doing as Simeon did unto Samoth the king of Salom.

27 When cried Mattathias with a loud voice in the cite, saying, Whosoever is of the Law, and will stand by the covenant, let him come forth after me.

28 So he, and his sonnes then knit the covenant, and left all that they had in the citie.

29 When many that sought after justice and judgement,

30 consented unto the boldnes to stand there, both they, and their children, and their wives and their carrell: for the afflictions increased like upon them.

31 When then it was told unto the king

It is a manifest note of the enemies of God to burne the books of the Law, Hist. eccles. lib 8, chap. 1.

Or, page.

Iosaph. Anb. 12, chap. 7.

Or, Ang. rex.





took to Fort Smith, and gathered all the  
his friends, a very strong crowd, set the

boiler a very large 4000 Btu, commanding you to be ready for a year for all occasions.

16. He testified, however, that the money of his readers failed, and that the people in the country were small, because of the infection, and plagues that he had brought upon the land, in visiting upon the Samaritan people of the time.

30 He said that he could not remember the second time; he at the first, fourth, and fifth that he had given with a liberal hand afore; for in liberality he hath passed the other

to C. But Apollonius gathered the Octatiles, and a great host out of Asia, round

things that were before him. And when he had said this, he went down to the water, and he gathered up the stones, and he cast them into the water, and he said, "I have gathered up the stones of the countreys, and he gathered

44. The black fly has a noble man, with of the  
Kings blood to overflee the kings business, and

the river of Euphrates, unto the borders of  
 Syria, where he had his house, and he  
 came againe.

and Elephanta, and cause him the charge of things that he should have done.

against them, to betray with roots out the Jews of Israel and the remnant of Jerusalem, and to put out their inmemorial from that place.

quarter, but past the last afternoon.

38 Then Lylas chole Ptolomeus the lame

39 And sent with them fourty thousand men, with their children and beasts, to the land of Israel, and to destroy it, as the king

40 So they went forth with all their power,  
and came to pitched by the command in the plain:

country. The first of these is the fact that the country is a large one, and the second is that the country is a large one.

camp to be the children of Israel's slaves, and the strength of Egypt and of Assyria.

42 When Judas and his band saw that trouble increased; and that he

From the people and strictly abolish them.

the decay of our people, and let us fight for our people's future.

44. In the congregation were found only  
gathered to fight, and to pray, and to deliver our

but was as a wilderness. There were none

that was done in it, in of the same, and the  
**Sanctuary**



Or, Judea.  
Or, Beth-  
beron.

1. Sam. 17.  
30, 31.  
1. Sam. 14.  
13, 13.

men, and five thousand Judahites to fight against  
Jerusalem. 29 And they came into Beth-beron, and pitched  
their tents at Beth-beron, where Judas came  
against them with his thousand men. 30 And when he  
saw that the multitude of the Syrians was great,  
he said, I will not fight with this multitude to-day,  
for I am few in number. 31 And he left his brethren  
and his kinsmen, and he went into the mountains  
of Beth-beron, and he hid himself in the caves of the  
mountain. 32 And when the Syrians saw that Judas  
was not there, they said, He is hid in the mountains  
of Beth-beron. 33 And they went into the caves of  
the mountain, and they searched for him, but they  
found him not. 34 And they went into the caves of  
the mountain, and they searched for him, but they  
found him not. 35 Then Judas, leaving his army  
in Beth-beron, and he went into the mountains of  
Beth-beron, and he hid himself in the caves of the  
mountain. 36 And when the Syrians saw that  
Judas was not there, they said, He is hid in the  
mountains of Beth-beron. 37 And they went into  
the caves of the mountain, and they searched for  
him, but they found him not. 38 And they went  
into the caves of the mountain, and they searched  
for him, but they found him not. 39 And they  
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searched for him, but they found him not. 40  
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50 And they went into the caves of the mountain,  
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the altar. 51 And they went into the caves of the  
mountain, and they searched for him, but they  
found him not. 52 And they went into the caves  
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they found him not. 53 And they went into the  
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and they searched for him, but they found him not.  
99 And they went into the caves of the mountain,  
and they searched for him, but they found him not.  
100 And they went into the caves of the mountain,  
and they searched for him, but they found him not.

Other

Other

CHAP. V.

Judas vanquisheth the heathen that got about  
to destroy Israel, and he holpen his brethren Simon  
and Jonathan. 50 He overthrew the citie of Beth-  
beron, because they had caused him passage thence  
thither. 51 And when the nations round about heard  
that the altar was builded, and the sanctuary  
reared up againe, they were very glad. 52  
Therefore they thought to deliver the  
generation of Israel, that were coming then, and  
began to sing and praise the Lord. 53  
Then Judas fought against the Syrians, and he  
overthrew them at Beth-beron, and he smote  
them with a great plague, and he smote them to  
death. 54 And he thought also upon the matter of  
the children of Beniamin, which had been a heavy  
burden unto the people, when they lay in wait  
for them in the high way. 55 Therefore he sent  
them by a high way, and he smote them to death.



1 Or. Cha-  
phon.

...a great multitude with Timotheus, and

...the most of them with the volume three...

When the heathen that were in Galatia  
came to Christ, against the sacrifices  
made to their idols, so they then  
to him first letter to the Galatians,  
to him first letter to the Romans, and to his  
heathen, saying, The heathen that are about us,  
are all of us, to be saved.

If they must come ready for to come, and  
 make the mistake, I suppose they are then, and  
 I suppose to capture of their hosts.

**And all our children that were at school,**  
**and they said, "We are going to school."**

LA. (UPI) — A woman's husband, who was a reading, told there were other strangers from the with their clothes rent, which told the family

...and of course, and we all know of the  
...the ... against ...

When Tubus and the people heard their news, a great congregation came together, saying what they might do for their brethren who were in trouble, and when they be-

“I was like I think in school, no matter how much you want to go and believe in your goals, and I and my mother Jonathan and the chairman of the board, and

Do he left Josephus the sonne of Sa-  
muel Marins to bee captives of the  
Turks to keepe the remnant of the heere to

CONFIDENTIAL

...the country of ...  
...the ... and ...  
...the ... and the ...  
...by ...

[illegible]

...and their  
...and their  
...and their

where they met with the Americans, and welcomed them lovingly, & told them every

STAND YOUR GROUND: While Bob's position is a  
 minority of citizens, they are still entitled to  
 stand their ground in the name of their rights.

ged in Bologna, and Bologna, in Florida, 1871-1872, 1873-1874, 1875-1876, 1877-1878, 1879-1880, 1881-1882, 1883-1884, 1885-1886, 1887-1888, 1889-1890, 1891-1892, 1893-1894, 1895-1896, 1897-1898, 1899-1900, 1901-1902, 1903-1904, 1905-1906, 1907-1908, 1909-1910, 1911-1912, 1913-1914, 1915-1916, 1917-1918, 1919-1920, 1921-1922, 1923-1924, 1925-1926, 1927-1928, 1929-1930, 1931-1932, 1933-1934, 1935-1936, 1937-1938, 1939-1940, 1941-1942, 1943-1944, 1945-1946, 1947-1948, 1949-1950, 1951-1952, 1953-1954, 1955-1956, 1957-1958, 1959-1960, 1961-1962, 1963-1964, 1965-1966, 1967-1968, 1969-1970, 1971-1972, 1973-1974, 1975-1976, 1977-1978, 1979-1980, 1981-1982, 1983-1984, 1985-1986, 1987-1988, 1989-1990, 1991-1992, 1993-1994, 1995-1996, 1997-1998, 1999-2000, 2001-2002, 2003-2004, 2005-2006, 2007-2008, 2009-2010, 2011-2012, 2013-2014, 2015-2016, 2017-2018, 2019-2020, 2021-2022, 2023-2024, 2025-2026, 2027-2028, 2029-2030, 2031-2032, 2033-2034, 2035-2036, 2037-2038, 2039-2040, 2041-2042, 2043-2044, 2045-2046, 2047-2048, 2049-2050, 2051-2052, 2053-2054, 2055-2056, 2057-2058, 2059-2060, 2061-2062, 2063-2064, 2065-2066, 2067-2068, 2069-2070, 2071-2072, 2073-2074, 2075-2076, 2077-2078, 2079-2080, 2081-2082, 2083-2084, 2085-2086, 2087-2088, 2089-2090, 2091-2092, 2093-2094, 2095-2096, 2097-2098, 2099-2100, 2101-2102, 2103-2104, 2105-2106, 2107-2108, 2109-2110, 2111-2112, 2113-2114, 2115-2116, 2117-2118, 2119-2120, 2121-2122, 2123-2124, 2125-2126, 2127-2128, 2129-2130, 2131-2132, 2133-2134, 2135-2136, 2137-2138, 2139-2140, 2141-2142, 2143-2144, 2145-2146, 2147-2148, 2149-2150, 2151-2152, 2153-2154, 2155-2156, 2157-2158, 2159-2160, 2161-2162, 2163-2164, 2165-2166, 2167-2168, 2169-2170, 2171-2172, 2173-2174, 2175-2176, 2177-2178, 2179-2180, 2181-2182, 2183-2184, 2185-2186, 2187-2188, 2189-2190, 2191-2192, 2193-2194, 2195-2196, 2197-2198, 2199-2200, 2201-2202, 2203-2204, 2205-2206, 2207-2208, 2209-2210, 2211-2212, 2213-2214, 2215-2216, 2217-2218, 2219-2220, 2221-2222, 2223-2224, 2225-2226, 2227-2228, 2229-2230, 2231-2232, 2233-2234, 2235-2236, 2237-2238, 2239-2240, 2241-2242, 2243-2244, 2245-2246, 2247-2248, 2249-2250, 2251-2252, 2253-2254, 2255-2256, 2257-2258, 2259-2260, 2261-2262, 2263-2264, 2265-2266, 2267-2268, 2269-2270, 2271-2272, 2273-2274, 2275-2276, 2277-2278, 2279-2280, 2281-2282, 2283-2284, 2285-2286, 2287-2288, 2289-2290, 2291-2292, 2293-2294, 2295-2296, 2297-2298, 2299-2300, 2301-2302, 2303-2304, 2305-2306, 2307-2308, 2309-2310, 2311-2312, 2313-2314, 2315-2316, 2317-2318, 2319-2320, 2321-2322, 2323-2324, 2325-2326, 2327-2328, 2329-2330, 2331-2332, 2333-2334, 2335-2336, 2337-2338, 2339-2340, 2341-2342, 2343-2344, 2345-2346, 2347-2348, 2349-2350, 2351-2352, 2353-2354, 2355-2356, 2357-2358, 2359-2360, 2361-2362, 2363-2364, 2365-2366, 2367-2368, 2369-2370, 2371-2372, 2373-2374, 2375-2376, 2377-2378, 2379-2380, 2381-2382, 2383-2384, 2385-2386, 2387-2388, 2389-2390, 2391-2392, 2393-2394, 2395-2396, 2397-2398, 2399-2400, 2401-2402, 2403-2404, 2405-2406, 2407-2408, 2409-2410, 2411-2412, 2413-2414, 2415-2416, 2417-2418, 2419-2420, 2421-2422, 2423-2424, 2425-2426, 2427-2428, 2429-2430, 2431-2432, 2433-2434, 2435-2436, 2437-2438, 2439-2440, 2441-2442, 2443-2444, 2445-2446, 2447-2448, 2449-2450, 2451-2452, 2453-2454, 2455-2456, 2457-2458, 2459-2460, 2461-2462, 2463-2464, 2465-2466, 2467-2468, 2469-2470, 2471-2472, 2473-2474, 2475-2476, 2477-2478, 2479-2480, 2481-2482, 2483-2484, 2485-2486, 2487-2488, 2489-2490, 2491-2492, 2493-2494, 2495-2496, 2497-2498, 2499-2500, 2501-2502, 2503-2504, 2505-2506, 2507-2508, 2509-2510, 2511-2512, 2513-2514, 2515-2516, 2517-2518, 2519-2520, 2521-2522, 2523-2524, 2525-2526, 2527-2528, 2529-2530, 2531-2532, 2533-2534, 2535-2536, 2537-2538, 2539-2540, 2541-2542, 2543-2544, 2545-2546, 2547-2548, 2549-2550, 2551-2552, 2553-2554, 2555-2556, 2557-2558, 2559-2560, 2561-2562, 2563-2564, 2565-2566, 2567-2568, 2569-2570, 2571-2572, 2573-2574, 2575-2576, 2577-2578, 2579-2580, 2581-2582, 2583-2584, 2585-2586, 2587-2588, 2589-2590, 2591-2592, 2593-2594, 2595-2596, 2597-2598, 2599-2600, 2601-2602, 2603-2604, 2605-2606, 2607-2608, 2609-2610, 2611-2612, 26

...and they were in their time at the  
...of the ...  
...their hope unto the Lord, and to take them  
...and to make them all in one day.

28 490-2044 and his phone number is listed by the name of the individual, Robert Brown, and manner of the film and how the movie was

and went toward the forest.

36 The following is a list of the names of the people who were in the room when the shooting took place. The names are listed in the order in which they were called to the witness stand.

1. The first step is to identify the problem. This involves understanding the situation and the needs of the people involved. It is important to listen to all sides and to understand the underlying causes of the problem.

33

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

There was a lot of...

and have first onto it, and then it, and then all  
the males thereof, and finally it, and the last by

36. From 1961 to 1963, the following individuals were members of the Communist Party, USA, New York City Chapter, and were active in the same:

...the ...  
...the ...  
...the ...

They brought me down from the mountains where I had been hiding, and they showed me the way to the city.

of food, and are found in the same places as the other species.

40 When a mother's milk into the container  
of her milk, mother's milk and her milk come  
here to the door of the house over first into his eye

41 But if he be small, and camp beneath the  
moon, he will know his own sin, and shall not

43 But when Judas came near to the flesh,  
he called the governors of the people to remain

43 One by one, they first came to reach them, and

all the people after him: & all the heathen were  
discouraged before him, and cast away their weapons,  
and fled into the temple that was at Car-  
mazin.

055 44 00110

...the Temple with all that were in it. ...  
...Cecilia ... and ...  
...the ...

119

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The left edge of the page shows the binding of the book.

place here at Jerusalem: for I took all the  
 names of gods and of men that were in the world  
 and made them the inhabitants of this city.

It is wrong that there is a Jew and an Arab in the same cause, and because, I must die in great sorrow in a foreign land.

...that has brought freedom to the world.

...and the ...

17 Golden Lylias knows that the king was  
murdered. But he was his father's enemy.  
He was his father's enemy.

...in the ... ..

10. Therefore, I have thought to make them  
known to all the people, so that they may believe

20. They came together and tell us their

21. The occurrence of "death" in the Bible is a  
symbolic, (but not a literal) sign of the end of  
a person's life (see the Bible).

And they went unto the king, saying, How long shall we be from executing judgment, as among our brethren?

...the ... ..  
... ..  
... ..

...the cause, and when better they found any  
they told them, and showed out right.

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17 And if thou dost not pay them quickly, I will be angry with thee, and I will sell them into bondage, and thou shalt not be able to redeem them.

1. All the following are true of the 1970s except:  
a. The economy was in a recession.  
b. The country was in a state of economic crisis.  
c. The country was in a state of political crisis.  
d. The country was in a state of social crisis.

from the kings, that were conferred on the  
 the side of the king.

...and women, and twenty thousand  
...and two and thirty Elephants ex-  
...in battle.

...and killed them with fire, and fought val-

...the king's camp.

He then took his staff and went to the king's chamber, and brought him the news, and his pointer showed him the way of the soldiers, where the army set themselves.

1990

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...and the Russian that made him

...to River, Tenn., and to Lake, Tenn.

and came back as a tower of fire.

they marched footsore, weary, and in pain.

the rattling of the harpoon, were all around  
the scene was very great and intense.

42. When James and his wife entered the  
the hotel, and they flew into his arms, and  
be king's army.

**See us at the 1987 National Conference**

44. Therefore he jeoparded himselfe to Deli-  
uer his people, & to get him a perpetuall name

members of the family, staying on the right hand  
side of the left to right side, directed, and  
very close.

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[illegible]

4.9 Whenever the king took fear into them  
but never in Verdun, but when they came

...and were first by therein, and the same

[illegible]

stones and pieces to call darts and slings.

73 But in the garner there were no vittæ,  
As it was the seventh year, and then they that  
were in Judea, and were besieged from the

1 Or, *Saxum*.

a This example is not to be followed, because it is contrary to the commandment.

Or, the  
Jewes.

Gentiles, both eaten by the raftsmen of the slave,

11 Or, give  
hands.

Joseph A. M.  
Bachop, S.

20 90



day on the thirtieth day of the month Adar.

40 Thus the land of Iuda was in rest a little while.

## C H A P. VIII.

1 Iudas considering the power and policie of the Romans, maketh peace with them. 2 The condicions of most unll friendship sent to the Iewes.

1 Iudas heard also the fame of the Romans, that they were mighty and valiant, and agreeable to all things that were required of them, and made peace with all that came unto them.

Ios. ph. Ant.  
12. chap. 13.

2 And that they were men of great power, and they tolde him of their battels, and their worthy acts, which they did among the Iudaians whom they had conquered, and made to pay tribute.

Or, Frenchmen.

3 And what they had done in the country of Iudaea: how that they had won there the wives of Iewes and gold.

4 And that by their counsell and gentle debaunt they were rulers in many place, though the place was farre from them, and that they had discomfited and given great overthrowes to the Kings that came against them, from the remotest part of the earth: and that others gave them tribute every yere.

5 Now they had also discomfited by battell Elybi and Iudeus kings of the Iudaeonians, and others, that rose against them, and how they overcame them.

Or, Chinoys

6 And how great Antiochus king of Asia that came against them in battell, having an hundred and twenty Elephants, with hostmen and chariots, and a very great army, was discomfited by them.

7 And how they took him alive, and ordered him, with such as should reigne after him, to pay a great tribute, and to give hostages, and a separate portion.

8 Even the country of India, and Arabia, and Lybia, and of his best countreys, which they took of him and gave them to King Eumenes.

9 Again when it was tolde them that the Grecians were coming to destroy them.

10 They sent against them a captain, which gave them battell, and slew many of them, and took many prisoners with their wives, and children, and spoiled them, and conquered their land, and destroyed their strong holdes, and subdued them to bee their bondmen unto this day.

11 Moreover, how they destroyed & brought into subiection other kingdomes and Iles, whose power had withstood them.

12 But that they kept amity with their owne friends, and those that layd upon them: finally, that they conquered kingdomes, both farre and neere, inasmuch that whosoever heard of their renowne, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put to downe: thus were they in most high authority.

14 Yet so all this that none of them ware a crown, neither was clothed in purple, to bee magnified thereby.

15 But that they had ordeined themselves a counsell, wherof three hundred and twentie

So he came unto Iudas, and they saluted him with peaceably: but the enemies were gathered to take away Iudas.

1 Therefore, it was told Iudas, that he was in Iuda under secret: therefore he feared, and would not let his face be knowne.

2 When Iudas perceived that his counsell was betrayed, he went out to fight against Iudas at Carphalalama.

3 Where there were Iudaeans host, and there thousand men: so they fled unto the citie of Iudas.

4 Now this came Iudas by unto mount Iuda, and some of the Iudaeans with the Elders of the people went forth of the Sanctuary to Iudas, and peaceably, and to shew him the duty that was offered for the king.

5 But he laughed at them, and mocked them, and counted them prophane, and shaks his head at them.

6 And thus in his wrath, saying, If Iudas had not beene delivered now into mine hands: I come againe in safety, I will smite this house. Alas that went he out in anger.

7 Then the priests came in, and stood before him in the Temple, weeping, and saying, Remember us, O Lord, that thou hast chosen Iudas, and that he should be an house of prayer, and of prayer for the people.

8 He answered of this man, and his host, saying, I have slain him by the sword: remember his blasphemies, and suffer them not to continue.

9 And Iudas was gone from Ierusalem, to pitched his tent at Beth-horon, and there he had men out of Syria.

10 And Iudas pitched, in Iudaea, with three thousand men, where Iudas prayed, saying,

11 O Lord, because the messengers of king Antiochus blasphemed thee, thine Angel was sent, and slew an hundred, fourscore, and threescore of them.

12 And he prayd, that this hoste he should be to thee, that thou may know that hee hath spoken truth against thy Sanctuary, and punish him according to his malice.

13 So the armies layned together in battell, on the thirtieth day of the month Adar: but Iudas hoste was discomfited, and hee himselfe was slain in the battell.

14 When the army saw that Iudas hoste was slain, they cast away their weapons, and fled.

15 But they pursued after them a dayes four, and came unto Gasa, blowing an alarm, and the trumpets after them.

16 So they came forth of all the towncs of Iudaea, and rushed upon them, and slew them from one to another, for that they all had forsaken Iudas.

17 And when they were come to the place, where Iudas was slain, they found his body, and they buried him, and they set a monument over his grave, and they called it the monument of Iudas.

18 So the people recovered Gasa, and kept it, and they fortified it, and they dwelt there.

19 And they fortified it, and they dwelt there.

men consulted daily, and provided for the common affairs, to govern them well.

16 And that they committed their government to one man every yeere, who did rule over all their countrey, to whom every man was obedient: and there was neither hatred nor enmity among them.

17 ¶ Then Judas choise Epiphanes the son of John, the sonne of Antioch, and Alston the sonne of Seleus, and sent them into Rome, to make friendship and mutual fellowship with them.

18 That they might take from him the pike (for they saw that the kingdoms of the Syrians would keepe Israel in bondage.)

19 So they went into Rome, which was a very great journey, and came into the Senate where they spake, and shew,

20 Andas Macabaeus with his brethren, and the people of the Jewes, that he was into you, to make a bond of friendship and peace with you, and yet to register us as your parakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brass, and sent to Jerusalem, that they might have by them a memoriall of the peace, and mutual fellowship.

23 Good successe be to the Romanes, and to the people of the Jewes, by sea, and by land forever, and the Jewes, and enemies be from them.

24 If there come first any warre upon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Jewes shall helpe them, as the time shall be: appointed with all their heart,

¶ Or, the Romanes,

26 Also if they shall give nothing to them that come to fight for them: nor issue them with wheate nor weapons, nor money, nor ships: as it pleaseth the Romanes, but they shall keepe their covenants without taking any thing of them.

¶ Or, the Jewes,

27 Likewise also, if warre come first against the nation of the Jewes, the Romanes shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shall wheate be given unto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who will keepe these covenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one party, or the other will adde or diminish, they may doe it at their pleasures: and whatsoever they shall adde or take away, shall be ratified.

31 And as touching the enill that Demetrius hath done unto the Jewes, we have written unto him, saying, Whitherfore I pray thou chine heauy pike upon our friends, and confederates the Jewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

# CHAP. IX.

After the death of Demetrius, Demetrius sanderth his armie against Iudas. 18 Iudas is slain. 19 Iudas is put in the stead of his brother. 20 The battle betweene Ionathas and Bacchides. 21 Iudas is slain.

is smitten with the palle, and dieth. 22 Demetrius sanderth his armie against Iudas. 23 Iudas is slain.

24 Iudas is slain. 25 Iudas is slain. 26 Iudas is slain. 27 Iudas is slain. 28 Iudas is slain. 29 Iudas is slain. 30 Iudas is slain.

31 Iudas is slain. 32 Iudas is slain. 33 Iudas is slain. 34 Iudas is slain. 35 Iudas is slain. 36 Iudas is slain.

37 Iudas is slain. 38 Iudas is slain. 39 Iudas is slain. 40 Iudas is slain. 41 Iudas is slain. 42 Iudas is slain.

43 Iudas is slain. 44 Iudas is slain. 45 Iudas is slain. 46 Iudas is slain. 47 Iudas is slain. 48 Iudas is slain.

49 Iudas is slain. 50 Iudas is slain. 51 Iudas is slain. 52 Iudas is slain. 53 Iudas is slain. 54 Iudas is slain.

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67 Iudas is slain. 68 Iudas is slain. 69 Iudas is slain. 70 Iudas is slain. 71 Iudas is slain. 72 Iudas is slain.

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79 Iudas is slain. 80 Iudas is slain. 81 Iudas is slain. 82 Iudas is slain. 83 Iudas is slain. 84 Iudas is slain.

85 Iudas is slain. 86 Iudas is slain. 87 Iudas is slain. 88 Iudas is slain. 89 Iudas is slain. 90 Iudas is slain.

91 Iudas is slain. 92 Iudas is slain. 93 Iudas is slain. 94 Iudas is slain. 95 Iudas is slain. 96 Iudas is slain.

97 Iudas is slain. 98 Iudas is slain. 99 Iudas is slain. 100 Iudas is slain. 101 Iudas is slain. 102 Iudas is slain.

103 Iudas is slain. 104 Iudas is slain. 105 Iudas is slain. 106 Iudas is slain. 107 Iudas is slain. 108 Iudas is slain.

109 Iudas is slain. 110 Iudas is slain. 111 Iudas is slain. 112 Iudas is slain. 113 Iudas is slain. 114 Iudas is slain.

115 Iudas is slain. 116 Iudas is slain. 117 Iudas is slain. 118 Iudas is slain. 119 Iudas is slain. 120 Iudas is slain.

121 Iudas is slain. 122 Iudas is slain. 123 Iudas is slain. 124 Iudas is slain. 125 Iudas is slain. 126 Iudas is slain.

127 Iudas is slain. 128 Iudas is slain. 129 Iudas is slain. 130 Iudas is slain. 131 Iudas is slain. 132 Iudas is slain.

133 Iudas is slain. 134 Iudas is slain. 135 Iudas is slain. 136 Iudas is slain. 137 Iudas is slain. 138 Iudas is slain.

139 Iudas is slain. 140 Iudas is slain. 141 Iudas is slain. 142 Iudas is slain. 143 Iudas is slain. 144 Iudas is slain.

145 Iudas is slain. 146 Iudas is slain. 147 Iudas is slain. 148 Iudas is slain. 149 Iudas is slain. 150 Iudas is slain.

in the city of Babilon.

And when the Babylonians wept for him, and lamented many days, they buried him, and lamented many days.

And when the Babylonians were fallen, which destroyed Jerusalem, they were very many.

And when the death of Judas was known, all the children of Israel, and there arose all such as gave themselves to iniquity.

And when they were there a very great famine in the land, and all the country gave over themselves to iniquity.

And Bacchides, who came to the land, and made them lords in the land.

And he sought out, and made search for Judas and his friends, and brought them unto Bacchides, who smote them upon them, and mocked them.

And there came to great trouble in Israel, because he was the time that no Babylonian was there.

And when all Judas' friends were together, they were very many.

And when Judas' brother Judas is dead, and there is none like him to go forth against our enemies, even against Bacchides, and against them of our nation that are enemies unto us.

And when this day was come, that they were to be our judges, and to be in his place over our people.

And when Jonathan took the governance upon him at that time, and ruled in stead of his brother Judas.

But when Bacchides knew it, he sought to slay him.

And when Jonathan and Simon his brother were there, they went into the wilderness of Bethaniam, and pitched their tents by the water pool of Ephraim.

And when Bacchides understood, he came over Jordan with all his host upon the Jordan day.

And when Jonathan sent his brother John to the king of the people, to pray his friends, the Babylonians, that they would keep their baggage which was much.

But the children of Ambai came out of Babylon, and took John, and all that he had, and when they had taken it, went their way.

After this came words unto Jonathan, that Simon his brother, that the children of Judas made a great marriage, and brought the king's daughter with great pomp; for she was betrothed to one of the noblest princes of Babylon.

And when they remembered John their brother, and went up, and hid themselves under the shadow of the mountain.

And when they lay up their eyes, and looked, and there was a great noise, and much preparation, then the king's daughter came forth, and with her many men, and with them with them, and with them of much, and many.

And when Jonathan's men that lay in ambush against them, and slew many of them, and the remnant fled into the mountains, so that they took all their spoils.

And when the marriage was turned to mourning, and the noise of their melody into lamentation.

And so when they had avenged the blood of their brother, they turned again unto Jordan.

And when Bacchides heard this, he came unto the borders of Jordan with a great power upon the Sabbath day.

And when Jonathan said unto his company, Let us rise now, and fight against our enemies; for it is not to day as in times past.

And Bacchides the battell is before us, and be- hind us, and the water of Jordan on this side and that side, and the marble and forest, so that there is no place for us to turn aside.

And Bacchides cryed unto heaven, that he may be delivered from the power of your enemies: so they fought battell.

And when Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and recoiled.

And when Jonathan, and they that were with him, went into Jordan, and swam over unto the further bank, but the other would not pass through Jordan after them.

So in that day were slain of Bacchides above about a thousand men.

And when he turned again to Jerusalem, and built up the strong cities in Juda, as the castle of Jericho, and Emmaus, and Bethshon, and Bethel, and Thannath, and Pharaon, and Cepho, with his walls, with gates, and with battles.

And let garisons in them, that they might be their malice upon Israel.

And he fortified also the city Beth-lura, and Gazara, and the castle, and set a garison in them with provision of victuals.

And he took also the chiefest mens' sonnes in the country for hostages, and put them in the castle at Jerusalem to be kept.

And afterward in the hundred, fiftie and three years, in the second month, Alcimus commanded that the wall of the inner court of the Sanctuary should be destroyed, and he pulled down the monuments of the Prophets, and began to destroy them.

But at the same time Alcimus was plagued, and his enterples were hindered, and his mouth was stopped: for he was smitten with a palsy, and could no more speake, nor give order concerning his house.

Thus died Alcimus with great torment at the same time.

And when Bacchides saw that Alcimus was dead, he turned againe to the king, and to the lands of Juda was in rest two yeeres.

And when all the bugbly men held a counsel, saying, Beholde, Jonathan and his companie dwell at ease, and without care: wherefore let us bring Bacchides hither, and he will take them all in one night.

So they went and conspired with him.

And when they arose and came with a great host, and sent letters privily to his adherents, which were in Juda, to take Jonathan, and those that were with him: but they could not, for

Or, Phara.  
Or, Thopo.

Reche

# I. Maccabees.

their counsell was known unto them.

10r, Iona-  
than.

61 And 1 they tooke fifty men of the coun-  
tey, which were the chiefe warriours of this vic-  
kednes, and slew them.

10r, Beth-  
bessin.

62 Then Jonathan and Simon with the  
company departed unto Beth-bassin which is in  
the wilderness, and repaired the decay thereof,  
and made it strong.

63 When Bacchides knew this, he gathered  
all his hoste, and sent word to them that wote of  
Judea.

64 Then came he and layd siege to Beth ba-  
sin, and fought against it a long season, & made  
instruments of warre.

65 But Jonathan had left his brother Si-  
mon in the citie, and went forth into the coun-  
trei, and came with a certaine number.

10r, Odareis.

66 And slew 1 Domerius and his brethren,  
and the children of Phasison in their tents: so he  
began to slay, and increased in power.

67 Simon also and his company went out of  
the citie, and burnt by the instruments of warre.

68 And fought against Bacchides, and dis-  
comfited him, and bereft him loze, so that his  
counsell and counrey was in daime.

b Wicked  
counsell fal-  
leth on the  
counsellors.

69 Wherefore he was very wroth at the wic-  
ked men, that gaue him counsell to come into  
the countrey, and slew many of them, and purpo-  
sed to returne into his owne countrey.

70 Whereof when Jonathan had know-  
ledge, he sent ambassadours vnto him, to intreat  
of peace with him, and that the prisoners should  
be deliuered.

71 Which thing he accepted, & did according to  
his desire, and made an othe, that he would  
neuer do him harme all the dayes of his life.

72 So he restor'd vnto him the prisoners that  
he had taken aforesaid out of the land of Iuda,  
and so returned and went into his owne lande,  
neither did he come any more into their borders.

73 Thus the tworde ceased from Israel,  
and Jonathan dwelt at Dabchas, and began there  
to gouerne the people, and destroyed the vngod-  
ly men out of Israel.

## CHAP. X.

4 Demetrius desireth to haue peace with Jonathan.  
5 Alexander also desireth peace with the Iewes. 48  
Alexander maketh warre against Demetrius. 50 De-  
metrius is slaine. 51 The friendship of Ptolemie and  
Alexander.

Ioseph. Ant.  
13. chap. 3.

1 In the hundredth and threescore yeere came A-  
lexander the sonne of Antiochus Epiphanes  
and tooke Ptolemis, and they receiued him,  
and there he reigned.

2 Now when Demetrius the king heard it,  
he gathered an exceeding great hoste, and went  
forth against him to fight.

3 Also Demetrius sent letters vnto Jona-  
than with louing wordes, as though he would  
p'ferre him.

4 For hee sayd, We will first make peace  
with him, before wee toyne with Alexander a-  
gainst vs.

5 As he will remember all the euill that we  
haue done against him, and against his brethren  
and his nation.

6 And so he gaue Jonathan leave to gather  
an hoste, and to prepare weapons, and to bee  
confederate with him, and commanded the ho-  
llages that were in the citie, to bee deliuered

unto him.

7 Then came Jonathan to Jerusalem  
and read the letters in the audience of all the  
elders, and of them that were in the citie.

8 Therefore they were like straws, when  
they heard that the king had giuen him letters  
gather an armie.

9 So they that were of the citie, with  
the holagges vnto Jonathan, who refused them  
to their parents.

10 Jonathan also dwelt at Beth-bassin, and  
gan to build, and repaire the citie.

11 And hee commanded the women to  
build the walles and the mount Sion round  
about with heauen ston, to fortifie it, and they  
did.

12 Then the strangers that were in the ci-  
ties which Bacchides had made, fled.

13 So that every man left his place, & went  
into his owne countrey.

14 Onely at Beth-sura remained certain  
which had forsaken the Lawe and the comman-  
dements: for it was their refuge.

15 Now when king Alexander had heard  
of the promises that Demetrius had made vnto  
Jonathan: and when it was told him of the  
battles and noble acts, which hee and his bre-  
thren had done, and of the gallies that hee had  
endured,

16 He sayd, Might we find such a man? now  
therefore we will make him our friend and con-  
federate.

17 Upon this he wrote a letter, and sent it  
to him, with these wordes saying,

18 KING ALEXANDER to his brother  
Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a ve-  
ry valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to be  
the hie Priest of thy nation, and to be called the  
Kings friend: (and hee sent him a purple robe,  
and a crowne of gold,) that thou mayest con-  
sider what is for our profit, and be our friendship  
toward vs.

21 So in the seventh month of the hundred  
and threescore yeere, vpon the feast day of the  
tabernacles, Jonathan put on the holy garment,  
and gathered an hoste, and prepared many weapons.

22 Whereupon when Demetrius heard, he was  
maruelous sory, and said,

23 Wherefore we done, that Alexander hath  
preuented vs in getting the friendship of the  
Iewes for his strength?

24 Per will I write and exhort them, & pro-  
mise them dignities and rewards, that they may  
helpe me.

25 Whereupon he wrote vnto them  
wordes, KING DEMETRIUS sendeth salu-  
tion of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your  
covenant toward vs, and continued in our friend-  
shippe, and haue not toyed with our enemies,  
whereof we are glad.

27 Now therefore remaine still, and we  
will shewet toward vs, and we will recompense  
for the good that ye haue done for vs.

28 And we will release you of many charges, and  
giue your rewards.

29 And now I dist charge you with the  
Iewes from tributes, and free you from the  
customes



of salt, and the crowne taxes, and from the rest part of the land.

30 And from the halfe of the fruit of the trees which is mine owne dueitie, I haue releast them, from this day forth, none shall take any thing of the land of Iuda, or of the three governments, which are added thereto, as of Samaria, and of Galilee, from this day forth for ever.

31 Jerusalem also with all things belonging thereto, shall bee holy and free from the renthes and tributes.

32 Also I releast the power of the castel which is in Jerusalem, and give it unto the high Priest, that he may let in to the city, as he shall thinke to keepe it.

33 Moreover I freely deliver every one of the Jewes that were taken away prisoners out of the land of Iuda throughout all my Realme, and every one of them shall be free from tributes, yea, and their cattell.

34 And all the feastes, and Sabbathes, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedom and liberty to all the Jewes in my Realme.

35 So that in them no man shall have power to doe any thing, or to bere any of them in any manner of cause.

36 Also thirtie thousand of the Jewes shall be written up in the Kings booke, and have their wages payed them as appertaineth to all them that are of the Kings armie: and of them shall be ordained certaine to keepe the Kings strong holdes.

37 And some of them shall bee set over the Kings most secret affaires, and their governours and their places shall be of themselves, and they shall live after their own lawes, as the king hath commanded in the land of Iuda.

38 And the three governments that are added unto Iuda from the countrey of Samaria, shall be layed unto Iuda, and they shall bee as vnder one, and obey none other power, but the high Priest.

39 And I give Ptolemas and the borders thereto into the Sanctuary at Jerusalem, for the necessary expences of the holy things.

40 Moreover, I will give every yere fiftene thousand sicles of silver of the Kings revenues out of the places appertaining unto me.

41 And all the other places which they have not payed for the things due, as they did in the former yeres, from henceforth they shall give it to the works of the Temple.

42 And besides this, the five thousand sicles of silver which they received yere of the account appointed for the intendment of the Sanctuary, these yeres passed, when these things shall be releast, because they appertaine to the works of the Sanctuary.

43 Item, whosoever they bee that flee unto the Temple at Jerusalem, within the liberties thereof, and are indebted to the king for any manner of thing, they shall be pardoned, and all that they owe him in my Realme, shall be forgiven.

44 Furthermore, the building up and repairing of the Sanctuary, as yeasles shall be given of the Kings revenues.

45 And for the making of the walles of Jerusalem, and fortifying it round about, that the

holde in Iuda may bee built by: shall also the costs be given out of the Kings revenues.

46 ¶ But when Jonathan and the people heard these wordes, they gave no credite unto them, neither received them, for they remembered the great wickednesse that hee had done in Israel, and how sore hee had bereed them.

47 Wherefore they agreed unto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great hoste, and camped over against Demetrius.

49 So the two kings layned battell, but Demetrius hoste fled, and Alexander pursued him, and slewed against them.

50 So that soe battell continued til the sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors unto Ptolemas the king of Egypt with these wordes, saying,

*Ios. ph. An. 13. chap. 6.*

52 For so much as I am come againe to my Realme, and am set in the throne of my father, and have gotten the dominion, and have destroyed Demetrius, and enjoy my countrey,

53 Seeing that I have even given him the battell, and hee and his armie is discomited by me, and I sit in the throne of his kingdom,

54 Let vs now make friendship together, and give me now thy daughter to wife: so shall I be thy sonne in law, and give thee rewards, and vnto her things according to thy dignity.

55 Then Ptolemas the king gave answer, saying, Happy bee the day, wherein thou art come againe unto the land of the fathers, and sittest in the throne of their kingdom.

56 Nowe therefore will I fulfill thy writing: but meete me at Ptolemas that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemas went out of Egypt with his daughter Cleopatra, and came unto Ptolemas in the hundredth threescore and two yere,

58 Where king Alexander met him, and hee gave unto him his daughter Cleopatra, and married them at Ptolemas with great glory, as the manner of kings is.

59 ¶ Then wrote king Alexander unto Jonathan, that he should come and meet him.

60 So he went honourably unto Ptolemas, and there he met the two kings, and gave them great presents of silver and gold, and to their friends, and found favour in their sight.

61 And there assembled certaine perversed felowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Jonathan, and clothe him in purple, and so they did: and the king appointed him to sit by him.

63 And layd unto his Princes, Doe with him into the midst of the cite, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his enemies saw his honour according as it was proclaimed, and that hee was clothed in purple, they did all away.

65 And the king preferred him to honoure, and wrote him among his chiefe friends, and made him

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him a duke and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladness.

67 ¶ In the hundredth, threescore and five yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 After that when king Alexander heard, he was very sore, and returned unto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coelosyria, who gathered a great hoste, and camped in Jamnia, and sent unto Jonathan the high Priest, saying,

70 Darest thou, being but alone, lift thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why dost thou vaunt thy selfe against vs in the mountains?

71 Nowe then if thou trust in thine owne strength, come downe to vs into the plaine fields, and there let vs try the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foot is not able to stand before our face: for thy fathers haue bene twice chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and footmen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his mind: wherefore he chose ten thousand men, & went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppa: but they shut him out of the city: for Apollonius garrison was in Joppa.

76 Then they fought against it, and they that were in the city, for very feare let him in: so Jonathan was Joppa.

77 Apollonius hearing of this, tooke three thousand horsemen with a great hoste of foote men, and went toward Azotus, as though hee would goe forward, and came immediately into the plaine field, because he had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, & the army diminished with his arriereband.

79 For Apollonius had left a thousand horsemen behind him in ambush.

80 And Jonathan knew that there was an ambushment behind him, and though they had compassed in his hoste, and shot darts at the people from morning to the evening,

81 Yet the people stood still, as Jonathan had commanded them, till their hostes were weary.

82 Then Jonathan smote forth his hoste, and set them against the bandes: but the hostes were weary, and he distressed them, and they slew the horsemen were scattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselves.

84 But Jonathan set fire vpon Azotus and all the cities rounde about it, and tooke their hostes: and burnt with fire the Temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remoued the hoste from

thence, and camped by Ascalon, where the wall of the city came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great joyous.

88 And when King Alexander heard these things, he began to do Jonathan more honour.

89 And sent him a collar of golde, as the law is to bee giuen vnto such as are of the kings blood: he gave him also Accaron, with the borders thereof in possession.

### C H A P. XI.

1 The distinction betweene Ptolemus and Alexander his sonne, in leu. 17 The death of Alexander. 2 Demetrius reigneth after the death of Ptolemus. 3 Sira is besieged of Jonathan. 4 Demetrius seeing his hope man refused him, sendeth his army against him. 5 Jonathan mounteth Iamnia, as a garrison Demetrius.

¶ At the King of Egypt gathered a great hoste, like the land that leueth vpon the sea shore, and many ships, and went about though deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

2 Upon this he went into Syria with many woods, and was let into the cities, and he came forth to meet him: for King Alexander had commanded them to meet him, because he was his father in law.

3 Nowe when hee entred into the cite of Ptolemais, he left bands and garrisons in euery city.

4 And when he came neerer to Azotus, they shewed him the Temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the barrel: for they had made heapes of them by the way where he should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him kill: but the King held his peace.

6 And Jonathan met the King with great honour at Joppa, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Cleudorus, he returned againe to Jerusalem.

8 So King Ptolemus gate the women of the cities by the sea vnto Pelousia vpon the sea coast, imagining to wicked counsels against Alexander.

9 ¶ And sent ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reign in thy fathers kingdome.

10 For I repent that I gave Alexander my daughter: for hee hath sought to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gave her vnto Demetrius, and forsooke Alexander, so that hee hated him sorely.

13 Then Ptolemus went to Antiochia, where he set his crowne vpon his head, and of Asia, and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwell in those places had rebelled against him.

15 But when Alexander heard it, he came to  
batter against him, and Ptolemy brought  
out his host, and met him with a mighty pow-  
er, and put him to flight.

16 Then fled Alexander into Arabia, there  
he defended a fo. Ptolemy was exalted.

17 And Jaddab the Arabian smote off Alex-  
anders head, and sent it unto Ptolemy.

18 But the third day after, king Ptolemy  
died, & they that were in the holdes, were slaine  
one of another.

19 And Demetrius reigned in the hundredth  
thousand and twentieth yeere.

20 ¶ At the same time gathered Jonathan  
men that were in Judea, to lay siege unto the  
castle, which was at Jerusalem, and they made  
many instruments of warre against it.

21 Then went there certaine ungodly per-  
sons (which hated their owne people) unto king  
Demetrius, and told him that Jonathan besieged  
the castle.

22 So when he heard it, he was angry, and  
immediately came unto Ptolemy, and wrote  
unto Jonathan, that he should lay no more siege  
unto it, but that he should meete him, and speake  
with him at Ptolemyes in his hall.

23 Nevertheless, when Jonathan heard this,  
he commanded to besiege it: hee chose also cer-  
tain of the Elders of Israel, and the Priests,  
and put himselfe in danger.

24 And took with him silver and golde, and  
spices, and divers presents, and went to Pto-  
lemy unto the King, and found fauour in his  
eye.

25 And though certaine ungodly men of his  
nation had made complaints upon him,

26 Yet the King increased him as his prede-  
cessor had done, and promoted him in the sight  
of all his friends.

27 And confirmed him in the his Priesthood  
with all the honourable things, that he had a-  
fore, and made him his chiefe friend.

28 Jonathan also desired the King, that hee  
would make Judea free with the three govern-  
ments, and the countrey of Samaria, and Iona-  
thans promised him three hundred talents.

29 Whereunto the king consented, and gave  
Jonathan writing of the same, containing the  
same.

30 KING DEMETRIUS vnto his dyo-  
ther Jonathan, and to the nation of the Jewes  
thus greeting.

31 I have sent you heere a copie of the letter,  
which we did write vnto our cousin Laodiceus  
concerning you, that ye should see it.

32 King Demetrius vnto Laodiceus his fa-  
ther, thus greeting.

33 For the fatherlytie that our friends the  
nation of the Jewes keepe vnto us, and for their  
good will towards vs, we are determined to do  
them good.

34 Therefore we were assene to them the coast  
of Judea, with the three governments, Iudaea  
with Samaria, and Galilee (which are added  
unto Judea, from the countrey of Samaria) and  
all the appertinents to all them, that belonne  
to Iudaea: both concerning the payntment  
which the King took yearly of them, both for  
the countrey of Judea, and for the countrey of the  
three governments.

35 As for the other things appertaining vnto

vs of the tenthes and tributes, which were due  
vnto vs, and the customes of salt, and crowne  
taxes, which were payed vnto vs, we discharge  
them of all from henceforth.

36 And nothing herof shall be touched from  
this time forth and for euer.

37 Therefore see that ye make a copie of these  
things, and deliuer it vnto Jonathan, that it  
may be set vp vpon the holy mount in an open  
place.

38 After this, when Demetrius the king saw  
that his lands was in rest, and that no resistance  
was made against him, hee sent away all his  
hostes, euey man to his owne place, except cer-  
taine bands of strangers, whome hee brought  
from the yles of the heathen: wherefore all his  
fathers hostes hated him.

39 Now was there one Tryphon, that had  
bene of Alexanders part before, which when he  
saw that all the holles murmured against Deme-  
trius, he went to I Samaria the Arabian, that  
broughte up Antiochus the sonne of Alexander.

40 And lay sieg vpon him, to deliuer him  
this young Antiochus, that hee might reigne in  
his fathers stead: hee told him also what great  
enill Demetrius had done, and how his men of  
warre hated him, and he remained there a long  
season.

41 Also Jonathan fled vnto King Deme-  
trius to haue them out whither where in the castle  
at Jerusalem, and those that were in the castles:  
for they sought against Israel.

42 So Demetrius sent vnto Jonathan, say-  
ing, I will not onely do these things for thee and  
thy nation, but if opportunitie serue, I will ha-  
nour thee and thy nation.

43 I would therefore that thou doe me a plea-  
sure, if thou wilt send me men to helpe me: for  
all mine armie is gone from me.

44 So Jonathan sent him three thousand  
strong men vnto Antiochia, and they came vnto  
the King: wherefore the King was very glad at  
their coming.

45 ¶ But they that were of the city, euen an  
hundred and thientie thousand men, gathered  
them together in the midw of the city, and would  
haue slaine the King.

46 But the King fled into the palace, and the  
citizens kept the streets of the city, and began to  
fight.

47 Then the King called to the Jewes for  
helpe, which came to him altogether, and went  
aboard the city.

48 And flew the same day an hundred thou-  
sand, and let flee vpon the city, and took many  
spoiles in that day, and deliuered the King.

49 So when the citizens saw that the Jewes  
had gotten the upper hand of the city, and that  
they themselves were disappointed of their pur-  
pose, they made their supplication vnto the king,  
saying,

50 Forasmuch as we, and let the Jewes craft  
from being vs and the city.

51 So they came vnto the king, and made  
peace, and the Jewes were greatly honoured be-  
fore the King, and before all that were in his  
realme, and they came againe to Jerusalem with  
great pray.

52 Then King Demetrius fled in the chace  
of his kingdom, and had peace in his land.

53 Nevertheless, hee defended in all that time

Or, Enal-  
cuch.

Or, give  
the right  
hand.

he spake, and withdrew himselfe from Jonathan, neither did he reward him according to the benefits which he had done for him, but troubled him very sore.

54 After this returned Tryphon with the young ruler Antiochus, which reigned, and was crowned.

55 Then there gathered unto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the I beasts, and went into Antiochia.

57 And young Antiochus wrote unto Jonathan, saying, I appoint thee to bee the chiefe Priest, & make thee ruler over the four governments, that thou mayest be a friend of the kings.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drinke in golde, and to weare purple, & to have a collar of gold.

59 He made his brother Simon and captaine from the coasts of Syria unto the borders of Egypt.

60 Then Jonathan went forth, and passed thowgh the cities beyond the flood, and all the men of warre of Syria gathered unto him for to helpe him: so he came unto Acalon, and they of the citie received him honourably.

61 And from thence went he unto Gaza: but they of Gaza shut him out, wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and tooke of the tonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thowgh the country unto Damascus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoste, purposing to discomfite him out of the country,

64 He came against them, and left Simon his brother in the country.

65 And Simon besieged Beth-sura, & fought against it a long season, and shut it up.

66 So they desired to have peace with him, which he granted them, and afterwards put them out from thence, and tooke the city, and set a garrison in it.

67 Then Jonathan with his hoste, came to the water of Genesar, and betimes in the morning came to the place of Azor.

68 And besides, the hostes of the I strangers met him in the place, & had layd ambushments for him in the mountains.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Jonathans side, fled: and there was not one of them left, except Patraias the sonne of Abialonius, and Judas the sonne of Gadi, the Captaine of the hoste.

71 Then Jonathan rent his clothes, and cast earth upon his head and wept.

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after all those that were at Cades, and then their number.

74 So there was slaue of the strangers the same day about three thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadors to Rome, and to the people of Sparta, to renew their covenant of friendship. 24 Jonathan putteth to flight the Princes of Demetrius. 40 Tryphon taketh Jonathan by deceit.

1 Jonathan now seeing that the time was meet for him, chose certaine men, and sent them on to Rome, to establish and renew the friendship with them.

2 He sent letters also vnto the Spartians, and to other places, for the same purpose.

3 So they went vnto Rome, and came in to the Senate, and said, Jonathan the high priest and the nation of the Iewes sent vs vnto you, to renew friendship with you, and the bond of love, as in times past.

4 So the Romans gave them free passage, that men should lead them home into the land of Iudea peaceably.

5 AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians.

6 Jonathan the high Priest with the Elders of the nation, and the priests, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore these letters sent vnto vnto the high Priest, from Arius, which then reigned among you, that you would be our brethren, as the copy hereunder written specifies.

8 And Onias increased the Ambassador honourably, and received the letters, wherein there was mention made of the bond of love and friendship.

9 But as for vs, we need no such comfort, for we have the holy bookes in our hands for comfort.

10 Nevertheless, we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest we should be strange vnto you: for it is long since the time that we had to do with vs.

11 Therefore we remember you at all seasons continually, and in the feasts and other days appointed, when we offer sacrifices and prayers, as it is meet and convenient to thinke upon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we have bene troubled with great troubles and warres, so that the world about vs have fought against vs.

14 Yet would we not be grieuous vnto you, nor to other our considerate and friends in this warres.

15 For we have had helpe from God, and hath encouraged vs, and we are delivered from our enemies, and our enemies are subdued.

16 Yet have we chosen to remember the former friendship with them, and to renew the former friendship with them, and to love you, and to salute you, and to direct you by letters concerning the renewing of our brotherhood.

For Elephanis.

For heathen.

For Abissinians.



17 And now ye shall doe vs a pleasure to give  
us some word of these things.

18 Then shew him the copy of the letters,  
which came the King of Sparta sent unto Da-  
vid.

19 And a King of the Spartians unto Da-  
vid the King of Iudah greeting.

20 It is known in Iudaea that the Spartians  
and Iudae are brethren, and come out of the ge-  
neration of Abraham.

21 And now for so much as this is come to  
us knowledge, we shall doe well to write unto  
the King of Iudaea.

22 And he to him have written unto you, that  
you shall and goods are ours, and ours are  
your things have we commanded to bee  
sent unto you.

23 And when Jonathan heard that De-  
metrius Princes were come to fight against  
him, he wrote from Jerusalem, and met them  
in the land of Iudaea: for he gave them not  
leave to come into his own country.

24 And he sent them unto their tents, which  
were againe and told him, that they were ap-  
pointed to come upon him that night.

25 Wherefore, when the Prince was gone  
home, Jonathan commanded his men to  
be ready, and so he in armour ready to fight all  
that night, and sent watchmen round about the  
camp.

26 And when the adventures heard that Jo-  
nathan was ready with his men to the battell,  
they feared, and trembled in their hearts, and  
were first in their tents, and fled away.

27 Wherefore Jonathan and his compa-  
nies were not all the morning: for they saw the  
armies of Iudaea and Iudaea.

28 Then Jonathan followed upon them, but  
would not undertake them: for they were gone  
and the flesh of Iudaea.

29 The Jonathan turned to the Arabians,  
which were called Sabeites, and slew them, and  
took their spoils.

30 And he proceeded further also, and came un-  
to Jerusalem, and went thence all the coun-  
try.

31 And when his brother heard thereof, and  
was in affliction and to the next better, depar-  
ted into Egypt, and dwelt there.

32 And he heard that they would deliver the  
land to them that took Demetrius party: where-  
fore he sent a garrison there to keepe it.

33 And when he came Jonathan home, and  
gathered together all the people together, and de-  
livered them to build up the strong hold.

34 And he made the wall of Jerusalem high,  
and made a great tower between the castle  
and the city, so to separate it from the city, that  
they might be able, and the men should neither  
be able to go in, nor out.

35 And he came together to build up the  
wall of the wall upon the books of the  
law, and the people were gathered together.

36 And he made the wall of Jerusalem high,  
and made a great tower between the castle  
and the city, so to separate it from the city, that  
they might be able, and the men should neither  
be able to go in, nor out.

37 And he made the wall of Jerusalem high,  
and made a great tower between the castle  
and the city, so to separate it from the city, that  
they might be able, and the men should neither  
be able to go in, nor out.

38 And he made the wall of Jerusalem high,  
and made a great tower between the castle  
and the city, so to separate it from the city, that  
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39 And he made the wall of Jerusalem high,  
and made a great tower between the castle  
and the city, so to separate it from the city, that  
they might be able, and the men should neither  
be able to go in, nor out.

40 And he made the wall of Jerusalem high,  
and made a great tower between the castle  
and the city, so to separate it from the city, that  
they might be able, and the men should neither  
be able to go in, nor out.

41 And he made the wall of Jerusalem high,  
and made a great tower between the castle  
and the city, so to separate it from the city, that  
they might be able, and the men should neither  
be able to go in, nor out.

42 And he made the wall of Jerusalem high,  
and made a great tower between the castle  
and the city, so to separate it from the city, that  
they might be able, and the men should neither  
be able to go in, nor out.

43 But he was afraid that Jonathan would  
not suffer him, but fight against him: wherefore  
he went about to take Jonathan, and to kill him:  
so he departed and came unto Bethan.

44 And when Jonathan heard against him  
to the battell with four hundred chosen men,  
and came unto Bethan.

45 But when Tryphon saw that Jonathan  
came with great an host, he durst not lay  
hand upon him.

46 But received him honourably, and com-  
mended him unto all his friends, and gave him  
rewardes, and commanded his men of warre to  
be obedient unto him, as to himselfe.

47 And said unto Jonathan, saying had thou  
caused this people to take such trouble, seeing  
there is no warre betwixt us.

48 Therefore said then some home againe,  
and shew became men to him upon thee, and  
came thou with mee to Berothaim: for I will  
give it thee, with the other strong holds, and the  
other garrison, and all them that have the charge  
of the common affaires: so will I remaine, and  
depart: for it is the cause of thy coming.

49 Jonathan delivered him, and led as hee  
said, and first stayed his host, which went into  
the land of Iuda.

50 And retained but three thousand with  
him, whereas he sent two thousand into Geder,  
and one thousand went with himselfe.

51 Now also as Jonathan entered into  
Berothaim, they of Berothaim shew the gates,  
and took him, and slew all them with the  
sword that came in with him.

52 And he sent Tryphon an host of footmen  
and bowmen into Bethan, and into the great  
plaine, to destroy all Jonathan's company.

53 But when they knew that Jonathan was  
taken, and slain, and that his men were but him,  
they encouraged one another, and came forth  
against them ready to the battell.

54 But when they which followed upon them,  
saw that it was a matter of life: they turned  
back againe.

55 By this means as they came into the land  
of Iuda presently and he called Jonathan, and  
them that were with him, and feared greatly,  
and all Iudaea began lamentation.

56 For all the heathen that were round about  
them, sought to destroy them.

57 For they said, when have they no captain,  
nor any man to helpe them: therefore let us now  
fight against them, and wipe out their memory  
from among men.

58 And when Simon heard that Tryphon was  
dead, he gathered together all his men, and  
went to Bethan, and fought with him, and  
slew him.

59 And when Simon heard that Tryphon was  
dead, he gathered together all his men, and  
went to Bethan, and fought with him, and  
slew him.

60 And when Simon heard that Tryphon was  
dead, he gathered together all his men, and  
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65 And when Simon heard that Tryphon was  
dead, he gathered together all his men, and  
went to Bethan, and fought with him, and  
slew him.

66 And when Simon heard that Tryphon was  
dead, he gathered together all his men, and  
went to Bethan, and fought with him, and  
slew him.

67 And when Simon heard that Tryphon was  
dead, he gathered together all his men, and  
went to Bethan, and fought with him, and  
slew him.

68 And when Simon heard that Tryphon was  
dead, he gathered together all his men, and  
went to Bethan, and fought with him, and  
slew him.

69 And when Simon heard that Tryphon was  
dead, he gathered together all his men, and  
went to Bethan, and fought with him, and  
slew him.

70 And when Simon heard that Tryphon was  
dead, he gathered together all his men, and  
went to Bethan, and fought with him, and  
slew him.

13. chap. 2.

# I. Maccabees.

know what great things I, and my brethren, and my fathers house have done for the Law, and the Sanctuary, and the battle, and troubles that we have borne.

4 ¶ We reason: whereof all my brethren are faine for Israels sake, and I am left alone.

5 ¶ Now therefore God forbid, that I should spare mine own life in any time of trouble: for I am not better than my brethren.

6 ¶ But I will avenge my nation, and the Sanctuary, and our houses and our children for all the heathen are gathered together to destroy us of very malice.

7 ¶ In hearing these wordes the heartes of the people were kindled,

8 ¶ So that they cryed with a loud voyce, saying, Thou shalt be our captain in stead of Judas and Jonathan thy brethren.

9 ¶ Fight thou our battles, and whatsoever thou commandest us, we will do it.

10 ¶ ¶ So he gathered all the men of power, making hast to smiteth the walls of Jerusalem, and fortified it round about.

11 ¶ Then sent he Jonathan the sonne of Absalomus with a great hoste unto Joppa, which house then out that were therein, and remained there himselfe.

12 ¶ Tryphon also remooved from Ptolemais with a great arme, to come into the land of Judea, and Jonathan was with him as his lieutenant.

13 ¶ And Simon pitched his tents at Jadda upon the open plaine.

14 ¶ But when Tryphon knew that Simon stood by in feare of his brother Jonathan, and that he would fight against him, he sent messengers unto him, saying,

15 ¶ Let us as we have kept Jonathan thy brother, it is for money that he is staying in the kings account concerning the businesse that he had in hand.

16 ¶ Wherefore send now an hundred talents of silver, and hee will come for hostages, that when he is letten forth hee will not turne from us, and we will send him againe.

17 ¶ Wherefore Simon knew that he was deceived in his wordes, yet commanded he the money and children to be delivered unto him, least he should be in greater hatred of the people of Israel.

18 ¶ Altho might have said, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 ¶ So he sent the children and an hundred talents: but he dissembled, and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth unto Adma: but whersoever they went, thither went Simon and his hoste.

21 ¶ And when they were in the castle sent messengers unto Tryphon, that hee should make haste to come by the wilderness, and to smite them by dailes.

22 ¶ ¶ So Tryphon made ready all his countenance, but the same night fell a very great snow, so that he came not, because of the snow: but he journeyed and went into the country of Galad.

23 ¶ And when he came nere to Balaia, he slew Jonathan, and he was buried there.

24 ¶ ¶ So Tryphon returned, and went into

his owne land.

25 ¶ ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him within his fathers grave.

26 ¶ And all Israel bewailed him very lamentation, and mourned for him very.

27 ¶ And Simon made upon the hillside of his father and his brethren, a building which looketh unto of between Bethaida and Bethan.

28 ¶ And set up seven pillars upon it, against another: by his father, his mother, and four brethren.

29 ¶ And set great pillars round about them, and set arround upon the pillars for a perpetual memory, and caused ships to be cast, that they might see them of men sailing in the Sea.

30 ¶ ¶ The temple which he made at Joppa, standeth yet unto this day.

31 ¶ ¶ Now when Tryphon went forth into the kingdome of Antioch, hee drew his army roundly.

32 ¶ And when he was in his army, and was about the kingdome of Asia, he thought a great signe upon the land.

33 ¶ Simon also built by the castles of Judea, and compassed them about with high walls, and great wailes, such which towers, and gates, and barres, and layes by dailes in the holes.

34 ¶ Moreover Simon chose certaine men, and sent them to King Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 ¶ Whereupon Demetrius the king called him and wrote unto him as followeth.

36 ¶ DEMETRIUS the king unto Simon the hie Priest, and the friend of kings, who is the dearest, and to the nation of the Jews, his death greeting.

37 ¶ The golden crowne, and purples how that ye sent unto us, have we received, and are ready to make a steadfast peace with you, and to write unto the officers, to release you of all things wherewith we have bound you.

38 ¶ For the things that we have granted you shall be stable: the strong holdes which ye have builded, shall be your strong.

39 ¶ Also we forgive the oversight, and fault committed unto this day: and the crownage that ye owe us, and likewise any other tribute in Jerusalem, it shall be none to tribute.

40 ¶ And they that are strict among you, we have written with our men, let them desist, so that there may be peace betweene us.

41 ¶ Thus the yoke of the hearden was taken from Israel in the hundred and thretye year.

42 ¶ And the people of Israel began to write in their letters and publique instruments, in this manner.

43 ¶ ¶ Simon, the hie Priest, and chief Priest, gouernour and Prince of Judea.

44 ¶ ¶ In this day Simon hath taken the city, and he hath taken the castle, and he hath taken the engine of warre, and appointed men to sitte, and bear weapons, and come in.

45 ¶ ¶ So they that were in the engine, and the city, and there was great trouble in the city.

46 ¶ ¶ In it was that the people of the city, their clothes and shames by upon the

10r. Addu.

10r. 437  
10r. 438



Or, Ierusa-  
lem.

28. In I Jerusale in the great congregation of the priests, and of the people, and of the governors of the nation, and of the elders of the country, we should have said unto you, that many battles have been fought in our country.

29. Therefore Simon the sonne of Jatharias (being of the children of Zach) and his brethren put themselves in danger, and refused the enemies of their nation, that their Sanctuary, and Law might be maintained, and did their nation great honour.

30. For Jonathan gathered his nation together, and became their hie Priest, and to layde with his people.

31. After that would their enemies have invaded their country and destroyed their land, and lay their hands on their Sanctuary.

32. When Simon refused them, and fought for his nation, & spent much of his owne substance, and armed the valiant men of his nation, and gave them wages.

33. Yet fortified and the cities of Judea, and Bethsura that lieth upon the borders of Judea, (under the ordinance of their enemies lay sometime) and set there a garrison of the Jewes.

34. And he fortified Beze, which lieth upon the sea, and Baysura was fortified upon a rock, under the enemies dwell above, and there he placed Jewes, and furnished them with things necessary for the reputation thereof.

35. Some when the people sawe the faithfullness of Simon, and to what glory he thought en hying his nation unto, they made him their governor, and the chiefe Priest, because he had done all these things, and for the holiness, and fidelity that he had kept to his nation, and that fought by all means to save his people.

36. For in his time they spoiled him not, but he that the heathen were taken out of their country, and they also which were of the cite of Ouid of Jerusalem, where they had made them a castle, out of the which they went, and did all things that were about the Sanctuary, and did great hurt unto Religion.

37. And he set Jewes in it, and fortified it, for the assurance of the land and cite, and rayed up the walls of Jerusalem.

38. And King Demetrius chastised him in his hie Priesthood for these causes.

39. And made him one of his friends, and gave him great honour.

40. For it was reported that the Romans raised the Jewes their friends and confederates, and that they honourably received Simons ambassadors.

41. And that the Jewes and Priests conspired that Simon should be their prince, and hie Priest perpetually, till God called up the true Prophet.

42. And that he should be their captain, and have the charge of the Sanctuary, and to sit over the people, and over the Country, and over the weapons, and over the fortresses, and that should make provision for the holy things.

43. And that he should be elected of every man, and that all the meetings in the country should be made in his name, and that he should be clothed in purple and wear a crown.

44. And that it should not be lawful for any

of the people, or Priests to breake any of these things, or to withstand his words, or to stand against his congregation in the country, which he was clothed in purple, or wear a collar of gold.

45. And if any did contrary to these things, he should be punished.

46. And it seemed all the people to agree that it should be done to Simon according to these words.

47. Simon also accepted it, and was sworn to be the hie Priest, and the captain, and the Prince of the Jewes and of the Sanctuary, and to be the chiefe of all.

48. And they commanded to set up the writing in tables of brass, and to fasten it to the wall that compassed the Sanctuary in the place.

49. And that a copy of the same should be layd up in the creature, that Simon and his sons might have it.

CHAP. XV.

1. Antiochus maketh a covenant of friendship with Rome. 2. Tryphon is purified. 3. The common men of the King and nation in the fortress of Beze. 4. Antiochus refusing the right hand from him, finished his covenant.

Demetrius King Antiochus the sonne of Seleucus sent letters from the king of Rome unto Simon the high, and prince of the Jewes, and to all the nation.

2. Concerning their words, ANTIOCHUS the King of Simon the great Priest, and the nation of the Jewes, sendeth greeting.

3. For in much as certaine persons have plotted the kingdom of our nation, and purposed to chalenge the realm, and to resist it with old estate, where we have gathered a great host, and have wonne of water.

4. That I may go thence, the country may be avenged of them, which have destroyed the country, and wasted many cities in the land.

5. Now therefore I do confirme unto you the liberties, wherof all the things we have done have discharged thee, and all the persons wherof they have released thee.

6. And I give thee leave to come whither thou wilt, and to dwell in thy country.

7. And that Jerusalem with the Temple be free, and that all the weapons that were prepared, and the fortresses, which thou hast builded, and kept in thine houses, shall remaine.

8. And all that is due unto the King, and all that shall be due unto the King, I have forgiven thee, and thou shalt be free from all thy debts.

9. And when thou shalt have received our letters, we will offer thee and the nation, and the great honour, so that your houses shall flourish throughout the world.

10. ¶ In the hundredth, Seleucus a king went Antiochus into his fathers house, and the bandes came together unto him, and he was made king.

11. And the King Antiochus purified the Temple, and came to Damascus, and dwelt there.

12. For hee sawe that troubles were come

Or, Gaze, or  
Gazera,





## II. Maccabees.

men in the midst of the furnace, and did not hurt them. For their enemies had made a great fire, but when they blew upon it, it became as cold as water, and the furnace was turned into a furnace of mercy.

9 Then when Judas had slain Antiochus, all he came to Jericho, which Jericho had built, and he was in the midst of the city, and he was in the midst of the city.

10 All they fled into the towers, that were in the midst of the city, and they were in the midst of the city, and they were in the midst of the city.

11 And when Judas had slain Antiochus, all he came to Jericho, which Jericho had built, and he was in the midst of the city, and he was in the midst of the city.

12 And when Judas had slain Antiochus, all he came to Jericho, which Jericho had built, and he was in the midst of the city, and he was in the midst of the city.

13 Therefore he made a great wall, and he was in the midst of the city, and he was in the midst of the city.

14 And when Judas had slain Antiochus, all he came to Jericho, which Jericho had built, and he was in the midst of the city, and he was in the midst of the city.

15 And when Judas had slain Antiochus, all he came to Jericho, which Jericho had built, and he was in the midst of the city, and he was in the midst of the city.

16 And when Judas had slain Antiochus, all he came to Jericho, which Jericho had built, and he was in the midst of the city, and he was in the midst of the city.

17 And when Judas had slain Antiochus, all he came to Jericho, which Jericho had built, and he was in the midst of the city, and he was in the midst of the city.

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## The second booke of the Maccabees.

### CHAP. I.

1 An Epistle of the Jewes that dwell at Jerusalem, from unto them that dwell in Egypt, wherein they exhort them to give thanks for the death of Antiochus, 2 Of the fire that was kind in the pt. 24 The prayer of Nemo.

2 To the brethren the Jewes which dwell at Jerusalem, & they that are in the country of Judea, unto the brethren the Jewes that are throughout Egypt, send salutation, and prosperitie.

3 God be gracious unto you, and remember his covenant made with Abraham, and Isaac, and Jacob his faithfull servants.

4 And give you all an heart to worship him, and to do his will with a whole heart and with a willing minde.

5 And open your hearts in his Law & commandments, and send you peace.

6 And hear your prayers, and be reconciled with you, & never forsake you in time of trouble.

7 And now we pray here for you.

8 When Demetrius reigned in the hundred, threescore and nint yeere, we Jewes were brought into the trouble & violence that came unto us in those yeeres, after that Isalm and his company departed out of the holy land, and kingdom.

9 And burnt the porch, & shed innocent blood. Then we prayed unto the Lord, & were heard: we offered sacrifices and sing praises, and lighted

the lampes, and set forth the bread.

10 And therefore keep ye the dayes of the feast of the tabernacles in the month Cheshvan.

11 In the hundred, threescore, and eight yeere, the people that was at Jerusalem, & in Judea, and the counsell, and Judas, with Antiochus king, Ptolemies murther, which is in the house of the anointed Highpriests, and to the Jewes that are in Egypt, brethren greeting and peace.

12 Inasmuch as God hath delivered us from great perils, we thank him highly, as though he had overcome the King.

13 For he brought them into Persia by beasts that fought against the holy citie.

14 For about the captivitie, and the army that was with him, seemed trustful, yet they were slain in the Temple of Hama, by the death of Hamae priests.

15 For Antiochus as though he would have won her, came thither, he and his friends, but he was overcome by the strength of a woman.

16 But when the priests of Hama had been slain, and he was entered with a small company within the temple, they shut the temple, and Antiochus was come in.

17 And by appointing a prison house of the Jews, they call Hama, as it were thither, upon the captivitie and his, and having bound them in prison, they cut off their heads, and threw them in the river that were with him.

18 God be blessed in all things, which hath delivered us by the wisdom.

19 Therefore we are now purposed to keep







Then the women, first with sackcloth vpon their heads, filled the streets, and the blessing multitude kept in, came some to the gates, and some to the wall, and others looked out of the wall.

And all held up their hands toward heaven, and made prayer.

It was a lamentable thing to see the multitude full of sorrow of all sorts, and the expectation of his Christ being in such anguish.

Therefore they called vpon the mightie Lord, that he would keepe safe & sure the things, which were layd by for those that had deliuered him.

Nevertheless, the thing that Heliodorus had determined to do, that he should perseuer.

And as he and his soldiers were, none was content by the treasure, he that is the Lord of all riches, and of all power, showed a great token, in that all they which presumed to come into him, were astonished at the power of God, and fell into feare and trembling.

For there appeared vnto them an host with a terrible man sitting vpon him, most richly habited, and he ran fiercely and smote at Heliodorus with his footes, and it seemed that hee had layd vpon the hoste had bene of gold.

Moreover, there appeared two yong men, made in strength, excellent in beauty, & come in apparell, which stood by him on euery side, and scourged him continually, and gaue him many stripes.

And Heliodorus fell suddenly vnto the ground, and was couered with great darkness: so that hee that were with him, tooke him vp, and put him in a litter.

Thus he that came with so great company, many soldiers into the sayd treasury, was hurt, so he could not helpe himselfe with his weapons.

So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

And after wards the Lord that had honoured his owne place, for the Temple which a litle while was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and glorie.

Then straightwayes certaine of Heliodorus friends, prayed Onias, that he would call vpon the most high to grant him his life, which he might to give, by the ghost.

And the high Priest considering that the king might suspect that the Jewes had bene his enemies: euen, he offered a sacrifice for the health of the man.

Now when the high Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Heliodorus, saying, O Onias, the high Priest great thanks:

In his life had the Lord granted thee thy prayer.

And saying that thou hast bene scourged of heaven, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

And Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him which hee granted him his life, and thanked Onias, who went againe with his hoste to the king.

Then testified hee vnto every man of the

great myshes of God that he had sent with his spirit.

And when the king after Heliodorus, who were meete to be sent yet once againe to Jerusalem, he layd,

38. If thou hast any enemy, or traitour, send him thither, & thou shalt receive him well scourged: if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39. For he that dwelleth in heaven hath his eye on that place, and descenderth it, and he bea- teth and destroyeth them that come to hurt it.

40. This came to passe concerning Heliodorus, and the keeping of the treasure.

# C H A P. IIIL

1. Simon reported euill of Onias. 7. Jason obtained the office of the hie Priest by corrupting the king. 27. and was by Menelaus defrauded by like bribing 34. Onias is slaine traitorously by Andronicus.

THIS Simon now, of whom we spake afore, being a betrayer of the money, and of his owne naturall country, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the innerer of the euill.

2. Thus was he bolde to call him a traitour that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3. But when his malice increased so far, that through one that belonged to Simon, murders were committed,

4. Onias considering the danger of this contention, and that Apollonius, as hee was the gouernour of Coelosyria and Iphenice, did rage, and increased Simons malice,

5. Hee went to the king, not as an accuser of the citizens, but as one that intended the common wealch both priuately and publicly.

6. For he saw it was not possible, except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7. But after the death of Seleucus when Antiochus called Epiphanes, tooke the kingdome, Jason the brother of Onias laboured by unlawfull means to be hie Priest.

8. For he came vnto the king, and promised him three hundred and threescore talents of silver, and of another rent fourescore talents.

9. Besides this he promised him an hundred and fiftie, if hee might haue licence to sit by a place for exercise, and a place for the youth, and that they would name them of Jerusalem, Antiochians.

10. The which thing when the king had granted, and he had gotten the superiortie, he began immediately to draw his kindred to the castles of the Gentiles.

11. And abolished the friendly priuiledges of the kings, that the Jewes had set by John the father of Capolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes and policies, and brought by new statutes, and contrary to the Law.

12. For he presumed to build a place of exercise vnder the castle, and brought the chief yong men vnder his subiection, and made them wear hats.

Or, that he would write the Antiochians that were at Jerusalem, among them,

Or, but kind in token of wantonnesse as the Gentiles did.

## II. Maccabees.

13 So there beganne a great desire to follow the manners of the Gentiles, and they took up the fashions of strange nations by the exceeding wickedness of Jason, not the hie Priest, but the ungodly person.

14 So that the Priests were now no more diligent about the service of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expences at the play, after the talking of the stone.

15 For they did not see by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came upon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 How when the 4 games that were used every fift yeere, were played at Tyus, the King being present.

19 This wicked Jason sent from Jerusalem, men to looke upon them; as though they had bene Antiochiens, which brought three hundred drachmes of silver for a sacrifice to Hercules: albeit they that carried them, desired they might not bee bestowed on the sacrifice (because it was not comely) but to be bestowed to other expences.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were given to the making of gallees.

21 How Apollonius the sonne of Menelaus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceived that he was enuill affected toward his affaires, he sought his own assurance, and departed from thence to Ioppe, and so came to Jerusalem.

22 Where hee was honourably received of Jason, and of the cite, and was brought in with torchlight, and with great shoutings, and so hee went with his hoste unto Phenicie.

23 Three yeere afterward Jason sent Menelaus, the forslapd Simons brother, to heare the money unto the King, and to bring to passe certaine necessary affaires, whereof hee had given him a memorieall.

24 But hee, being condemned to the King, magnified him for the appearance of his power, and turned the Priesthood unto himselfe: for he gave three hundred talents of silver more then Jason.

25 So hee gate the Kings letters patents albeit he had nothing in himselfe worthy of the hie Priesthood, but bare the stomache of a coveytant, and the wrath of a wild beast.

26 Then Jason which had deceived his owne brother, being deceived by another, was compelled to see into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money, that hee had promised unto the King, hee took no order for it, albeit Sostratus the ruler of the castle required it.

28 For unto him appertained the gathering

of the customes: wherefore they were long time before the King.

29 How Menelaus left his brother Menelaus in his stead in the Priesthood, and Sostratus left Crates which was the gouernour of the Christians.

30 How whiles these things were in doing, the Chaldeans, and they of Balot made insurrection, because they were given to the Kings tribute called Antiochia.

31 Then came the King in all haste, to suppress the businesse, leaving Antiochus a man of authority to be his lieutenant.

32 How Menelaus, supposing that he had gotten a convenient time, stole certaine vntes of golde out of the Temple, and gave certaine of them to Antiochus: and some hee sold at Tyus and in the cities thereby.

33 Which when Onias knew of a surety, hee reproued him, and withdrew himselfe into a Sanctuary at Dayne by Antiochia.

34 Wherefore Menelaus, taking Antiochus apart, prayed him to slay Onias: so when hee came to Onias, hee counselled him crying, giuing him his right hand with an othe: (where hee hee suspect him, and perswaded him to come out of the Sanctuary) so hee slew him presently without any regard of righteousness.

35 For the which cause not onely the Iewes, but many other nations also were grieved, and tooke it heauily for the unrighteous death of this man.

36 And when the King was come againe from the places about Cilicia, the Iewes that were in the cite, and certaine of the Greeks that abhorred the fact also, conspired against Onias was slaine without cause.

37 Therefore Antiochus was sorry in his minde, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, and rent his clothes, and commanded him to be laid throughout the cite, and in the same place where hee had committed the wickedness against Onias, hee was slaine as a murderer. Thus hee Lord rewarded him his punishment, as hee had deserved.

39 How when Lysimachus had done many wicked deedes in the cite through the counsel of Menelaus, and the Iewes was spread abroad, the multitude gathered them together against Lysimachus: for hee had carried out with him a vessel of golde.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to shew himselfe powerful, and tame tyant being their captaine, who was a little decayed in wit then in age.

41 But when they understood the purpose of Lysimachus, some gate stones, some cast clubs, and some cast handfulls of dust vnto him by upon Lysimachus men, and those that wounded them.

42 Whereby many of them were wounded, some were slaine: and all the other things done but the wicked Churchrobber himselfe, hee led besides the treasure.

43 For these causes an accusation was laid against

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of roccall.

¶ Or, Olympian sports, which were games kept every fift yeere.

¶ Or, covetousness.

And when the king came to Tyre, there  
was a great tumult among the people, because  
they knew that the king was come to Tyre.

But Heliodorus being now convinced,  
was in doubt whether the loss of Dositheus might  
not be a great punishment to the king.

So Heliodorus went to the king into a  
chamber, where he was to lodge himself, and  
there he began to speak.

Heliodorus then began to say, Heliodorus  
was the name of the king's son, and he was  
the chief of all his children, and he was  
now dead, which of them had told thee  
this, Heliodorus, they should  
have been heard as innocent.

Thus were they some punished bodily,  
and followed upon the matter for the time, and  
some for the holy vessels.

And thus they of Tyre hated Heliodorus,  
and ministered all things liberally for  
him.

And so through the constraint of them  
who were in power, Heliodorus remained in An-  
tioch, increasing in malice, and declared him-  
self a great traitor to the citizens.

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shows country, perished as a banished man, af-  
ter that he was gone to the Lacedaemonians,  
thinking there to have gotten succour by reason  
of kinred.

And he that had call many out under-  
ried, was himself our himself, no man in-  
viting him, nor putting him in his grace:  
neither was he partaker of his father's sepul-  
chre.

And when these things that were done,  
were declared to the king, he thought that Ju-  
das would have fallen from him: wherefore he  
came with a furious mind out of Egypt, and  
took the city by violence.

He commanded his men of warre also, that  
they should kill and not spare such as they met,  
and to slay such as went into their tent.

Thus was there a slaughter of young men,  
and olde men, and a destruction of men and wo-  
men and children, and bischins and infants were  
much.

And that within three dayes were slaine  
fourscore thousand, and fourtie thousand taken  
prisoners, and there was as many sold as were  
slaine.

But was he not content with this, but  
he went into the most holy Temple of all the  
world, having Heliodorus that traitor to the  
Lacedaemonians, and to his own country to be his guide.

And with his wicked hands took the ho-  
ly vessels, which other kings had given to the  
garnishing glory, and honour of that place, and  
handed them with his wicked hands.

So haue in his mind was Antiochus,  
that he considered not that God was not a lie,  
wothy for the sinners of them that dwell in the ci-  
tie, for the which such contempt came upon that  
place.

For if they had not bene whipped in ma-  
ny sinnes, yet, altho as he had come, had sud-  
denly bene punished, and put back from his pre-  
sumption, as yelousous was, whom Seleucus  
the king sent to view the treasure.

But God had not chosen the nation for  
the places sake, but the place for the nations  
sake.

And therefore is the place become partaker  
of the peoples trouble, but afterward shall it be  
partaker of the benefits of the Lord, and as it is  
now forsaken in the wrath of the Almighty, so  
when the great Lord shall be reconciled, it shall  
be set up in great glory againe.

And when Antiochus had taken eight-  
teene hundred talents out of the Temple, he  
gave him to Antiochus in all haste, thinking in  
his pride to make men fall upon the dry land,  
and to walke upon the sea: such an high minde  
had he.

But he left deputies to keep the people at  
Jerusalem, while a Phylarchus, in nu-  
mers more called than he, was there.

And as Seleucus and Antiochus, and with  
them Heliodorus, which was more cruell to  
the citizens then the other, and was desperate  
against the Jewes his citizens.

Yet sent also Apollonius a cruel prince,  
with an army of two and threentie thousand,  
whom he commanded to slay those that were co-  
weene mans age, and to sell the women, and the  
yonger sort.

And when he came to Jerusalem, he found  
peace,

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

And so

peace, and kept him still until the holy day of Sabbath; and then finding the Jews keeping the feast, he commanded his men to take their weapons.

26 And so he slew all them that were gone forth to the feast, and running through the city with his men armed, he murdered a great number.

27 But Judas Maccabeus being as it were the tenth, fled into the wilderness, and lived there in the mountains with his company among the beasts, and dwelling there, and eating grass, lest they should be partakers of the filthiness.

CHAP. V.

1 The Jews are compelled to leave the Law of God: 2 The Temple is defiled. 3 The women cruelly punished. 4 The great pain of Eleazar.

Not long after this, sent the king an old man of Athens, to compel the Jews to transgress the Law of the fathers, and not to be governed by the Law of God.

2 And to defile the Temple that was at Jerusalem, and to call it the Temple of Jupiter Olympius, and that of Garisim, according as they bid that dwelt at that place, Jupiter that keepeth hospitality.

3 This wicked government was sore and grievous unto the people.

4 For the temple was full of dissolution, and glutonies of the Gentiles, which dalked with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawful.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawful to keep the Sabbath, nor to observe their ancient feasts, nor plainly to confesse themselves to be Jews.

7 In the day of the Kings birth they were grievously compelled to give money to the banquet, when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlands of Iuic.

8 Wherever through the counsell of Prolemus, there went out a commandment unto the next cities of the heathen against the Jews, that the like customs, and banquetting should be kept.

9 And who so would not conform themselves to the manners of the Gentiles, should be put to death: when night a man sawe some of the priests milere.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led round about the city, the babes hanging at their breasts, they cast them down headlong over the walles.

11 When that more rising together into dinner, to keep the Sabbath day: lecherly, were discovered unto the king, and were burnt together, because that for the reverence of the honourable day they were afraid to helpe themselves.

12 And now I beseech those which read this booke, that they be not discouraged for these calamities, but that they judge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness,

not to suffer sinners long to continue, but straightways to punish them.

14 For the Lord doth not long wait for sinners, for other nations, whom he punisheth when they are come to the fullness of their sinnes.

15 But that he dealth with us, that sinners should not be heaped up to the full, so that afterward he should punish us.

16 And therefore he sent forth his mercie from us: and though he punish us with affliction, yet hath he mercie for his people.

17 As he said in his spoken word for a warning unto us: and now will we come to the declaring of the manner in this world.

18 Eleazar, then one of y principal persons, an aged man, & of a well favoured countenance, was constrained to open his mouth, and to curse himselfe.

19 But he desiring rather to die than to live with heathens, offered himself willingly to the torment, and spit it out.

20 As they ought to goe to death which suffer punishment for such things, as it is not lawful to take of for the desire to live.

21 But they that had the charge of this wicked banquet, for that old friendship of the man, tooke him aside privately, and prayed him, that he would taste such flesh, as was lawful for him to use, and as he would prepare for himselfe, and dissimble as though he had eaten of the things appointed by the king, to cure the flesh of the affliction.

22 That in so doing hee might be delivered from death, and that for the old friendship of the man, among them, he would receive this favour.

23 But he began to answer discreetly, and as became his age, and the experience of his ancient peeres, and the honour of his gray haire, wherunto hee was come, and his much time of conversation from his childhood. But chiefly the holy Law made and given by God: therefore answered consequently, & tolled them straightwayes to send him to the grave.

24 For it became not his age, said hee, dissimble, whereby many young persons might thinke that Eleazar beinge of such peeres old, and ten, were now gone to another religion.

25 And in through mine hypocritie (for a little time of a transitory life) they might be deceived by me, and I should procure malodour, and to reach to mine old age.

26 For though I were now delivered from torments of men, yet could I not shake the hand of the King, & resist what my king should command.

27 Therefore I will now change this my manfully, and will shewe my faith as mine age requireth.

28 And so will leave a notable example to such as be young to die willingly, and courageously for the honourable and holy Law. And when he had sayd these wordes, he willingly went to his death, and gave up his spirit.

29 Now they that led him, changed their mind, which they had before, into hatred, because of the words that he had spoken: they thought it had bene a rage.

30 And as he was ready to give the glory to the Lord, hee said thus and said: O Lord that hath the holy Law made, manifestly, that whereas I might have been delivered from death, I am thought, and suffer

Or, Antiochia.

Or, eating of the flesh that was sacrificed.

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the persons of our body: but in my mind I  
love them gladly for his religion.

Now after this manner ended he his  
testimony his death for an example of a noble  
man, and a summary of all of vertue, not only  
in young men, but unto all his nation.

## C H A P. VI.

The punishment of the seven brethren and of their

I come to passe also that seven brethren, with  
their mother, were taken to be compelled by  
being against the Lawe to take Unnes flesh;  
and were tormented with scourges and whips.

First out of them which spoke first, sayde  
thus: I desire rather than what woulddest  
thou knowe of us? we are ready to die rather  
than to transgresse the lawe of our fathers.

Then was the king angry, and comman-  
ded to have paine and caudons, which were in-  
stantly made hote.

Then he commanded the tongue of him that  
spoke first, to be cut out, and to lay him, and to  
cutt the utmost parts of his body in the sight  
of his other brethren and his mother.

Now when hee was thus mangled, in all  
members, he commanded him to be brought  
unto the fire, and lay him in the panne: and  
while the smoke for a long time smoken out  
of the pan, the other brethren with their mother ex-  
hort one another to die courageously, laying in  
the same manner.

The Lord God doeth regard vs, & in deede  
manifesteth his love to vs, as *Abdys* declared in  
the song wherein he testified openly, saying,  
that God will take pleasure in his servants.

Now when the first was dead after this  
manner, they brought the second to make him a  
mocking stock: and when they had pulled the  
skull with the haire over his head, they asked  
him if he would ease, or hee were punished in al  
the members of the body.

But he answered in his alone language,  
sayde thus: Whither hee was tormented  
like the first.

And when hee was at the last breath, hee  
sayde: Thou whitherest takest this present life  
of mine, but the King of the world will raise vs  
up, which die for his Lawes, in the resurrection  
of the living life.

After him was the third dead in veri-  
ty, and when they demanded his tongue, he  
said hee incontinently, and stretched forth his  
tongue to them.

Then spoke manfully, These haire I had  
from heaven, but now for the Lawe of God  
I forsake them; and trust that I shall receive  
them againe.

After that the King and they which  
were with him marvelled at the young mans  
courage, as at one that nothing regarded the  
paine of death.

Now when he was dead also, they ver-  
ily and tormented the fourth in like manner.

And when hee was now ready to die, hee  
sayde thus: It is better that we should change  
our bodies, which we might hope for often, and waite  
for our resurrection, than that we may be raised  
up againe by him as the three, thou shalt have no  
part in life.

Afterward they brought the fifth also and

tormented him.

16. After he looked upon the King, and sayde,  
Thou hast power among men, and though  
thou be a mortal man, thou dost what thou  
wilt: but thinke not that God hath forsaken our  
nation.

17. But abide a while, and thou shalt see his  
great power, how he will torment thee and the  
rest.

18. After him also they brought the sixt, who  
being at the point of death, said, I desire not thy  
selfe mortally: for we suffer these things, which  
are worthy to be wondered at for our owne sakes,  
because we have offended our God.

19. But thinke not thou, which undertaketh  
to fight against God, that thou shalt bee unpun-  
ished.

20. But the mother was marvellous about al  
other, and worthy of honorable memoire: for  
when shee lay her seven linnen haire within the  
space of one day, shee suffered it with a good will,  
because of the hope that hee had in the Lord.

21. Then, she exhorted every one of them in her  
owne language, and being full of courage and  
wisdom, stirred up her womanly affections  
with a manly stomack, and sayd unto them,

22. I cannot tell howe yet came into my  
wombe: for I neither gave you breath nor life:  
it is not I that set in order the members of your  
body.

23. But doubtlesse the Creator of the world,  
which formed the birth of man, and founde out  
the beginning of all things, will also of his owne  
mercie give you breath, and life againe, as ye  
now regard not your owne selues, for his lawes  
sake.

24. Now Antiochus thinking himselfe despi-  
sed, and considering the injurious wordes, while  
the youngest was yet alive, hee did exhort him not  
only with wordes, but with all unto him by  
an othe that he would make him rich and weal-  
thy, if he would forsake the lawes of his fathers,  
and that hee would take him as a friend, & give  
him offices.

25. But when the young man would in no case  
hearken unto him, the King called his mother,  
and exhorted that shee would counsell the young  
man to save his life.

26. And when he had exhorted her with many  
wordes, she promised him that shee would counsell  
her sonne.

27. So shee turned her unto him, laughing  
the cruel othe to scorn, and spake in her owne  
language, O my sonne, have patience upon mee,  
that bare thee nine moneths in my wombe, and  
gave thee sucke three yeres, and nourished thee,  
and took care for thee unto this age, I brought  
thee up.

28. The deede thee, my sonne, looke upon the  
heaven and the earth, and all that is therein, and  
consider that God made them of things that  
were not, and so was mankinde made likewise.

29. Feare not this hangman, but knowe thy  
selfe worthy such bechery by suffering deede:  
that I may receive thee in mercie with my bre-  
thren.

30. While she was yet speaking these wordes,  
the young man layd, without waite or loze, I will  
not obey the Kings commandement: but I will  
obey the commandement of the Lawe that was  
given unto our fathers by *Abdys*.

## II. Maccabees.

31 And thou that imaginest all mischiefs against the Hebrews, shall not escape the hand of God.

32 For wee suffer the things because of our sinnes.

33 But though the living Lord be angry with vs a little while for our chaitening and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion and most wicked of all men, list not thy selfe up in vaine, which art puffed up with vncertaine hope, and liftest thine handes against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are now vnder the diuine Cōuenant of eternalizing life: but thou through the iudgement of God, shalt suffer last punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, desiring God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that he is the only God.

38 And thus in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, rag'd more cruelly against him then the others, and tooke it grievously that he was mocked.

40 So he also died boldly, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this be now enough spoken concerning the bankrupts, and extreme cruelties.

### CHAP. VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is overcome. 27 The Iewes giue thank; after they haue put their enemies to flight, desending hart of the spores vnto the fatherlesse and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor sleeth vnto Antiochus.

Then Iudas Maccabeus, and they that were with him, went privately into the townes, and called their kindredes and friends together, and tooke vnto them all such as continued in the Iewes religion; and assembled fere thousande men.

2 So they called vpon the Lord, that hee would haue an eye vnto his people, which was deere of every man, and haue pittie vpon the Temple that was defiled by wicked men.

3 And that he would haue compassion vpon the cite that was destroyed, and almost brought to the ground, and that he would heare the voyce of the blood that cryed vnto him.

4 And that he would remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that he would reue his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withheld by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at Stratona, and thence by the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee did the night to make such assaults, as so much that the durst of his manlines was spread euery where.

8 So when Philip saw that this man increased by little and little, & that things prospered with him for the most part, hee wrote vnto Ptolemens the gouernour of Cæsarea, and Phenice, to helpe him in the kings business.

9 Then sent he speedily Alcimus the sonne of Batroclus, a speciall friend of his, and gave him of all nations of the heathen no less then twenty thousand men, to roote out the whole generation of the Iewes, and to yoke with him Soterus a capitaine, which in matters of warre was great experiente.

10 Alcimus desired also a tributary king of two thousande talents, which the Romans should haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruants, promising to sell fourtiens, and ten for one talent: but he considered the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knewe of Alcimus coming, hee told them that were with him, of the coming of the armie.

13 Nowe were there some of them fearful, which trusted not vnto the righteousnes of God, but fled away, and abode not in that place.

14 But the other tolde all that they had seene, and besought the Lord together to deliuer them from that wicked Alcimus, which had sate them, or euer he came nere them.

15 And though he would not doe it in their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious name.

16 And so Maccabeus called his men together, about six thousand, exhorting them to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrightheously, but to fight manfully.

17 Setting before their eyes the infinite that they had vnjustly done to the holy place, and the cruelty done to the cite by destruction, and the destruction of the orders established by their fathers.

18 For they, sayd hee, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a becke can both deliuer them that come against vs, and all the world.

19 Moreover, hee admonished them of the helpe that God shewen vnto their fathers, as when there perished an hundred and fourtiens, and fure thousande vnder Menemacher.

20 And of the battell that they had in Iudon against the Galatians, when they came in all to the battell eight thousand, with fure thousand Maccabians: and when the Maccabians were assisted, the eight thousand fere an hundred and twenty thousand though they that was giuen them from heauen, which they had receiued many benefits.

21 Thus when hee had made them bold with these wordes, and ready to die for the lawe

into the country, he divided his army into four parts.

2 And made his owne brethren captaines over the army, to wit, Simon, and Joseph, and Judas, giving ech one fifteen hundred men.

3 And when Cleasarus had read the holy book, and given them a token of the helpe of God, from which led the forward, topped with

4 And because the Almighty helped them, they slew about nine thousand men, and wounded and captured the most part of Sicanos host, and put all to flight.

5 And took the money from those that came to buy them, and purchased them free: but lacking time, they returned.

6 For it was the day before the Sabbath, and therefore they would no longer pursue them.

7 So they took their weapons, and thanked the Lord wonderfully, which had delivered them that day, and powred upon them the goodness of his mercy.

8 And after the Sabbath, they distributed the spoils to the rich, and to the fatherless, and to the widows, and divided the rest among themselves and their children.

9 When this was done, and they all had made a general prayer, they besought the merciful Lord to bee reconciled at the length with his servants.

10 Afterward with one consent they fell upon Antiochus and Bacchides, and slew about twenty thousand, and took his and strong holds, and divided great spoils, and gave an equal portion unto the rich, and to the fatherless, and to the widows, and to aged persons also.

11 Moreover, they gathered their weapons together, and layd them up diligently in convenient places, and brought the remnant of the spoils to Jerusalem.

12 They slew also Phylarches a most wicked man which was with Timotheus, and had won the Jewes many wayes.

13 And when they kept the feast of Victorie in their country, they burnt Calisthenes that had set fire upon the holy gates, which was fled into a little house: so he received a reward meet to his wickedness.

14 And that most wicked Sicanos, which had bought a shoulard merchants to buy the Jews.

15 And was through the helpe of the Lord brought downe of them whom he thought as nothing, insomuch that he put off his glorious garments, and fled overthwart the country like a fugitive servant, and came alone to Antiochia, with great dishonour through the destruction of his host.

16 And he that promised to pay tribute to the Romans, by means of the prisoners of Jerusalem, brought newes, that the Jewes had a conqueror, and for this cause none could hurt the Jews, because they followed the Lawes appointed by him.

CHAP. IX.

1. Antiochus willing to spoyle Persopolis, is put to flight. 2. why he persecuted the Jewes, he is stricken of the Lord. 3. The feared repentance of Antiochus. 4. His death miserably.

At the same time came Antiochus againe with dishonour, out of the country of Persia.

2 For when he came to Derbespolis, and went about to robbe the Temple, and to subdue the city, the people ran in rage to defend themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Cebacane, he understood the things that had come unto Sicanos and Timotheus.

4 And then being chased in his shame, hee thought to impute to the Jewes their fault, which had put him to flight, and therefore commanded his charetmen to drive continually, and to dispatch the journey: for Gods judgement compelled him: for he had said thus in his pride, I will make Jerusalem a common burying place of the Jewes, when I come thither.

5 But the Lord Almighty, and God of Israel, smote him with an incurable and invincible plague: for as soon as he had spoken these wordes, a paine of the bowels that was remediless, came upon him, and laye torments of the inner parts.

6 And that most unky: for he had tormented other mens bowels with divers and strange torments.

7 Notwith he would in no wise cease from his arrogancie, but swelled the more with pride, breaching out fire in his rage against the Jewes, and commanded to haste the journey: but it came to passe that he fell downe from the charet that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a litle afore thought he might commaunds the floods of the Sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the balance, was now cast on the ground, and cried in an hoarse voice, declaring unto all the manifest power of God.

9 So that the women came out of the body of this wicked man in abundance: as wyles he was alive, his flesh fell off for paine and torment, and all his carme was grieved at his himself.

10 Thus no man could beare because of his sinke, him that a litle afore thought he might reach to the starres of heaven.

11 Then he began to leave off his great pride, and selfwill when he was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased every moment.

12 And when he himselfe might not abide his owne sinke, he sayd these wordes, It is meet to be subiect unto God, and that a man which is mortall, should not thinke himselfe equal unto God through pride.

13 This wicked person prayed also unto the Lord, who woulde now have no merche on him,

14 And sayd thus, that he wou'd see at liberty the holy city unto the which he made haste to destroy it, and to make it a burying place.

15 And as touching the Jewes (whom hee had judged not worthy to be buried), but woulde have cast them out with their children

17. 13. 33

Or, rottenne  
ness.

## 11. Maccabees.

open to be denoured of the foules & wilde beastes her mouth make them all like the citizens of Achem.

16 And wherwas he had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Pea, and that he would also become a Jew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health he wrote vnto the Jewes this letter vnder written, containing the forme of a supplication.

19 **THE KING**, and prince Antiochus vnto the Jewes his loving citizens, witheth much joy, health and prosperitie.

20 If yet and your children fare well, and if all things goe after your minde, I geue great thanks vnto God hauing hope in the heauen.

21 Though I lie sicke, yet am I mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, I fell into a sore disease, I thought it necessary to care for the common safety of all.

22 Not distrustting mine health, but hauing great hope to escape this sickness.

23 Therefore considering that when my father led an hoste against the high countreys, he appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any thinges were thought that were grieuous, they in the land might knowe to whome the affaires were committed, that they should not be troubled.

25 Again, when I poulder how that the gouernours, that are borderers and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whome I oft commend and committed to many of you, when I went into the high mounteines, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that every man will be faithful vnto mee and to my sonne.

27 For I trust that he will be gentle and loving vnto you according vnto my mind.

28 Thus the murderer and blasphemer suffered most grievously, and as he had intreated other men, so hee died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemy Philometor.

### CHAP. X.

1 Iudas Maccabees taketh the citie and the Temple. 10 The acts of Eupator. 16 The Jewes fight against the Idumeans. 24 Tombereus smaleth Iudas, with whom Iudas iyneth battell. 29 Five men appeare in the aire to the helpe of the Jewes. 37 Time: thus it is slain.

Maccabees notue and his company, through the helpe of the Lord, waime the Temple

and the citie againe.

2 And destroyed the altare, & chappels that the heathen had builded in the open place.

3 And cleaned the Temple, and made another altare, and burned stoncs, and took the first of them, and offered sacrifices, & incense two yeeres, and fixe moneths after, and let forth the lawnes, and the shewbread.

4 When that was done, they fell downe vpon the ground, and besought the Lord, that they might come no more into such temptation: but if they sinned any more against him, that he wold selte would challen their with mercy, and that they might not be deliuered to the blaspheinous, and barbarous nations.

5 Howe vpon the same day, that the strangers polluted the temple, on the very same day it was cleaned againe, euen the fixe and thirtieth day of the same moneth, which is: Chaban.

6 They kept eight dayes with gladnes in the feast of the tabernacles, remembriug that not long afore they held the feast of the tabernacles when they liued in the mountaine, and demnes like beasts.

7 And for the same cause they bare greene boughes, and faice branches and palmes, & sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that every yere those dayes should be kept of the whole nation of the Jewes.

9 And this was the end of Antiochus calis Epiphanes.

10 **Howe** will we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering chiefly the calamities of the warres that followed.

11 For when he had taken the kingdome, he made one Lysias, which had bene captaine of the host in Phenice, and Coelofia, ruler ouer the affaires of the Realmes.

12 For Ptolemy that was called Apcon, purposed to doe iustice vnto the Jewes by the wrong that had bene done vnto them; and went about to behaue himselfe graciously wth them.

13 For the which cause, he was accused of his friends before Eupator, and was called oft times traitour, because he had left Egypt that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poisoned himself, and died.

14 But when Georgias was gouernour of the same place, he entertained strangers, and made warre oft times against the Jewes.

15 Moreover, the Idumeans that held strong holdes which were meete for their purpose, troubled the Jewes, and by receiving them that were driven from Ierusalem, took in hand to continue warre.

16 Then they that were with Spachus, made prayers and besought God that he wold be their helper, and to they fell vpon the holdes of the Idumeans.

17 And assailed them soe, that they wane the places, and slew all that fought against them on the wall, and killed all that they met, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse



the thousands) were fled into the strong  
holding at night of things & convenient to  
bring the siege.

... those that were with Simon; being  
in such circumstances, were intrusted for a brief  
space to certain of those that were in the castle  
and took seventy thousand drachmes and let  
them all escape.

21 But when it was told Baccabens what  
had done, he called the governors of the people  
together, and accused those men, that they had  
made their brethren for money, and let their ene-

43 So he flew them when they were con-  
vinced of treason, and immediately within the two  
cities:

23 And having good successe, as in all the  
wars that he tooke in hand, he slew in the two  
raides more then twenty thousand.

24 Now Timotheus whom the Jewes had  
sometime afore, gathered an armie of Greeces  
of all sorts, and brought a great troupe of  
volunteers out of Asia, to winne Jewrie by  
force.

15 But when he dyeto neere, Baccabeus, and  
they that were with him, turned to pray vnto  
God, and sprinkled each vpon their heads, and  
shed their reines with sackcloth.

and fell downe at the foote of the altar,  
and besought the Lord to bee mercifull to them,  
and to be an enemye to their enemies, and to bee  
beneficent to their benefactors, as the law

27 So after the prayer they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke them in their hands.

18 And when the morning appeared, they lay down together: the one part had the Lord in their refuge, and pledge of prosperity, and deliverance; and the other took courage as a

24 But when the battell was strong, there  
was sent unto the enemies from heauen quicke  
aid, men upon horses with bowes of golde.

And make the Carrabiers betwixt them, and  
between him on every side with their weapons,  
and kepe him safe, but not darre and lightnings  
against the enemies, for that they were confound  
ed with bloudmell, and beacen downe and full

31 There were slaine of soore men twentie  
thousand and five hundred, and six hundred  
hundred.

12 As for Timotheus himselfe, he fled unto  
Sparta: which was called a very strong holde,  
wherein Cleotas was capitaine.

33 But Baccabene and his company layde  
out against the fortresses with courage for  
four dayes.

34 And they that were within trusting to the light of the place, blasphemed exceedingly, and made horrible moans.

15. Fleuertheleff, vpon the fifth day in the  
morning, twentie yong men of Baccabens

company, whose hearts were inflamed, because of the blasphemies, came unto the wall, and with bold voices smote down those that they met.

36 Orders also that should be done upon the engines of warre against them that were within, let fire upon the towers, and burnt those blasphemers quick with the fires that they had made, and others blake by the gates, and received the rest of the army, and took the city.

390 And having found Timotheus, that was  
crippled in a cave, they killed him, and whereas  
his brother with a millstone

38 When this was done, they praised the Lord with psalms and thanksgiving, which had done so great things for Israel; and given them the sign over.

## CHAPTER XL

1<sup>st</sup> *Lysias goeth about in the mountains to the Jews.* 8 *Sal-*  
*mour is sent from heaven unto the Jews.* 16 *The letter*  
*of Lysias unto the Jews.* 20 *The letter of king Antio-*  
*chus unto Lysias.* 27 *A letter of the same unto the*  
*Jews.* 34 *A letter of the Romans to the Jews.*

**V**ERY shortly after this, Lysias the Kings Steward, and a kinsman of his, which had the governance of the affairs, took sore displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the hollemen, he came againe the Fowes, thinking to make the tithie an habitation of the Gentiles.

3 And the Temple would be hane to get money by, like the other temples of the heathen; for he would sell the Priest's office every year.

4 And thus being pulled by in his minde, because of the great number of footemen, and thousands of horsemen, and in his four score Elephants.

5 He came into Judea, and durde nere to Beth lura, which was a castle of defence; thue furlongs from Jerusalem, and layde fore Siege unto it.

6 But when Saccabens and his company knew that he besieged the holds, they, and all the people made prayers with weeping, & tears before the Lord, that he would send a good Angel to deliver Israel.

7 And Haccabens him the first of all rooke  
weapons, explaining the other that they would  
seopard themselves together with him to helpe  
there byrgen: so they went forth together with  
a courage and might.

8 And as they were there besides Ierusalem,  
there appeared before them vpon horsebacke a  
man in white clothing, taking his harnesse of

9. Then they prayed the mercifull God all together; and whose heart, informed that they were ready, not only to fight with men, but with the most cruell beasts, and to breake down wals of iron.

10 Thus they marched forward in array, having an helper from heaven: for the Lord was merciful unto them.

II And running vpon their enemies like lions, they slew eleven thousand footemen, and sieue hundred horsemen, and put all the other

12 Many of them also being wounded, escaped naked, and Lysias himself fled away shamefully.

## I. I. Maccabees.

fully, and so escaped.

13. As he was a man of understanding, considering what loss he had had, and knowing that the hardships could not be overcome because the Almighty God helped them, sent unto them,

14. And promised that he would consent to all things which were reasonable, and persuade the king to be their friend.

15. Baccabenus agreed to Lysias requests, having respect in all things to the common wealth, and whatsoever Baccabenus wrote unto Lysias concerning the Jews, the king granted it.

16. For there were letters written unto the Jews from Lysias containing these words, **LYSIAS** unto the people of the Jews sendeth greeting.

17. John and Jaddai, which were sent from you, delivered me the things that you demand by writing, and required me to fulfill the things that they had declared.

18. Therefore what things formerly were meet to be reported to the king himselfe, I have declared them, and hee granted that that was possible.

19. Therefore if ye behave your selves as friends toward his affaires, hereafter also I will endeavour my selfe to doe you good.

20. As concerning these things, I have given commandment to these men, and to those whom I sent unto you, to commune with you of the same particularly.

21. Fare ye well, the hundred and eight and forty yeere, the four and twentieth day of the month Dioscorithius.

22. From the kings letter contained these words, **KING ANTIOCHVS** unto his brother Lysias sendeth greeting.

23. Since our father translated unto the gods, our will is, that they which are in our Realme, live quietly, that every man may apply his owne affaires.

24. We understand also that the Jews would not consent to our father, for to be brought unto the custome of the Gentiles; but would keepe their owne manner of living: for the which cause they require vs, that we would suffer them to live after their owne lawes.

25. Therefore our minde is that this nation shall bee in rest, and have determined to restore them their Temple, that they may be governed according to the custome of their fathers.

26. Thou shalt doe well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may bee of good comfort, and cheerfully goe about their owne affaires.

27. And this was the Kings letter unto the nation, **KING ANTIOCHVS** unto the Elders of the Jews, and to the rest of the Jews sendeth greeting.

28. If ye fare well, we have our desire: we are also in good health.

29. Helcias declared unto us that your desire was to returne home, & to apply your owne businesse.

30. Therefore, those that will depart, we give them free liberty, unto the thirti day of the month of Panhicus.

31. That the Jews may doe their owne ma-

ner of living and lawes, like as afore, and none of them by any manner of wages to have wages for things done by ignorance.

32. I have sent also Helcias to comfort you. Fare ye well: the hundred and eight and forty yeere, the sixteenth day of the month of Panhicus.

34. The Romanes also sent a letter containing these words, **QVINTVS MEMMIVS** and **CLIVS** Ambassadors of the Romanes, unto the people of the Jews sendeth greeting.

35. The things that Lysias the king our man hath granted you, we grant the same also.

36. But concerning that which ye have written unto the king, send hither some with such letters as ye have considered the matter diligently, that we may confide thereupon, as shall be well to you: for we must goe unto Antiochia.

37. And therefore make haste, and send us men, that we may know your mind.

38. Farewell: this hundred and eight and forty yeere, the sixteenth day of the month of Panhicus.

### CHAP. XII.

1. Timotheus troubleth the Jews. 2. The words of them of Ioppe against the Jews. 3. Judas avenged of them. 4. His seventh fore in the house of Iamnia. 5. The pursuit of the Jews against Timotheus. 6. Timotheus is taken and let goe againe. 7. Judas pursueth Gorgias.

When these counsailes were made, Lysias went unto the king, and the Jews also their ground.

2. But the governors of the place, Helmotheus, and Apollonius the sonne of Demetrius, and Jeronymus, and also Demophon, and others them selfe: the government of Ioppe, would not let them live in rest and peace.

3. They of Ioppe also did such a manner they hated the Jews that dwelt among them, to goe with their wives and children unto the ships, which they had prepared as though they had sought them none could kill.

4. And so by the common advice of the city, they obeyed them, and suspected nothing: but when they were gone forth into the deeps, they drowned no lesse then two hundred of them.

5. Now when Judas knewe of this cruelty shewed against his nation, hee commanded that men that were with him, to make their way.

6. And having called upon God the righteous Judge, hee went forth against the murderers of his brethren, and set fire in the haven by night, and burnt the ships, and that that hee thence, hee flew.

7. And when the citie was shut up, hee departed as though hee would come againe, and took out all them of the citie of Ioppe.

8. But when hee perceived that the Iammites were minded to do in like manner unto the Jews, which dwelt among them,

9. He came upon the Iammites by night, and set fire in the haven with the navy, so that the light of the fire was seene at Jerusalem, upon two hundred and forty furlongs.

10. Now when they were gone from thence nine furlongs, in their journey toward Helmotheus, about five thousand men of the

10r, Absalon, or Absalom.

10r, April, some read Lanticus, and some Zanticus.

the hundred and threescore of the Samaritans for

the harvest was scarce, but it prospered them through the help of God, the famine of Arabia, being overcome, brought Judas to make peace with them, and promised to give him certain cattle, and to help him in his things.

And Judas thinking that they should in time be profitable concerning many things, promised them peace: whereupon they departed, and so they departed to their tents.

Judas also inhabited a cite called Castor, which was strong by reason of a hedge, and was known about with walls, and had divers sorts of people dwelling therein.

So they that were within it put such trust in the strength of the walls, and in force of weapons, that they were the slacker in their doings, and thought that were with Judas, and regarding them: yea, they blasphemed and spoke such words as were not lawful.

But Hircanus his soldiers, calling upon the Prince of the Jews (which without appointments, or engines of warre, did cast down the walls of Jericho, in the time of Nehemiah) were fierce against the walls.

And took the cite by the will of God, and with an exceeding great slaughter, inasmuch that a lake of two furlongs dyade, which lay therein, seemed to flow with blood.

Then departed they from thence, seven hundred and fiftie furlongs, and came to Chacia unto the Jews, that are called Canaanites.

But they found not Timotheus there: he was departed from thence, and had done nothing, and had left a garrison in a very strong place.

But Dositheus, & Sotipater, which were appointed with Hircanus, went forth, & slew that Timotheus had left in the fortress, more than thousand men.

And Hircanus prepared, & ranged his men by bands, and went courageously against Timotheus, which had with him an hundred and threescore thousand men of foot, and two thousand and five hundred horsemen.

When Timotheus had knowledge of Hircanus coming, he sent the women, and children, and the other baggage afore unto a forreile called Garmion (for it was hard to besiege, and unable to come unto because of the straites on all sides).

But when Judas first band came in sight, the enemies were terrified with feare, and a trembling was among them through the presence of the Lord, so that they feared, inasmuch that they were all there, another there, were all times out by their own people, and wounded with weapons of their own weapons.

And Judas was very earnest in pursuing, and slew those wicked men: yea, he slew thirtie thousand men of them.

Timotheus also himselfe fell into the hands of Dositheus, and Sotipater, whom he sought with much craft to let him go with his parents: but many of the Jews parents, who were taken of them, which, if they were not to death, should be despised.

So when he had assured them with many

words, and promised that he would release them without hurt, they let him go for the health of their brethren.

Then went Hircanus toward Garmion, and Garmion, and sent five and twenty thousand persons.

And after that yet had chased away and slain them, Judas remounted the horse toward Ephron a strong cite, wherein was a peas and a great multitude of all nations, and the strong young men kept the walls, defending them mightily: there was also great preparation of engines of warre, and darts.

But when they had called upon the Lord, which with his power breaketh the strength of the enemies, they made the cite, and some five and threescore thousand of them that were within.

From thence went they to Bethanpolis, which lieth betwixt Jerusalem and Jerusalem.

But when the Jews which dwelt therein, refused that they should be taken by Hircanus, he with them, and increased them kindly in the time of their adversity.

They gave them thanks, desiring them to be friendly still unto them, and so they came to Jerusalem, as the feast of the weekes approached.

And after the feast called Pentecost, they went forth against Gorgias the gouernour of Iudaea.

Who came out with three thousand men of foot, and four hundred horsemen.

And when they were together, a few of the Jews were slain.

And Dositheus one of the Barcenas, which was on horsebacke and a mightie man, took Gorgias, and layd holde on his garment, and drew him by force, because he would haue taken the wicked man alive: but an horseman of Chacia fell upon him, and smote off his shoulder, so that Gorgias fled into Bethanpolis.

And when they that were with Gergin, had foughten long, and were wearie, Judas called upon the Lord, that he would shew himselfe to bee their helper, and captaine of the field.

And then he began in his stone language, and sung Psalmes with a loud voyce, inasmuch that straightwayes he made them that were about Gorgias, to take their flight.

So Judas gathered his horse, and came into the cite of Bethanpolis. And when the seventh day came, they cleansed themselves (as the custome was) and kept the Sabbath in the same place.

And upon the day following, as necessity required, Judas and his company came to take by the bodies of them that were slain, and to burye them with their kinsmen in their fathers graues.

Now under the coats of every one that was slain, they found leuels that had bene consecrate to the stones of the Iannites, which thing is forbidden the Jews by the Law. Then every man saw that this was the cause why they were slain.

And to every man that was taken into the Lord, the righteous Judas, which had opened the things that were hid.

Or, Morfes  
Or, Marf  
Or, with  
Gorgias,

Deut. 7. 35  
Isa. 7. 1, 12,  
13.

42 And they gave themselves to prayer, and brought forth that they should not directly be destroyed for the fault committed. Whereby that noble Judas exhorted the people to keep themselves from sin, saying that they have before their eyes the things which came to pass by the fault of them that were slain.

43 And having made a gathering towards the company, sent to Jerusalem about two thousand draughts of silver, to offer a silver offering, doing here and there devoutly, that he thought of the affliction.

44 For if he had not hoped that they which were slain, should rise again, it had bene superfluous, and vain, to pray for the dead.

a From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much less certaine doctrine can be gathered thereby. Also, it is evident that this place was not written by the holy Ghost, both because it differeth from the rest of the holy Scriptures, and also the author of this booke acknowledging his owne infirmities, desireth pardon, if he have not attained to that he should. And it seemeth that this Iason the Cyrenian, out of whom he took this abridgement, is Ioseph Ben gonion, who hath written in Ebreish five booke of these matters, and in reading this place, maketh no mention of this prayer for the dead, lib. 3. chap. 9. For it is contrary to the custome of the Jewes, even to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might administer the Sacraments, Exod. 4. 25 or the example of Rasis, that one may kill himselfe, whom this author so much commendeth, Chap. 4. 41.

45 And therefore he perceived that there was great favour layed up for those that died godly. (It was an holy & good thought.) So he made a reconciliation for the dead, that they might be delivered from sin.

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## CHAP. XII.

1 The coming of Eupator into Iudaea. 4 The death of Menelaus, & Antiochus going to fight against Eupator, mooveth his soldiers unto prayer. 15 He kills four score thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Jewes is taken.

1 In the hundredth fourth and nine years, it was told Judas that Antiochus Eupator was coming with a great power into Iudaea.

2 And Elias the steward and ruler of his affairs with him having both in their armie an hundred and thre thousand men of foot of the Grecians, and five thousand horsemen, and two and twenty Elephants, and three hundred chariots set with bowes.

3 Menelaus also joyned himselfe with them, and with great desire encouraged Antiochus, not for the safeguard of the countrey, but because he thought to have bene made the governor.

4 But the King of kings moved Antiochus minde against this wicked man, and Elias informed the King that this man was the cause of all mischief, so that the King commanded to bring him to Betsa to put him unto death as the manner was in that place.

5 Now there was in that place a towet of fiftie cubits high, full of a fire, and it had an instrument that turned round, and on every side it could blowe into the fire.

6 And there whosoever was condemned of sacrilege, as of any other grievous crime, was cast of all sides into the death.

7 And so it came to pass, that this wicked

man should die such a death, and it was a most cruel thing that Menelaus should have done.

8 For because he had committed many crimes by the altar, whither hee and other wicked men used to goe to offer sacrifices, hee was cast into the fire.

9 And when the King, ragged in his minde, came to see him himselfe made cruel unto the Jewes, then his father.

10 Which things when Iudas perceived, he comforted the people to call upon the Lord night and day, that if ever hee had helped them, he would now help them, when they were put from their Lawe, from their countrey, and from the holy Temple.

11 And that hee would not suffer the people, which a little afore began to recover, to be delivered into the blaspheinous nations.

12 So when they had done this prayer, and brought the Lord for their succour, they began to fight, and killing and slaying downe their enemies, they, Iudas exhorted them to make themselves ready.

13 And he being apart with the Elders, hee counselled to goe forth, after the King should have slain Iudas, and should take the city, and commit the matter to the hands of the Lord.

14 So committing the charge to the Lord, the word he received his countrey to fight manfully, when they went to the Lawe, the Temple, the city, their countrey, and for common wealth, and camped by Bethan.

15 And so giving his soldiers for a watchword, The victorie of God, he picked out his mightiest young men, and went by night into the Kings campe, and slew of the hoste four score thousand men, and the greatest Elephants with all that were upon him.

16 Thus when they had brought a great fear, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the beate of the day, because the protection of the Lord did help them.

18 And when the King had taken the multitude of the Jewes, he went about to take the holies by force.

19 And marched toward Bets Sura, which was a strong hold of the Jewes: but hee was chased away hurt, and lost of his men.

20 For Iudas had sent unto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Jews holie, disclosed the secrets to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the King commit with them that were in Bets Sura, and smote them with them, departed, and joyned battell with Iudas, who overcame him.

23 But when hee understood, that Menelaus (whom he had left to be overlord of the holies at Antiochia) did rebel against him, hee was astonished, so that hee yielded himselfe to the Jewes, and made them an oath to doe all things that were right, and was appeare unto them, and offered sacrifice and abode in the Temple, and shewed great gentleness in all place.

24 And embraced Baccabenus, a man of captaine and gouernour from Borseneus, and the Serrenians.



Demetrius when hee came to Stole-  
mon, the people of the citie were not content  
with that agreement: and because they were  
enemies, they would that he should breake the re-  
newed.

Then went Lysias by into the iudgement  
hall, and excused the fact atwell as hee could, and  
persuaded them, and pacified them, and made  
them well affectioned, and came againe unto An-  
tiochia. This is the matter concerning the kings  
warre, and his returne.

## CHAP. XIII.

Demetrius moved by Alcimus, sendeth Nicanor to  
kill the Iewes. 18. Nicanor maketh a compact with the  
Iewes, 19. which he yet breaketh through the motion of  
the King. 20. Nicanor commandeth Razai to be taken,  
who slayeth him selfe.

After three yeeres was Judas informed that  
Demetrius the sonne of Seleucus was come  
with a great power and many by the hauein of  
Cappadocia.

When he had won the country, and slaine  
Antiochus and his lieutenant Lysias.

Now Alcimus, which had bene the high  
priest, and actually desired himselfe in the time  
that all things were confounded, seeing that by  
any means he could save himselfe, nor haue any  
more entrance to the holy Altar,

Hee came to king Demetrius in the him-  
mich attire and one peece, presenting unto him a  
crown of gold, and a pailme, and of the boughes,  
which were taken solemnly in the Temple, and  
that day he held his tongue.

But when he had gotten opportunitie, and  
excused by his grace, Demetrius called him to  
counsell, and asked him what deuises or counsels  
the Iewes leant unto.

To the which he answered, The Iewes  
that he called Adreans, whose capitaine is Judas  
Maccabeus, maintaine warres, and make in-  
iurations, and will not let the realme be in peace.

Therefore I, being deprived of my fathers  
honour (I meane the high Priesthood) am now  
come hither,

Partly because I was well affectioned un-  
to the Kings affaires, and secondly because I  
thought the profit of mine owne citizens: for all  
our people, though their rashnes, are not a little  
troubled.

Wherefore, O king, seeing thou knowest  
all these things, make provision for the country,  
and our nation which is abused, according to  
some owne humanitie, that is ready to helpe all  
men.

For as long as Judas liueth, it is not pos-  
sible that the matter should be well.

When he had spoken these wordes, other  
friends also hauing euill will at Judas, set Deme-  
trius on fire.

Also immediately called for Alcimus the  
priest of the elephants, and made him capitaine o-  
uer Iudas.

And sent him forth, commanding him to  
kill Judas, and to scatter them that were with  
him, and to make Alcimus his priest of the great  
Temple.

When the heathen which fled out of Iuda  
from Judas, came to Alcimus by flocks, thin-  
king the harme and calamities of the Iewes to

be their welfare.

Now when the Iewes heard of Alci-  
mus coming, and the gathering together  
of the heathen, they spauiled themselves with  
fear, and prayed unto him which had appoint-  
ed himselfe a people for euill, and did alwayes de-  
fend his owne portion with euident tokens.

So at the commandment of the capitaine,  
they remoued straightwaies from thence, and  
came to the towne of Delfan.

Where Simon Iudas brother had lay-  
ned battell with Alcimus, and was somewhat  
astonied through the sudden silence of the ene-  
mies.

Alcimus hearing the man-  
ner of them that were with Judas, and the  
bolde stomaches that they had for their coun-  
try, durst not proue the matter with bloodshed-  
ding.

Wherefore he sent Possidonius, Theodo-  
tus, and Pappas before to make peace.

So when they had taken long aduilement  
thereupon, and the capitaine shewed it vnto the  
multitude, they were agreed in one minde, and  
consented to the covenants.

And they appointed a day when they  
should particularly come together: so when  
the day was come, they set for euery man his  
schoole.

Demetrius Iudas commanded cer-  
taine men of armes to waite in convenient pla-  
ces, least there should suddenly arise any euill  
through the enemies: and so they continued  
together of the things whereupon they had a-  
greed.

Alcimus, while he abode at Ierusalem, did  
none hurt, but sent away the people that were  
gathered together.

He loved Iudas, and favoured him in his  
heart.

Hee prayed him also to take a wife, and to  
beget children: so hee married, and they liued to-  
gether.

But Alcimus perceiving the loue that was  
betwene them, & vnderstanding the covenants  
that were made, came to Demetrius, and told  
him, that Alcimus had taken strange matters in  
hand, & obtained Iudas a traitor to the realme,  
to be his successor.

Then the King was displeased, and by  
the reportes of this wicked man, hee wrote to  
Alcimus, saying, that hee was very angry for  
the covenants, commanding him that he should  
send Maccabeus in all haste prisoner vnto Anti-  
ochia.

When these things came to Alcimus, hee  
was astonished and sore grieved, that he should  
breake the things wherein they had agreed, see-  
ing that that man had committed no wicked-  
ness.

But because it was not commodious to  
him to withstand the King, he sought craftily to  
accomplish it.

Notwithstanding when Maccabeus per-  
ceived that Alcimus beganne to be rough vnto  
him, and that hee entreated him more rudely  
then he was wont, hee perceived that such rigour  
came not of good, and therefore hee gathered a  
few of his men, and withdrew himselfe from  
Alcimus.

But the other perceiving that hee was  
peruen-

Or, Theodo-  
tus.

Or, Maccabeus.

Or, had Iu-  
das before  
his eyes.

## II. Maccabees.

presented by Maccabees (now by policy) came into the great and holy Temple, and commanded the Priests, which were offering their usual sacrifices, to deliver him the man.

32 And when they saw that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, & made an oath in this manner, If ye will not deliver me Judas as a prisoner, I will make this Temple of God a plaine field, & will breake downe the altar, and will erect a notable temple unto Bacchus.

34 After these words he departed: then the Priests lift by their hands towards heaven, and besought him that was ever the defender of their nation, saying in this manner,

35 Thou, O Lord of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among us.

36 Therefore now, O most holy Lord, keepe this house ever inviolable, which lately was cleansed, and stoppe all the mouthes of the unrighteous.

37 Now was there accursed unto Sicanor, & his one of the Elders of Jerusalem, a lover of the citty, & a man of very good report, which for his loue was called a father of the Jewes.

38 For this man sometimes when the Jewes were minded to keepe themselves undefiled and pure, being accursed to bee of the Religion of the Jewes, did offer to spend his body, and life with all constancie for the Religion of the Jewes.

39 So Sicanor willing to declare the hatred that he bare to the Jewes, sent about five hundred men of warre to take him.

40 For hee thought by taking him to doe the Jewes much hurt.

41 But when this company would have taken his castle, and would have broken the gates by violence, and commanded to bring fire to burne the gates, so that he was ready to be taken on every side, he fell on his sword,

42 killing rather to die manfully, then to give himselfe into the hands of wicked men, and to suffer reproach unworthily for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betwene the doores, he ranne boldly to the wall, and cast himselfe downe manfully among the multitude:

44 Which conveyed themselves tightly away, and gave place, so that hee fell upon his bellie.

45 Nevertheless while there was yet breath in him, being kindled in his mind, he cryed, and though his blood gushes out like a fountain, and he was very sore wounded, yet he ran thorow the mids of the people.

46 And gave him to the top of an hie rocke: so when his blood was utterly gone, heeooke out his owne bowels with both his hands, and threw them upon the people, calling upon the Lord of life and spirit, that he would restore them againe unto him, and thus he died.

### CHAP. XV.

1 Sicanor goeth about to come upon Judas on the Sabbath day. 2 The blasphemy of Sicanor. 3 Maccabees expounding unto the Jewes the reason, encouraging

them. 4 The prayer of Maccabees. 5 Maccabees commending Nicanor and his soldiers because they hangen to be crucified in the crosse. 6 The same excuseth himselfe.

1 Now when Sicanor knew that Judas and his company were in the country of Samaria, he thought with all assurance to come upon them, upon the Sabbath day.

2 Nevertheless the Jewes that were compelled to goe with him, sayd, We will not so cruelly and barbarously, but honour and sanctifie the day that is approved by him that keep all things.

3 But this most wicked person demanded, Is there a Lord in heaven, that commanded the Sabbath day to be kept?

4 And when they sayd, There is a living Lord, which ruleth in the heaven, who commandeth the seventh day to be kept,

5 Then hee sayd, And I am mighty upon earth to command them so to arme themselves, and to performe the Kings business. Nevertheless he could not accomplish his wicked enterprise.

6 For Sicanor lifted up with great rage, purposed to let by a multitude of the vicars obtained of all them that were with Judas.

7 But Maccabees had ever sure confidence, and a perfect hope that the Lord would help him,

8 And exhorted his people not to be ashamed at the coming of the heathen, but alway to remember the helpe that had bene shewed unto them from heaven, and to trust now also that they should have the victory by the Almighty.

9 Thus he encouraged them by the law and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred up their hearts, and shewed them also the benefitfullnes of the heathen, and how they had broken their othes.

11 Thus hee armed every one of them, not with the assurance of the shields and spears, but with wholesome wordes and exhortations, and shewed them a dreame worthy to bee believed, and rejoyced them greatly.

12 And this was his vision, He thought that hee saw Onias, (which had bene the high Priest, a serious and a good man, reverent in behaviour, and of sober conversation, well spoken, and one that had bene exercised in all points of godlinesse from a child) holding by his hand toward heaven, and praying for the whole people of the Jewes.

13 After this there appeared unto him another man which was aged, honourable, and of a wonderfull dignitie, and excellency about him.

14 And Onias spake, and sayd, This is a lover of the verities, who prayeth much for the people, and for the holy citty, so was Jeremias the Prophet of God.

15 He thought also that Jeremias held out his right hand, & gave unto Judas a sword of gold, and as he gave it, he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wounde the adversaries.

a As this private example ought not to be followed of the godly, because it is contrary to the worde of God although the author seem here to approve it: so that place as touching praise, Chap. 13. 44 though Judas had appointed it, yet were it not sufficient to prove a doctrine because it is onely a particular example.

27 Thus he being comforted by the wordes of  
 those which were very sweete and able to stirre  
 him up to valiantnesse to encourage the hearts  
 of the young men, they determined to pitch no  
 more, but courageously to set upon them, and  
 manfully to assault them, and to trie the matter  
 to the death, because the cite and the sanctu-  
 ary and the Temple were in danger.

28 As for their wives and children, and bre-  
 thren and kindred, they let lesse by their dan-  
 ger, but their greatest and principall feare was  
 for the holy Temple.

29 Therefore they that were in the city, were  
 grieved for the army that was abroad.

30 Thus whilst they all waited for the triall  
 of the matter, and the enemies now met with  
 them, and the host was set in array, the Iudaes  
 were separated into convenient places, and the  
 weapons were placed in the wings:

31 Saccaribus considering the cunning of  
 his multitude, and the diverse preparations of  
 weapons, and the fierceness of the beastes, held up  
 his hands toward heauen, calling vpon the Lord  
 to shew wonders, and that looked vpon them,  
 knowing that the victory cometh not by the  
 multitude, but that he giveth the victory to them  
 that are worthy, as himselfe good vnto him.

32 Therefore in his prayer hee said after this  
 manner, O Lord, thou that didst send thine An-  
 gel at the time of Sennacherib king of Iudea, who  
 was sent of Sennacherib to slowe an hundred  
 thousand and nine thousand,

33 Send now also thy good Angel before  
 me, O Lord of heauen, to a feare and dread vn-  
 to them.

34 And let them be discomfited by the strength  
 of thine arme, which come against thine holy  
 people to blaspheme. Thus with these wordes hee  
 ended.

35 Then Saccaribus and they that were with  
 him, beinge weere with trumpets and shoutings  
 began.

36 But Iudas and his company praying and  
 calling vpon God, encountered with the ene-  
 mies.

37 So that with their handes they fought,  
 but with their heartes they prayed vnto God,  
 and there no lesse then nine and thirty thousande  
 men: for though the presence of God they were

manfully comforted.

28 Thus when they left off, and were turning  
 againe with joy, they understood that Saccari-  
 bus himselfe was slain for all his armour.

29 Then they made a shout and a crye  
 praising the Almighty in their owne language.

30 Therefore Iudas which was entred the chiefe  
 defender of his citizens both in body and minde,  
 and which bare with good affection towardes  
 them of his nation, commanded to smite off Sac-  
 caribus head, with his hand and shoulder, and to  
 bring it to Jerusalem.

31 And when he came there, he called all them  
 of his nation, and set the Priests by the altar,  
 and sent for them of the caule,

32 And shewed them which Saccaribus head,  
 and the hand of that blasphemer, which hee had  
 holden by against the holy Temple of the Al-  
 mighty with proud brag.

33 He caused the tongue also of wicked Sac-  
 caribus to be cut in little pieces, and to be cast vnto  
 the foules, and that the rewards of his madnesse  
 should be hanged by before the Temple.

34 So every man prayed toward the heauen  
 the glorious Lord, saying, Blessed be he, that  
 hath kept his place undisturbed.

35 Hee hanged also Saccaribus head vpon the  
 high castle, for an euidenc and plaine token vnto  
 all of the helpe of God.

36 And so they established all together by a  
 common decree, that they would in no case suffer  
 this day without keeping it holy.

37 And that the feast should be the thirteenth  
 day of the twelfth moneth, which is called Iudas  
 in the Syrians language, the day before Bar-  
 docheus day.

38 Thus farre as concerning Saccaribus mat-  
 ters, and from that time the Iudaes had the ci-  
 ty in possession And here wil I also make an end.

39 If I haue done well, and as the story re-  
 quired, it is the thing that I desired: but if I  
 haue spoken slenderly and barely, it is that I  
 could.

40 For as it is hurtfull to drinke wine alone  
 and then againe water: and as wine tempered  
 with water is pleasant and delighteth the taste:  
 so the setting out of the matter delighteth the  
 eares of them that read the story. And heere  
 shall be the end.

The end of the Apocrypha.







SIMEON. CRVEN.

PETER. ANDREW.

JAMES.



THE  
New Testament of  
our Lord IESVS  
CHRIST,

Conferred diligently with the Greeke,  
and best approued Translations  
in diuers Languages.

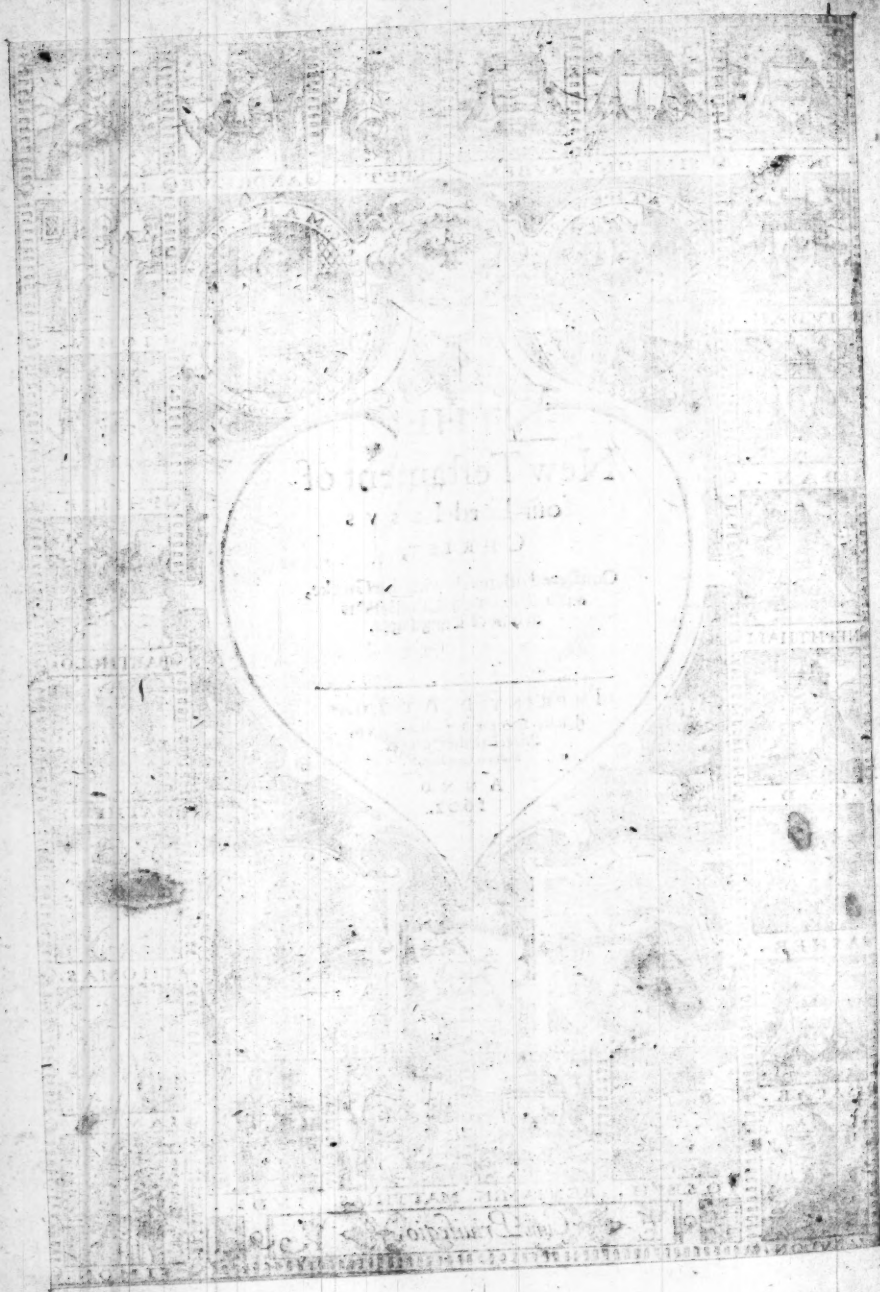
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IOSEPH. BENIAMIN. MATTHIAS. IYDE.

Cum Privilegio





# The summe of the whole Scripture of the Bookes of the Old and New Testament.



HE bookes of the Old Testament doe teach vs, that the same God, whom Adam, Noe, Abraham, Isaac, Jacob, David, and the other fathers did worship, is the onely true God, and that hee is the same Almighty and Everlasting: who of his meere goodnesse hath created by his Word heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is iust and mercifull: who also worketh all in all, after his owne will: To whom it is not lawfull to say, wherefore he doth thus or thus.

Moreouer, these Bookes teach vs, that this very God Almighty, after he created all things, hope also Adam the first man, to the image and spiritual similitude of himselfe, and that he did constitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraud of the deuill, transgressing the precept of his Creator, by this his sinne brought in such and so great sinne into the world, that wee which be sprung from him by the flesh, be in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

Furthermore, we are taught by these excellent bookes, that God promised to Adam, Abraham, Isaac, Jacob, David, and to other Fathers of the old time, that hee would send that blessed Seed, his Sonne Iesus Christ our Saniour, which should deliuer all those from sinne, and from the tyranny of the deuill, which by a lively and working faith should beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

Also they giue vs to vnderstand, that in the meane season, while those Fathers the Israelites looked for the saluation, and deliuerance promised (for that the nature of man is such, so proud and so corrupt, that those would not willingly acknowledge themselves to be sinners, which had need of the Saniour promised) God the Creator gaue by Moyses his Lawe written in two Tables of stone: that by it, sinne and the malice of mans heart being known, men might more vehemently thirst for the comming of Iesus Christ, who should redeeme and deliuer them from sin: which thing, neither the Law, nor yet the sacrifices and oblations of the Lawe did performe. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all sinne should be blotted out, and quite put away.

By the Bookes of the New Testament we be taught, that Christ so afore promised ("which is God above all things most blessed for euer) when he, I say, was shadowed in the Bookes of the Old Testament, and in sacrifices figured, that hee was sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: I say, at that time when all wickednes abounded in the world, then he was sent: And this Iesus our Saniour being borne in the flesh, suffered death, and rose againe from the dead. Which acts of his were not done by him in respect of the good works of any man (for we were all sinners) but that this God our Father should appeare true, in exhibiting the abundant riches of his grace which he promised, and that through his mercy hee might bring vs to saluation.

Whereupon it is evidently shewed in the Newe Testament, that Iesus Christ, being the true Lamb, the true sacrifice of the world, putting away the sinnes of men, came into this world to purchase grace and peace for vs with the Father, washing vs from our sinnes in his owne blood, and should deliuer vs from the bondage of the deuill, whom by sinne we did serue: And so we should be adopted by him to bee the sonnes of God, made heires with him of that most excellent and everlasting kingdome.

Now that we should acknowledge this singular & excellent benefit of God towards vs, Almighty God giue vs his holy Spirit: the fruit and effect of which, is faith in God, and in his Christ. For without the holy Ghost, by which we are instructed & sealed, nether can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The same Spirit witnesseth to our spirit, we are the children of God, and powreth into our bowels that charity which Paul describeth to the Corinthians. Furthermore, that holy Spirit altho giue vs hope, which is a sure looking for eternal life, whereof he himselfe is the certaine token and pledge. Also he giue vs other spiritual gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not to be despised or litle to be set by. For by the means of this trust & faith in Christ, which worketh by charity, & sheweth it self forth by the works of charity, mouing man thereto, we are iustified & sanctified: that is to say, God & the Father of our Lord

- \* Iſaiah 45.14.
- a Gen. 12.33 dan. 7.9.
- b Gen. 1.10.45.18.
- c Exo. 9.27 pſa.
- 9.7.8.11.45.21
- exod 12.17.
- d 1. Cor. 12.6.
- e Iere. 18.6.
- f Iſaiah 45.9.
- rom. 9.20.
- g Gen. 1.27.
- wif. 2.23.24.
- h Rom. 5.14.18
- i Ephel. 2.3.
- j Gene. 3.15.
- l Gene. 12.3.
- m Gen. 26.4.
- n Gen. 28.14.
- o 2 Sam. 7.13.
- pſal. 132.11.
- q Heb. 2.14.
- r Exod 20.1.
- s Rom. 3.20.
- t Gal. 3.19.
- u Heb. 7.18.
- v and 10.1.
- w Iohn 1.29.
- x Rom 9.5.
- y Luke 1.31.
- z Gal. 4.4.5.
- ephe 1.10.
- a Rom. 5.8.
- d Eph. 5. tit. 3.5.
- e Rom 15.8.
- f Ephel. 2.7.
- g Titus 3.5.
- h Iſaiah 53.7.
- i Iohn 1.29.
- j Ephe 5.1 heb. 9.11.
- k Acs 3.19.
- l Ephe 2.14.15.
- m Reuel. 1.5.
- n Heb. 14.
- o Ga2. 5. ephe. 1.5
- q Rom 8.17.
- r Eph 3.5. rom.
- s 15 gal. 4.6.
- t Ephe 1.1 gal.
- 5.23.
- u Eph 1.13. & 3
- v 1 Cor. 12.3.
- x Rom. 8.16.
- y Rom. 5.5.
- z 1. cor. 13.4.
- a Ephe 1.14.
- b Gal 5.22.
- c Gal 5.6.
- d Ephe 5.2. heb.
- 13.21.
- e Rom. 3.30. and
- f 4.2 gal. 2.16.

## The summe of the holy Scriptures.

Good workes.

Christ our Master and teacher.

Bishop.  
Mediatour.  
Advocate.

Judgement.

Eternall life.

Eternall fire.

To what intent the Scriptures were written.

Christ the onely foundation.

Iesus Christ (which is made our <sup>d</sup> Father also by him, being our <sup>e</sup> brother) doeth accompt vs to be iust and holy through his grace, and through the merite of his Sonne Iesus Christ, not <sup>f</sup> imputing our finnes to vs, & so farre forth, that we should suffer the paines of hell for them.

Finally, Christ himselfe <sup>g</sup> came into the world, to the intent that we through him being sanctified and cleansed from our finnes, following his will in good workes, should deny the things pertaining to the flesh, and freely <sup>h</sup> serue him in righteousness & holinesse all the dayes of our life: and that <sup>i</sup> by good workes (which God hath prepared for vs to walke in) we should <sup>k</sup> shew our selues to be called to his grace, and gift of faith: which good workes who so hath not, doeth shew himselfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and follow him with a cheereful minde, that he may teach vs: For he is our Master, <sup>l</sup> lowly and humble of heart: he is to vs an <sup>m</sup> example, whereby we must learne the rule to liue well.

Moreouer, he is our <sup>n</sup> Bishop, and our <sup>o</sup> high Priest, which did himselfe offer vp for vs his owne blood, being the onely <sup>p</sup> mediatour betweene God and men: Who now sitteth at the right hand of God the Father, being made our <sup>q</sup> Advocate, making prayer and intercession for vs: who doubtlesse shall obtaine for vs <sup>r</sup> whatsoever we shall desire, either of him, or else of his Father in his Name, if so be that we thus desiring, shall beleue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinue at any time, to come with <sup>s</sup> repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the <sup>t</sup> Throne of his grace, with this beleife, that we shall obtaine mercie. For therefore <sup>u</sup> hee came into the world, that hee might saue sinners by his grace.

This is verily Christ Iesus, which shall come at a <sup>v</sup> certaine time appointed by his Father, and shall sit in great maiestie to <sup>w</sup> iudge all men, and to render to euery man <sup>x</sup> the workes of his body according to that he hath done, whether it be good or euill: And he shall say to them which shall be on the right side, which in this world did looke for the good things to come (that is to say, life euerlasting): <sup>y</sup> Come ye blessed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world: But to them which shall be on the left side, hee shall say: Depart from me ye cursed into euerlasting fire prepared for the deuil and his Angels. And then <sup>z</sup> shall the ende be, when Christ hauing vtterly vanquished all maner of enemies, shall deliuer vp the kingdome to God the Father.

To the intent that we might vnderstand these things, the <sup>a</sup> sacred Books of the Bible were deliuered to vs by the goodnes of God through his holy Spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the trueth of his doctrine is sealed vp to vs: that we <sup>b</sup> might vnderstand, I say, and beleue that there is one onely true God, and our Saviour Iesus Christ, whom (as he had promised) he hath sent: <sup>c</sup> and that we beleeuing might haue in his Name life euerlasting.

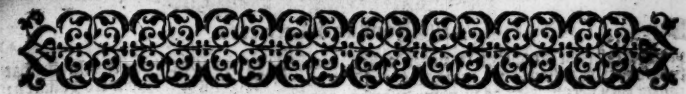
Besides this <sup>d</sup> foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doeth stand sure and stedfast. And Paul willeth him to be <sup>e</sup> accursed which shall preach any other faith and saluation, then by Iesus Christ, yea, although he were an Angel from heauen.

For <sup>f</sup> of him, through him, and for him, are all things: To whom with the Father and the holy Ghost, be all honour and glory, world without end, Amen.

¶ Certaine







# Certaine questions and answers touching the doctrine of Predestination, the vse of Gods word and Sacraments.

**Question.**  
**W**hy doe men so much vary in matters of religion?

**Answer.**  
 Because al haue not the like measure of knowledge, neither do all beleue the Gospel of Christ.

**Question.**  
 What is the reason thereof?

**Answer.**  
 Because they only beleue the Gospel and doctrine of Christ, which are ordained vnto eternall life.

**Question.**  
 Are not all ordained vnto eternall life?

**Answer.**  
 Some are vessels of wrath ordained vnto destruction, as others are vessels of mercie prepared to glory.

**Question.**  
 How standeth it with Gods iustice, that some are appointed vnto damnation?

**Answer.**  
 Very well: because all men haue in themselves sinne, which deserueth no lesse: and therefore the mercie of God is wonderfull in that he vouchsafeth to saue some of that sinful race, and to bring them to the knowledg of the truthe.

**Question.**  
 If Gods ordinance and determination must of necessity take effect, then what need any man to care for he that liueth well, must needs be damned, if he be thereunto ordained: and he that liueth ill must needs be saved, if he be thereunto appointed.

**Answer.**  
 Not so: for it is not possible, that either the elect should alwayes be without care to doe well, or that the reprobate should haue any will thereunto. For to haue either good will, or good worke, is a testimony of the Spirit of God, which is giuen to the elect onely, whereby faith is so wrought in them, that being graft in Christ, they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselves, because they are predestinate vnto saluation: but rather they endeavour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and

prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

**Question.**  
 But how shall I knowe my selfe to be one of those whom God hath ordained to life eternall?

**Answer.**  
 By the motions of spirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sense and motions thereof.

**Question.**  
 What meane you by the motions of spirituall life?

**Answer.**  
 I meane remouel of conscience, toynd with the loathing of sinne, and loue of righteousness: the band of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and raised up to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefits received, and the vsing of all aduerities as occasion of amendment sent from God.

**Question.**  
 Cannot such perish as at some time or other feele these motions within themselves?

**Answer.**  
 It is not possible that they should: for as Gods purpose is not changeable, so he repenteth not the graces & gifts of his adoption: neither doth he call off those whom he hath once receiued.

**Question.**  
 Why then should we pray by the example of Dauid, that he call vs not from his face, and that he take not his holy Spirit from vs?

**Answer.**  
 In so praying we make protestation of the weaknesse of flesh, which moueth vs to doubt: yet should not wee haue courage to aske, if we were not assured that God will giue according to his purpose and promise, that which we require.

**Question.**  
 Doe the children of God feele the motions of felicitie alwayes alike?

**Answer.**  
 No truely: for God sometime to ydone his, seemeth to leaue them in such sort, that the flesh overmarcheth the spirit, whereof ariseth trouble of conscience for the time:

## Questions and Answeres

yet the spirit of adoption is neuer taken from them, that haue once receiued it: els might they perish. But as in many diseases of the body, the powers of bodily life are letted: So in some assaults these motions of spirituall life are not perceived, because they lie hid den in our manifold infirmities, as the fire couered with ashes. Yet as after sickness commeth health, and after cloudes the Sunne shineth cleare: so the powers of spirituall life will more or lesse be felt and perceived in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I despair and thinke my selfe a castaway?

Answer.

God forbid: for God knoweth his at what time he seeth good: and the instrumentes whereby he usually calleth, haue not the like effect at all times. yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as waie is not melted without heat, nor clay hardened but by meanes thereof: so God vserh meanes both to draw those vnto himselfe, whom he hath appointed vnto saluation, and also to bewaie the wickednes of them whom he iudly condemneth.

Question.

By what meanes vserh God to draw men to himselfe that they may be saued?

Answer.

By the preaching of his word and the ministering of his Sacraments thereunto answered.

Question.

What meane you by the word of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they receiued of the spirit of God, and haue left written in that Booke which we commonly call the Old and New Testament.

Question.

How may I be assured that it is the word of God, which that Booke containeth?

Answer.

By the maiesty of God appearing in that plaine and simple doctrine: by the purenesse, brightness and holines thereof: by the certainty of every thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery part thereof: by the excellencie of the matters treated: But especially by the testimony of Gods spirit, whereby it was written, who moueth the hearts of those in whom it refresheth, to consent vnto the worde, and reverently to embrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answer.

When it is so preached and heard, that men may vnderstand and learne what God

teacheth: accept and receiue thankfully that which is thereby giuen, promised & assured: and be moued with desire and diligence to doe that which it commandeth.

Question.

Doe the Sacraments also serue to this ende?

Answer.

Yea verily: that by sight, taste and feeling, as well as by hearing, we might be instructed, assured, and brought to obedience.

Question.

How doth our Baptisme serue hereunto?

Answer.

It teacheth vs to put on Christ, that with his righteousness our sinfullnesse may be hid den: it assureth vs that we are so graft into Christ, that all our sinnes by him are washed away: it chargeth vs to die to sinne, to continue in the profession of Christ, and to loue each other.

Question.

Path the Lords Supper also this vnto?

Answer.

Yea doubtlesse: for it teacheth, that the body and blood of Christ crucified, is the only food of the new borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spirituall and heauenly to body and soule, to nourish, strengthen, refresh, & to make cheerefull the hearts of the elect: it requirith thankfull remembrance of the death of Christ, vntill among those that doe profess him, with a free confession of his truely.

Question.

Why is not this vse of the Sacraments commonly known?

Answer.

Because they are abused for forme, for fashion, for custome and company, without regard vnto the worde, wherunto they are so annexed, that they ought not vpon any necessity by any person be feared fro it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is more necessary then the word of God: therefore I pray you shew me how I may attaine to some knowledge and profit thereby.

Answer.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vied herein?

Answer.

That as euery day, at the least, we most commonly receiue foode to the nourishment of this corporall life: so no day be let passe without some reading, in such sort that occasion

# of Predestination, &c.

occasion thereby may be taken to speake againe unto God by prayer, as he in his wayn teacheth vnto vs: So that at the least two Chapters would be orderly and aduisedly read every day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done: what thinke you els requisite?

Answer.

That some especiall places of Scripture be so committed to memorye, that the minde may euer be furnished with some good matter against all temptations. To which end I note these Scriptures vnto you, whereunto you may soyne other at your owne choyse:

Plalmes 139. 37. 50. Eia. 53. Job. 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are hard, and not easie to vnderstand.

Answer.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: and that hardness that you finde, seemeth to mooue you to the more diligence, and to make enquirie of such as haue knowledge, when any doubt ariseth. And which you perceiue not at one time, God shall reuel to another: So that you shall haue your growing in grace, knowledge and godlinesse, to Gods glory and your owne comfort in Christ, whose Name for euer be praised. Amen.



The

# The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.

|                                    |     |                        |    |
|------------------------------------|-----|------------------------|----|
| Genesis hath Chapters              | 50  | Prouerbs hath Chapters | 31 |
| Exodus                             | 40  | Ecclesiastes           | 12 |
| Leuiticus                          | 27  | The song of Salomon    | 8  |
| Numbers                            | 36  | Iſaiah                 | 66 |
| Deuteronomie                       | 34  | Ieremiah               | 52 |
| Iofhua                             | 24  | Lamentations           | 5  |
| Iudges                             | 21  | Ezekiel                | 48 |
| Ruth                               | 4   | Daniel                 | 12 |
| 1. Samuel                          | 31  | Hofea                  | 14 |
| 2. Samuel                          | 24  | Ioel                   | 3  |
| 1. Kings                           | 22  | Amos                   | 9  |
| 2. Kings                           | 25  | Obadiah                | 1  |
| 1. Chronicles                      | 29  | Ionah                  | 4  |
| 2. Chronicles                      | 36  | Micah                  | 7  |
| The prayer of Manaſſeh, Apocryphe. |     | Nahum                  | 3  |
| Ezra                               | 10  | Habakkuk               | 3  |
| Nehemiah                           | 13  | Zephaniah              | 3  |
| Eſter                              | 10  | Haggai                 | 2  |
| Iob                                | 42  | Zechariah              | 14 |
| Pſalmes                            | 150 | Malachi                | 4  |

## The Bookes called Apocrypha.

|                    |                                     |    |
|--------------------|-------------------------------------|----|
| 1. Eſdras          | Baruch with the Epistle of Ieremiah | 6  |
| 2. Eſdras          | 16 The Song of the three children   |    |
| Tobit              | 14 The ſtory of Suſanna             |    |
| Iudeth             | 16 The idole Bel and the Dragon     |    |
| The reſt of Eſther | 6 1. Maccabees                      | 16 |
| Wiſedome           | 19 2. Maccabees                     | 15 |
| Eccleſiaſticus     | 31                                  |    |

## The Books of the New Testament.

|                           |    |                      |    |
|---------------------------|----|----------------------|----|
| Matthew                   | 28 | 1. Timotheus         | 6  |
| Marke                     | 16 | 2. Timotheus         | 4  |
| Luke                      | 24 | Titus                | 3  |
| Iohn                      | 21 | Philemon             | 1  |
| The Actes                 | 23 | To the Hebrewes      | 13 |
| The Epistle to the Romans | 16 | The Epistle of Iambs | 5  |
| 1. Corinthians            | 16 | 1. Peter             | 5  |
| 2. Corinthians            | 13 | 2. Peter             | 3  |
| Galatians                 | 6  | 1. Iohn              | 5  |
| Ephesians                 | 6  | 2. Iohn              | 1  |
| Philippians               | 4  | 3. Iohn              | 1  |
| Coloſſians                | 4  | Iude                 | 1  |
| 1. Theſſalonians          | 5  | Reuelation           | 22 |
| 2. Theſſalonians          | 8  |                      |    |



# The holy Gospel of Iesus Christ, according to Mathew.

## THE ARGUMENT.

IN this historie written by Mathew, Marke, Luke, & Iohn, the Spirit of God so gouerned their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though 1 whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, and sometime one winneth more largely than which the other doth abridge: neuertheless in matter & argument, they all tend to one end, which is to publish to the world the favour of God toward mankind through Christ Iesus, whom the Father hath given as a pledge of his mercy and love. And for this cause they make their story, Gospel, which signifieth good tidings, forasmuch as God hath performed in deede that which the fathers hoped for. So that hereby we are admonished to forsake the world, & the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered vnto vs. for there is no joy nor consolation, no peace, nor quietness, no felicity nor salvation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises Yeas, and Amen. And therefore vnder this word is contained the whole new Testament: but commonly we use this name for the historie, which the foure euangelists write, containing Christ coming in the flesh, his death, and resurrection, which is the perfect summe of our salvation. Mathew, Marke, and Luke are more copious in describing his life and deede, but Iohn more labourous to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, deale, and risen againe, should nothing profite vs. Of which thing notwithstanding that the three first touch partly, he also sometime interleth in the former narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter maketh, they deuide, as we see, the body and Iohn teacheth before our eyes the soule. Wherefore the first fully setteth the Gospel written by Iohn, the key, which openeth the doore to the vnderstanding of the others: (for whosoever doeth know the office, vertue & power of Christ, shall reade that which is written in the Gospels of God, as unto the Red-corne of the root, and not of the fruite. Now concerning the writers of this history, a tradition that Mathew was a publicane, or custome gatherer, and was brother of Iudas, to be as Apostle, Marke is thought to haue bene Petrus disciple, and brother of the first Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a physician of Antiochia, and became Pauls disciple and fellow in all his travels: the third Evangelist, and Ioues vnder, and brother of James: he died three yere, yet after Christ, and was buried in the city of Apollonia.

## CHAP. I.

1. The genealogie of Iesus Christ, the sonne of Dauid, the sonne of Abraham.

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# The birth of Christ,

# S. Matthew, The wise men. Herod

1. *Chro.* 3. 17. 19.  
 17. 2. 3. 1. 2. and 3. 1.  
 k. Albeit the  
 Jewes number  
 their kigned by  
 the malekinde,  
 yet this lineage of  
 Mary is com-  
 prehended vn-  
 der the same,  
 because she was  
 married to a  
 man of her  
 owne stocke  
 and tribe.  
 l. Who is the  
 true King, Priest  
 and Prophet an-  
 oynted of God  
 to accomplish  
 the office of the  
 redeemer.

—  
 Luke 1. 27.  
 m. Before he  
 tooke her home  
 to him.  
 n. As the Angel  
 afterward decla-  
 red to Ioseph.  
 o. Upright and  
 fearing God, and  
 therefore suspi-  
 cing that the  
 had committed  
 fornication, be-  
 fore the was be-  
 trothed, would  
 neither retaine  
 her, which by the  
 Law should be  
 married to in  
 other, neither by  
 accusing her put  
 her to shame for  
 her fault. *to Rom*  
*Dem.* 24. 1. *over*  
 p. This dreame  
 is witnessed by  
 the holy Ghost,  
 and is a kinde of  
 reuelation. *Num.* 24. 1. *and* *the* *same* *spirit* *hath* *borne* *witness* *unto* *us* *that* *we* *are* *the* *children* *of* *God* *promised* *unto* *us* *in* *the* *Scriptures*. *1. Thim.* 2. 13. *That* *the* *Lord* *bringeth* *right* *vs* *by* *the* *means* *of* *his* *Church*, *who* *is* *both* *God* *and* *man*. *1. Cor.* 12. 13. *Christ* *is* *here* *called* *the* *first* *borne*, *because* *he* *never* *had* *any* *before*, *and* *not* *in* *respect* *of* *any* *he* *had* *after*. *Neither* *ye* *doeth* *this* *word* *(ill)* *import* *always* *a* *time* *following*, *whereas* *the* *conitary* *may* *bee* *ac-* *com-* *med*, *as* *our* *Sauour* *saying* *that* *he* *will* *be* *present* *with* *his* *disciples* *til* *the* *ende* *of* *the* *world*, *meane* *not*, *that* *after* *this* *world* *he* *will* *not* *be* *with* *them*.

And Salathiel begate Iosababel.  
 13. And Iosababel begate Abiud. And  
 Abiud begate Eliacin. And Eliacin be-  
 gate Ioi. *1. Chro.* 3. 17. 19.  
 14. And Ioi begate Sador. And Sador  
 begate Achim. And Achim begate Eliud.  
 15. And Eliud begate Eleazar. And Ele-  
 azar begate Matthan. And Matthan be-  
 gate Jacob.  
 16. And Jacob begate Ioseph, the hus-  
 band of Marie, of whome was borne Je-  
 sus, that is called Christ.  
 17. So all the generations from Abia-  
 ham to David, are fourteen generations:  
 and from David untill they were caried a-  
 way into Babylon, fourteen generations:  
 and after they were caried away into Baby-  
 lon, untill Christ, fourteen generations.  
 18. From the birth of Jesus Christ was  
 thus: When as his mother Marie was be-  
 trothed to Ioseph, before they came to-  
 gether, he was found with childe of the holy  
 Ghost.  
 19. Then Ioseph her husband being a  
 iust man, and not willing to make her a  
 publicke example, was minded to put her a-  
 way secretly.  
 20. But while he thought these things,  
 behold, the Angel of the Lord appeared  
 unto him in a dream, saying, Ioseph the  
 sonne of David, feare not to take Marie  
 thy wife: for that which is conceived in  
 her, is of the holy Ghost.  
 21. And he shall bring forth a sonne, and  
 thou shalt call his name Iesus: for he shall  
 save his people from their sinnes.  
 22. And all this was done that it might  
 be fulfilled, which was spoken of the Lord  
 by the Prophet saying,  
 23. Beholde, a Virgine shall bee with  
 child, and shall beare a sonne, and they  
 shall call his name Emmanuel, which by  
 interpretation, God with vs. *Matth.* 1. 23.  
 24. When Ioseph being wakened from  
 sleep, he saw the Angel sitting by him,  
 and he was afraid.  
 25. But hee did as the Angel had said  
 unto him, and tooke his wife.  
 26. But hee knewe her not, till shee had  
 brought forth her first borne sonne, and  
 hee called his name Iesus.  
 27. And this was done, that it might  
 be fulfilled, which was spoken of the Lord  
 by the Prophet saying, Out of Egypt  
 have I called my  
 Sonne.

1. *Chro.* 3. 17. 19.  
 2. Saying, Behold, I am the King of  
 the Jewes that is borne: for we have leave  
 to sit in the East, and are come to  
 worship him.  
 3. When king Herode heard this, he was  
 troubled, and all Jerusalem with him.  
 4. And gathering together all the chief  
 Priests, and Scribes of the people, he as-  
 ked of them, where Christ should be borne.  
 5. And they sayde unto him, At Beth-  
 lehem in Iudea: for so it is written by the  
 Prophet,  
 6. And thou Beth-lehem in the land of  
 Iuda, art not the least among the princes  
 of Iuda: for out of thee shall come the  
 Ruler, which shall feede my people Israel.  
 7. Then Herode, privily called the wise  
 men, and diligently inquired of them the  
 time of the birth that appeared.  
 8. And sent them to Beth-lehem, saying,  
 God, and search diligently for the babe:  
 and when ye have found him, bring mee word  
 againe, that I may come also, and worship  
 him.  
 9. And when they had heard the King,  
 they departed: and lo, the starre which  
 they had seen in the East, went before  
 them, till it came, and stood over the place  
 where the babe was.  
 10. And when they sawe the starre, they  
 rejoiced with an exceeding great joy.  
 11. And went into the house, and found  
 the babe with Marie his mother, and fell  
 downe, and worshipped him: and offered  
 him gifts, and presented unto him  
 gold, frankincense, and myrrour.  
 12. And after they were warned of God  
 in a dream, that they should not goe againe  
 to Herode, they returned into their country  
 another way.  
 13. And when his departure, behold, the  
 Angel of the Lord appeared unto Ioseph in  
 a dream, saying, Arise, and take the babe  
 and his mother, and flee into Egypt, and  
 be there till I bring thee word: for Herode  
 will seek the babe, to destroy him.  
 14. So hee arose, and tooke the babe and  
 his mother by night, and departed into  
 Egypt.  
 15. And was there unto the death of He-  
 rode: that it might be fulfilled, which was  
 spoken of the Lord by the Prophet  
 saying, Out of Egypt have I called my  
 Sonne.  
 16. When Herode, seeing that he was  
 mocked of the wise men, was exceeding  
 wroth, and sent forth, and slew all the male  
 children that were in Beth-lehem, and in  
 all the coasts thereof, from two years old  
 and under, according to the time which  
 hee had diligently searched out of the wise  
 men.

## CHAP. 12

1. The time and place of Christ's birth. 2. The  
 wise men offer their presents. 3. Christ fleeth into  
 Egypt. 4. The young children are slain. 5. Jo-  
 seph turneth into Galilee.

When Iesus was then borne at  
 Beth-lehem in Iudea, in the dayes  
 of Herode the King, behold, there came

now and preaching of his truth is hindered:  
 1. That which was prefigured by the  
 lineages out of Egypt, which were Christ's Church  
 now verified, and accomplished in the head Christ.  
 1. Within a certaine time after.

Luke 1. 6.  
 a. For there is  
 another Beth-le-  
 hem in the tribe  
 of Zabulon,

spoken by the Prophet Ieremias, say-

18 In Rama was a voice heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.

19 And when Heron was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt.

20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are dead which sought the babes life.

21 Then he arose up, and took the babe and his mother, and came into the lande of Israel.

22 But when hee heard that Archelaus did reign in Iudaea in stead of his father Herode, hee was afrayde to goe thither: yet after hee was warned of God in a dream, hee turned aside into the partes of Galilee.

23 And went and dwelt in a cite called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called Nazarene.

For that holiness which should be manifested in him, Joseph, &c.

CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Pharisees are reproved. 8 The fruites of repentance. 13 Christ is baptized in Iordan. 17 And anointed by God his Father.

And in those dayes, Iohn the Baptist came and preached in the wilderness of Iudaea.

2 And said, Repent ye: for the kingdome of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, The voice of him that cryeth in the wilderness, is, prepare ye the way of the Lord: make his paths straight.

4 And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes: his meate was also, locustes and wilde honey.

5 Then went out to him Ierusalem and all Iudaea, and all the region round about Iordan.

6 And they were baptized of him in Iordan, confessing their sinnes.

7 Now when hee saw many of the Pharisees and of the Sadducees come to be baptized, he said vnto them, O generations of vipers, who hath warned you to flee from the anger to come?

8 Bring forth therefore a fruites worthy amendment of life.

1. Mar. 1. Luke 3. 4. Mat. 3. 1. 2. Mar. 1. 6. d. Women have cloth. 10. g. grasshoppers. e. Such matters as feed without mans law: our diligence reads Leuit. 11. Luke 3. 7. f. Acknowledging their fault: for repentance without confession. Chap. 12. 34. 10. Or, hee menaceth those venomous and malicious Pharisees of God, except they shew before men such works as are the profession of the godly, whom Ihsa calleth the hypocrites. Chap. 65. 3.

9 And thinke not to say with your selves, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the axe layd to the root of the trees: therefore every tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

11 In heede I baptize you with water to amendment of life, but hee that cometh after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy ghost and with fire.

12 Which hath his fanne in his hand, and will make cleane his floore, and gather his wheat into his garner: but will burne up the chaffe with vnquenchable fire.

13 Then came Iesus from Galilee to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, sayd to him, Let bee now: for thus it becometh vs to fulfill all righteousness. So hee suffered him.

16 And Iesus when hee was baptized came straight out of the water. And loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a dove, and lighting vpon him.

17 And loe, a voice came from heauen, saying, This is my beloued Sonne, in whom I am well pleased.

18 Ihsa was anointed with the holy spirit, which hee had promised, and then the Son of his Father, which in all meane and kindest. Chap. 2. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. III.

1 Christ fasteth and is tempted. 11 The Angels minister to him. 17 He beginneth to preach. 19 He calleth Peter, Andrew, James and Iohn, and maketh them his first disciples.

1 Then was Iesus led aside of the Spirit into the wilderness, to be tempted of the deuil.

2 And when hee had fasted fourtie dayes and fourtie nights, hee was afterwards hungry.

3 Then came to him the tempter, and sayd, If thou be the Sonne of God, command that these stones be made bread.

4 But hee answering, sayd, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God.

5 Then the deuil tooke him vp into the holy Citie, and set him on a pinnacle of the Temple.

6 And sayde vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, That hee will giue his Angels the order that they charge ouer thee, and with their hands they shall lift thee up, lest at any time thou

7. To wit, Ierusalem. 10. vane which sheweth where the wind bloweth. 11. 12. f. Hee alledgeth but halfe the sentence to deuide thereby the rather, and cloke his craftie purpose.

Iohn 8. 12. W

after 1. 2. 3.

h. The

ment of God

at hand so do

strong faith are

not meete to be

of his Church.

Chap. 7. 19.

Mar. 1. 3. Luke 3.

19. 20. 21. 22. 23.

1. 5. 6. 7. 8.

17. and 19. 4. 5.

i. When God

baptizeth in

wardly with the

verue of his spi-

rit, he burneth

and consumeth

the vices, and in-

flameth h hearts

with loue toward

him.

k. Which is the

preaching of the

Gospel, whereby

he gathereth the

faithfull as good

corn, and sear-

eth the inuicible

as chaffe.

Marke 2. 9.

Luke 9. 23.

1. We must

denye ourselves to

God in all things,

which hee had promised,

and then the Son of

his Father, which

in all meane and

kindest.

Chap. 2. 1. 1.

2. 3. 4. 5. 6. 7. 8.

9. 10. 11. 12. 13.

14. 15. 16. 17. 18.

19. 20. 21. 22.

23. 24. 25. 26.

27. 28. 29. 30.

31. 32. 33. 34.

35. 36. 37. 38.

39. 40. 41. 42.

43. 44. 45. 46.

47. 48. 49. 50.

51. 52. 53. 54.

55. 56. 57. 58.

59. 60. 61. 62.

63. 64. 65. 66.

67. 68. 69. 70.

71. 72. 73. 74.

75. 76. 77. 78.

79. 80. 81. 82.

83. 84. 85. 86.

87. 88. 89. 90.

91. 92. 93. 94.

95. 96. 97. 98.

99. 100.

Deut. 6. 16.

g We must not  
leave such lawles  
measures as God  
hath appointed  
to letke others  
after our owne  
fantasie.

h In a vision.

Deut. 6. 13. and

10. 20.

Marke. 1. 3.

1. The word of

God is the word

of the Spirit; so

wherewith Satan

is overcome.

k To comfort

him.

Marke. 1. 43.

John 4. 43.

1 And call in pri-

son by Herod.

m For to they

called the lake

of Gennezareth.

1. The word of

Christ had

preached now al-

most a yere in Ju-

dea, and Samaria,

and after were

to preach in the

uppermost Gal-

ile, which was out

of the borders of

Palestina.

o Which was

without comfort,

had received

consolation.

Marke. 1. 15.

p God hath cho-

sen the weak

things of the

world to con-

found y mighty,

1. Cor. 1. 27.

q To draw them

out of the sea of

this world, wher-

in they are drow-

ned.

r We ought to

be more ready

to follow Christ

when he called,

leaving all world

in respects apart.

s That is, the blef-

sed tidings of for-

giveness of finnes

and reconciliati-

on with God.

t So that by hea-

ling incurable diseases

Christ's divinite appeared.

u They that were

madde or sicke at a certaine time of the moone.

x It was a coun-

strey wherein were ten cities, as the word signifieth.

shouldst dash thy foot against a stone.

17 Jesus sayd unto him, It is written againe.

18 When thou hast receyved the Spirit of the Lord.

19 Against the devill thou shalt be able to resist.

20 And he said unto him, All these will I give thee, if thou wilt fall downe and worship me.

21 Then said Jesus unto him, Awayde Satan: for it is written, Thou shalt worship the Lord thy God: and him only shalt thou serve.

22 Then the devill left him: and be-

hold, the Angels came and ministered unto him.

23 And when Jesus had heard that John was delivered up, he returned into Galilee.

24 And leaving Nazareth, went & dwelt in Capernaum, which is neere the sea, in the borders of Zabulon and Naphtali.

25 That it might be fulfilled which was spoken by Isaiah the Prophet, saying,

26 The land of Zabulon, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles.

27 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is risen up.

28 From that time Jesus beganne to preach, and to say, Amend your lives: for the kingdom of heaven is at hand.

29 And Jesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter,

30 and Andrew his brother, casting a net into the sea (for they were

fishers).

31 And he sayde unto them, Follow me, and I will make you fishers of men.

32 And they straightway leaving the nets, followed him.

33 And when hee was gone forth from thence, he saw other two brethren, James the sonne of Zebedee,

34 and John his brother, in a ship with Zebedee their father, mending their nets, and he called them.

35 And they without tarrying, leaving the ship, and their father, followed him.

36 So Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people.

37 And his fame spread abroad through all Syria: and they brought unto him all sicke people, that were taken with divers diseases and gripings, and them that were possessed with devils, and those which were lunaticke, and those that had the palsey: and he healed them.

38 And there followed him great multitudes out of Galilee, and Decapolis, and Jerusalem, and Judea, and from beyonde Jordan.

39 They that were

made of sicke at a certaine time of the moone.

x It was a coun-

strey wherein were ten cities, as the word signifieth.

1. The word of

Christ had

preached now al-

most a yere in Ju-

dea, and Samaria,

and after were

to preach in the

uppermost Gal-

ile, which was out

of the borders of

Palestina.

o Which was

without comfort,

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Marke. 1. 15.

p God hath cho-

sen the weak

things of the

world to con-

found y mighty,

1. Cor. 1. 27.

q To draw them

out of the sea of

this world, wher-

in they are drow-

ned.

r We ought to

be more ready

to follow Christ

when he called,

leaving all world

in respects apart.

s That is, the blef-

sed tidings of for-

giveness of finnes

and reconciliati-

on with God.

t So that by hea-

ling incurable diseases

Christ's divinite appeared.

u They that were

made of sicke at a certaine time of the moone.

x It was a coun-

strey wherein were ten cities, as the word signifieth.

1. The word of

Christ had

preached now al-

most a yere in Ju-

dea, and Samaria,

and after were

to preach in the

uppermost Gal-

ile, which was out

of the borders of

Palestina.

o Which was

without comfort,

had received

consolation.

Marke. 1. 15.

p God hath cho-

sen the weak

things of the

world to con-

found y mighty,

1. Cor. 1. 27.

q To draw them

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Herberts and Pharises, ye shal not enter in to the kingdome of heauen.

21 \* Ye haue heard that it was said vnto them of olde time, \* Thou shalt not kill: whosoever killeth, shall bee culpable of judgement.

22 But I say vnto you, whosoener is angry with his brother, without doubt, shall be culpable of judgement. And whosoener sayeth vnto his brother, \* Raca, shall be worthy to be punished by the Councill. And whosoener shall say, Fools, shall be worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

24 Leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine aduersarie quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the iudges, and the iudge deliuer thee to the sergant, and thou be cast into prison.

26 Certely I say vnto thee, thou shalt not come out thence, till thou hast payed the very last farthing.

27 \* Ye haue heard that it was said to them of olde time, \* Thou shalt not commit adultery.

28 But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 Wherefore if thy right eye cause thee to offend, plucke it out, and call it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and call it from thee: for better it is for thee that one of thy members perish, then that the whole body should be cast into hell.

31 It hath bene said also, \* Whosoever shall put away his wife, let him giue her a testimoniall of diuorcement.

32 But I say vnto you, whosoever shall put away his wife (except it be for fornication) causeth her to commit adultery: whosoever shall marrie her that is diuorced, committeth adultery.

33 Again, ye haue heard that it was said vnto them of olde time, \* Thou shalt not forswear thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, \* Swear not at all, neither by heauen, for it is the throne of God.

35 Nor yet by the earth: for it is his footstool: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 \* But let your communication be, Yea, yea: Nay, nay. For whosoever saith more then these, commeth of euill.

38 Ye haue heard that it hath bene said, An eye for an eye, and a tooth for a tooth.

39 But I say vnto you, \* Resist not euill: but whosoever shall smite thee on the right cheeke, turne to him the other also.

40 And if any man will sue thee at the Law, and take away thy coat, let him haue thy cloke also.

41 And whosoever will compell thee to go a mile, goe with him twaine.

42 Giue to him that asketh, and from him that would boirow of thee, turne not away.

43 Ye haue heard that it hath bene said, \* Thou shalt loue thy neighbour, and hate thine enemy.

44 But I say vnto you, \* Love your enemies: blesse them that curse you: doe good to them that hate you, and pray for them which hurt you, and persecute you,

45 \* That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 For if ye see loue them which loue you, what reward shall you haue? Doe not the Publicans euen the same?

47 And if ye be friendly to your brethren onely, what singular thing doe ye? doe not euen the Publicans likewise?

48 Ye shall therefore be perfect, as your Father which is in heauen, is perfect.

ded by the false expositors the Pharises, Luke 6. 27. 35. Luke 23. 34. adds 7. 60. 1. cor. 4. 13. *For, rush in upon you.* Luke 6. 33. c. Theie did take to farme the taxes, tolls and other payments, and therefore were greatly in disfaide with all men. *For, imbrace.* d. We must labor to straine vnto the perfection of God, who of his free liberallie doeth good to them that are vnworthy.

# CHAP. VI.

1 Of almes, 5 prayer, 14 forgiving one another, 16 fasting. 19 He forbiddeth the carefull seeking of worldly things, and willerth men to put their whole trust in him.

**T**he heede that you giue not your almes before men, to be seene of them, on claye ye shall haue no reward of your Father which is in heauen.

2 Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues and in the streets, to be praised of men. Certly I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand knowe what thy right hand doeth,

4 That thy almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 And when thou prayest, bee not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Certly I say vnto you, they haue their reward.

James 3. 12.

a. Let simplicity and truth be in your words, and then ye shall not be so light, and ready to swere.

y. When a man speaketh otherwise then he thinketh in heart it cometh of an euill conscience, and of the deuill.

Exod. 21. 24.

Leuit. 24. 10.

Deut. 19. 21.

z. Albeit this was spoken for the iudges, yet every man applied it to reuenge his private quartrell.

Luke 6. 29.

Rom. 12. 17.

A cor. 6. 9.

For, iniurie.

a. Rather receiue double wrong, then reuenge thine owne grieues.

Deut. 15. 18.

Leuit. 19. 18.

b. This was added by the false expositors the Pharises, Luke 6. 27. 35. Luke 23. 34. adds 7. 60. 1. cor. 4. 13. *For, rush in upon you.* Luke 6. 33. c. Theie did take to farme the taxes, tolls and other payments, and therefore were greatly in disfaide with all men. *For, imbrace.* d. We must labor to straine vnto the perfection of God, who of his free liberallie doeth good to them that are vnworthy.

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Leuit. 19. 18.

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e Withdraw thy  
selfe rather apart.  
f Or, babble not  
much.

f He command-  
eth vs to beware  
of much bab-  
bling and super-  
fluous repeates.  
g Who is not  
perswaded by e-  
loquent speech,  
and long talke,  
as men are.

h Christ bindeth  
them not to the  
words, but to the  
sense, and  
forme of prayer.

Luke 11. 2.  
i We must seeke  
Gods glory first  
and about all  
things.

k Reigne thou  
ouer all, and let  
vs render vnto  
thee perfect obe-  
dience, as thine  
Angels doe.

l To be over-  
come thereby.  
Chap. 13. 19.

m This conclusi-  
on excludeth  
mans merites,  
and teacheth vs  
to ground our  
prayers onely  
on God.

Mar 11. 25.  
eccle 28. 2.  
n Make their fa-  
ces to seeme of  
an other fort  
then they were  
wont to doe.

o Wherby is  
commanded to  
suoke all vaine  
ostentation.  
Luke 12. 33.  
1. tim. 6. 19.

Luke 11. 34.  
p If thine eye  
be disposed to  
liberality, Prou.  
23. 9.

q If thine affec-  
tion be corrupt,  
and giuen to co-  
neciousnesse,  
Deut. 15. 9.

r If the concu-  
piscence and wic-  
ked affections  
ouercome rea-  
son, we must not  
marueile though men be blinded, and be like vnto beasts. Luke 9. 4.  
13. P. 455. 22. Luke 21. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 But when thou prayest, \* enter into rayment:  
thy chamber: and when thou hast shut thy  
dooze, pray vnto thy Father which is in se-  
cret, and thy Father which seeth in secret,  
shall reward thee openly.

7 Also when ye pray, \* list no vaine re-  
petitions as the heathen: for they thinke to  
be heard for their much babbling.

8 Be ye not like them therefore: for your  
Father knoweth wherof yee haue neede,  
before yee aske of him.

9 After this \* manner therefore pray yee,  
\* Our Father which art in heauen, hallowed  
be thy Name.

10 Thy \* kingdome come. Thy will bee  
done euen in earth, as it is in heauen.

11 Give vs this day our daily bread.

12 And forgive vs our debtes, as wee also  
forgiue our debtors.

13 And leade vs not into temptation, but  
deliuer vs \* from euill: for \* thine is the  
kingdome, and the power, and the glorie for  
euer. Amen.

14 \* For if yee doe forgive men their tres-  
passes, your heavenly Father will also for-  
giue you.

15 But if yee doe not forgive men their  
trespasses, nor more will your Father forgive  
you your trespasses.

16 Moreover, when yee fast, looke not  
sotise as the hypocrites: for they \* disfigure  
their faces, that they might seeme vnto men  
to fast. Certly I say vnto you, that they haue  
their reward.

17 But when thou fastest, \* anoynt thine  
head, and wash thy face,

18 That thou seeme not vnto men to fast,  
but vnto thy Father which is in secret, and  
thy Father which seeth in secret, will reward  
thee openly.

19 \* Lay not vp treasures for your selues  
vpon the earth, where the moth and canker  
corrupt, and where theues dig through, and  
steale.

20 \* But lay vp treasures for your selues  
in heauen, where neither the moth nor can-  
ker corrupteth, and where theues neither  
digge through, nor steale.

21 For where your treasure is, there will  
your heart be also.

22 \* The light of the body is the eye: if  
then thine eye bee \* single, thy whole bodie  
shall be light.

23 But if thine eye bee \* twofold, then all  
the body shall bee darke. Wherefore if the  
\* light that is in thee, be darkened, how great  
is that darknesse!

24 \* A man can serue two masters: for  
either hee shall hate the one, and loue the  
other, or else hee shall leaue to the one, and  
despise the other: Yee cannot serue God and  
riches.

25 \* Therefore I say vnto you, Bee not  
carefull for your life, to what yee shall eate,  
or what yee shall drinke: nor yet for your body,  
what yee shall put on. Is not the life more  
worth than these things? and the bodie then  
more than the raiment? Behold the fowles of the  
ayre, for they sow not, neither do they reape,  
nor gather into barnes: yet your heavenly Father  
feedeth them. Are ye not much better than they?  
Which of you by taking care, can add to his  
 stature? And why care ye for raiment? Learn  
how the lilies of the field doe grow: they  
labour not, neither spin:  
29 Yet I say vnto you, that euen Solo-  
mon in all his glory was not arrayed like one  
of these.  
30 Wherefore if God do clothe the grass of  
the field, which is to day, and to morrow is  
cast into the ouen, shall he not doe much more  
vnto you? O yee of little faith!  
31 Therefore take no thought, saying,  
What shall we eat? or what shall we drinke?  
or wherewith shall we be clothed?  
32 For after all these things \* seeke the  
 Gentiles: for your heavenly Father knoweth  
that yee haue neede of all these things.  
33 But seeke ye first the kingdom of God,  
and his \* righteousnesse, and all these things  
shall be ministred vnto you.  
34 Care not then for the morrow: for the  
morrow shall care for it: \* suffice the day with  
enough with his owne griefe.

26 Behold the fowles of the heauen: for  
they doe not, neither reape, nor gather into  
the barnes: yet your heavenly Father feedeth  
them. Are ye not much better than they?

27 Which of you by taking care, is able  
to add one cubite vnto his stature?

28 And why care ye for raiment? Learn  
how the lilies of the field doe grow: they  
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CHAP. VII.

1 Christ forbiddeth rash iudgement: 6 Not to  
cast stony to dogs. 7 To aske, secke, or knock.  
12 The scope of the Scriptures. 13 The strait and  
narrow gate. 15 Of false prophets. 16 The good tree  
and euill. 22 False murmur. 24 The busse ouer  
rocks, or vpon the sand.

1 Iudge \* not, that yee be not iudged.  
2 For with what \* iudgement ye iudge,  
yee shall bee iudged, and with what \* mea-  
sure yee mete, it shall bee measured to you a-  
gain.

3 And why seeest thou the mote that is in  
thy brothers eye, \* perceruest not the beam  
that is in thine owne eye?

4 \* How sayest thou to thy brother,  
Suffer mee to cast out the mote out of thine  
eye, and behold, a beam is in thine owne  
eye?

5 Hypocrite, first cast out the beam out  
of thine owne eye, and then shalt thou see  
clearly to cast out the mote out of thy  
brothers eye.

6 \* \* \* \* \*  
7 \* \* \* \* \*  
8 \* \* \* \* \*

9 \* \* \* \* \*

10 \* \* \* \* \*

11 \* \* \* \* \*

12 \* \* \* \* \*

13 \* \* \* \* \*

14 \* \* \* \* \*

15 \* \* \* \* \*

16 \* \* \* \* \*

Call your Father which is in heauen, giue good things to them that aske him :

12 \* Therefore whosoener ye would that men should do to you, euen so do ye to them : for this is the Law and the Prophets.

13 \* Enter in at the strait gate, for it is the wide gate, and broad : way that leadeth to destruction : and many there be which go in thitherat.

14 Because the gate is strait, and the way narrow that leadeth vnto life, and few there be that finde it.

15 \* Beware of false prophets, which come to you in sheepes clothing, but inwardly they are raueninging wolues.

16 Ye shall knowe them by their fruites. \* Do men gather grapes of thornes : or figs of thistles ?

17 So eueri good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit, neither can a corrupt tree bring forth good fruit.

19 \* Eueri tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites yee shall knowe them.

21 \* Not eueri one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen. \* but hee that doeth my Fathers will which is in heauen.

22 Many will say to me in that day, Lord, Lord, haue we not thy name prophesied : and by thy name cast out deuils : and by thy name done many great workes ?

23 And then will I professe to them, \* I neuer knewe you : \* depart from mee, ye that worke iniquitie.

24 Whosoener then heareth of me these wordes, \* and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke :

25 And the raine fell, & the floods came, and the windes blew, and beat vpon that house, and it fell not : for it was grounded on a rocke.

26 But whosoener heareth these my wordes, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand :

27 And the raine fell, & the floods came, and the windes blew, and beat vpon that house, & it fell, and the fall thereof was great.

28 \* And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For hee taught them as one hauing authority, and not as the Scribes.

CHAP. VIII.

1 Christ healeth the Leper. 5 The Centurions faith. 11 The vocation of the Gentiles. 14 Peters maister in leaue. 19 The Scribe that would follow Christ. 20 Christs power. 24 He filleth the sea and the windes. 31 And driueth the deuels out of the possessed into the swine.

Nowe when hee was come downe from the mountaine, great multitudes folloved him.

2 \* And loe, there came a Leper and wor-

shipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will be thou cleane : and immediately his leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell \* no man, but goe, and shewe thy selfe vnto the \* Priest, and offer the gift that \* Moses commanded, say \* a witnesse to them.

5 \* When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him.

6 And said, Master, my seruant lieth sick at home of the palsey, & is grievously pained.

7 And Iesus said vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come vnder my rooffe : but speake the word onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder me : and I say to one, Go, and hee goeth : and to another, Come, and hee cometh : and to my seruant, Doe this, and hee doeth it.

10 When Iesus heard that, he marvelled, and said to them that followed him, Verily I say vnto you, I haue not founde so great faith, euen in Israel.

11 But I say vnto you, that \* many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into \* utter \* darkenes : there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast desired, so be it vnto thee. And his seruant was healed the same houre.

14 \* And when Iesus came to Peters house, he saw his wifes mother layd downe, and sicke of a feuer.

15 And hee touched her hand, & the feuer left her : so the aroise, & ministered vnto them.

16 \* When the euen was come, they brought vnto him many that were possessed with deuils : and he cast out the spirits with his word, and healed all that were sicke,

17 That it might be fulfilled which was spoken by \* Elias the Prophet, saying, I will take our infirmities, & bare our sicknesses.

18 \* And when Iesus sawe great multitudes of people about him, hee commaunded them to go ouer the water.

19 \* Then came there a certaine Scribe, and sayd vnto him, Master, I will followe thee whithersoener thou goest.

20 But Iesus sayd vnto him, The fores haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to rest his head.

21 \* And \* another of his disciples sayde vnto him, Master, suffer me first to goe, and bury my father.

him that hee is farre wide from that hee looketh for : for in stead of worldly wealth there is but puerie in Christ. 1 Luke maketh mention of three, which were hindered by worldly respects from coming to Christ. k To succour and helpe him in his old age till hee die, and then I will follow thee wholly.

a It was not like that leprosie that is now, but was a kinde thereof which was incurable.

b He would not yet be thoroughly knowne, but had his time & houre appointed.

c Our Saviour would not censure that which was ordeined by the Law, seeing as yet f ceremonies thereof were not abolished.

Law. 14. 4. d To condemn them of ingratitude when they shall see thee whole.

Luke 7. 1.

|| Or, a captain owner an hundred.

|| Or, Iohn.

e Which are strange people and the Gentiles to whom the constant of God did not properly appertaine.

f For there is nothing but meer darkenes out of the kingdome of heauen.

Chap. 22. 13.

Mar. 1. 39. Luke 4. 38.

Mar. 1. 33. Luke 4. 40.

Jfa. 53. 4. 1. ps. 2. 24.

g The Prophet spaketh chiefly of the feeblenesse and disafe of our foules, which Iesus Christ hath borne : therefore hee feedeth his great mercy and power before our eyes by healing the body.

h He thought by this means to curry fauor with the world : but Iesus heweth

1 No dutie or  
loue is to be pre-  
ferred to Gods  
calling therefore  
Iesus calleth  
them dead which  
are hindered by  
any worldly  
thing to follow  
Christ.  
Marke 4 35.  
Iuke 8. 22.

Mathe 5. 1.  
Luk 8. 26.

in The wicked  
 would euer de-  
 ferre their pu-  
 nishment thin-  
 king all correc-  
 tion to come too  
 soone.  
 n The deuill de-  
 ferreth euer to doe  
 harme, but he  
 can do no more  
 then God doeth  
 appoint.  
 o Meaning the  
 lake of Gennes-  
 areth.  
 p These Gerge-  
 senes esteemed  
 more their hogs  
 then Iesus Christ.

22 But Jesus saide vnto him, Followe  
me, and let the <sup>1</sup> dead bury their dead.

23 ¶ And when he was entered into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the Sea, so that the ship was covered with waves: but he was a sleeper.

25 Then his Disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he sayd unto them, Cally are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds and the Sea: and there was a great calme.

27 And the men marvelled, saying, (What man is this, that both the windes and the Sea obey him!

28 ¶ And when hee was come to the other side, into the countrey of the Sergesenes, there met him two possessed with devils, which came out of the graues very fierce, so that no man might goe by that way.

29 And beholde, they cryed out, saying, Jesus the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment us <sup>in</sup> before the time?

30 Now there was a farre off from them,  
a great herd of swine feeding.

31 And the devils besought him, saying, If thou cast us out, suffer us to goe into the herd of swine.

32 And he sayd vnto them, Goe. So they went out, and departed into the herde of swine: and behold, the whole herde of swine was carryed with violence from a steepe downe place into the Sea, and dyed in the water.

33 Then the herdsmen fled: and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the devils.

34 And beholde, all the cicle came out to meete Iesus: and when they saw him, & they besought him to depart out of their coasts.

## CHAP. IX.

2 He healeth the palse. 5 and forgiveth sinnes.  
9 He calleth and visiteth Matthew. 13 Mercy.  
15 He answereth the Phariseis & Iohns disciples.  
16 Of the raw cloth & new wine. 21 He healeth  
the woman of the bloody issue. 35 He raiseth Jau-  
rus daughter. 29 Cures two blinde men their  
sight. 33 Maketh a dumme man to speake. 35  
Preacheth and healeth in divers places. 38 And  
exhorteth to prayers for the advancement of the  
Gospel.

Mathe 2.3.  
Luk 5.18.

a And also his  
faith that had the  
pallie: for except  
we haue faith,  
our finnes can-  
not be forgiven.  
b Iesus toucheth  
the principall  
cause of all our  
miseries, which  
is sinne.  
c Because they  
did maliciously re-

**T**hen hee entred into a ship, and passed o-  
uer, and came into his owne Citie.

2 And loe, they brought to him a man sicke of the palseie, lying on a bed. And Iesus seeing their faith, sayde to the sicke of the palseie, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And beholde, certaine of the Scribes  
sayde with themselues, This man blasphemeth.

4 But when Iesus sawe their thoughts,  
hee saide, *Therefore thinke yee euill things  
in your hearts?*

5 For whether is it easier to say, Thy  
 finnes are forgiven thee, or to say, Arise, and  
 walke?

And that ye may know that the Son  
of man hath authoritie in earth to forgive  
sinnes, (then saide he vnto the siche of the  
paralytike, Arise, take vp thy bed, and goe to  
thyne house.)

7 And hee arose, and departed to his  
owne house.

8 So when the multitude sawe it, they  
marueiled, and glorified God, which had gi  
uen such authoritie to men.

9 ¶ And as Iesus passed forth from thence, hee sawe a man sitting at the receipt of custome, named Martheus, and sayd to him, Followe mee. And hee arose, and fol- lowed him.

IO And it came to passe, as Iesus sat at meate in his house, beholde, many Publicanes and sinners, that came thither, sat downe at the table with Iesus and his Disciples

II And when the Pharisees saw that, they said to his Disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Jesus heard it, he said unto them, The whole neede not a physician, but they that are sicke.

13 But goe pee and learne what this is.  
\* I will haue mercy, and not sacrifice: for  
I am not come to call the righteous, but the  
\* sinners to repentance.

14 ¶ Then came the disciples of John to him, saying, Why do we and the Pharisees fast oft, and thy disciples fast not?

15 And Iesus sayde vnto them, Can the  
children of the mariage chamber moune  
as long as the bridegrome is with them?  
But the dayes will come when the bride-  
grome shall bee taken from them, and then  
shall they fast.

16 **Howeuer,** no man pieceth an old garment with a piece of || newe cloth : for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put newe wine into  
olde vessels: for then the vessels woulde  
breake, and the wine woulde bee spilt, and  
the vessels shoulde perish: but they put newe  
wine into new vessels, and so are both pur-  
sued.

18 ¶ While hee thus spake vnto them,  
behold, there came a certaine ruler, and wor-  
shipped him, saying, My daughter is now  
deceased, but come and lay thine hand on her  
and she shall liue.

19 And Jesus arose, and followed him, with his disciples.

20 And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For the sayde in her selfe, If I may  
touch but his garment onely, I shall bee  
whole.

22 Then Jesus turned him about, and seeing her, did say, Daughter, be of good

fant wine of the gospel. || Or, bottels or bags of leather  
in wine was caried on asses or camels. Marke 5: 19





S. Mathew. Of Iohn Baptift. Wisdom.

ning Christ and Iohn. 20 Christ upbraideth the  
unbelief of the Jews. 25 The Gospel is preached to  
the people. 28 They that labour, and are laden.

**A**ND it came to passe that when Iehou  
had made an ende of commanding his

2 ¶ And when John heard in the pri-

3 Art thou he that should come, or shall  
my lord look for another?

4 And Iesus answering, said vnto them,  
Goe, and shew Iohn what things yee haue  
heard and seene.

5 The blind receive sight, and the halt  
goe: the lepers are cleaned, and the deafe  
heare: the dead are raised up, \* & the poor

6 And blessed is he that shall not be offended in me.

7 And as they departed, Iesus began to  
speake vnto the multitude of Iohn, What  
went yee out into the wildernesse to see? A  
cane shaken with the winde?

8 But what went yee out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses.

9 But what went ye out to see? A Prophet? Yea, I say unto you, and <sup>d</sup> more then a Prophet.

To For this is he of whom it is written  
"Behold, I send my messenger before thy  
face, which shall prepare thy way before

II Clearly I say vnto you, among them  
which are begotten of women, arole there

not a greater then Iohn Baptist: notwithstanding, hee that is the least in the kingdom of heauen, is greater then he.

12 And from the time of John Baptist  
hitherto, the kingdome of heauen suffereth  
violence, and the violent take it by force.

14 And if ye will receive it, this is\* E-  
lías which was to come.

15 ¶ He that hath eares to heare, let him  
heare.

generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,

14 And say, alle haue piped vnto you, and  
ye haue not danced, we haue || mourned vnto  
you, and ye haue not lamented.

18 For John came neither eating nor drinking, and they say, He hath a deuill.

and a drinker of wine, a friend unto Publicans and sinners : but <sup>h</sup> wisdom is justified of her children.

20 ¶ Then began he to upbraid the ci-

1 Christ preacheth. 2 Iohn Baptist sendeth his disciples unto him. 7 Christs testimonie concerning Iohn. 18 The opinion of the people con-

1 Christ preacheth. 2 Iohn Baptist sendeth his disciples unto him. 3 Christs testimonie concerning Iohn. 4 The opinion of the people con-



i He declareth to the Pharisees that they were in that for his enemies, not only because they did forsake him, but also for open warfare against him.

Mat. 23. 29. Luke 12. 10.

k That is, he that striueth against the truth, which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holy Ghost.

For corrupt. For broodes.

Luke 6. 45.

l Much more they that giue account of their blasphemies.

m The wicked words shall be a sufficient prooffe to condemne the

trigodly, if these were no other thing.

Chap. 16. Luke 11. 39. 1. cor. 1. 22.

n This was to find some new shift to pervert to resist his doctrine.

o They were become blasphemers & degenerate from their holy ancestors.

Jon. 1. 17. 2. 3. 10 p He taketh part of the day.

Jonas. 3. 5.

q Who was a poore stranger, and yet these know not the Messiah which was promised to be their king.

1. King. 10. 1. 2. Chron. 10. 1. r It is meant as touching her fact in coming to see Salomon, and not her person: for the was not instructed in the Law of God.

28 But if I cast out devils by the spirit of God, then is the kingdom of God come upon you.

29 How can a man enter into a strong mans house and spoile his goods, except he first bind the strong man, and then will he spoile his house.

30 Ye that is not with mee, is against me: and he that gathereth mee with mee, scattereth.

31 Therefore I say unto you, every sin, and blasphemy shall be forgiven men: but the blasphemy against the holy Ghost shall not be forgiven unto men.

32 And whosoever shall speake a word against the Sonne of man, he will be forgiven him: but whosoever shall speake against the holy Ghost, he shall be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or else make the tree euill, and his fruit euill: for the tree is known by the fruit.

34 O generation of vipers, how can you speake good things, when ye are euill: for of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of an euill treasure bringeth forth euill things.

36 But I say vnto you, that of every idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt bee iustified, and by thy words thou shalt bee condemned.

38 Then answered certaine of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, save the signe of the Prophet Jonas.

40 For as Jonas was three dayes and three nightes in the whales belly: so shall the Sonne of man bee three dayes and three nightes in the heart of the earth.

41 The men of Nineue shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

42 The Queene of the South shall rise in iudgement with this generation, and condemne it: for she came from the utmost parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 How when the Suckeane spitteth is against a man, he walketh throughout all his places, seeking rest, and findeth none.

44 There bee saith, I will come into mine house, from whence I came: and when hee is come, he findeth empty, sweep, and garnished.

45 Therefore I saye, I will come into mine house, from whence I came: and when hee is come, he findeth empty, sweep, and garnished.

46 Therefore I saye, I will come into mine house, from whence I came: and when hee is come, he findeth empty, sweep, and garnished.

47 Then he goeth, and taketh vnto him his children, and sitteth vpon the childe, and they crieth out, and blesseth him: and the multitude of the people desired that he should do so with them.

48 Then he saith vnto them, Behold, I saye vnto you, that whosoever shall receive one of these children in my name, he receiue me.

49 And he stretched forth his hand toward his disciples, and said, Behold my Father and my brother.

50 For whosoever shall do my Father which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 The state of the kingdom of God fit for the parable of the seed. 2 Of the tares. 3 Of the mustard seed. 33 Of the leaven. 44 Of the treasure hid in the field. 45 Of the pearler. 47 And of the net. 57 The Prophet is commended in his owne country.

1 The same day went Jesus out of the house, and saw by the sea side.

2 And a great multitude resorted vnto him, so that he went into a shippe, and sat downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold a sower went forth to sowe.

4 And as he sowed, some fell by the wayes side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, & anon they sprung up, because they had no depth of earth.

6 And when the sunne rose up, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung up and choked them.

8 Some againe fell in good ground, and brought forth fruit, one came and hundred fold, some fiftie fold, and another thirtie fold.

9 Hee that hath eares to heare, let him heare.

10 Then the disciples came, and said vnto him, telle these things vnto them in parables.

11 And he answered and said vnto them, Because it is giuen vnto you to know the secrets of the kingdom of heauen, but to them it is not giuen.

12 For whosoever hath, to him shall be giuen, and he shall haue abundance: but who doeth not haue, from him shall be taken away, even that he hath.

13 Therefore I speake I to them in parables, because they seeing, see not, nor hearing, they heare not, neither understand.



14. So in them is fulfilled the prophesie of *Isaiah*, which prophesie saith, \* By hearing, ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive.

15. For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they have winked, least they should see with their eyes, and hear with their eares, and should understand with their hearts, and should returne, that I might heale them.

16. But blessed are your eyes, for they see, and your eares, for they heare.

17. For verily I say vnto you, that many Prophets and righteous men haue desired to see those things which ye see, and haue not see them, and to heare those things which ye heare, and haue not heard them.

18. ¶ Heare ye therefore the parable of the sower.

19. Whensoever a man heareth the word of the kingdome, and understandeth it not, the euill one cometh, and catcheth away that which was sown in his heart: and this is he which hath receiued the seed in the way side.

20. And hee that receiued seede in the stonie ground, is hee which heareth the word, and incontinently with ioy receiveth it.

21. Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution cometh because of the word, he and by he is offended.

22. And he that receiued the seed among thornes, is hee, that heareth the word: but the care of this world, and the deceitfulness of riches choke the word, and hee is made unfruitfull.

23. But hee that receiveth the seede in the good ground, is he that heareth the word, & understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty fold, and some thirty fold.

24. ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

25. But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.

26. And when the blade was springing vp, and brought forth fruit, then appeared the tares also.

27. Then came the seruants of the householder, and sayd vnto him, Master, sowedst thou not good seed in thy field? from whence then hath it tares?

28. And hee sayd vnto them, The euill one hath done this. Then the seruants sayd vnto him, Wilt thou then that we goe and gather them vp?

29. But hee sayd, Nay, lest while ye goe about to gather the tares, ye plucke vp also wheat with the wheat.

30. Let both growe together vntill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and binde them in sheaves to burne them:

but gather the wheat into my barn.

31. ¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustarde seede, which a man taketh and soweth in his field:

32. Which indeed is the least of all seeds: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and build in the branches thereof.

33. ¶ Another parable spake he to them, The kingdome of heauen is like vnto leaven, which a woman taketh and hideth in three peckes of meale, till all her leavened.

34. ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them.

35. What it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, and will utter the things which haue bene kept secret from the foundation of the world.

36. Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37. Then answered he, and sayd to them, He that soweth the good seed, is the Sonne of man.

38. And the seede is the worlde, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked.

39. And the enemy that soweth them, is the deuill, and the harvest is the end of the world, and the reapers be the Angels.

40. And then the tares are gathered and burned in the fire: so shall it be in the end of this world.

41. The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which do iniquity.

42. And shall cast them into a furnace of fire. There shall bee weeping and gnashing of teeth.

43. Then shall the iust men shine as the Sonne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

44. ¶ Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45. ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles.

46. Who hauing found a peece of great price, went, and sold all that hee had, and bought it.

47. ¶ Againe, the kingdome of heauen is like vnto a drawer net cast into the sea, that gathereth of all kinds of things.

48. Which when it is full, men draw to land, and sit & gather the good into vessels, and cast the bad away.

49. So shall it be at the end of the world.

Mark 4. 26. 27. Luke 13. 18. 19.

This teacheth vs not to be astonished at the small beginnings of the Gospell. Luke 2. 13. 21.

By this he admonisheth them to waite till the fruite of the Gospell appeare.

Mark 4. 23. 24. Luke 8. 2.

This word signifieth graue and detestable prouery, to the end that the doctrine might haue the more mastery, and the wicked might thereby be confounded.

Isa. 55. 1. 2.

The wickedness which hurteth them by their euill examples.

Dan. 12. 3. 7.

It is a kind of net that gathereth in all things that come in the way. The Greeke word signifieth rotten things.

q Because the  
Scribes office  
was to expound  
the Scriptures, he  
meant to him  
that doeth inter-  
pret them right,  
and according to  
the spirit.  
r The preachers  
of Gods word  
must have store  
of sundry & am-  
ple instructions.  
Mar. 6.3. Luke  
4.26.  
John 6.45.  
[Or, sayings.  
Mar. 6.4. Luke 4.  
24. yea 4.42. 44.  
f Men commonly  
neglect them,  
whom they have  
known of child-  
hood, so they do  
eternally of the  
same country: &  
such is their in-  
comprehensible  
y they take light occa-  
sion to contemne  
the graces of  
God in others.

The Angels shall see forth, and leave the  
bad from the land.

50 And that cast the into a furnace of fire:  
there shall be wailing, and gnashing of teeth.

51 ¶ Jesus said unto them, Understand ye  
all these things? They sayd unto him,  
Yea, Lord.

52 Then sayd hee unto them, Therefore  
curse I write which is taught unto the  
kingdome of heauen, is like vnto an house-  
holder, which bringeth forth out of his  
treasure things both new and old.

53 ¶ And it came to passe that when Je-  
sus had ended these parables, hee departed  
thence.

54 ¶ And came into his owne country,  
and taught them in their Synagogue, so  
that they were astonished, and sayd, Whence  
cometh this wisdom, and great works  
unto this man?

55 Is not this the carpenters sonne? is not  
his mother called Mary? and his brethren  
James and Ioses, and Simon and Judas?

56 And are not his sisters all with vs?  
Whence then hath he all these things?

57 And they were offended with him.  
Then Jesus sayde to them, ¶ A Prophet is  
not without honour, save in his owne coun-  
try, and in his owne house.

58 And hee did not many great works  
there, for their unbeliefes sake.

## CHAP. XIII.

¶ Herods opinion concerning Christ. 10 John is  
beheaded. 19 Christ feedeth five thousand men  
with five loaves & two fishes. 23 He prayeth in the  
mountain. 25 Hee appeareth by night unto his  
disciples upon the sea. 31 And Iacob Peter. 33  
They confesse him to be the sonne of God. 36 Hee  
healeth all that toucheth the hem of his garment.

Markes 6.14.  
Luke 9.7.

a He spake after  
the common er-  
ror: for they  
thought that the  
soules of them  
that were depur-  
ted, entered into  
another body.  
b To approve his  
resurrection, and  
to get him greater  
authority.

Markes 6.17.  
Luke 3.19.

Lewis 18.16.  
and 20.31.

c Allwell because  
nature abhorreth  
such horrible  
incest, as also  
that he had  
taken her by  
force from his  
brother.

Chap. 21.26.

d The promise  
was wicked: but  
yet it was more  
valie to be obliuious in the same, than he might seeme constant.

A ¶ That time Herod the Tetrarch heard  
of the fame of Jesus.

2 And sayd vnto his seruants, This is  
John Baptist: he is risen againe from the  
dead, & therefore great works are wrought  
by him.

3 ¶ For Herod had taken John & bound  
him, & put him in prison for Herodias sake,  
his brother Philipps wife.

4 For John sayde vnto him, It is not  
lawfull for thee to haue her.

5 And when hee would haue put him to  
death, he feared the multitude, because they  
counted him as a Prophet.

6 But when Herodias birth day was kept,  
the daughter of Herodias danced before the,  
and pleased Herod.

7 Wherefore he promised with an oath,  
that he would giue her whatsoeuer she would  
aske.

8 And she being before instructed of her  
mother, sayd, Giue me here John Baptists  
head in a platter.

9 And the king was sorry: nevertheless  
because of the oath, and that he had said  
vnto her, he commanded it to be gi-  
uen her.

10 And sent, and beheaded John in the  
prison.

11 And his head was brought in a plat-  
ter, and giuen to the mayd, and she brought  
it vnto her mother.

12 And his disciples came, and tooke by  
his body, and buried it, and went, and told  
Jesus.

13 ¶ And when Jesus heard it, hee de-  
parted thence by ship into a desert place apart.  
And when the multitude had heard it, they  
followed him a foote out of the cities.

14 And Jesus went forth, and saw a  
great multitude, and was moued with com-  
passion toward them, and hee healed their  
licks.

15 ¶ And when euen was come, his dis-  
ciples came to him, saying, This is a desert  
place, and the houre is already past: let the  
multitude depart, that they may goe into the  
townes, and buy them victuals.

16 But Jesus sayde to them, They  
haue no need to goe away: giue ye them  
to eat.

17 Then sayde they vnto him, We haue  
here but five loaves, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commanded the multitude to  
sit downe on the grasse, and tooke the five  
loaves and the two fishes, and looked vnto  
heauen, and blessed, and brake, and gaue the  
loaves to his disciples: and the disciples gaue  
the multitude.

20 And they did all eat, and were satis-  
fied, and they tooke vp of the fragments that  
remained, twelue baskets full.

21 And they that had eaten, were about  
five thousand men, besides women and little  
children.

22 ¶ And straightway Jesus com-  
pelled his disciples to enter into a ship, & to goe  
ouer before him, while he sent the multitude  
away.

23 And assoone as hee had sent the mul-  
titude away, hee went vp into a mountaine  
alone to pray: and when the euening was  
come, he was there alone.

24 And the shippe was now in the midst  
of the sea, and was tossed with waves: for it  
was a contrary winde.

25 And in the fourth watch of the  
night, Jesus went vnto them, walking on  
the sea.

26 And when his disciples saw him wal-  
king on the sea, they were troubled, saying,  
It is a spirit, and cried out for feare.

27 But straightway Jesus spake vnto  
them, saying, Be of good comfort. It is I:  
be not afraid.

28 Then Peter answered him, and sayd,  
Wast thou, it be thou, bid mee come vnto  
thee on the water.

29 And he sayd, Come. And when Peter  
was come downe out of the ship, he walked  
on the water, to goe to Jesus.

30 But when he saw a mighty winde, he  
was afraid: and as he beganne to sinke, he  
cried, saying, Wast thou, I am sicke.

31 So immediately Jesus stretched forth  
his hand, and caught him, and sayd to him,  
O thou of little faith, wherefore didst  
thou doubt?

32 And assoone as they were come into  
the

the wind ceased.

33 Then they that were in the shippe, came and worshipped him, saying, Of a truth thou art the sonne of God.

34 And when they were come over, they came into the land of Gennesaret.

35 And when the men of that place knew him, they sent out into all that country round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it, were made whole.

CHAP. XV.

Christ exhorteth his disciples, and rebuketh the Scribes and Pharisees, for transgressing Gods commandments by their owne traditions. 13 The plant that shall be rooted out. 18 What things defile a man. 22 He deliuereth the woman of Canaan daughter. 26 The bread of the children. 30 He healeth the sicke. 36 And feedeth foure thousand men, with foure women and children.

Then came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

1 Why do thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread.

2 But he answered and sayd vnto them, Why doe ye also transgresse the commandment of God by your tradition?

3 For God hath commanded, saying, Honour thy father and mother: and hee that curseth father or mother, let him die the death.

4 But ye say, Whosoever shall say to his father or mother, A by the gift that is offered by me, thou mayest haue profite.

5 Though hee honour not his father, or his mother, shall be free: thus haue ye made the commandment of God of no auctoritie by your tradition.

7 Hypocrites, Eliahas prophesied well of you, saying,

8 This people draweth neere vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from mee.

9 But in vaine they worship mee, teaching for doctrines, mens precepts.

10 Then hee called the multitude vnto him, and sayd vnto them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 Then came his disciples, and sayde vnto him, Perceiuest thou not, that the Pharisees are offended in hearing this saying?

13 But he answered and sayd, Every plant which mine heavenly Father hath not planted, shall be rooted vp.

14 Let them alone: they be the blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 Then answered Peter, and sayd to him, Declare vnto vs this parable.

16 Then sayd Iesus, Acc ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoever entereth into the mouth, goeth into the belly, and is cast into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eate with vniuersen hands, defileth not the man.

21 And Iesus went thence, and departed into the coastes of Tyrus and Sidon.

22 And behold, a woman a Canaanite came out of the same coastes, and cryed, saying vnto him, Haue mercy on mee, O Lord, the sonne of David: my daughter is miserably vexed with a deuill.

23 But hee answered her not a worde. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and sayd, I am not sent, but vnto the lost sheepe of the house of Israel.

25 Pet thee came, and worshipped him, saying, Lord helpe me.

26 And he answered, and sayd, It is not good to take the childrens bread, and to cast it to the whelpes.

27 But shee sayd, Truth, Lord: yet in deed the whelpes eat of the crummes, which fall from their masters table.

28 Then Iesus answered, and sayd vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 So Iesus went away from thence, and came neere vnto the sea of Galilee, and went vp into a mountaine and late downe there.

30 And great multitudes came vnto him, hauing with them halfe, blinde, dumbe, maimes, and many other, and cast them downe at Iesus feete, and hee healed them.

31 In so much that the multitude wondered, to see the dumbe speake, the maimed whole, the halfe go, and the blinde see: and they glorified the God of Israel.

32 Then Iesus called his disciples vnto him, and sayd, I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayde vnto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus sayd vnto them, How many loaves haue ye? And they sayd, Seuen, and a fewe little fishes.

35 Then he commanded the multitude to sit downe on the ground.

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were satisfied:

Gen. 6. 5. and 8. 21. f All vices proceede of the corrupt affection of the heart.

Marke 7. 24. g The disciples were offended at her importunite. Chap. 10. 6.

h Christ calleth them dogges, or whelpes, which are strangers from the house of God. i Christ granted her petition, for her faith sake, and not at the request of his disciples. Marke 7. 24. 1/a. 35. 3. 6.

Marke 8. 1. k Christ cannot forget those that follow him.

ced: and they tooke vp of the fragments that remained, leuen baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus went away the multitude, and tooke ship, and came into the partes of **Magadan.**

**Or, Magadan.**

#### CHAP. XVI.

**The Pharisees require a token. 6 Iesus warneth his disciples of the Pharisees doctrine. 16 The confession of Peter. 19 The keys of heauen. 24 The faithfull must beate the crosse. 25 To winne or loofe the life. 27 Christ's coming.**

**T**hen came the Pharisees and Sadducees, and did tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is evening, ye say, Faire weather: for the skie is red.

3 And in the morning ye say, To day shall be a tempest: for the skie is redde and lowring. O hypocrites, ye can discerne the face of the skie, and can ye not discerne the signes of the times?

4 The wicked generation, and adulterous seeketh a signe, and there shall no signe be giuen it, but the signe of the Prophet **Ionas:** for he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus sayde vnto them, Take heede and beware of the leauen of the Pharisees and Sadducees.

7 And they thought in themselves, saying, It is because wee haue brought no bread.

8 But Iesus knowing it, sayde vnto them, Of wee little faith, why thinke you thus in your heues, because ye haue brought no bread?

9 Doe yee not yet perceiue, neither remember the fise loaves, when there were fise thousand men, and how many baskets sooke ye vp?

10 Neither the seuen loaves when there were foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue yee not, that I sayd not vnto you concerning bread, that yee should beware of the leauen of the Pharisees and Sadducees?

12 Then understood they that hee had not said, that they should beware of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

13 Now when Iesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I the Sonne of man am?

14 And they sayd, Some say, John Baptist: and some, Elias: and others, Jeremias, or one of the Prophets.

15 He sayd vnto them, But whom say ye that I am?

16 Then Simon Peter answered, and said, Thou art the Christ, the Sonne of the liuing God.

17 And Iesus answered, and said to him

Blessed art thou, Simon the sonne of Ionas: for a flesh and blood hath not reuelled it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not overcome it.

19 And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoever thou shalt binde vpon earth, shall be bound in heauen: and whatsoever thou shalt loose on earth, shall be loosed in heauen.

20 Then hee charged his disciples, that they should tell no man that he was Iesus the Christ.

21 From that time forth Iesus began to shew vnto his disciples, that he must goe vnto Ierusalem, and suffer many things of the Elders, and of the hie Priests and Scribes, and be slaine, and rise againe the third day.

22 Then Peter tooke him aside, & began to rebuke him, saying, Master, vnto thee I say, this shall not be vnto thee.

23 Then he turned backe, and sayd vnto Peter, Get thee behind me, Satan: thou art an offence vnto me, because thou understandest not the things that are of God, but the things that are of men.

24 Iesus then sayde vnto his disciples, If any man will follow mee, let him forsake himselfe, and take vpon his crosse, and follow me.

25 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26 For what shall it profit a man, though he should win the whole world, if he lose his owne soule? or what shall a man giue for the price of his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels, and then shall he giue to every man according to his deeds.

28 Verily I say vnto you, there be some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his kingdome.

of God, either of malice, as did Iudas, or of rashnesse, and as Peter did. Chapter 10, 38. Marke 8, 34. Luke 9, 23. and 10, 39. Marke 8, 35. Luke 9, 24. and 17, 33. P. That is, thinke to loose himselfe by forsaking Iesus Christ. Marke 10, 25. Luke 12, 25. Psalme 63, 12. Rom. 8, 2. Marke 10, 27. q. This was fulfilled in his resurrection, which was vnto his kingdome, and was also confirmed by sending the Holy Spirit, whereby he wrought his great and sundrie miracles.

#### CHAP. XVII.

**The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11, 13 Of Elias and Iohn Baptist. 15 He healeth the leprosie. 20 The power of faith. 21 Prayer and fasting. 23 Christ telleth them before of his passion. 26 He payeth tribute.**

**A**fter sixe dayes Iesus tooke Peter, and James, and Iohn his brother, and brought them vp into an hie mountaine apart,

Chap. 12, 38. Marke 8, 11. Luke 12, 54.

a Although they did not agree in doctrine, yet they ioynd together to fight against the truth.

b Men tempt God either by their incredulity, or curiosity.

c Which appertaineth to the carnality and spiritual life.

Chap. 12, 34.

d Christ shall be to them as a Ionas rayed vp from death.

Ionas 1, 17. and 2, 1.

Marke 8, 14. Luke 12, 5.

Or, reasoned with themselves.

e A token of Christs divinitie, to knowe mens thoughts.

Chap. 14, 17. Iohn 6, 9.

Chap. 15, 34.

f We may boldly by Christs admonition reiect and contemne all erroneous doctrine and mans inventions, and ought onely to cleaue to the word of God. Marke 8, 27. Iohn 6, 62.



2 And loas • transfigured before them : and his face did shine as the Sonne, and his clothes were as white as the light.

3 And beholde , there appeared • vnto them Moyses and Elias, talking with him.

4 Then answered Peter, and sayde to Iesus, Master, it is • good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias.

5 While he yet spake, beholde, a bright cloud shadowed them : & beholde, there came a voyce out of the cloud, saying, • This is my beloued Sonne, • in whom I am well pleased • to heare him.

6 And when his disciples heard that, they fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, and sayd, Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw no man save Iesus only.

9 And as they came downe from the mountaine, Iesus charged them, saying, shewe the vision to no man, • vntill the Sonne of man rise againe from the dead.

10 • And his disciples asked him, saying, why then say the Scribes that • Elias must first come?

11 And Iesus answered, and sayd vnto them, Certainly Elias must first come, and reitor all things.

12 But I say vnto you , that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceived that he spake vnto them of Iohn Baptist.

14 • And when they were come to the multitude, there came to him a certain man, and knelwed downe to him,

15 And sayde, Master, haue pittie on my sonne: for he is lunatique, and is sore vexed: for oft times he fallerh into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and sayd, • O generation faithlesse and crooked, how long now shall I be with you: how long now shall I suffer you: bring him hither to me.

18 And Iesus rebuked the deuill, and he went out of him: and the child was healed at that houre.

19 Then came his disciples to Iesus apart, and sayd, Why could not we cast him out?

20 And Iesus sayd vnto them, Because of your unbelieve: for • verely I say vnto you, if ye haue faith as much as a graine of mustard seede, ye shall say vnto this mountaine, Remove hence to yonder place, and it shall remove: and nothing shall be impossible vnto you.

21 Howbeit this kinde goeth not out but by prayer and fasting.

22 • And as they abode • in Galile, Je-

sus sayd vnto them, The sonne of man shall be deliuered into the hands of men,

23 And they shall kill him, but the third day shall he rise againe: and they were very loyle.

24 • And when they were come to Capernaum, they that receiued polle money, came to Peter, and sayde, Dost thou not pay tribute?

25 He sayd, Yes. And when he was come into the house, Iesus presented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take tribute, • of polle money: of their children, or of strangers?

26 Peter sayd vnto him, Of strangers. Then sayde Iesus vnto him, Then are the children free.

27 Neuerthelesse, lest we should • offend them go to the sea, and cast in an angle, and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a • piece of twenty pence: that take, & give it vnto them for me and thee.

#### CHAP. XVIII.

1 The greatest in the kingdom of heauen, 3 He teacheth his disciples to be humble and lowly, 6 To avoid occasions of euil, 10 Not to commend one the little ones, 11 Why Christ came, 15 Of brotherly correction, 17 Of the authoritie of the Church, 19 The commendation of prayer and godly assembly, 21 Of brotherly forgiveness.

1 He • came vnto the disciples came vnto Iesus, saying, • Which is the greatest in the kingdom of heauen?

2 And Iesus called a little child vnto him, and set him in the midst of them,

3 And sayd, Verely I say vnto you, except ye be • conuered, and become as little children, ye shall not enter into the kingdom of heauen.

4 Who soeuer therefore shall humble himselfe as this little child, the same is the greatest in the kingdom of heauen.

5 • And who soeuer shall receiue such a little child in my name, receiuerh me.

6 • But who soeuer shall offend one of these little ones which beleue in me, it were better for him, that a • millstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 • Woe be vnto the world because of offences: for it must needs bee that offences shall come, but woe be to that man by whom the offence cometh.

8 • Wherefore, if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maymed, then hauing two handes or two feete, to be cast into euertlasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

1 The Greeke word is (didrachma) which was of value about ten pence of old sterling money, and the Israelites paid it once by law, Exod. 30. 13, and as this time they paid it to the Romans.

m Or give occasion to forsake the truth,

n The word is (Statera) which containeth two didrachmas, and is valued about five groats of old sterling.

Markes 9. 34. Luke 9. 46.

a They strue for the reward before they haue taken any paine: and whereas they should haue holper and reuerenced one another, they were ambitious, & desirers of their brethren.

Chap. 19. 14.

b Not in lacke of discretion, but that they be not vaine glorious,

seeking to aduance themselves to worldly honours.

c He calleth the little children now, which humble themselves with all humility and subiection,

Markes 9. 42. Luke 9. 1. 2.

d The word signifies a great millstone which an asse turneth

and it is spoken in respect of that which is turned with mans hande which is lesse. e Christ warneth hys to take heed that they shrinke not backe from him for an euill example or offence that man can giue. Chap. 5. 30. Markes 9. 45.

f Christ toucheth the cause of this offence, which is pride & disdain of our inferiours, *Psal. 34. 7.*  
 g Seeing God hath commanded his Angels to take the charge of his children, the wicked may be assured that if they despise the, God will reuenge their cause.  
*Luke 19. 10.*  
 h We may not lose by our offence that which God hath so dearly bought.  
*Luke 15. 4.*  
*Leuit. 19. 17.*  
*eccles. 19. 13.*  
*Luke 17. 3.*  
*James 5. 19.*  
 i Wherewith thou mayest be offended: he speaketh of secret or particular finnes, and not of open or known to others.  
*10. reprove him.*  
*Deut. 19. 15.*  
*10. 8. 17.*  
*heb. 10. 28.*  
*2. cor 13. 1.*  
 k He meaneth according to the order that was among the Iewes, who had their counsell of ancient and expert men, to reforme manners, and execute discipline. This assembly represented the Church, which had appointed them to this charge.  
*2. cor. 5. 4.*  
*2. the. 3. 14.*  
 l In the 16. chap. 19. he meant this of doctrine, and here of Ecclesiastical discipline, which dependeth of the doctrine.  
*10. done 10.*  
*Luke 17. 4.*  
*10. 20. 23.*  
 m We must be continually ready to forgive and be forgiven. n A common talent was valued at threescore pound: some also were greater, and some lesse.

10 ¶ See that ye despise not one of these little ones: for I say vnto you, that in heauen their \* Angels alwayes behold the face of my Father which is in heauen.

11 For \* the Sonne of man is come to \* saue that which was lost.

12 Now thinke ye? \* If a man haue an hundred sheepe, and one of them be gone astray, doeth he not leaue ninety and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he find it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninety and nine which went not astray.

14 So is it not the will of your Father which is in heauen, that one of these little ones should perishe.

15 ¶ Whosoever, if thy brother trespass against thee, go and tell him his fault betwene thee and him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the \* mouth of two or three witnesses every word may be confirmed.

17 And if he will not vouchsafe to heare them, telle vnto the \* Church: and if hee refuse to heare the Church also, let him bee vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, \* Whatsoeuer ye binde on earth, shall be bound in heauen: and \* Whatsoeuer ye loose on earth, shall be loosed in heauen.

19 Again, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoever they shall desire, it shall bee given them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the midst of them.

21 Then came Peter to him, and sayde, Master, how oft shall my brother sinne against me, and I shall forgive him? \* vnto seven times?

22 Iesus sayd vnto him, I say not to thee, vnto seven times, but vnto \* seventy times seven times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruants.

24 And when hee had begun to reckon, one was brought vnto him, which owght him ten thousand \* talents.

25 And because he had nothing to pay, his master commanded him to be sold, and his wife, and his children, and al that he had, and the debt to be payd.

26 The seruant therefore fell downe, and besought him, saying, Master, appeale thine anger toward mee, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, and forgave him the debt.

¶ Then that seruants master had compassion, and loosed him, and forgave him the debt.

28 But when the seruant was departed, he found one of his fellowes, which ought him an hundred \* pence, and he layd hands on him, andooke him by the throte, saying, Pay me that thou owest.

29 Then his fellow fel down at his feet, and besought him, saying, Appaist thine anger towards me, and I will pay thee al.

30 Yet he would not, but went and cast him into prison, till he should pay the debt.

31 And when his other fellowes saw what was done, they were very sorry, and came, and declared vnto their master all that was done.

32 Then his master called him, and sayd to him, I enill seruant, I forgave thee all that debt, because thou paydest me.

33 Dugrest thou not also to haue had pittie on thy fellowe, euen as I had pittie on thee?

34 So his master was wroth, and delivered him to the iesters, till he should pay all that was due vnto him.

35 So likewise shall mine heauenly Father do vnto you, except ye forgive: from your hearts, each one to his brother their trespasses.

#### CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Commencement is a gift of God. 14 Hee receiveth little children. 16 To obtaine life everlasting. 24 That rich men can scarcely bee saved. 28 Hee promyseth them which haue left all to follow him, life everlasting.

¶ As it came to passe, that when Iesus had finished those sayings, he departed from Galilee, and came into the coasts of Iudaea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharisees tempting him, and saying to him, Is it lawful for a man to put away his wife for euery fault?

4 And he answered and sayd vnto them, Haue yee not read, \* that hee which made them at the beginning, made them male and female.

5 And said, \* For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they \* twaine shall bee one flesh?

6 Therefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They said to him, Why did then \* Moses commaund to give a bill of diuorcement, and to put her away?

8 He sayd vnto them, Moses, because of the \* hardnesse of your heart, suffered you to put away your wives: but \* from the beginning it was not so.

9 I say therefore vnto you, \* that whosoever shall put away his wife, except it bee for whoredome, and marry another, \* committeth adultery: and whosoever marryeth her which is diuorced, doeth commit adultery.

10 Then sayd his disciples to him, If the

man

matter bee is betweene man and wife, it is not good to marry.

11 But he said vnto them, All men can not receiue this thing, vnto they to whom it is giuen.

12 For there are some chaste, which were to boine of their mothers belly: and there be some chaste, which be made chaste by men: and there bee some chaste, which haue made themselues chaste for the kingdome of heauen. He that is able to receiue this, let him receiue it.

13 ¶ Then were broughte to him little children, that hee should put his handes on them, & pray: & the disciples rebuked them.

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ And behold, one came, and sayde vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And he sayd vnto him, Why callest thou mee good? there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandements.

18 He sayd to him, Which? And Iesus said, These. ¶ Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 ¶ The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus sayd vnto him, If thou wilt be perfect, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, hee went away sorrowfull: for he had great possessions.

23 ¶ Then Iesus sayd vnto his disciples, Verily I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, How then can be saved?

26 And Iesus beheld them, and said vnto them, Verily men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, wee haue forsaken all, and folowed thee: what shall we haue?

28 And Iesus sayd vnto them, Verily I say to you, that when the Sonne of man shall sit in the throne of his Maieste, yee which folowed mee in the regeneration,

\* shall sit also vpon twelve thrones, and iudge the twelve tribes of Israel.

29 And whosoever shall forsake his father, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, hee shall receiue an hundredfold more, and shall inherite euermolting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

# CHAP. XX.

1 Christ teacheth by a similitude, that God is debter vnto no man, & how he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth his to flee ambition. 28 Christ payeth our ransom. 33 He giueth two blind men their sight.

¶ The kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And hee agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And hee went out about the thirde houre, and saw other standing idle in the market place,

4 And sayd vnto them, Goe ye also into my vineyard, and whatsoeuer is right, I wil giue you: and they went their way.

5 Againe he went out about the first and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. He said to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard saide vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre came and receiued every man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued every man a peny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burthen, and heate of the day.

13 And he answered one of them, saying, Friend, I doe thee no wrong: diddest thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye euill because I am good?

16 ¶ So the last shall be first, and the first last: for many are called, but few chosen.

17 ¶ And Iesus went up to Ierusalem, and tooke the twelve disciples apart in the way, and sayd vnto them,

Luke 12. 30.

9 The joy of es-

science which

Gods children

feele euen in

their afflictions,

is a thousandfold

more worth then

all worldly trea-

sures.

Chs. 10. 16. mar.

10. 31. Luke. 13. 30

a Which was

called denarius,

and was of value

about foure

pence halfe peny

of olde money,

and was com-

monly a work-

mans hire.

b They diuided

the day into

twelue houres,

so that the third

was the fourth

part of the day,

fixe of the clocke

was noone, nine

was three of the

clocke after din-

ner, and the ele-

uenth houre was

an houre before

the sunne set.

¶ Or, Fellow.

c Or, enuious

because of my li-

berality, Deut.

15. 9.

Chap. 19. 30.

marke 10. 31.

luke 13. 30.

d Therefore eue-

ry man in his vo-

cation, as he is

called first, ought

to goe forward,

and encourage

others, seeing the

hire is indiffer-

ent for all.

Chap. 22. 14.

marke 10. 32.

luke 18. 31.

John 18.32.

Marke 10.35.

e He setteth the  
crosse before  
their eyes to  
draw them from  
ambition, calling  
it a cup, to fig-  
nifie the measure  
of the afflictions,  
which God hath  
ordained for  
euery man: the  
which thing also  
he calleth bap-  
tisme.

f God my Father  
hath not giuen  
me charge to be-  
flow offices of  
honour here: but  
to be an example  
of humilitie vn-  
to all.

Marke 10.41.

Luke 22.25.

Phil. 2.7.

Marke 10.46.

Luke 18.35.

18 Schola, wee goe up to Ierusalem, and  
the Sonne of man shalbe deliuered vnto the  
chiefe Priests, and vnto the Scribes, and  
they shall condemne him to death,

19 And \* that deliuer him to the Gentiles  
to mocke, and to scourge, and to crucifie him:  
but the third day he shall rise againe.

20 \* Then came to him the mother of  
Zebedees children with her sonnes, wor-  
shipping him, and desiring a certaine thing  
of him.

21 And he sayd vnto her, What wilt thou?  
Shee said to him, Graunt that these  
my two sonnes may sit, the one at thy right  
hand, and the other at thy left hand in thy  
kingdome.

22 And Iesus answered, and sayde, Pee  
knowe not what yee aske. Are yee able to  
dinke of the \* cup that I shall drinke of, and  
to be baptised with the baptisme that I shal  
be baptised with? They sayd to him, Allee  
are able.

23 And he said vnto them, Ye shal drinke  
in deedes of my cuppe, and shall be baptised  
with the baptisme that I am baptised with,  
but to sit at my right hande, and at my left  
hand, is \* not mine to giue: but it shall bee  
giuen to them, for whom it is prepared of my  
Father.

24 \* And when the other ten heard this,  
they disdained at the two brethren.

25 Therefore Iesus called them vnto  
him, and sayde, Pee knowe that the lords of  
the Gentiles haue domination ouer them,  
and they that are great, exercise authoritie  
ouer them.

26 But it shall not be so among you: but  
whosoever will be great among you, let him  
be your seruant,

27 And whosoever will be chiefe among  
you, let him be your seruant,

28 \* Then as the Sonne of man came not  
to be serued, but to serue, and to giue his life  
for the ranfome of many.

29 \* And as they departed from Ieri-  
cho, a great multitude followed him.

30 And beholde, two blinde men sitting  
by the way side, when they heard that Iesus  
passed by, cryed, saying, O Lord, the Sonne  
of Dauid, haue mercy on vs.

31 And the multitude rebuked them, be-  
cause they should holde their peace: but they  
cryed the more, saying, O Lord, the Sonne  
of Dauid, haue mercy on vs.

32 Then Iesus stoode still, and called  
them, and sayd, What wilt ye that I should  
doe to you?

33 They sayd to him, Lord, that our eyes  
may be opened.

34 And Iesus mooued with compassion,  
toucheth their eyes, and immediately their  
eyes receiued sight, and they followed him.

## CHAPTER XXI.

7 Christ rideth into Ierusalem on an asse. 12  
The buyers and sellers are chased out of the Tem-  
ple. 15 The children with prophesie vnto Christ.

19 The figtree withereth. 22 Faith requisite in  
prayer. 25 Iohns baptisme. 28 The two sonnes.

33 The parable of the husbandmen. 42 The cor-  
ner stone reiected. 43 The Iewes reiected, and the  
Gentiles receiued.

And \* when they drew neere to Ierusa-  
lem, and were come to Bethpazze, vnto  
the mount of the Olues, then sent Iesus  
two disciples,

2 Saying to them, Goe into the towne  
that is ouer against you, and anon yee shall  
finde an \* asse bound, and a colte with  
loose teeth, and bring them vnto me.

3 And if any man say ought vnto you, say  
ye, that the Lord hath neede of them, and  
straightway he will let them goe.

4 All this was done, that it might be  
fulfilled which was spoken by the Prophet,  
saying,

5 \* Tell ye the \* daughter of Sion, Be-  
holde, thy King cometh vnto thee, meek,  
and sitting vpon an asse, & a colt, the foale  
of an asse bled to the yoke.

6 So the disciples went, and did as Je-  
sus had commanded them,

7 And brought the asse & the colt, and put  
on \* them their clothes, and set him thereon.

8 And a great multitude layd their gar-  
ments in the way: & other cut downe bran-  
ches from the trees, and strawed them in the  
way.

9 Howouer, the people that went be-  
fore, and they also that followed, cryed, say-  
ing, \* Hosanna the sonne of Dauid: blessed  
bee hee that cometh in the Name of the  
Lord, Hosanna thou which art in the \* highest  
heauens.

10 \* And when he was come into Ierusa-  
lem, all the citie was moued, saying, What  
is this?

11 And the people said, This is Iesus the  
Prophet of Nazareth in Galilee.

12 \* And Iesus went into the Temple  
of God, and callt out all them that solde and  
bought in the \* Temple, and ouerthrew the  
tables of the money changers, and the seats  
of them that solde doves.

13 And said to them, It is written, \* When  
hoult shalbe called the house of prayer: \* but  
ye haue made it a denne of thieues.

14 Then the blinde and the balt came  
to him in the Temple, and he healed them.

15 But when the \* chiefe Priests and  
Scribes saw the marvelles that he did, and  
the children crying in the Temple, and say-  
ing, Hosanna the sonne of Dauid, they dis-  
dained.

16 And said vnto him, Hearest thou what  
these say? And Iesus said vnto them, Yea:  
read ye neuer, \* By the \* mouth of babes  
and sucklings thou hast \* made perfit the  
people?

17 \* So he left them, and went out of the  
citie into Bethania, and lodged there.

18 And \* in the morning as hee returned  
into the Citie, he was hungry.

19 And seeing a figge tree in the way, he  
came to it, and found nothing thereon, but  
leaves onely, and sayde to it, Neuer fruit  
grow on thee henceforward. And anon the  
figge tree withered.

20 And when his disciples saw it, they  
marvelled, saying, How soone is the figge  
tree withered?

21 And Iesus answered, I said vnto them,  
\* Merry I say vnto you, if yee haue faith,

Marke 11.1.

Luke 19.47.

Luke 19.48.

Luke 19.49.

Luke 19.50.

Luke 19.51.

Luke 19.52.

Luke 19.53.

Luke 19.54.

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Luke 19.111.

Luke 19.112.

Luke 19.113.

Luke 19.114.

Luke 19.115.

Luke 19.116.

Luke 19.117.

Luke 19.118.

Luke 19.119.

Luke 19.120.



god doubt not, yee shall not onely doe that which I haue done to the figge tree, but also if ye lay vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 And whatsoeuer ye shall aske in prayer, if ye beleue, ye shall receiue it.

23 ¶ And when hee was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, and sayd, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and sayd vnto them, I will also aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The Baptisme of Iohn, whence was it? from heauen, or of men? Then they reasoned among themselves, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we feare the people: for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, We cannot tell. And hee sayd vnto them, Neither tell I you by what authoritie I doe these things.

28 But what thinke ye? A certaine man had two sonnes, and came to the Elder, and sayd, Sonne, goe, and worke to day in my vineyard.

29 But he answered and said, I will not: yet afterward hee repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will, sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayde vnto him, The first. Iesus sayd vnto them, Clerely I say vnto you, that the Publicans and the harlots shall goe before you into the kingdom of god.

32 For Iohn came vnto you in the way of righteousnesse, and ye beleueed him not: but the Publicans, and the harlots beleueed him, and ye though ye saw it, were not moued with repentance afterward, that yee might beleue him.

33 ¶ Heare another parable, There was a certaine householder, whoch planted a vineyard, and hedged it round about, and made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit dyetwe nere, he sent his seruants to the husbandmen to receiue the fruites thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Again he sent other seruants, more then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they sayd among themselves, This

is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will hee do to those husbandmen?

41 They said vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, The stone which the builders refused, the same is made the head of the corner: This was the Lordes doing, and it is marvellous in our eyes.

43 (Therefore say I vnto you, the kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruites thereof.)

44 And whosoever shall fall on this stone, he shall be broken: but on whomsoeuer it shall fall, it will grind him to powder.

45 And when the chiefe Priests and Pharisees had heard his parables, they perceived that he spake of them.

46 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

1 The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christs diuinity.

Then Iesus answered, and spake vnto them againe in parables, saying,

1 The kingdom of heauen is like vnto a certaine King which married his sonne,

2 And sent forth his seruants, to call them that were bidden to the wedding, but they would not come.

3 And againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine open and my fatlings are killed, and all things are ready: come vnto the marriage.

4 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

5 And the remnant tooke his seruants, and intreated them sharply, and slew them.

6 But when the King heard it, he was wroth, and sent forth his warriers, and destroyed those murderers, and burnt by their city.

7 Then sayd he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

8 Goe ye therefore out into the hie waies, and as many as ye finde, bid them to the marriage.

9 So those seruants went out into the hie waies and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

10 Then the King came in, to see the guests, and saw there a man which had not on a wedding garment.

11 And he sayd vnto him, Friend, how camest

Psal. 118. 22.  
Acts 4. 11. you,  
9. 33. 1. pet. 2. 9.  
u As not meetre  
or fit for their  
building.  
x To fasten and  
ioyne the build-  
ing together,  
and to vphold  
the whole.  
1/2. 3. 14.

Luke 14. 16.  
mat. 19. 9.

a Christ repro-  
cheth the Iewes  
of their ingra-  
titude and obsti-  
nate malice, in  
that they reiected  
the grace of God,  
which was so  
plentifully offered  
vnto them.

b God punisheth  
extremely such  
ingratitude

c The ingratitude  
of him which  
are hid, cannot  
cause Gods libe-  
rality and his ho-  
ly meates to pe-  
rish, which be  
hath prepared  
for his.

d In the Church  
the hypocrites  
are mixed with  
the godly.

e He had not a  
pure affection  
and upright con-  
science, which  
preceeded of  
faith.

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie them, and faine them out.

Chap. 8. 12. & 13. 42. & 25. 30.

g By the outward and general calling.

Mar. 12. 13. Luke 20. 20.

h These were certaine flatterers of the court, which ever maintained that religion which King Herod best approved: and though they were enemies to the Pharisees, yet in this thing they consented, thinking to inuenge Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the outward qualitie, as whether a man be rich or poore.

|| Or, she coyne of the tribute.

k Which was of value about foure pence halfe peny.

Rom. 13. 7. Mar. 12. 17. Luke 20. 25.

Mar. 12. 18. Luke 20. 27. Acts 23. 8.

Dem. 25. 5.

|| Or, sonnes.

l By the title of alliance: and here by brother he meant he meaneth the next kinsman, that lawfully might marry her.

m Where Gods word is not preached and vnderstood, there must needs reigne blindness and errors.

n Forasmuch as they shalbe exempted from the infirmities of this present life.

camest thou in hither, and hast not on a wedding garment: and he was speechlesse.

13 Then sayd the King to the seruants, Binde him hand and foot: take him away, and cast him into utter darkenesse: there shall he weeping and gnashing of teeth,

14 \* For many are called, but few chosen.

15 ¶ Then went y Pharisees & took counsell how they might tangle him in talke.

16 And they sent him into their disciples, with the y Herodians, saying, Master, wee know that thou art true, & teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.

17 Tell vs therefore, how thinkest thou: It is lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceived their wickednes, and sayd, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought him a penny.

20 And he sayd vnto them, Whose is this image and superscription?

21 They said vnto him, Cessars. Then said he vnto them, Giue therefore to Cesar, the things which are Cessars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marvelled, and left him, and went their way.

23 ¶ The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, Moses sayd, If a man die, hauing 1 no children, let his brother marry his wife, and raise vp seede vnto his brother.

25 Nowe there were with vs seven brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

29 Then Iesus answered, and sayd vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry wiues, nor wiues are bestowed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 \* I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadduces to silence, they assembled them together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus sayd to him, \* Thou shalt loue

the Lord thy God with all thine heart, with all thy soule, and with all the mind.

38 This is the first and the greater Commandment.

39 And the second is like vnto this: \* Thou shalt loue thy neighbour as thy selfe.

40 On these two Commandments hangeth the whole Law and the Prophets.

41 ¶ While the Pharisees were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is hee? They sayd vnto him, Dauid.

43 He sayd vnto them, How then doest Dauid in spirit call him Lord, saying,

44 \* The Lord sayd to my Lord, Sit at my right hand, till I make thine enemies thy footstool?

45 If Dauid then call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that day forth ask him any more questions.

lieutenant and gouernour ouer his Church. Not that hee dome shall then end: but the office of his humane shall cease with the Father and the holy Ghost shall reigne for euer God all in all. ¶ Christ is Dauids soane touching his manhood, his Lord concerning his Godhead.

## CHAP. XXIII.

3 Christ condemneth the ambition of scribes, Pharisees, and hypocrites of the Scribes & Pharisees: 31 Their persecutions against the seruants of God. 37 His propheticall the destruction of Ierusalem.

Then spake Iesus to the multitude, and to his disciples.

2 Saying, The Scribes and the Pharisees sit in Moses seat.

3 All therefore whatsoever they bid you observe, that observe and do: but after their works do not: for they say, and do not.

4 For they bind heauie burdens, and grievous to be done, and lay them on mens shoulders, but they themselves will not moue them with one of their fingers.

5 All their works they doe to be seen of men: for they make their phylacteries broad, and make long the fringes of their garments.

6 And loue the chiefe place at feasts, and to haue the chiefe seates in the assemblies,

7 And greetings in the market, and to be called of men, I Rabbi, Rabbi.

8 But be not so called: Rabbi: for one is your y doctor, to wit, Christ, and all ye are brethren.

9 And call no man your father vpon the earth: for there is but one, your Father which is in heauen.

10 Be not called y doctors: for one is your doctor, euen Christ.

11 But he that is greatest among you, let him be your seruant.

the Law. Num. 15. 38. deu. 22. 12. Mar. 12. 38. Luke 11. 47. & 48. || Or, master. Iames 3. 1. d Christ forbidden vnto you to honour to Magistrates and Masters, but condemne ambition and superiority ouer our brothers faith, which office appertaineth to alone. (Or, teachers. Mat. 1. 6. e The Pharisees were called so for father, and the Scribes Doctors. f The highest degree in the Church is not Lordship, or dominion, but ministry and seruice.

12 \* For whosoever will exalt himself, shall be brought lowe: and whosoever will humble himself, shall be exalted.

13 ¶ Come therefore be unto you Scribes and Pharisees, hypocrites, because ye 1 shut up the kingdom of heauen before men: for ye your selues goe not in, neither suffer ye them that would enter, to come in.

14 \* Also be unto you Scribes and Pharisees, hypocrites: for ye denounce widowers houses, euen under a colour of long prayers: wherefore ye shall receive the greater damnation.

15 ¶ Come be unto you Scribes and Pharisees, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, ye make him two fold more the child of hell, then your owne selues.

16 ¶ Come be unto you blind guides which say, whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the golde of the Temple, he is offendeth.

17 Ye fooles and blinde, whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is upon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 \* And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 \* And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ Also be to you, Scribes and Pharisees, hypocrites: for ye tithe mint, and anise, and cummin, and leaue the weightier matters of the Law, as iudgement, and mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blind guides, which saye out a gnat, and swallow a camel.

25 ¶ Also be to you, Scribes & Pharisees, hypocrites: for ye make cleane the utter side of the cup and of the platter: but within they are full of filthie, and if exceed.

26 \* Thou blind Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 ¶ Also be to you Scribes and Pharisees, hypocrites: for ye are like unto whitened tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthinesse.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are full of hypocricie and iniquitie.

29 ¶ Come be unto you, Scribes & Pharisees, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous.

30 And say, If we had bene in the dayes of our fathers, we woud not haue bene partners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your

selues, that ye are the children of them that murdered the Prophets.

32 Fillill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how shouldest thou escape the damnation of hell?

34 Wherefore hebdole, I send unto you the Prophets, and wise men, and Scribes, and of them ye shall kill and crucifie: and of them shall ye scourge in your Synagogues, & persecute them from citie to citie.

35 That upon you may come all the righteous blood that was shed upon the earth, from the blood of Abel the righteous, vnto the blood of Zacharias, the sonne of Barachias, whom ye slew betwene the Temple and the altar.

36 Verily I say vnto you, All these things shall come vpon this generation.

37 \* Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye woud not!

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, ye shall not see me henceforth, till that ye say, Blessed is he that cometh in the name of the Lord.

a. E. d. 1. 30. f He will returne no more to them as a teacher but as a Iudge, when as they shall be compelled to confesse (although too late) that he is the very Sonne of God.

CHAP. XLIIII.

a Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christs. 13 To perseuere. 14 The preaching of the Gospel. 6. 29 The signes of the end of the world. 42 He warneth the to make. 44 The sudden coming of Christ.

¶ And Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 And Iesus said vnto them, See ye not all these things? Verily I say vnto you, there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as hee satte vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy coming, and of the end of the world.

4 And Iesus answered, & said vnto them, Take heede that no man deceiue you.

5 For many shall come in my name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the beginning of sorowes.

necessary for them to know. d Great and cruell warres haue infused since, among the heathen, for the contempt of the Gospel, and increase more and more.

o It is not now only that your nation hath begun to be cruell against the seruants of God, and therefore it is no marvell though the children of such murderers handle roughly the Prophets.

p To convince you of greater ingratitude.

q Christ meaneth that all their race shall be punished, so that the iniquities of the fathers shall be poured into the bosome of the children, which resemble their fathers.

r Reads a, Chro. 24. 23.

Luke 13. 34.

Gen. 4. 8. 9. 11. 4.

Mark. 13. 1.

Luke 21. 5.

a Whose excellencie appeareth in that that Herod for the space of 8. yeeres kepte tenne thousand men in worke: the stones were 15. cubits long, in height 12, in breadth 8, as Iosephus writeth.

Luke 19. 44.

b They thought the world should bee at an end, when Ierusalem was destroyed.

Ephes. 5. 6.

col. 3. 18.

c He answered them not according to their minde, but admonished them of that which is necessary for them to know.

d Great and cruell warres haue infused since, among the heathen, for the contempt of the Gospel, and increase more and more.

Chap. 10. 17. Luke

21. 12. John 14.

30. and 16. 2.

e As if you were

the cause of these

troubles.

f Many will

keepe back their

charitie, because

they are vn-

thankfull and e-

will vpon whom

they should be-

flow it.

2. The. 3. 13.

3. Tim. 3. 5.

g When y<sup>e</sup> Temple

shall be pollu-

ted, it shall be a

signe of extreme

desolation: the

sacrifices shall

end and neuer be

restored.

Mark 13. 14.

Luke 21. 20.

h The horrible

destruction of

the Temple, and

the corruption

of Gods pure

religion.

Dan 9. 27.

1. Cor. 1. 13.

i For man.

God prouideth

for his children

in the midst of

troubles.

Mark 13. 21.

Luke 17. 23.

k Whether the

false Christs, and

deceivers leade

people, hiding

themselues in

holes, as if they

were ashamed of

their profession.

1. Cor. 10. 31.

Luke 17. 37.

l In despite of

Satan the faith-

full shall be ga-

thered and ioy-

ned with Christ,

as the Eagles as-

semble to a dead

carkeis.

Mark 13. 24.

Luke 21. 15.

Isa. 13. 10. Ezek.

37. Joel 2. 31.

and 3. 15.

m When God

hath made an end

of the troubles

of His Church.

n He meaneth

an horrible trem-  
bling of the world, and as it were an alteration of the  
order of nature.

9 \* Then shall they deliuer you vp to be afflicted, and shall kill you, and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceive many.

12 And because iniquitie shall be increased, the loue of many shall be cold.

13 \* But he that endureth to the ende, he shall be saved.

14 And this Gospel of the kingdome shall be preached through the whole world for a witness vnto all nations, and then shall the end come.

15 ¶ When ye \* therefore shall see the \* adomination of desolation spoken of by \* Daniel the Prophet, standing in the holy place, (let him that readeth, consider it.)

16 ¶ Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And wee haile to them that are with child, and to them that giue sucke in those dayes:

20 But pray that your flight be not in the winter, neither on the \* Sabbath day.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes shoulde bee shortened, there should no flesh be saved: but for the \* elects sake, those dayes shall bee shortened.

23 \* ¶ Then if any shall say vnto you, Lo, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 ¶ Therefore if they shall say vnto you, Behold, he is in the \* desert, goe not forth: Behold, he is in the \* secret places, beleeue it not.

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the coming of the Sonne of man bee.

28 \* For where soeuer a dead \* carkeis is, thither will the Eagles resort.

29 \* And immediately after the \* tribulations of those dayes, shall the Sonne \* bee darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 \* And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kindreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 \* And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from y<sup>e</sup> foure windes, and from the one end of the heauen to the other.

32 ¶ Now learne the parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye know that summer is nere.

33 So likewise ye, when ye see all these things, knowe that the kingdome of God is nere, even at the doores.

34 ¶ Certly I say vnto you, this \* generation shall not passe, till all these things be done.

35 Heauen and earth shall passe away: but my words shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the coming of the Sonne of man bee.

38 \* For as in the dayes before the flood, they did eate and drinke, marry, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And y<sup>e</sup> knewe nothing till the flood came, and tooke them all away: so shall also the coming of the Sonne of man bee.

40 \* ¶ Then two men shall be in the field, the one shall be receiued, and the other shall be refused.

41 Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused.

42 \* ¶ Make therefore: for ye know not what houre your master will come.

43 ¶ Of this be sure, that if the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be digged thorow.

44 ¶ Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 \* ¶ Who then is a faithfull seruant and wilt, whom his master hath made ruler ouer his household, to giue them meate in season?

46 Blessed is that seruant, whom his master when he commeth, shall find so doing.

47 ¶ Certly I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his coming,

49 And begin to smite his fellowes, and to eat, and drinke with the drunken,

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he will not ware of.

51 And he will scut him off, and giue him his portion with hypocrites: there shall bee weeping and gnashing of teeth.

## CHAP. XXV.

1 By the similitude of the virgins Iesus teacheth euery man to watch. 14 And by the talens to be diligem. 31 The last iudgement. 32 The sheepe and the goats. 35 The workes of the faithfull.

¶ Then



Then the kingdome of heauen shall bee likened vnto ten virgins, which tooke their lampes, and went to meete the bridegrome.

2 And five of them were wise, and five foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oile in their vessels with their lampes.

5 Nowe while the bridegrome taried long, all slumbered and slept.

6 And at midnight there was a crye made, Behold, the bridegrome cometh: go out to meete him.

7 Then all those virgins aroose, & trimmed their lampes.

8 And the foolish sayd to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, Wee feare lest there will not be yppough for vs and you: but go ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and sayd, Certly I say vnto you, I knowe you not.

13 \* Admire therefore: for yee knowe neither the day nor the houre, when the Sonne of man will come.

14 \* For the kingdome of heauen is as a man that going into a strange countrey, called his seruants and deliuered to them his goodes.

15 And vnto one hee gaue five talents, and to another two, and to another one, to every man after his owne ability, & straightway went from home.

16 Then he that had receiued the five talents, went & occupied with them, and he gained other five talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto me five talents: behold, I haue gained with them other five talents.

21 Then his master sayd vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter in into thy masters joy.

22 Also he that had receiued two talents, came and sayd, Master thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master sayd vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter in into thy masters joy.

24 Then hee which had receiued the one talent, came and sayd, Master, I knowe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawdest not:

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and sayd vnto him, Thou evil seruant and slothfull, thou knewest that I reape, where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my coming should I haue receiued mine owne with bantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 \* For vnto every man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into utter darknesse: there shall be weeping and gnashing of teeth.

31 ¶ And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth his sheepe from the goats.

33 And he shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the King say to them on his right hand, Come ye blessed of my Father: inherit ye the kingdome prepared for you from the foundations of the world.

35 \* For I was an hungred, & ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was in prison, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee: or athirst, and gaue thee drinke?

38 And when saw we thee a stranger, and lodged thee: or naked, and clothed thee?

39 And when saw we thee in prison, and came vnto thee?

40 And the King shall answer & say vnto them, Certly I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall hee say vnto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meat: I thirsted, and ye gaue me no drinke:

43 I was a stranger and ye lodged mee not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then

||Or, lingerer.

Chap. 13. 13. Luke

8. 18. and 19. 26

marke 4. 25.

i The graces of

God shall be ta-

ken away from

him that doeth

not bestow them

to Gods glory,

and his neigh-

hours profit.

Chap. 8. 12.

and 22. 13.

k For our salua-

tion cometh of

the blessing and

fauour of God.

I Herby God

declareth the

certainity of our

predestination,

wherby we are

gued, because we

were chosen in

Christ before the

foundation of

the world, Eph.

1. 4.

Jsa. 58. 7. eke.

28. 7.

m Christ mean-

eth not that our

saluation depend-

eth on our works

or merits, but tea-

cheth what it is

to liue iustly ac-

cording to god-

liness and chari-

tie, and that God

recompenseth his

of free mercy,

likewise as hee

doeth elect them,

Eccles. 7. 35.

||Or, infirm.

Psa. 6. 8. chap. 73

23. Luke 13. 27.

*Dan. 12. 2. John 5. 29.*  
 n We must therefore only do that which God requires of vs, & not follow mens foolish fantasies.

45 Then shall he answer them, and say, **Clearly I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.**

46 \* And these \* shall goe into everlasting paine, and the righteous into life eternal.

C H A P. XXVI.

3 Conspiracy of the Priests against Christ. 13 He excuses Magdalene. 26 The institution of the Lords Supper. 31 The disciples weaken. 48 The treason of Iudas. 62 The sword. 64 Because Christ calleth himselfe the Sonne of God, hee is iudged worthy to die. 69 Peter denieth and repenteth.

*Marke 14. 1. Luke 22. 1.*

**A**ND it came so passe, when Iesus had finished all these sayings, he said unto his disciples,

2 Ye know that within two dayes is the Passouer, and the Sonne of man shall be delivered to be crucified.

*John 11. 47.*

3 \* Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the hie Priest, called Caiafas,

4 And consulted how they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the feast day, lest any tumult be among the people.

*Mar. 14. 3. John 11. 2. & 12. 3.*

6 \* And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, which had a boze of very costly oymnt, & powred it on his head, as he sat at the table.

a He sheweth what occasion Iudas tooke to commit his treason.

8 And when his disciples sawe it, they had indignation, saying, What needed this wastage?

9 For this oymnt might haue bene sold for much and bene given to the poore.

b This was through Iudas motion to whom they gaue credit.

10 And Iesus knowing it, sayd vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.

*Dene. 1. 5. 11.*

11 \* For ye haue the poore alwayes with you, but me shall not haue alwayes.

12 For in that she powred this oymnt on my body, she did it to \* bury me.

c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honoured with any outward pompe.

13 **Clearly I say unto you, wheresoeuer this Gospel shall be preached throughout all the world, there shall also this that shee hath done be spoken for a memoriall of her.**

d To honour my buriall withall.

14 \* Then one of the twelue called Iudas Iscariot, went vnto the chiefe Priests,

*Marke 14. 10. Luke 22. 4.*

15 And sayd, What wilt ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie \* pieces of siluer.

e Every one in value was about foure pence half-penny of old sterling.

16 And from that time he sought opportunity to betray him.

*Marke 14. 12. Luke 22. 7.*

17 \* Now on the first day of the feast of vniuersed bread, the disciples came to Iesus, saying vnto him, Wheres wilt thou that we prepare for thee to eate the Passouer?

f Hee maketh haste to a more worthy sacrifice, to wit, to that which the passerouer signified.

18 And he sayd, Go into the citie so such a man, and say to him, The master saith, I Wy time is at hand: I will keepe the Passouer at thine house with my disciples.

*Mar. 14. 18. Luke 22. 14. ioh. 13. 21.*

19 And the disciples did as Iesus had giuen them charge, and made ready the Passouer.

20 \* So when the euen was come, he late downe with the twelue.

21 And as they did eat, he sayd, **Clearly I say vnto you, that one of you shall betray me.**

22 And they were exceeding sorrowfull, and began euery one of them to say vnto him, Is it I, Master?

23 And he answered, and sayd, \* He that s diueth his hand with me in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He sayd vnto him, Thou hast sayd it.

26 \* And as they did eate, Iesus tooke the bread: and when hee had giuen thanks, he brake it, and gave it to the disciples, and sayd, Take, eate: this is my body.

27 Also he tooke the cup, and when hee had giuen thanks, hee gaue it them, saying, Drinke ye all of it.

28 For this is my blood of the new testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that I will not drinke henceforth of this fruite of the vine vntill that day, when I shall drinke it new with you in my Fathers kingdom.

30 And when they had sung a Psalm, they went out into the mount of Olives.

31 \* Then sayd Iesus vnto them, All ye shall be \* offended by me this night: for it is written, I will \* smite the shepherds, and the sheepe of the flocke shall be scattered.

32 But after I am risen againe, I will go before you into Galilee.

33 But Peter answered, and sayd vnto him, \* Though that all men should be offended by thee, yet will I neuer be offended.

34 Iesus sayd vnto him, **Clearly I say vnto thee, that this night, before the cocke crow, thou shalt denie me thrise.**

35 Peter said vnto him, Though I should die with thee, yet will I not denie thee. I likewise also sayd all the disciples.

36 \* Then went Iesus with them vnto a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I goe and pray yonder.

37 And he tooke Peter, & the two sonnes of Zebedeus, and began to waite sorrowfull, & grievously troubled.

38 Then sayd Iesus vnto them, My soule is very drayn, euen vnto the death: can ye be here, and watch with me?

39 So he went a little further, & fel on his face, & prayed, saying, O my Father, if it be possible, let this cup \* passe from me: neuertheless, not as I will, but as thou wilt.

40 After, he came vnto the disciples, and found them asleepe, & sayd to Peter, What could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit in deed is ready, but the flesh is \* weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this

and therefore was ready to obey: but he prayeth as the faithful in their troubles, without respect of the carnall counsell of I And therefore we must continually fight against the flesh.

cup cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heavy.

44 So he left them and went away againe, and prayed the third time, saying the same words.

45 Then came hee to his disciples, and sayd vnto them, Sleepe yem now, & take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the handes of sinners.

46 Kisse, let vs goe: behold, hee is at hand that betrayeth me.

47 And while he yet spake, loe, Judas, one of the twelue, came, & with him a great multitude with swordes and staves, from the hie Priests and Elders of the people.

48 Now he that betrayed him had giuen them a token, saying, Whomeuer I shall kisse, that is he, lay hand on him.

49 And forthwith he came to Iesus, and said, God saue thee, Master, and kissed him.

50 Then Iesus sayd vnto him, Friend, wherfore art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And behold, one of them which were with Iesus, stretched out his hand and drew his sword, and strooke a seruant of the hie Priest, and smote off his eare.

52 Then sayd Iesus vnto him, Put vp thy sword into his place: for all that I take the sword, shall perish with the sword.

53 Either thinkest thou, that I cannot pray to my Father, and he will giue me more then twelue legions of Angels?

54 Now then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, He be come out as it were against a chiefe with swordes and staves, to take me: I late dayly teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled.

57 Then all the disciples forsooke him, & fled.

58 And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

59 And Peter followed him afare off vnto the hie Priests hall, and went in, and late with the seruants to see the end.

60 Nowe the chiefe Priests and the Elders, and all the whole Councill sought false witness against Iesus, to put him to death,

61 But they founde none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

62 And sayd, This man sayd, I can destroy the temple of God, and build it in thre dayes.

63 Then the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men witness against thee?

64 But Iesus held his peace. Then the chiefe Priest answered, and sayd to him, I charge thee by the liuing God, that thou tel vs if thou be the Christ, the sonne of God.

64 Iesus said to him, Thou hast sayd it: neuertheless I say vnto you, hereafter shall yee see the Sonne of man sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 When the hie Priest rent his clothes, saying, he hath blasphemed: what haue we any more neede of witnesses? behold, now ye haue heard his blasphemie.

66 What thinke yee? They answered, and sayd, He is worthy to die.

67 Then sayd they in his face, and buffeted him: and other smote him with their rods,

68 Saying, Prophecie to vs, O Christ, who is he that smote thee?

69 A Peter late without in the hall, and a maid came to him, saying, Thou also wast with Iesus of Galilee.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when he went out into the porch, another mayde saw him, and said vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I knowe not the man.

73 So after a while, came vnto him they that stood by, and sayd vnto Peter, Surely thou art also one of them: for euery man thy speech bewrayeth thee.

74 Then began hee to curse himselfe, and to sweare, saying, I knowe not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had sayd vnto him, Before the cocke crow, thou shalt deny me thrise. So he went out, and wept bitterly.

touchd with repentance by the motion of Gods spirit, who neuer fresh his to perill vnto, though for a time they fall, to the intent they may seele their owne weaknesse, and acknowledge his great mercy,

CHAP. XXVII.

1 Christ is deliuered vnto Pilate. 2 Judas hangeth himselfe. 3 Christ is pronounced innocent by the iudge, and yet is condemned, & crucified among thineus. 4 He prayeth vpon the crosse. 5 The vails are rent. 6 The dead bodies arise. 7 Ioseph burieth Christ. 8 Women keepe the grave.

When the mourning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, & deliuered him vnto Pontius Pilate the gouernour.

3 When Judas which betrayed him, saw that he was condemned, he repented himselfe, & brought againe the thirtie pecies of silver to the chiefe Priests, and Elders,

4 Saying, I haue sinned betraying the innocent blood. But they sayd, What is that to vs? see thou to it.

5 And when he had cast downe the silver pecies in the Temple, he departed, and went, and hanged himselfe.

6 And the chiefe Priests tooke the silver pecies, and sayde, It is not lawfull for vs

Iudas. *Mat. 18.* e The hypocrites are full of conscience in a matter of nothing, but to shed innocents blood they make nothing at it.

*Chap. 16. 27. rom. 14. 10. 1. thess. 4. 14.*

e Christ confesseth that he is the

Sonne of God.

f This was one of their owne traditions, if they had heard any liuac-

lite blasphemie.

g The enemies of God call a true confession blasphemie.

1/a. 50. 6.

b The officers smite Christ with their rods or litle staves.

i They mocked him after this sort, that hee might not seeme to be a prophet,

and so would turne the peoples minds from him.

*Marke 14. 66. luke 22. 55.*

k An example of our infirmities, that wee may learne to depend vpon God, and not put our trust in our felnes.

l He was liuely

*Mar. 15. 1. luke 22. 66. ioh. 18. 28.*

a For they had no authority to condempne him, or to put any to death.

b Outward repentance bringeth depARATION.

c Although hee author his finnes,

yet is he not displeased therewith, but despaireth in Gods mercies, & seeketh his owne destruction.

d These hypocrites lay the whole fault vpon

to.





boyes, and yielded up the \* ghost.

51 And behold, the head of the \* reman was rent in twaine, from the top to the bottom, and the earth did quake, and the stones were clouen.

52 And the graues did open themselves, and many bodies of the \* Saints which slept, arose.

53 And came out of the graues after his resurrection, and went into the \* holy Cite, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truly \* this was the Sonne of God.

55 And many women were there, beholding him afare off, which had followed Iesus from Galile, ministering vnto him.

56 Among whom was Mary Magdalene, and Mary the mother of James and Ioseph, and the mother of Zebedeus sonnes.

57 And when the euen was come, there came a \* rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus Disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body, and wayed it in a cleane linnen cloth.

60 And put it in his new \* tombe, which hee had bene open in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting ouer against the sepulchre.

62 And the next day that followed the \* Preparation of the Sabbath, the high Priestes and Pharisees assembled to Pilate.

63 And said, Sir, we remember that that deceiver said, while he was yet alive, \* I will rise in three dayes. I will rise.

64 Command therefore that the sepulchre bee made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, \* Hee is risen from the dead: so shall the last \* error bee worse then the first.

65 Then Pilate said vnto them, He haue \* a watch: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre \* sure with the watch, & sealed the stone.

CHAP. XXVIII.

8 The resurrection of Christ. 10 The brethren of Christ. 12 The high Priest bribes the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach and to baptize. 20 Promising to them \* continual assistance.

1 And when the first day of the week beganne to dawning, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And behold, there was a great earthquake: for the \* Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sat upon it.

3 And his countenance was like lightning, and his raiment white as snow.

4 And for feare of him the keepers were astonied, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for hee is risen, as he sayd: Come, see the place where the Lord was layd.

7 And goe quickly, and tel his Disciples that he is risen from the dead: and behold, hee goeth before you into Galilee: there ye shall see him: loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great \* ioy, and did run to bring his Disciples word.

9 And as they went to tell his Disciples, behold, Iesus also met them, saying, God saue you. And they came, and rayed him by the feet, and worshipped him.

10 Then sayd Iesus vnto them, Be not afraid. Go, and tell my brethren, that they go into Galile, and there shall they see me.

11 And when they were gone, behold, some of the watch came into the cite, and shewed vnto the high Priestes all the things that were done.

12 And they \* gathered them together with the Elders, and tooke counsell, & gaue large money vnto the souldiers.

13 Saying, Say, His Disciples came by night, and stole him away while we slept.

14 And if the gouernour heare of this, we will perfwade him, and saue you harmlesse.

15 So they tooke the money, and did as they were taught: and this \* saying is noted among the Iewes vnto this day.

16 And when the cleuen Disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, \* All power is giuen vnto me in heauen, and in earth.

19 \* Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost.

20 Teaching them to obserue all things, whatsoeuer I haue commaunded you: and loe, \* I am with you alway, vntill the \* ende of the world, Amen.

Mar. 16. 1, 2, 3. John. 20. 11.

Or, turning. a Here the Evangelist reckoneth the natural day from the Sonne rising to his rising againe, and not as the Iewes did, which began to count at the first hour of the Sonne set.

b There were two: but in what manner of speech to vie the singular number for the plural; and contrary.

c He afflueth them that it is so.

d Their ioy was mixed with feare, both because of the Angels presence, & also for that they were not assured.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they cannot feelee the profite of his death and resurrection.

Heb. 2. 8. chap. 11. 27. John 17. 2.

Mar. 16. 7. f Men may not teach their owne doctrine, but whatsoever Christ hath taught them: for he referreth this authoritie to himselfe, to be the onely teacher, and author of the doctrine.

John 14. 16. g By power, grace, and vertue of the holy Ghost.

¶ The.

# The holy Gospel of Iesus Christ, according to Marke.

## CHAP. I.

2 The office doctrine and life of Iohn the Baptist.  
9 Christ is baptized, 13 and tempted. 14 Hee  
preacheth, 17 calleth the fishers. 23 Christ hea-  
leth the man with the unclean spirit. 27 New  
doctrine. 29 He healeth Peters mother in law. 34  
The devils know him. 41 He cleaveth the leper,  
and healeth divers others.

**I**n the beginning of the Gospel  
of Iesus Christ, the Sonne of  
God :

2 As it is written in the  
Prophecie, \* Beholde, I send  
my messenger before thy face,  
which shall prepare thy way before thee.

3 The voice of him that cryeth in the  
wildernes, \* Prepare the way of the Lord,  
make his pathes straight.

4 \* Iohn did baptize in the wildernes,  
and preach the baptisme of amendment of  
life, for remission of finnes.

5 And all the country of Iudea, & they  
of Ierusalem went out unto him, and were  
all baptized of him in the river Iordan, con-  
fessing their finnes.

6 Nowe Iohn was clothed with cam-  
els hair, and with a girdle of a skinne a-  
bout his loynes: and he did eate \* Locustes  
and wilde honey.

7 \* And preached, saying, I stronger  
then I cometh after me, whose shoes I  
am not worthy to stoupe downe, and  
unloose.

8 Truly it is, I haue \* baptized you  
with water: but hee will baptize you with  
the holy Ghost.

9 \* And it came to passe in those  
dayes, that Iesus came from Nazaret a city  
of Galilee, and was baptized of Iohn in Jor-  
dani.

10 And alsoone as hee was come out of  
the water, Iohn sawe the heavens clouen in  
twaine, and the \* holy Ghost descending vpon  
him like a dove.

11 Then there was a voyce from heauen,  
saying, Thou art my beloved \* Sonne, in  
whom I am well pleased.

12 \* And immediately the \* Spirit drereth  
him into the wildernes.

13 And hee was there in the wildernes  
fourtie dayes, and was \* tempted of Satan:  
he was also with the wilde beastes, and the  
Angels ministered vnto him.

14 \* \* Nowe after that Iohn was com-  
mitted to prison, Iesus came into Galilee,  
preaching the Gospel of the kingdome of  
God,

15 And saying, The time is fulfilled, and  
the kingdome of God is at hand: repent and  
beleeue the Gospel.

16 The Father beareth witness  
that Christ is the very Sonne of God, *Math. 4. 1. Luke 4. 1.* || Or, the  
holy Ghost, h Christ would be tempted, to perswade vs that he will  
helpe them that be tempted, Heb. 2. 18. *Mat. 4. 12. Luke 4. 14. Iohn*  
4. 43. i By the which Gospel he will rule and reigne ouer all.

16 \* And as he walked by the Sea of Galilee, hee sawe Simon, and Andrew his  
brother, casting a net into the Sea, (for they  
were fishers.)

17 Then Iesus sayd vnto them, Follow  
me, & I will make you to be \* fishers of men.  
18 And straightway they forsooke their  
nets, and followed him.

19 And when he had gone a little further  
thence, he saw Iames the sonne of Zebedee,  
and Iohn his brother, as they were in the  
ship, mending their nets.

20 And anon hee called them: and they  
left their father Zebedee in the shippe with  
his hired seruants, and went their way af-  
ter him.

21 \* So \* they entred into Capernaum,  
and straightway on the Sabbath day he en-  
tered into the Synagogue, and taught.

22 And they were astonished at his doct-  
rine: \* for hee taught them as one that had  
authoritie, and \* not as the scribes.

23 \* And there was in their Synagogue  
a man which had an unclean spirit, and he  
cried,

24 Saying, Ah, what haue wee to doe  
with thee, O Iesus of Nazaret? Art thou  
come to destroy vs? I know thee what thou  
art, even that holy one of God.

25 And Iesus rebuked him, saying, \* Hold  
thy peace, and come out of him.

26 And the unclean spirit tare him, and  
cried with a loud voice, and came out of him.

27 And they were all amazed, so that they  
demanded one of another, saying, What  
thing is this? what \* new doctrine is this:  
for hee commandeth the foule spirits with au-  
thoritie, and they obey him.

28 And immediately his fame spread a-  
broad throughout all the region bordering  
on Galilee.

29 \* And alsoone as they were come  
out of the Synagogue, they entred into the  
house of Simon and Andrew, with Iames  
and Iohn.

30 And Simons wifes mother lay sicke  
of a fever, and anon they told him of her.

31 And hee came & tooke her by the hand,  
and lift her vp, and the fever forsooke her  
and by, and he ministered vnto them.

32 And when euen was come, and the  
Sunne was downe, they brought to him all  
that were diseased, and them that were pos-  
sessed with devils.

33 And the whole citie was gathered to-  
gether at the doore.

34 And hee healed many that were sicke  
of diuers diseases: and he cast out many de-  
vils, and \* suffered not the devils to say that  
they knew him.

35 And in the morning very early, \* be-  
fore day, Iesus arose and went out into a soli-  
tarie place, and there prayed.

36 And Simon, and they that were with  
him, followed after him.

a He sheweth  
that Iohn Baptist  
was the first prea-  
cher of the Go-  
spel.

Malas. 3. 1.

b In Greeke,

Angel, or am-  
bassador.

I. 4. 40. 3. Luke 3. 4

Iohn 1. 15.

c Take away all  
lers, which might  
hinder Christ to  
come to you.

Math. 3. 1. 6.

d He did both  
baptize and  
preach, but prea-  
ched first, & after  
baptized, as ap-  
peared by Marc.

3. 1. so that the  
order is here in-  
uerted, which  
thing is common  
in the Scriptures.

Matth. 3. 4.

|| Or, Grasshoppers.

Leuit. 11. 22.

Mat. 3. 1. 1. Luke

3. 16. Iohn 1. 27.

Acts 1. 5. & 3. 4.

Ch. 1. 16. & 19. 4

e He declareth  
that he is but the  
minister of the  
outward signe,  
and that it is Ie-  
sus Christ that  
giveth the force  
and vertue.

Matth. 3. 1. 3.

Luke 3. 21.

Iohn 1. 33.

|| Or, Iesus.

f This was done  
for the confir-  
mation of Iohn  
and them that  
stood by.

g The Father  
beareth witness  
that Christ is the  
very Sonne of God.

Math. 4. 1. Luke 4. 1.

|| Or, the  
holy Ghost, h

Christ would be  
tempted, to per-  
suade vs that he  
will helpe them  
that be tempted.

Heb. 2. 18. Mat. 4. 12.

Luke 4. 14. Iohn

4. 43. i By the which Gospel he will rule and reigne ouer all.

Math. 4. 1.

Luke 4. 1.

|| Or, Iohn

4. 1. 33.

k To draw

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37 And when they had found him, they layd vnto him, If men seeke for thee.

38 When he sayd vnto them, Let vs goe into the next towne, that I may preach there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the devils out.

40 ¶ And there came a leper to him, beseeching him, and knelled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and sayde to him, I will: be thou cleane.

42 And as soone as he had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had given him a strait commandement, he sent him away without.

44 And sayd vnto him, See thou say nothing to any man; but get thee hence, and shew thy selfe to the Priest, and offer for thy cleansing, those thyngs, which Moses commanded for a testimoniall vnto them.

45 But when he was departed, hee began to tell many thyngs, and to publish the matter: so that Iesus could no more openly enter into the cite, but was without in desert places: and they came to him from every quarter.

CHAP. II.

3. He healeth the men of the palsy. 5 He forgiveth sinnes, 14 Hee calleth him the customer, 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

AFTER a few dayes, he entered into Capernaum againe, and it was noyed that he was in the house.

2 And anon many gathered together, in so much that the places about the doore could not receive any more: and he preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsey, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vniuered the rooffe of the house where hee was: and when they had broken it open, they let downe the bed, whereon the sicke of the palsey lay.

5 Now when Iesus vnto their faith, hee sayd to the sicke of the palsey, Sonne, thy sinnes are forgiven thee.

6 And there were certain of the Scribes sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? who can forgive sinnes, but God onely?

8 And immediately when Iesus perceived in his Spirit, that thus they thought with themselves, he sayd vnto them, Why reason ye these thyngs in your hearts?

9 Whether is it easier to say to the sicke of the palsey, Thy sinnes are forgiven thee: or to say, Arise, and take vp thy bed, and walke?

10 And that yee may knowe, that the Sonne of man hath authority on earth to

forgive sinnes, (he sayd vnto the sicke of the palsey)

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, andooke vp his bed, and went forth before them all, inasmuch that they were at amaze and glorified God, saying, We neuer sawe such a thing.

13 ¶ Then hee went againe toward the sea, and all the people resorted vnto him, and he taught them.

14 ¶ And as Iesus passed by, he saw Leui the sonne of Alphaeus sit at the receipt of custome, and sayd vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus late at table in his house, many Publicanes and sinners late at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharisees saw him eat with the Publicanes and sinners, they sayd vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners.

17 Now when Iesus heard it, hee sayde vnto them, The whole have no neede of the Physician, but the sicke. I came not to call the righteous, but sinners to repentance.

18 ¶ And the disciples of Iohn, and the Pharisees did fast, and came and said vnto him, Why doe the disciples of Iohn and of the Pharisees fast, and thy disciples fast not?

19 And Iesus sayd vnto them, Can the children of the marriage chamber fast, while the bridegrome is with them: as long as they have the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

21 Also no man putteth a piece of new cloth in an olde garment: for els the new piece taketh away the filling vp from the olde, and the breach is worse.

22 Likewise, no man putteth new wine into olde vessels: for els the new wine breacketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ And it came to passe, as hee went throughe the come on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharisees sayd vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

25 And hee sayd to them, Have ye neuer read what David did, when hee had need, and was an hungred, both he, and they that were with him?

26 Now hee went into the house of God, in the dayes of Auiathar the hye Priest, and did eat the shewbread, which were not lawfull to eat, but for the Priests, and gave also to them which were with him.

27 And hee sayd to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord even of the Sabbath.

8 Their owne consciences cause them to confesse the truth.  
Math. 9. 9.  
Luke 5. 27.

1. Tim. 1. 15.  
e He speaketh of such as persuade themselves to be iust, although they be nothing lesse.  
Math. 9. 14.  
Luke 5. 33.

f Christ sheweth that he will spare his, and not burden them before it be necessary.  
g The word properly signifieth new cloth, which as y have not yett laid the hands of the fuller.

Mat. 1. 2. 1.  
Luke 6. 1.

1. Sam. 21. 6.  
h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names.  
1. Cor. 2. 16.  
2. sam. 8. 17. and  
15. 29. 1. king.  
2. 16.

Exod. 29. 33.  
Leuit. 8. 31.  
and 29.

i Seeing the Sabbath was made for mans vse, it was not meet it should be vied to his hinderance and incommo-  
dity.

CHAP. III.

1 He healeth the man with the dried hand. 24 He chastish his apostles. 21 Christ is thought of the worldlings to be beside himself. 22 He casteth out the unclean spirit, which the Pharisee ascribeth unto the devil. 29 Blasphemy against the holy Ghost. 37 The brother, sister, and mother of Christ.

Matt. 12. 9, 10. Luke 6. 6.

And he entered againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then he said unto the man which had the withered hand, Arise: stand forth in the midst.

4 And he said to them, Is it lawfull to doe a good worke on the Sabbath day, or to doe euill to save the life, or to kill? But they held their peace.

5 Then he looked round about on them angrily, mourning also for the hardnesse of their hearts, and said to the man, stretch forth thine hand. And he stretched it out: and his hand was restored as whole as the other.

6 And the Pharisees departed, and straightway gathered a Councill with the Herodians against him, that they might destroy him.

7 But Iesus answered with his disciples to the sea: and a great multitude followed him from Galilee, and from Iudea.

8 And from Ierusalem, and from Iudaea, and beyond Iordan: & they that dwelled about Tyris and Sidon, when they had heard what great things he did, came unto him in great number.

9 And he commanded his disciples, that a shippe should waite for him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him, to touch him, as many as had plagues.

11 And when the unclean spirits saw him, they fell downe before him, and cryed, saying, Thou art the sonne of God.

12 And he sharply rebuked them, to the end they should not vnder him.

13 And when he went up into a mountain, and called vnto him whom he would, & they came vnto him.

14 And hee appointed twelue, that they should be with him, and that hee might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and hee named Simon Peter.

17 Then James the sonne of Zebedee, and Iohn, James his brother, (and named them Boanerges, which is, the sonnes of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the sonne of Alphaeus, and Thaddaeus, and Simon the Cananite.

19 And Iudas Iscariot who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 And when his kindest heard of it, they went out to lay hold on him: for they thought he had bene beside himselfe.

22 And the multitude which came from Ierusalem, and, Iherosolym, Bethsaida, and through the prime of Iudea, hee carried out deuils.

23 But he called them vnto him, and said vnto them in parables, How can Satan drive out Satan?

24 For if a kingdome be diuided against itselfe, that kingdome cannot stand.

25 And if a house be diuided against itselfe, that house cannot continue.

26 So if Satan make indurction against himselfe, and be diuided, hee cannot endure, but is at an end.

27 No man can enter into a strong mans house, and take away his goods, except he first binde that strong man, and then will hee spoile him.

28 And I say vnto you, all finnes shall be forgiven vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost shall neuer haue forgiveness, but is culpable of eternall damnation.

30 Because they say, he had an unclean spirit.

31 Then came his brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people late about him, & they sayd vnto him, Beholde, thy mother and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother, and my brethren?

34 And hee looked round about on them, which late in compasse about him, and sayd, Behold my mother and my brethren.

35 For whosoever doeth the will of God, he is my brother, and my sister, and mother.

CHAP. IIII.

2 By the parables of the seede, and the mustard corne, Christ sheweth the state of the kingdome of God. 11 A speciall gift of God to know the mysteries of his kingdome. 37 He stillet the tempest of the sea, which obeyed him.

And hee beganne againe to teach by the sea side, and there gathered vnto him a great multitude, so that hee entered into a ship, and sat in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and sayde vnto them in his doctrine,

3 Hearken: Beholde, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by springing vp, because it had not depth of earth.

6 But as soone as the sunne was up, it caught heate, and because it had no roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fel in good ground, & did

a They held their tongues of malice: for they would neither confesse nor denie.

b Christ is in such sort angry with man, that he pitieth him and seeketh to win him.

c Although they hated one another deadly, yet this hindered the not to ioyne their malice to resist Christ, & c.

Matt. 23. 16.

|| Or, scourges, meaning diseases.

Chap. 6. 7. Matt. 10. 1. Luke 9. 1.

|| Or, Lebbeus, or Iudas. || Or, Zealou. d The disciples were now conuerfant with Christ, both at home & abroad.

Hee was angry with man, but hee pitieth him, and seeketh to win him. Although they hated one another deadly, yet this hindered the not to ioyne their malice to resist Christ, & c. Matt. 23. 16. Chap. 6. 7. Matt. 10. 1. Luke 9. 1. || Or, Lebbeus, or Iudas. || Or, Zealou. d The disciples were now conuerfant with Christ, both at home & abroad.



10. And when they saw him, and cried, and said, What willest thou of us? he said unto them, Let the wind and sea obey thee.

11. And when they were come, they that were about him said unto him, Alas thou art so gentle, and so meek, that thou art not able to command these winds and sea.

12. And he said unto them, Ye have faith? then he said unto them, Know ye the mystery of the kingdom of God? but unto them that are without, all things are done in parables.

13. What they seeing, may see, and not discern: and they hearing, may hear, and not understand, lest at any time they should turn, and their sinners should be forgiven them.

14. And he said unto them, Therefore see not this parable: both when should ye understand all other parables?

15. The sower sowed the seed.

16. And these are they that receive the seed by the way side, in whom the word is sown: but when they have heard it, Satan cometh immediately, and taketh away the word that was sown in their hearts.

17. And likewise they that receive the seed in stony ground, are they, which when they have heard the word, straightway receive it with gladness.

18. But have they no root in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they are offended.

19. Also they that receive the seed among the thorns, are such as hear the word.

20. But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is unfruitful.

21. But they that have received seed in good ground, are they that hear the word, and receive it, and bring forth fruit, one some thirty, another sixty, and some an hundred fold.

22. And he said unto them, Is the parable hard to be put under a bushell, or under a table, and not to be put on a cartwheel?

23. For there is nothing hid, that shall not be opened: neither is there a secret, that shall not come to light.

24. If any man have ears to hear, let him hear.

25. And he said unto them, Take heed what ye hear. For whosoever shall give a measure, it shall be measured unto him: and unto him that shall give, shall more be given.

26. For unto him that hath, shall it be given, and from him that hath not, shall be taken away, even that he hath.

27. And he said unto them, The kingdom of God, as if a man should cast a seed in the ground.

28. And should sleep, and rise by night and day, and the seed should spring, and grow up, without knowing how.

29. For the earth beareth forth fruit of itself, first the blade, then the ear, after

that full cometh in the ear.

30. And likewise, as the fruit beareth it itself, so shall he that receiveth the seed, so shall he that receiveth the seed, so shall he that receiveth the seed, so shall he that receiveth the seed.

31. And he said unto them, Let us liken the kingdom of God to a man that sowed seed.

32. As it is like a grain of mustard seed, which when it is sown in the earth, is the least of all seeds that be in the earth.

33. But when it is sown, it groweth up, and is greater of all herbs, and beareth great branches, so that the fowls of heaven may build under the shadow of it.

34. And with many such parables he preached the word unto them, as they were able to hear it.

35. And without parables he saith nothing unto them, but he expoundeth all things to his disciples.

36. And when the same day when even was come, he said unto them, Let us pass over unto the other side.

37. And they left the multitude, and took him as he was in the ship, and there were also with him other ships.

38. And there arose a great storm of wind, and the waves dashed into the ship, so that it was now full.

39. And he was in the stern, asleep on a pillow: and they awoke him, and said to him, Master, carest thou not that we are perishing?

40. And he arose up, and rebuked the wind, and said unto the sea, Peace, and be still. And the wind ceased, and it was a great calm.

41. And he said unto them, Why are ye so fearful? I know ye that ye have no faith.

42. And they feared exceedingly, and said one to another, What a thing is this, that both the wind and the sea obey him?

43. And he said unto them, Let us go over to the other side.

44. And he said unto them, Let us go over to the other side.

45. And he said unto them, Let us go over to the other side.

46. And he said unto them, Let us go over to the other side.

47. And he said unto them, Let us go over to the other side.

48. And he said unto them, Let us go over to the other side.

49. And he said unto them, Let us go over to the other side.

50. And he said unto them, Let us go over to the other side.

51. And he said unto them, Let us go over to the other side.

52. And he said unto them, Let us go over to the other side.

53. And he said unto them, Let us go over to the other side.

54. And he said unto them, Let us go over to the other side.

55. And he said unto them, Let us go over to the other side.

Mark 4:35

Mark 4:36

Mark 4:37

Mark 4:38

Mark 4:39

Mark 4:40

Mark 4:41

Mark 4:42

Mark 4:43

Mark 4:44

Mark 4:45

Mark 4:46

Mark 4:47

Mark 4:48

Mark 4:49

Mark 4:50

Mark 4:51

Mark 4:52

Mark 4:53

Mark 4:54

Mark 4:55

Mark 4:56

Mark 4:57

Mark 4:58

Mark 4:59

Mark 4:60

Mark 4:61

Mark 4:62

b He abuseth the Name of God, to maintain his tyranny.

c A Legion conceived above 6000. in number, reads Mat. 26. 53.

Or, name with violence headlong.  
Or, in the lake.

d Marke how loose of riches and worldly respects hinder men to receive Christ.  
e The worldlings more esteeme their swine, then they doe lesus Christ.

f We must declare unto others the benefits which God sheweth toward vs, that thereby they may giue him praye and glorie.

Or, in the country of the tennis cities.  
Matth. 9. 18.  
Luce 8. 3, 4.

g Her faith brought her to Christ, which sheweth her to approach vnto him, and not a superstitious opinion to attribute any vertue to his garment.

thee by. God, that thou torment me not.

8 For hee laid vnto him, Come out of the man, thou vnbeliefe fiend.

9 And hee said vnto him, What is thy name? and he answered, saying, Legion: for we are many.

10 And he prayed him instantly, that hee would not send them away out of the country.

11 Now there was there in the mountaines a great herd of swine feeding.

12 And all the devils besought him, saying, Send vs into the swine, that wee may enter into them.

13 And incontinently Iesus gave them leave. When the vnlesse spirits went out, and entered into the swine, and the herd ran headlong from the high bankes into the sea, (and there were about four thousand swine) and they were drowned in the sea.

14 And the winchewers heebde, and tolde it in the citie, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had beene possessed with the devill, and had the legion, sit busie clothed, and in his right minde, and they were afrayde.

16 And they that saw it, tolde them what was done to him that was possessed with the devill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when hee was come into the ship, hee that had beene possessed with the devill, prayed him that he might be with him.

19 Whereby Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and shew them what great things the Lord hath done vnto thee, and how hee hath had compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marvle.

21 And when Iesus was come nigh againe by shippe vnto the other side, a great multitude gathered to him, and hee was nere vnto the sea.

22 And beholde, there came one of the rulers of the Synagogue, whose name was Jairus: and when hee saw him, he fell downe at his feete.

23 And besought him sorely, saying, My little daughter lyeth in boyne of death: I pray thee that thou wouldest come and lay thine hands on her, that shee may be healed, and live.

24 Then hee went with him, and a great multitude followed him: and thronged him.

25 And there was a certaine woman, which was diseased with an issue of blood

26 And shee suffered many things of many physicians, and had spent all that shee had, and it availed her nothing: but shee became much worse.

27 When shee had heard of Iesus, she came in the press behind, and touched his garment.

28 For shee said, If I may but touch his clothes, I shall be whole.

29 And straightway the source of his blood staid up, and shee felt in her body, that shee was healed of that plague.

30 And immediately when Iesus knew in himselfe the deute that went out of him, hee turned him round about in the press, and sayde, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched thee?

32 And hee looked round about, to see whoe that had done that.

33 And the women feared and trembled, for they knew what was done in her, and shee came and fell downe before him, and tolde him the whole truth.

34 And hee said to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.

35 While hee yet spake, there came from the same ruler of the Synagogue some certaine which said, Thy daughter is dead: why dost thou trouble the Master any further?

36 As soone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Be not afraid: onely beleve.

37 And hee suffered no man to follow him, save Peter and James, and John the brother of James.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and laid vnto them, saying make ye this trouble, and weep: for the child is not dead, but sleepest.

40 And they laughed him to scorn: but hee put them all out, and tooke the father, and the mother of the child, and them that were with him, and entred in where the child lay.

41 And tooke the child by the hand, and sayde vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straightway the maiden arose, and walked: for she was of the age of twelve yeeres: and they were astonished out of measure.

43 And he charged them straitly that no man should knowe of it, and commaunded to giue her meate.

## CHAP. VI.

How Christ and his are received in their own country. 7 The Apostles commission. 15 Several opinions of Christ. 25 Iohn a pre to death, and buriall. 31 Christ giueth rest to his disciples. 38 The four haues and two fishes. 48 Christ walketh on the water. 55 Hee healeth many.

A Freedward hee departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, hee beganne to teach in the Synagogue, and many that heard him were amazed, and sayde, From whence hath hee these things: and what wisdom is this that

Stephen unto him, that even such I great  
 make are made by his hands.

10. So they that are Carpenters, Carvers  
 home, the father of James and John, and  
 of Jude and Simon: and are not his sisters  
 brethren by birth? And they were offended in  
 him.

11. Then Jesus says unto them, A Ban-  
 quet is not without honour, but in his own  
 country, and among his own kindred, and  
 in his own house.

12. And hee could there: nor no great  
 wonders, save that hee layde his handes upon  
 a few sick folk, and healed them.

13. And hee marvelled at their unbelief,  
 and went about by the synagogues on every  
 Sabbath teaching.

14. And hee called the twelve, and began  
 to send them two and two, and gave them  
 power over unclean spirits.

15. And hee commanded them, that they  
 should take nothing for their journey, save a  
 staffe onely: neither scrip, neither bread,  
 neither money in their girdles.

16. But that they should be shodde with  
 sandals, and that they should not put on  
 two coats.

17. And hee sayd unto them, Whereso-  
 ever ye shall enter into an house, there abide  
 till ye depart thence.

18. And whosoever shall not receive you,  
 nor heare you, when ye depart thence,  
 shake off the dust that is under your feete,  
 for a witness unto them. Clearly I say un-  
 to you, it shall be easier for Sodom, or So-  
 domay at the day of judgement, then for that  
 city.

19. And they went out, and preached  
 that men should amend their lives.

20. And they call out many devils: and  
 they appointed many that were sick, with  
 oyle, and healed them.

21. And when King Herod heard of him,  
 (his name was Herodias) and said,  
 John Baptist is risen againe from the dead,  
 and therefore great wonders are wrought by  
 him.

22. Other sayd, It is Elias: and some  
 sayd, It is a Prophet, as one of the  
 Prophets.

23. So when Herod heard it, hee sayd,  
 It is John whom I beheaded: hee is risen  
 from the dead.

24. For Herod himselfe had sent forth, and  
 had taken John and bound him in prison for  
 Herodias sake, which was his brother Phi-  
 lipps wife, because he had married her.

25. For John layde unto Herod, It is  
 not lawful for thee to have thy brothers  
 wife.

26. Therefore Herodias had a quarrell  
 against him, and would have killed him, but  
 hee could not.

27. For Herod feared John, knowing

that hee was a just man and an holy, and re-  
 verenced him, and when hee heard him, hee  
 did many things, and was wondrously  
 amazed.

28. But the time bring commment, when  
 Herod on his birth-day made a banquet to  
 his princes and captains, and chief officers  
 of Gallilee.

29. And the daughter of the same Herod-  
 as came in and danced, and pleased the  
 king and them that sat at table together,  
 the king sayd unto the maide, What thou  
 wilt, I will give thee.

30. And hee swore unto her, whatsoever  
 thou shalt aske of me, I will give it thee, even  
 unto the halfe of my kingdome.

31. And she went forth, and sayd to her  
 mother, What shall I aske? And the sayd,  
 John Baptistes head.

32. Then she came in straightway with  
 her suite unto the king, and aske, saying, I  
 would that thou shouldst give me hereunto  
 in a charger the head of John Baptist.

33. When the king was very sorry, yet for  
 his oaths sake, for their sakes which sat  
 at table with him, he would not refuse her.

34. And immediately the king sent the  
 hangman, and gave charge that hee should  
 bring him the head.

35. And he brought his head in a charger,  
 and gave it to the maide, and the maide  
 gave it to her mother.

36. And when his disciples heard it, they  
 came and took up his body, and put it in a  
 tombe.

37. And the Apostles gathered them-  
 selves together to Bethany, and told him all  
 things, both what they have done, and what  
 they have caught.

38. And hee said unto them, Come ye a-  
 part into the wilderness, and rest a while:  
 for there were many comen and went,  
 that they had no leisure to eat.

39. And they went by ship out of the bay  
 into a desert place.

40. But the people knew them when they  
 departed, and many knew him, and ran a-  
 foot thither out of all cities, and came to  
 the wilderness thence, and attended unto him.

41. When Jesus went out, and sawe a  
 great multitude, hee had compassion on them,  
 because they were like sheepe, which had no  
 shepherd: then he began to teach them ma-  
 ny things.

42. And when the day was come, three  
 thousand, his disciples came unto him, say-  
 ing, This is a desert place, and nowe the day  
 is farre passed,

43. Let them depart that they may go in-  
 to the villages and townes about, and buy  
 them bread: for they have nothing to eat.

44. But hee answered, and sayde unto  
 them, Give ye them to eat. And they sayd  
 unto him, We have no goode, but two hun-  
 dred penny worth of bread, and give them to  
 eat?

45. Then hee said unto them, How ma-  
 ny loaves have ye? goe and looke. And  
 when they knewe it, they sayde, Five, and  
 two fishes.

46. So hee commanded them to make them  
 sit in multitudes.

Such is the  
 nature of Gods  
 word, that it  
 compelleth the  
 very tyrants to  
 reverence it: as  
 no doubt the  
 king had some  
 good motions,  
 but the felle fell  
 in stonie places,  
 and soooke no  
 roote.

o What incon-  
 venience com-  
 meth by wanton  
 dancing.

Math. 14, 8.

John Baptistes  
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**Or, by tables full,**  
for in every rank  
were as many as a  
table could hold.  
**u** The Greeke  
word signifieth  
such bedes as  
are made in a  
garden, so that  
the company  
which were  
there, might  
seeme as rows,  
or borders of  
bedes in a gar-  
den.

**Math. 14. 13.**  
**John 6. 15.**

**x** Which was a-  
bout two or  
three hours  
before day.

**y** Christ assured  
his and maketh  
them bold, both  
by his word,  
and mightie  
power.

**z** They had for-  
got the miracle  
which was  
wrought with  
the five loaves.  
**Math. 14. 34.**

**Or, market.**  
**a** Not for any  
such vertue that  
was in his gar-  
ment, but for the  
confidence which  
they had in him.

all sit down by companies upon the green  
grass.

**40** Then they late down by a rebous, by  
hundredes, and by fifties.

**41** And hee tooke the five loaves, and the  
two fishes, and looked up to heaven, and  
gave thanks, and brake the loaves, and  
gave them to his Disciples to set before  
them, and the two fishes he divided among  
them all.

**42** So they did all eat, and were satisfied.  
**43** And they tooke up twelve baskets full  
of the fragments, and of the fishes.

**44** And they that had eaten, were about  
five thousand men.

**45** And straightway he caused his dis-  
ciples to goe into the ship, and to goe before  
unto the other side unto Bethsaida, while he  
sent the people away.

**46** Then as soon as hee had sent them a-  
way, he departed into a mountaine to pray.

**47** And when evening was come, the ship  
was in the midwes of the sea, and he alone on  
the land.

**48** And he saw them troubled in rowing,  
(for the winde was contrary unto them)  
and about the fourth watch of the night, he  
came unto them, walking upon the sea, and  
would haue passed by them.

**49** And when they saw him walking up-  
on the sea, they supposed it had bene a spirit,  
and cryed out.

**50** For they all saw him, and were sore  
afraid: but anon hee talked with them, and  
sayd unto them, Be ye of good comfort: it is  
I, be not afraid.

**51** Then he went by unto them into the  
ship, and the winde ceased, and they were  
sore amazed in themselves beyond measure,  
and marvelled.

**52** For they had not considered the mat-  
ter of the loaves; because their hearts were  
hardened.

**53** And they came ouer, and went into  
the land of Genesareth, and arrived.

**54** So when they were come out of the  
ship, straightway they knew him.

**55** And ranne about thronghout all that  
region round about, and began to catch fi-  
sher and fishes in beds all that were there,  
where they heared that he was.

**56** And whether sooner hee entred into  
townes, or cities, or villages, they laye there  
like in the streetes, and prayed where-  
they might touch the least cheyde of his  
garment. And as many as touched his  
were made whole.

CHAP. VII.

**a** The disciples eat with vnwashed hands, & the  
commandment of God is transgressed by mans trans-  
gression. **21** What defileth man. **24** Of the wound  
of syrophienus. **33** The healing of the dumme. **37**  
The people pray for Christ.

**Then** gathered unto him the Pharisees,  
and certaine of the Scribes which came  
from Ierusalem.

**2** And when they sawe some of his dis-  
ciples eat meate with vncommon handes,

they thought that the common handling of things defiled them, so  
that they made holiness and religion to depend in hands washing.

(that is to say vnwashed) they complained.  
**3** For the Pharisees and all the Jews,  
except they wash their hands oft, eate not,  
holding the tradition of the Elders.

**4** And when they come from the market,  
except they wash, they eate not: and many  
other things ther de, which they have to-  
ken upon them to observe, as the washing of  
cups, and pots, and of brassen vessels, and of  
tables.)

**5** Then asked him the Pharisees and  
Scribes, Whye walsh not thy disciples ac-  
cording to the tradition of the Elders, but  
eate vnwashed hands?

**6** Then he answered & sayd unto them,  
Surely, I sayd hath prophesied well of you  
hypocrites, as it is written, This people ho-  
noureth me with their lips, but their heart  
is farre away from me.

**7** But they worshipped in vaine, teach-  
ing for doctrines the commandments of  
men.

**8** For ye lay the commandment of God  
apart, and observe the tradition of men, as  
the washing of pots and of cups, and many  
other such like things ye do.

**9** And he sayd unto them, Tell ye what  
the commandment of God, that ye may ob-  
serve your owne tradition.

**10** For Moses sayd, Honour thy father  
and thy mother: and whosoever shall curse  
father or mother, let him die the death.

**11** But ye say, If a man say to father or  
mother, Godan, that is, By the gift that is  
offered by me, thou mayest haue profit, he shall  
be free.

**12** So ye suffer him no more to doe any  
thing for his father, or his mother.

**13** Making the word of God of none au-  
thoritie, by your tradition which ye have ob-  
tained: and ye doe many such like things.

**14** Then he called the whole multitude  
unto him, and sayd vnto them, Hearden you  
all what he sayd vnderstand.

**15** For he is worthy without a man,  
that can defile him: when it entred into  
him: but the things which proceede out of  
him, are they which defile the man.

**16** If any haue eares to heare, let him  
heare.

**17** And when he came into a house away  
from the people, his disciples asked him con-  
cerning the parable.

**18** And he sayd vnto them, Whether are  
ye without vnderstanding also? Doe ye not  
knowe that whatsoeuer thing cometh without  
entred into a man, cannot defile him.

**19** Because it entred not into his heart,  
but into the belly, and goeth out into the  
draught, which is the purging of all meates.

**20** Then he sayd, That which cometh  
out of man, that defileth man.

**21** For from within, even out of the  
heart of men, proceede euill thoughts, adu-  
lteries, fornications, murders,

**22** Theftes, couetousnes, wickednes, de-  
ceit, vnchastenes, a wicked eye, backbit-  
ting, spide, foolishnes.

**23** All these euill things come from with-  
in, and defile a man.

**24** And from thence he arose, & went  
into



into the borders of Tyre and Sidon, and entered into an house, and would that no man should have known: but he could not be hid.

29 For a certain woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feet.

30 And the woman was a Greek, a Syrochanaan by nation, and the daughter of her father.

31 But Jesus said unto her, Let the children first be fed: for it is not good to take the children's bread, and to cast it unto the dogs.

32 Then she answered, and said unto him, Lord, yet inhere the whelpes eat under the table of the disciples' crummes.

33 Then he said unto her, For this saying go thy way: for the devill is gone out of thy daughter.

34 And when she was come home to her house, she found the devill departed, and her daughter lying on the bed.

35 And he departed againe from the coasts of Tyre and Sidon, and came unto the sea of Galilee, through the middest of the coasts of Decapolis.

36 And they brought unto him one that was deaf, and stampt in his speech, and prayed him to put his hand upon him.

37 Then he took him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

38 And looking up to heauen, he sighed and said unto him, Epphatha, that is, Be opened.

39 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

40 And hee commanded them that they should tell no man: but how much sooner hee forbade them, the more a great deale they published it.

41 And were beyond measure astonished, saying, We haue done all things well: hee maketh both the deaf to heare, & the dumbe to speake.

CHAP. VIII.

2 The miracle of the seven loaves. 11 The Pharisees aske a signe. 13 The leaven of the Pharisees. 22 The blind receiveth his sight. 29 He was known of his disciples. 33 Here propheth Peter, 34 and sheweth how necessary persecution is.

1 And those dayes, when there was a verie great multitude, and had nothing to eate, Jesus called his disciples to him, and said unto them,

2 I haue compassion on the multitude, because they haue now continued with mee three dayes, and haue nothing to eate.

3 And if I sende them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, Howe can a man satiate these? with bread here in the wilderness?

5 And he asked them, How many loaves haue ye? And they sayd, Seven.

6 Then he commanded the multitude to

sit down on the ground: and he tooke the seven loaves, and gave thanks, brake them, and gave to his disciples to let before them, and they did let them before the people.

7 They had also a few small fishes: and when he had given thanks, hee commanded them also to be let before them.

8 So they did eat, and were sufficed, and they tooke vp of the brokenmeate that was left, seven baskets full.

9 And they that had eaten, were about foure thousand: so he sent them away.

10 And anon he entered in the shippe with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he sighed deeply in his spirit, and sayd, Why doth this generation seeke a signe? verely I say unto you, I a signe shal not be giuen to this generation.

13 So he left them, and went into the ship againe, and departed to the other side.

14 And they had forgotten to take bread, neither had they in the ship with them, but one loaf.

15 And hee charged them, saying, Take heed, and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they thought among themselves, saying, It is, because we haue no bread.

17 And when Jesus knew it, he sayd vnto them, Why reason ye thus, because ye haue no bread? perceiue ye not yet, neither vnderstand: haue yet your hearts yet hardened?

18 Haue yet eyes and see not? and haue yet eares and heare not? and doe yet not remember?

19 When I brake the fixe loaves among fixe thousand, how many baskets full of broken meate tooke ye vp? they sayd vnto him, Twelue.

20 And when I brake seven among foure thousand, how many baskets of the leauings of broken meate tooke ye vp? and they sayd, Seven.

21 Then he sayd vnto them, How is it that ye vnderstand not?

22 And he came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and spet in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, and sawe every man a farre off cleerely.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 And Jesus went out, and his disciples, into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

Math. 15. 39.

c Which was neere to Bethsaida, betwene the lake of Genesareth and mount Thabor.

d Oh the incomprehensible love of our Christ! how long shall wee abuse his great mercies!

e Christ goeth about by sharpnes of speech to save them from wilfull destruction.

f As if he would say, If I shew them any signe, let me be a liar and deceiver.

g Hee willed them to beware of contagious doctrine, and such subtil practises as the aduersaries vied to suppress his Gospel.

h Christ reprooueth them because their minds are as yet vpon the material leaven, notwithstanding they had proued by diuers miracles that hee came their dayly bread.

Math. 16. 5.

g Hee willed them to beware of contagious doctrine, and such subtil practises as the aduersaries vied to suppress his Gospel.

John. 6. 15.

h Christ reprooueth them because their minds are as yet vpon the material leaven, notwithstanding they had proued by diuers miracles that hee came their dayly bread.

Math. 16. 13.

lake 9. 18.

He that is the  
anointed of God  
and fulfilled with  
all grace for  
mans saluation.  
k Defering it  
to a more com-  
modious time,  
lest sudden halfe  
should rather  
hinder then fur-  
ther the mysterie  
of this coming.  
1 This word sig-  
nifieth aduersary,  
or enemy: and  
he calleth him  
so, because hee  
did as much as  
in him lay, to  
pull him from  
obeying God.  
Matth. 10. 38.  
and 16. 24. Luke  
9. 23. and 14. 27.  
Matth. 10. 39.  
and 15. 3. Luke  
9. 24. and 17. 33  
John 12. 25.  
m For mortality  
and corruption,  
he shall receive  
immortalitie and  
perfection.  
Matth. 10. 33.  
Luke 9. 26. and  
12. 9.

Matth. 16. 28.  
Luke 9. 27.

a The preaching  
of the Gospel re-  
ceiued and in-  
creased: he spake  
this to comfort  
them, and that  
they should not  
thinke they tra-  
uelled in vaine.  
Matth. 17. 1.  
Luke 9. 21.  
b Christ them-  
self his maiestie  
so farre as their  
infirmitie was  
able to compre-  
hend it.  
c Peter measu-  
red this vision  
according to his owne capacitee, not considering the end thereof.

28 And they answered, Some say, John  
Baptist: and some, Elias: and some, one of  
the Prophets.  
29 And he sayd vnto them, But whom  
say yee that I am? Then Peter answered  
and sayd vnto him, Thou art the Christ.  
30 And hee sharply charged them that  
concerning him they should tell no man.  
31 Then he began to teach them that the  
Sonne of man must suffer many things, and  
should be reynoued of the Elders, and of the  
high Priests, and of the Scribes, & be slaine,  
and within three dayes rise againe.  
32 And he spake that thing plainly. Then  
Peter tooke him aside, and began to rebuke  
him.  
33 Then he turned backe, and looked on  
his disciples, and rebuked Peter, saying,  
Get thee behinde me: I Satan: for thou vn-  
derstandest not the things that are of God,  
but the things that are of men.  
34 ¶ And he called the people vnto him,  
with his Disciples, and sayde vnto them,  
Whosoever will follow me, let him for-  
sake himselfe, and take vpon his crosse, and fol-  
low me.  
35 For whosoever will save his life, shall  
lose it: but whosoever shall lose his life, for  
my sake and the Gospels, he shall save it.  
36 For what shall it profit a man though  
he should win the whole world, if hee loose  
his soule?  
37 What shall a man giue for recom-  
pense of his soule?  
38 For whosoever shall bee ashamed of  
mee, and of my wordes among this adulte-  
rous and fittill generation, of him shall the  
Sonne of man bee ashamed also, when hee  
cometh in the glory of his Father with the  
holy Angels.

CHAP. IX.

2 The transfiguration. 7 Christ is to be heard.  
26 The dunce spurn is cast out. 29 The force of  
prayer and fasting. 31 Of the death & resurrexi-  
on of Christ. 33 The disputation who should be the  
greatest. 38 Not to hinder the course of the Gos-  
pell. 42 Offences are forbidden.

And hee sayd vnto them, Verily I say  
vnto you, that there be some of them that  
stand here, which shall not taste of death, till  
they haue seene the kingdom of God come  
with power.  
2 And sixe daies after, Iesus tooke Pe-  
ter, and James, and John, and brought them  
vp into an high mountaine out of the way a-  
lone, and he was transfigured before them.  
3 And his raiment did shine, and was  
very white as snow, so white as no fuller can  
make vpon the earth.  
4 And there appeared vnto them Eli-  
as with Moses, and they were talking with  
Iesus.  
5 Then Peter answered, and sayd to Ie-  
sus, Master, it is good for vs to be here: let  
vs make also these Tabernacles, one for  
thee, and one for Moses, and one for Elias.  
6 But he knew not what hee sayd: for  
they were afraid.

7 And there was a cloude that shadowed  
them, and a voyce came out of the cloude,  
saying, This is my beloued Sonne, & hear  
him.  
8 And suddenly they looked round about,  
and saw no more any man save Iesus onely  
with them.  
9 And as they came downe from the  
mountaine, he charged them that they should  
tell no man what they had seene, (saue when  
the Sonne of man were risen from the dead  
againe.)  
10 So they kept that matter to themselves,  
and demanded one of another what the ri-  
sling from the dead againe should meane.  
11 Also they asked him, saying, Why  
say the Scribes, That Elias must first  
come?  
12 And he answered, and said vnto them,  
Elias verily shall first come and restore  
all things: and as it is written of the Sonne  
of man, he must suffer many things and be  
set at nought.  
13 But I say vnto you, that Elias is  
come, (and they haue done vnto him whate-  
uer they would) as it is written of him.  
14 ¶ And when hee came to his dis-  
ciples, he saw a great multitude aboute them,  
and the Scribes disputing with them.  
15 And straightway all the people, when  
they beheld him, were amazed, and came so  
him, and saluted him.  
16 Then hee asked the Scribes, What  
dispute you among your selues?  
17 And one of the companie answered,  
and sayd, Master, I haue brought my sonne  
vnto thee, which hath a dunce spirit:  
18 And whosoever hee taketh him, hee  
reareth him, and hee someth, and gnasheth  
his teeth, and pincheth away: and I spake  
to thy disciples that they should cast him out,  
and they could not.  
19 Then he answered him, and said, O  
faithlesse generation, how long now shall I  
be with you? how long now shall I suffer  
you? Bring him vnto me.  
20 So they brought him vnto him: and  
as soon as the spirit sawe him, hee tare him,  
and he fell downe on the ground, wallowing  
and foaming.  
21 Then he asked his father, How long  
time is it since he hath bin thus? And he said,  
O fa child.  
22 And oft times hee casteth him into the  
fire, and into the water, to destroy him: but  
if thou canst do any thing, helpe vs, and haue  
compassion vpon vs.  
23 And Iesus sayd vnto him, If thou  
canst beleeuie it, all things are possible to  
him that beleueth.  
24 And straightway the father of the  
child crying with teares, sayd, Lord, I be-  
leuie: helpe my vnbeliefe.  
25 ¶ When Iesus saw that the people came  
running together, he rebuked the vncleane  
spirit, saying vnto him, Thou dunce and  
dunce spirit, I charge thee, come out of him,  
and enter no more into him.

that is contrary to his will, or that is not reuelled in my faith,  
is, the feeblednes, and imperfection of my faith.

26 Then the spirit cried, and rent him asunder, and came out, and he was as one dead, inasmuch that many sayd, he is dead.

27 But Jesus took his hand, and lift him up, and he rose.

28 And when he was come into the house, his disciples asked him secretly, why could not we cast him out?

29 And he sayd unto them, This kinde can be by no other means come forth, but by prayer, and fasting.

30 ¶ And they departed thence, and went through Galilee, and he would not that any should know him.

31 For he taught his disciples, and sayd unto them, The sonne of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But they understood not that saying, and were afraid to aske him.

33 ¶ After he came to Capernaum: and when he was in the house, hee asked them, what was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefest.

35 And hee sat downe, and called the twelve, and sayd to them, If any man desire to be first, the same shall be last of all, and servant unto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and sayd unto them,

37 Whosoever shall receive one of such little children in my Name, receiveth mee: and whosoever receiveth me, receiveth not me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we saw one casting out devils by thy Name, which followeth not vs, and wee forbade him, because hee followeth vs not.

39 But Iesus sayde, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 ¶ Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life maimed, then hauing two hands, to go into hell, into the fire that neuer shall be quenched.

44 ¶ Where their woome dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete to be cast into hell, into the fire that neuer shall be quenched.

46 Where their woome dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes to be cast into hell fire.

48 Where their woome dieth not, and the fire neuer goeth out.

49 For every man shall bee salted with fire: and every sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vn-sauerie, wherewith shall it be seasoned? haue salt in your ieiunes, and haue peace one with another.

are as salt, which hath lost his sauour, and are worse

He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged as sanctified, then to be sence into hell fire.  
Leuit. 3. 13.  
Math. 5. 13.  
Luk. 14. 34.  
x They which destroy the grace that they haue receiued of God, then infidels.

CHAP. X.

1 Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the founteyne of Zebedee. 46 Bar-timew hath his eyes opened.

And he arose from thence, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempered him.

3 And he answered, and sayd vnto them, what did Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, and sayd vnto them, For the hardness of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation, God made them male and female.

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall bee one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ¶ Whosoever shall put away his wife and marrie another, committeth adultery against her.

12 And if a woman put away her husband, and be married to another, she committeth adultery.

13 ¶ Then they brought little children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Iesus said it, he was displeased, and sayd to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, whosoever shall not receiue the kingdome of God as a little child, he shall not enter therein.

16 And hee tooke them by in his armes, and put his handes vpon them, and blessed them.

17 ¶ And when he was gone out of the way,

Mat. 19. 1.  
Dent. 24. 1.  
a The true way to amend abuses, is to returne to the inflexion of things and to trie them by Gods word.  
Gen. 1. 27.  
math. 19. 4.  
Gen. 2. 21. 22.  
5. 16. eph. 5. 31.  
1 Cor. 7. 10.  
Mat. 5. 32. 6. 19  
9. luk. 16. 18.  
1 Cor. 7. 10.  
b For the second is not his wife but his harlot.  
Math. 19. 13.  
Luk. 18. 15.  
c We must be regenerate and voyd of all pride, & concupiscence  
d It was vsuall with the Iewes that the greater should blesse the inferior, Heb 7. 7 therefore Christ being head of his Church, did by a sokene kind of prayer offer vp & consecrate the babies to God,

Math. 19. 16.  
Luk. 18. 18.

e Christ would  
show that his  
goodness was  
farre otherwise  
then the good-  
ness which is at-  
tributed to men,  
which is full of  
vanity and hy-  
pocrisie.

Exod. 20. 13.  
f That is, he ap-  
proved certaine  
good seeds that  
was in him, which  
gaue him a litle  
motion.

g He toucheth  
his malady and  
sore, which be-  
fore he felt not.

h Or, cable rope.  
i Which put-  
teth his trust in  
riches.

j For he can giue  
grace to the rich  
to cause him to  
enjoy his riches,  
as if he had them  
not.

Math. 19. 27.  
Luk. 18. 28.

k We must not  
measure these  
promises by our  
owne covetous  
desire, but re-  
ferre the accom-  
plishment to  
Gods will, who  
even in our per-  
secutions and af-  
flictions perfor-  
meth the same so  
farre as they be  
expedient. Let vs  
therefore learne  
to have enough  
and to want, that  
being tried, we  
may enjoy our  
treasures in hea-  
ven.

Math. 19. 30.  
Luk. 13. 30.  
l He saith this  
because they that  
are first called,  
should go still  
forward and not  
disdaigne others.  
Math. 20. 17.  
Luk. 18. 31.

way, there came one running, and kneeled  
to him, and asked him, Good Master, what  
shall I doe, that I may possesse eternal  
life?

18 Jesus sayde to him, why calledst thou  
me good? there is none good but one, even  
God.

19 Thou knowest the commandements,  
Thou shalt not commit adulterie. Thou  
shalt not kill. Thou shalt not steale. Thou  
shalt not deare false witness. Thou shalt  
hurt no man. Honour thy father and mo-  
ther.

20 Then he answered, and sayd to him,  
Master, all these things I have observed  
from my youth.

21 And Jesus behelde him, and loved  
him, and said unto him, One thing is lac-  
king unto thee, Goe and sell all that thou  
hast, and give to the poore, and thou shalt  
have treasure in heauen, and come, followe  
me, and take vp the crosse.

22 But hee was sad at that saying, and  
went away sorrowfull: for he had great pos-  
sessions.

23 And Jesus looked round about, and  
said unto his disciples, how hardly doe they  
that haue riches, enter into the kingdome of  
God!

24 And his disciples were astonied at his  
wordes. But Jesus answered againe, and  
said unto them, Children, how hard is it for  
them that trust in riches, to enter into the  
kingdome of God!

25 It is easier for a camel to goe throught  
the eye of a needle, then for a rich man to  
enter into the kingdome of God.

26 And they were much more astonied,  
saying within themselves, Altho then can be  
sauid?

27 But Jesus looked vpon them, and  
sayd, With men it is impossible, but not  
with God: for with God all things are  
possible.

28 ¶ Then Peter beganne to say vnto  
him, Loe, we haue forsaken all, and haue fol-  
lowed thee.

29 Jesus answered, and sayde, Verely I  
say vnto you, there is no man that hath for-  
saken house, or brethren, or sisters, or father,  
or mother, or wife, or children, or lands for  
my sake and the Gospells,

30 But he shall receive an hundredfold  
now at this present: houses, and brethren,  
and sisters, and mothers, and children, and  
lands with persecutions, and in the world  
to come eternal life.

31 ¶ But many that are first, shall be last,  
and the last first.

32 ¶ And they were in the way going  
vp to Ierusalem, and Jesus went before  
them; and they were amazed, and as they  
followed, they were afraid, and Jesus  
ooke the twelve againe, and beganne to  
tell them what things should come vnto  
him,

33 Saying, Behold, wee go vp to Ierusa-  
lem, and the Sonne of man shall be deli-  
uered vnto the hie Priests, and to the Scribes,  
and they shall condemne him to death, and  
shall deliver him to the Gentiles.

34 And they shall mocke him, and scourge  
him, and spit vpon him, and kill him: but the  
third day he shall rise againe.

35 ¶ Then James and John the sonnes  
of Zebedee came vnto him, saying, Master,  
we would that thou shouldest doe for vs that  
that we desire.

36 And he sayd vnto them, What would  
ye I should doe for you?

37 And they sayd to him, Graunt vnto  
vs, that we may sit one at thy right hand,  
the other at thy left hand in thy glory.

38 But Jesus sayd vnto them, Ye know  
not what yeee aske. Can yee drinke of the  
cup that I shall drinke of, and be baptized  
with the baptism that I shall be baptized  
with?

39 And they sayd vnto him, Wee can. But  
Jesus sayd vnto them, Yee shall drinke in  
deed of the cup that I shall drinke of, and be  
baptized with the baptism wherewith I  
shall be baptized.

40 But to sit at my right hand, and at  
my left, is not mine to giue, but it shalbe giuen  
to them for whom it is prepared.

41 And when the ten heard that, they be-  
gan to disdaigne at James and John.

42 But Jesus called them vnto him, and  
sayd to them, ¶ Ye knowe that they which  
delight to deare rule among the Gentiles,  
haue domination ouer them, and they that  
bee great among them, exercise authority ou-  
er them.

43 But it shall not be so among you;  
but whosoever will be great among you, shall  
be your servant.

44 And whosoever will be chiefe of you,  
shall bee the seruant of all.

45 For euen the Sonne of man came not  
to be serued, but to serue, and to giue his life  
for the ranfome of many.

46 ¶ ¶ Then they came to Iericho: and  
as he went out of Iericho with his disci-  
ples, and a great multitude, ¶ Bartimeus  
the sonne of Timeus, a blinde man, late by  
the way side begging.

47 And when he heard that it was Je-  
sus of Nazareth, he began to cry and to say,  
Jesus the sonne of Dauid, haue mercy on  
me.

48 And many rebuked him, because hee  
should hold his peace: but hee cryed much  
more, O Sonne of Dauid, haue mercy on  
me.

49 Then Jesus stood still, and commaun-  
ded him to bee called: and they called the  
blinde, saying vnto him, Bee of good com-  
fort: arise, he calleth thee.

50 So he threw away his clothe, and rose,  
and came to Jesus.

51 And Jesus answered, and sayd vnto  
him, What wilt thou that I do vnto thee?  
And the blinde sayd vnto him, Lord, that I  
may receive my sight.

52 Then Jesus layd vnto him, Go thy  
way: thy faith hath saued thee. And by  
that hee receiued his sight, and followed Jesus  
in the way.

CHAP. XI.

1. Christ rideth to Ierusalem. 2. The fig tree  
drich vp. 3. The figgers and sellers are cast out  
of



of the Temple. 24. *Hee declarerh the verities of faith, and how we should pray.* 27. *The Pharisees question with Christ.*

And when they came neere to Ierusalem, to Bethpazze and Bethania vnto the mount of Olives, hee sent forth two of his disciples,

2. And sayd vnto them, So four wayes into that towne that is ouer against you, and aske as ye shall enter into it, yee shall finde a colt bound, wherupon neuer man late: loose him, and bring him.

3. And if any man say vnto you, Why do ye this? Say that the Lord hath neede of him, and straightway hee will send him hither.

4. And they went their way, and found a colt tied by the doore without, in a place where two wayes mette, and they loosed him.

5. Then certain of them that stood there, sayd vnto them, What doe yee loosing the colt?

6. And they said vnto them as Iesus had commanded them. So they let them go.

7. And they brought the colt to Iesus, and cast their garments on him, and hee sat vpon him.

8. And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9. And they that went before, and they that followed, cryed, saying, Hosanna, Blessed be hee that cometh in the name of the Lord.

10. Blessed be the kingdom that cometh in the name of the Lord of our father: David: Hosanna, O thou which art in the highest heauens.

11. So Iesus entered into Ierusalem, and into the Temple: and when hee had looked about on all things, and now it was evening, he went forth vnto Bethania with the twelve.

12. And on the morrow when they were come out from Bethania, hee was hungry.

13. And seeing a figge tree a farre off, that had leaues, he went to see if hee might finde any thing thereon: but when hee came vnto it, he found nothing but leaues: for the time of figs was not yet.

14. Then Iesus answered, and sayd to it, Fewer man eate fruit of thee hereafter while the world standeth: and his disciples heard it.

15. And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the stales of them that sold doves.

16. Neither would hee suffer that any man should carry a vessel through the Temple.

17. And hee taught, saying vnto them, Is it not written, Mine house shall be called the house of prayer vnto all nations? but you haue made it a den of theues.

18. And the scribes & the Pharisees heard it, and sought howe to destroy him: for

they feared him, because the whole multitude was attuned at his doctrine.

19. But when euen was come, Iesus went out of the city.

20. And in the morning as they passed by, they saw the figge tree dyed vnto the roots.

21. Then Peter rememberd, and said vnto him, Walker, behold, the figge tree which thou curstest is withered.

22. And Iesus answered, and sayd vnto them, Haue I faith in God.

23. For verely I say vnto you, that whatsoever I shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleeue that those things which hee saith shall come to passe, whatsoever hee saith, shall be done to him.

24. Therefore I say vnto you, whatsoever yee desire when ye pray, beleeuee that yee shall haue it, and it shall be done vnto you.

25. But when yee shall stand, and pray, forgive, if yee haue any thing against any man, that your father also which is in heauen, may forgive you your trespasses.

26. For if yee will not forgive, your father which is in heauen will not pardon your trespasses.

27. Then they came againe to Ierusalem: & as hee walked in the Temple, there came to him the chief Priests, & the Scribes, and the Elders.

28. And sayd vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29. Then Iesus answered, and sayd vnto them, I will also aske of you a certaine thing, and answer ye me, and I will tell you by what authoritie I doe these things.

30. The baptism of Iohn, was it from heauen, or of men? and were me.

31. And they thought with themselves, saying, If wee shall say, From heauen, he will say, Why then did ye not beleeue him?

32. But if we say, Of men, we feare the people: for all men counted Iohn, that hee had bene a very Prophet.

33. Then they answered & sayd vnto Iesus, We cannot tell. And Iesus answered and sayd vnto them, Neither will I tell you by what authoritie I doe these things.

#### CHAP. XII.

3. The vineyard is let out. 14. Obedience and tribute due to princes. 25. The resurrection of the dead. 28. The summe of the Lawe. 35. Christ the sonne of David. 38. Hypocrites must be eschewed. 41. The offering of the poore widow.

And he began to speak vnto them in parables. A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the seed of the vineyard, and built a towne in it, and let it out to husbandmen, and went into a strange countrey.

2. And at a time, he sent vnto the husbandmen a servant, that he might receiue of the husbandmen of the fruit of the vineyard.

Mat. 21. 19, 20.

h Christ taketh occasion to instruct them of the vertue of faith.

Math. 7. 7.

Luke 11. 9.

1 He teacheth

vs not hereby to

aske whatsoever

seemeth good in

our fantasies: for

our prayer must

be grounded on

faith, and our

faith vpon the

word of God.

Math. 6. 14.

Math. 11. 23.

Luke 20. 1, 2.

k He comprehendeth his whole office and ministry.

l They came of malice, and not to learne: therefore Christ thought them unworthy to be taught.

Ifa. 54. 13, 14.

Mat. 23. 33, Luke

20. 9.

a The Greeke

word signifieth

the vessel or jar,

which standeth

vnder the wine-

press to receiue

the loyce or li-

quor.

3 But they took him, and beat him, and sent him away empty.

4 And againe he sent vnto them another seruauit, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe, he sent another, and him they kille, and many other, beating some, and killing some.

6 Yet had he one sonne, his deere beloved: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among themselves, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they took him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? He will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue yee not read so much as this scripture? The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 And they sent vnto him certaine of the Pharisees, and of the Herodians, that they might take him in his talke.

14 And when they came, they sayd vnto him, Walter, wee know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly. Is it lawful to giue tribute to Cesar, or not?

15 Should we giue it, or should we not giue it? But he knew their hypocrisie, and sayd vnto them, Why tempt ye me? Bring me a penny, that I may see it.

16 So they brought it, and he sayd vnto them, Whose is this image and superscription? and they sayd vnto him, Celsars.

17 Then Iesus answered, and sayd vnto them, Due to Cesar the things that are Celsars, and to God, those that are Gods: and they marvelled at him.

18 Then came the Sadduces vnto him, (which say there is no resurrection) and they asked him, saying,

19 Walter, Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that e his brother should take his wife, and raise vp seed vnto his brother.

20 There were seven brethren, & the first tooke a wife, and when he dyed, left no issue:

21 Then the second tooke her, and he died, neither did he yet leaue issue; & the third likewise.

22 So the sixth had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee bee of them? for the seven had her to wife.

24 Then Iesus answered, and sayd vnto them, Are yee not therefore deceived, because yee know not the Scriptures, neither

the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wives are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in y<sup>e</sup> bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceived.

28 Then came one of the Scribes, that had heard them disputing together, and perceiving that he had answered them well, he asked him, Which is the first commandment of all?

29 Iesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is, like that is, Thou shalt loue thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then the Scribe sayd vnto him, Walter, thou hast sayd the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt offerings and sacrifices.

34 Then, when Iesus saw that hee answered discretely, hee sayd vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 And Iesus answered and sayd teaching in the Temple, how say the Scribes that Christ is the Sonne of Dauid?

36 For Dauid himselfe sayd by the holy Ghost, The Lord sayd to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid himselfe called him Lord: by what meanes is he then his Son? and much people heard him gladly.

38 Whereouer he sayd vnto them in his doctrine, Beware of the Scribes, which loue to get in long robes, and lowe salutations in the marketes,

39 And the chiefe seates in the Synagogues, and the first roomes at feasts.

40 Which deuoure widowes houses, heuen vnder a colour of long prayers. These shall receive the greater damnation.

41 And as Iesus sat ouer against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadran.

43 When hee called vnto him his disciples, and sayd vnto them, Clerely I say vnto

b He sheweth the plague that shall befall these ambitious and covetous rulers, whose hearts are hardened against Christ.

*Psal. 118. 22. ier. 28. 16. mat. 23. 43. act. 4. 11 rom. 9. 33. i. pet. 2. 7. 8.*

c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was spoken figuratively of Dauid, is fulfilled in Christ, read

*Matth. 23. 16. Matth. 23. 45. Luke 20. 20.*

d As the qualities of the minde or body, or of outward things.

e As godly manners, agreeable to Gods law.

f He gaue them to vnderstand that he knew their malicious intent.

*Rom. 1. 37. Matth. 22. 23. Luke 20. 27. Dew. 15. 5.*

g This was a pollicke law giuen for a time for the preservation of families, wide

*Matth. 23. 14.*

h Not touching the dead, neither men marrie, nor wives are married, but are as the Angels which are in heauen.

i Thus it followeth that they shall rise againe, and they be damned out of this life.

*Mat. 23. 35. Exod. 20. 2. deut. 4. 10. Mat. 23. 35.*

k That is, according to the law of God.

l That is, according to the law of God.

m That is, according to the law of God.

n That is, according to the law of God.

o That is, according to the law of God.

p That is, according to the law of God.

q That is, according to the law of God.

r That is, according to the law of God.

s That is, according to the law of God.

t That is, according to the law of God.

u That is, according to the law of God.

v That is, according to the law of God.

w That is, according to the law of God.

x That is, according to the law of God.

y That is, according to the law of God.

z That is, according to the law of God.

aa That is, according to the law of God.

ab That is, according to the law of God.

unto you, that this poore widowe hath cast  
away in, then all they which have cast into  
the treasure.

44 For they did all cast in of their super-  
fluitie: but shee of her povertie did cast in all  
that she had, even all her living.

#### CHAP. XIII.

3 The destruction of Ierusalem. 10 The Gos-  
pel shall be preached to all. 32 The persecutions  
and false prophets which shall bee before the com-  
ming of Christ, whose howe is uncertaine. 33 He  
exhorteth every one to watch.

As he went out of the Temple, one  
of his disciples layd unto him, Master,  
see what stones, and what buildings are here.

2 When Jesus answered and layd unto  
him, Seekest thou these great buildings? there  
shall not be left one stone upon a stone, that  
shall not be thrown downe.

3 And as he sat on the mount of olives,  
our againe of the Temple, Peter, and James,  
and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things be, and  
what shall be the signe when all these things  
shall be fulfilled?

5 And Jesus answered them, & began to  
say, Take heed least any man decieve you.

6 For many shall come in my name, say-  
ing, I am Christ, and shall decieve many.

7 Furthermore when yee shall heare of  
wars, and rumours of wars, be ye not trou-  
bled: for such things must needs be: but the  
end shall not be yet.

8 For nation shall rise against nation, and  
kingdome against kingdome, and there shall  
be earthquakes in diuers quarters: & there  
shall be famine and troubles: these are the be-  
ginninges of sorowes.

9 But take ye heed to your selues: for  
they shall deliuer you up to the Councils, and  
to the Synagogues: yee shall be beaten, and  
brought before rulers and kings for my sake,  
for a testimoniall unto them.

10 And the Gospel must first be published  
among all nations.

11 But when they leade you, and deliuer  
you up, take ye no thought afore, neither  
penned: what yee shall say: but what-  
soever is given you at the same time, that  
speak: for it is not ye that speak, but the ho-  
ly Ghost.

22 Psa, and the brother shall deliuer the  
brother to death, and the father the sonne,  
and the children shall rise against their pa-  
rents, and shall cause them to die.

13 And ye shall be hated of all men for my  
Names sake: but whosoever shall endure un-  
to the ende, he shall be saved.

14 Whosoever, when ye shall see the ad-  
ministration of desolation (spoken of by Da-  
niel the Prophet) standing where it ought  
not, (let him that readeth, consider it) then  
let them that be in Iudaea, flee into the moun-  
taines.

15 And let him that is upon the house, not  
come downe into the house, neither enter  
therein, to fetch any thing out of his house.

16 And let him that is in the field, not  
turne backe againe unto the things which he  
left behinde him, to take his clothes.

17 Then two shall be together that are with

childe, and to them that give sucke in those  
dayes.

18 Pray therefore that your flight bee  
not in the winter.

19 For there shall be in those dayes such  
tribulation, as was not from the beginning  
of the creation which God created unto this  
time, neither shall be.

20 And except that the Lord had short-  
ened those dayes, no flesh could bee saved:  
but for the elects sake, which he hath chosen,  
he hath shortened those dayes.

21 Then if any man say to you, Lo, here  
is Christ, or Lo, he is there, beleene it not.

22 For false Christs shall arise, and false  
prophets, and shall shew signes and wonders,  
to decieve, if it were possible, the very elect.

23 But take ye heed: behold, I have shew-  
ed you all things before.

24 Wherefore in those dayes, after that  
tribulation, the Sonne of man shall come, and  
the Schoone shall not give her light.

25 And the hostes of heauen shall fall: &  
the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of  
man comming in the cloudes, with great  
power and glory.

27 And hee shall then send his Angels,  
and shall gather together his elect from the  
four winds, and from the utmost part of the  
earth to the utmost part of heauen.

28 Now learne a parable of the fig tree.  
When her bough is yet tender, and it bring-  
eth forth soothie leaues, ye know that Summer is  
nere.

29 So in like manner, when yee see these  
things come to passe, know that the kingdome  
of God is nere, even at the doores.

30 Certly I say unto you, that this ge-  
neration shall not passe, till all these things  
be done.

31 Heauen and earth shall passe away, but  
my wordes shall not passe away.

32 But of that day & houre knoweth no  
man, no, not the Angels which are in heauen,  
neither the Sonne himselfe, save the Father.

33 Take heed: watch, and pray: for ye  
know not when the time is.

34 For the Sonne of man is as a man going  
into a strange country, & leaueh his house,  
and giveth authority to his servants, and to  
every man his worke, and commandeth the  
porter to watch.

35 Watch therefore, (for yee knowe  
when the master of the house will come,  
even, or at midnight, at the cocke crowing,  
or in the dawning)

36 Lest if hee come suddenly, hee should  
find you sleeping.

37 And those things that I say unto you,  
I say unto all men, Watch.

#### CHAP. XIII.

1 The Priests conspire against Christ. 32 Mary  
Magdalene answereth Christ. 32 The Passover  
is eaten. 18 He telleth a fable of the treason of Ju-  
das. 22 The Lords supper is instituted. 46 Christ  
is taken. 67 Peter denieth him.

As two dayes after foloweth the  
feast of the Passover, and of un-  
leavened bread: and the high Priests,  
and Scribes sought howe they might take

h For they shall  
not be able to  
see.

1 That you have  
no let to hinder  
you when you  
should escape.

For, when,

Math. 24.33,  
luk. 21.9.

k The elect may  
waue and be  
troubled, but  
they cannot ve-  
rily be decieved  
and overcome.

l Wherefore he  
that suffereth  
himselfe now to  
be reduced, hath  
none excuse.

1/a. 13.10 1/a. 32  
and 3.15.

m This teacheth  
that there shall be  
a change of the  
whole order of  
nature.

Math. 24.30.

n The word sig-  
nifieth the space  
of a 1000 yeres:

albeit this came  
to passe before  
fittie yeres.

o When the de-  
struction of Ieru-  
salem, the per-  
secutions, & tribu-  
lations shall come:  
but chiefly these  
are understood of  
the second com-  
ming of Christ.

p In that he is  
man and Media-  
tor.

Math. 24.42.

q Watch: that is the co-  
stant watching: but  
not of the time, the  
yeere, the day or  
houre, we are ig-  
norant, & there-  
fore must watch  
continually.

Math. 24.42.

r The Passover  
is eaten.

s The Lords supper  
is instituted.

t Christ  
is taken.

u Peter denieth him.

Math. 26.32.

Math. 26.32.





them a token, saying, Whosoever \* I shall kiss, hee it is: take him and lead him away safely.

45 And as soon as he was come, he went straightway to him, and sayde, \* Salute, \* Salute, and kissed him.

46 Then they layd their hands on him, and tooke him.

47 And \* one of them that stood by, drew out a sword, and smote a \* seruante of the high Priest, and cut off his eare.

48 And Iesus answered and sayde vnto them, He be come out as vnto a thiefe with swords and staves to take me.

49 I was dayly with you teaching in the Temple, and yet \* tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they \* all forsooke him, and fled.

51 And there followed him a certaine young man, clothed in linnen upon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 \* So they led Iesus away to the high Priest, and to him came all the \* high Priests, and the Elders, and the Scribes.

54 And Peter followed him \* a farre off, even into the hall of the high Priest, and sat with the seruants, and warmed himselfe at the fire.

55 And the \* high Priests and all the Councill sought for witness against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certaine, and bare false witness against him, saying,

58 \* Alce, heard him say, \* I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witness yet agreed not together.

60 Then the high Priest stood by amongst them, and asked Iesus, saying, Answerest thou nothing? \* What is the matter that these beare witness against thee?

61 But hee held his peace, and answered nothing. \* Againe the high Priest asked him, and sayde vnto him, Art thou \* Christ the Sonne of the \* Blessed?

62 And Iesus sayde, I am hee, \* and yet shall sit at the \* right hand of man, he at the right hand of the power of God, and come in the clouds of heauen.

63 Then the high Priest rent his clothes, and sayde, \* What haue wee any more need of witnesses?

64 He haue heard the blasphemie: what thinkest thou? And they all condemned him to be worthy of death.

65 And some began to smite him on the face, and to beat him with flails, and to say vnto him, \* Prophesie. And the \* seruaunts smote him with their rods.

66 And they should see appeare at the last day with muche light, this declaracione which hee and his disciples of the \* Father, seeing their officers contrary to all iustice, and answered him that was innocent.

66 \* And as Peter was beneath in the hall, there came one of the maytes of the high Priest,

67 And when hee saw Peter warming himselfe, hee looked on him, & said, Thou wast also with Iesus of Nazareth.

68 But hee denied it, saying, I knowe him not, neither wote I what thou sayest. Then went he out into the \* porch, and the cocke crew.

69 \* Then a mayte came him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And he began to curse and sweare, saying, I knowe not this man of whom ye speake.

72 \* Then the second time the cocke crew, and Peter remembered the word that Iesus had sayd vnto him, Before the cocke crowe thrise, thou shalt denie me thrise, and he wept.

# CHAP. XV.

1 Iesus is led to Pilate, 15. He is condemned, reuled, and put to death, 46. and is buried by Joseph.

2 Anon in the dawning, the high Priests held a council with the Elders, and the Scribes, and the whole councell, and bound Iesus, and led him away, and delivered him to Pilate.

3 Then Pilate asked him, Art thou the king of the Iewes? And he answered, and sayd vnto him, Thou sayest it.

4 And the high Priests accused him of many things.

5 Therefore Pilate asked him againe, saying, Answerest thou nothing? beholde, how many things they witness against thee.

6 But Iesus answered \* no more at all, so that Pilate marvelled.

7 Now at the feast, Pilate did deliuer a prisoner vnto them, whomsoever they would desire.

8 Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.

9 And the people cryed aloud, and began to desire that he would do as he had \* euer done vnto them.

10 Then Pilate answered them, and said, \* Will ye that I let loose vnto you the King of the Iewes?

11 For he knew that the high Priests had delivered him of enuie.

12 But the high Priests had mooued the people to desire that he would rather deliuer Barabbas vnto them.

13 And Pilate answered, and sayde againe vnto them, \* What wilt ye then that I doe with him whom ye call the King of the Iewes?

14 Then Pilate sayde vnto them, But what wilt ye do? And they cried the more loudly, \* Crucifie him.

15 So Pilate \* willing to content the people,

Math. 26. 69.

luke 22. 35.

john 18. 25.

c We ought to

consider our own

infirmities, that

we may learne

only to trust in

God, and not in

our owne

strength,

10r, entrus.

d Peter prepa-

reth himselfe to

see, if he were

further layd

vnto.

Math. 26. 61.

luke 22. 58.

john 18. 25.

Math. 26. 75.

john 13. 38.

10r, ystus out of

the doores, and

weep.

Math. 27. 1. 3.

luke 23. 35.

john 18. 28.

a For the Ro-

mans gaue them

no authoritie to

put any man to

death.

Math. 27. 12.

luke 23. 35.

john 18. 35.

b He would not

defend his cause,

but presented

himselfe willing-

ly to be condem-

ned.

Math. 27. 12.

luke 23. 35.

john 18. 35.

c The people al-

wayes mainteine

their customes,

although they be

worth nothing.

Math. 27. 12.

luke 23. 35.

john 18. 35.

d When iudge

both respect to

men, hee quick-

ly forgetteth his

vice.

Or, Proterus.

Or, Salke.

Math. 27. 32.

Luke 23. 26.

c It was the

flame to make

him that was

condemned, to

cure his cross,

but I was not

able for

weakness.

Math. 27. 33.

Luke 23. 33.

John 19. 27.

f Which was to

hasten his death:

but he would not

drinke it, because

he would waite

for the houre

that his Father

had appointed,

that he might

render unto him

perfect obedience.

g The Jews di-

vided their day

into foure parts,

so that by the

third houre is

here meant the

third part of the

day, which was

from five a clock

to nine, at what

time Matt. saith

he was crucified,

f. 4. 3. 11.

John 2. 19.

h Meaning, the

one of them that

were crucified.

i Because this

darknesse was

only over the

land of Canaan,

when the rest of

the world was

light, the mirac-

le is the greater.

k Which was

the third part of

the day, and ab-

out the clocke af-

ter-noon.

Psal. 33. 4.

Math. 27. 46.

l This was spo-

ken mockingly.

Psal. 91. 22.

ple, looked them Marobbas, and belivied  
he was when he had scourged him, that hee  
might be crucified.

16 When the soldiers led him away into  
the hall, which is the common hall, and called  
for ether the whole hand.

17 And clad him with purple, and plat-  
ed a crowne of thornes, and put it about  
his head.

18 And began to salute him, saying, Waile  
King of the Jewes.

19 And they smote him on the head with  
a steele, and spet upon him, and bowed the  
knees, and did him reverence.

20 And when they had mocked him,  
they tooke the purple off him, and put his  
owne clothes on him, and led him out to cru-  
cifie him.

21 And they compelled one that pas-  
sed by, called Simon of Cyrene (which came  
out of the country, and was father of Alex-  
ander and Rufus) to beare his crosse.

22 And they brought him to a place named  
Golgotha, which is by interpretation,  
the place of dead mens skulles.

23 And they gave him to drinke wine ming-  
led with myrrour: but he received it not.

24 And when they had crucified him, they  
parted his garments, casting lots for them,  
what every man should have.

25 And it was the third houre when  
they crucified him.

26 And the title of his cause was written  
above, THE KING OF THE JEWS.

27 They crucified also with him two  
thieves, the one on the right hand, and the  
other on his left.

28 Thus the Scripture was fulfilled,  
which saith, And hee was counted among  
the wicked.

29 And they that went by, railed on him,  
wagging their heads, and saying, Hee, thou  
that destroyest the Temple, and buildest it  
in three dayes.

30 And they saide, and come downe from  
the crosse.

31 Likewise also ruen the high Priestes  
mocking, sayde among themselves with the  
Scribes, wee saued other men, himselfe hee  
cannot save.

32 Let Christ the King of Israel now  
come downe from the crosse, that wee may  
see, and beleue. They also that were cru-  
cified with him, railed him.

33 Now when the sixth houre was come,  
darknesse awoke over all the land until the  
ninth houre.

34 And at the ninth houre Iesus cryed  
with a loud voice, saying, Eli, Eli, lama-  
sabachthani: which is by interpreta-  
tion, My God, my God, why hast thou for-  
saken me?

35 And some of them that stood by, when  
they heard it, sayde, Beholde, hee calleth  
Elias.

36 And one ran, and filled a sponge full  
of vinegar, and put it on a reede, & gave him  
to drinke, saying, Let him alone: let vs see if  
Elias will come and take him downe.

37 And Iesus cryed with a loud voice,  
and gave up the ghost.

38 And the vail of the Temple was  
rent in twaine, from the top to the botto-  
me.

39 Nowe when the Centurion, which  
stood ouer against him, saw that he thus cry-  
ing gaue up the ghost, he sayd, Truly this  
man was the sonne of God.

40 There were also women, which be-  
lieue a farre off, among whom was Marie  
Magdalen, and Marie the mother of James  
the lesse, and of Iohes, and Salome,

41 Which also when hee was in Galile,  
followed him, and ministered vnto him,  
and many other women which came up  
with him vnto Ierusalem.

42 And now when night was come  
(because it was the day of the preparation,  
that is before the Sabbath)

43 Ioseph of Arimathea, an honourable  
Counsellour, which also looked for the king-  
dome of God, came, and went in boldly vnto  
Pilate, and asked the body of Iesus.

44 And Pilate marvelled if he were al-  
ready dead, and called vnto him the Cen-  
turion, and asked of him whether hee had  
bene any while dead.

45 And when hee knew the truth of the  
Centurion, he gaue the body to Ioseph.

46 Which bought a linnen cloth, and tooke  
him downe, and wrapped him in the linnen  
cloth, and layed him in a tombe that was  
hewen out of a rocke, and rolled a stone vnto  
the doore of the sepulchre.

47 And Marie Magdalene, and Marie  
Iohes mother beid where he should be laid.

## CHAP. XVI.

The women went to the grave. Christ being  
risen againe, appears to Magdalene, & also to  
the eleven, and reprehends their unbelief. He  
committeth the preaching of the Gospel vnto the  
ministration of the baptisme vnto all men.

1 Now when the Sabbath day was past,  
Marie Magdalene, and Marie the  
mother of James, and Salome, bought spic-  
ceries, that they might come, and em-  
baulme him.

2 Therefore early in the morning, the  
first day of the week, they came vnto the  
sepulchre, when the sunne was yet rising.

3 And they sayde one to another, With  
shall we goe vnto the stone from the doore  
of the sepulchre?

4 And when they looked, they saw that  
the stone was rolled away (for it was a very  
great one.)

5 So they went into the sepulchre, and  
saw a young man sitting at the right side,  
clothed in a long white robe: and they were  
afraid.

6 But he said vnto them, Be not affrayd,  
ye seeke Iesus of Nazareth, which hath bene  
crucified: he is risen: he is not here: behold  
the place where they put him.

7 But goe your way, and tell his disci-  
ples, & Peter, that he will goe before you  
into Galile: there shall ye see him, as hee said  
vnto you.

8 And they went out quickly, and fled  
from the sepulchre: for they trembled, and  
were amazed: neither said they any thing of  
any man: for they were afraid.



q. Whiles their  
could endure  
to sacrifice, they  
might not be  
with them, mines,  
nor drinke any li-  
quor that might  
make one drunk.  
For the barren  
women enioyed  
not the promise  
which God made  
to them that were  
married to have  
issue: ut princi-  
pally they were  
deprived of that  
promise which  
God made to A-  
braham, that he  
would encrease  
his seed.  
Or, gladnesse be  
to thee.  
Or, received into  
sinners.

f. Not for her  
merits but onely  
through Gods  
free mercy, who  
loved vs when  
we were sinners;  
that whose ever  
reioyceth should  
reioyce in the  
Lord.  
Isa. 7. 14.  
chap. 2. 31.  
t. Because he is  
the true Sonne  
of God begotten  
before all  
beginning, and  
manifested in  
flesh at the de-  
terminate time.  
Dan. 7. 14.  
Micah 4. 7.

u. She would bee  
reioiced of all  
doctors, to the  
end that shee  
might more  
surely embrace  
the promise of  
God.  
x. It shal be a fa-  
cile opinion of the  
holy Ghost.  
y. He must be  
pure and with-  
out sinne, which  
must take away the finnes of the world. z. Not-  
withstanding that Elisabet was married to one of the tribe of Levi,  
yet shee was Maries cousin, which was of the stocke of David. For the  
Lawe which forbade marriage out of their owne tribe, was onely  
that the tribeshould not be mixt and confounded, which could not  
bee in marrying with the Leuiters: for they had no portion assigned  
unto them.

21 Now the people waited for Zacharias,  
and marvelled that hee tarried so long in the  
Temple.

22 And when he came out, hee could not  
speake unto them: then they perceived that  
he had seen a vision in the Temple: for hee  
made signes unto them, and remained  
dumme.

23 And it came to passe, when the dayes  
of his office were fulfilled, that hee departed  
to his owne house.

24 And after those dayes, his wife Elis-  
abet conceived, and hid her selfe six moneths,  
saying,

25 Thus hath the Lord dealt with mee,  
in the dayes wherein hee looked on me, to take  
from me: my rebuke among men.

26 And in the first moneth, the Angel  
Gabriel was sent from God, unto a cite of  
Galilee, named Nazareth.

27 To a virgin affianced to a man whose  
name was Ioseph, of the house of David, and  
the virgins name was Mary.

28 And the Angel went in unto her, and  
said, Haille thou that art freely beloved: the  
Lord is with thee: blessed art thou among wo-  
men.

29 And when shee saw him, shee was trou-  
bled at his saying, and thought what manner  
of salutation that should be.

30 Then the Angel said unto her, Feare  
not, Marie: for thou hast found favour  
with God.

31 For loe, thou shalt conceive in thy  
wombe, and beare a sonne, and shalt call his  
name I. S. V. S.

32 Hee shall be great, and shall be called  
the Sonne of the most High, and the Lord  
God shall give unto him the throne of his fa-  
ther David.

33 And he shall reigne over the house of  
Jacob for ever, and of his kingdome shall he  
be none ende.

34 Then sayde Marie unto the Angel,  
How shall this bee, seeing I know not  
man?

35 And the Angel answered, and said un-  
to her, The holy Ghost shall come upon thee,  
and the power of the most High shall over-  
shadow thee: therefore also that holy thing  
which shall be borne of thee, shall bee called  
the Sonne of God.

36 And behold, thy cousin Elisabet, shee  
hath also conceived a sonne in her olde age:  
and this is her first moneth, which was called  
barren.

37 For with God shall nothing be impos-  
sible.

38 Then Marie said, Behold the servant  
of the Lord: be it unto mee according to thy  
word. So that Angel departed from her.

39 And Marie arose in those dayes  
and went into the hill country with haste to  
a citie of Iuda.  
1. Notwithstanding that Elisabet was married to one of the tribe of Levi,  
yet shee was Maries cousin, which was of the stocke of David. For the  
Lawe which forbade marriage out of their owne tribe, was onely  
that the tribeshould not be mixt and confounded, which could not  
bee in marrying with the Leuiters: for they had no portion assigned  
unto them.

a. citie of Iuda.

40 And entered into the house of Zacha-  
rias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard  
the salutation of Marie, the babe leaped in  
her belly. And Elisabet was filled with the  
holy Ghost.

42 And shee cried with a loud voyce, and  
said, Blessed art thou among women, because  
the fruit of thy wombe is blessed.

43 And whence cometh this to mee,  
that the mother of my Lord should come to  
mee?

44 For loe, as soon as the voyce of thy  
salutation sounded in mine eares, the babe  
leaped in my belly for ioy.

45 And blessed is shee that beleeveth: for  
those things shall be performed, which were  
told her from the Lord.

46 Then Marie said, My soule magni-  
fied the Lord.

47 And my spirit reioyceth in God my  
Saviour.

48 For hee hath looked on the poore  
degree of his servant: for behold, from hence-  
forth shall all ages call me blessed.

49 Because hee that is mightie, hath done  
for me great things, and holy is his name.

50 And his mercy is from generation to  
generation on them that feare him.

51 Wee hath shewed strength with his  
arme: he hath scattered the proud in the  
imagination of their hearts.

52 Wee hath put downe the mighty from  
their seates, and exalted them of low degree.

53 Wee hath filled the hungry with good  
things, and sent away the rich empty.

54 Hee hath upholden Israel his servant,  
being mindful of his mercie.

55 (As hee hath spoken to our fathers,  
to wit, to Abraham, and to his seed) for ever.

56 And Marie abode with her about  
three moneths: after, shee returned to her  
owne house.

57 And Elisabet thing was fulfilled,  
that she should be delivered, and she brought  
forth a sonne.

58 And her neighbours, & cousins heard  
tell how the Lord had shewed his great  
mercie upon her, and they reioyced with  
her.

59 And it was so that on the eighth day  
they came to circumcise the babe, and called  
him Zacharias, after the name of his father.

60 But his mother answered, and said,  
Noe, but hee shall be called Iohn.

61 And they said unto her, There is none  
of thy kindred, that is named with this name.

62 Then they made signes to his father,  
how he would have him called.

63 And hee asked for writing tables, and  
wrote, saying, His name is Iohn: and they  
margined all.

64 And his mouth was opened immedi-  
ately, and his tongue loosed, and he spake and  
praised God.

65 Then feare came on all them that  
dwelt in the country, and all their neighbours  
were notified abroad throughout all the hill  
country of Iuda.

66 And all they that heard them, marvelled  
at them.



them up in their hearts, saying, What manner child shall this be! and the hands of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed bee the Lord God of Israel, because he hath visited and redeemed his people,

69 And hath raised up the home of saluation unto vs, in the house of his seruant David,

70 As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That he would shew mercy towards our fathers, and remember his holy Ceuenant,

73 And the oath which hee sware to our father Abraham:

74 Which was, that he would grant unto vs, that we being deliuered out of the hands of our enemies, should serue him without feare

75 All the dayes of our life, in holiness and righteousness before him.

76 And thou babe, shalt bee called the Prophet of the most high: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluation unto his people, by the remission of their finnes,

78 Through the tender mercie of our God, whereby the day spring from an high, hath visited vs,

79 To giue light to them that sit in darkness, and in the shadow of death, and to guide our feete into the way of peace.

80 And the child grew, & waxed strong in spirit, and was in the wilderness, till the day came, that he should shew himselfe unto Israel.

that our saluation consisteth in the remission of finnes, the principall part of the Gospell. Zechar. 3.8 and 6.12. mal. Or much of a tree, meaning the Messias, who is the Sunne which shineth from heauen. f That is, of all flesh, the maneth that part of Iudea, which was least inhabited, the grosse and the rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon & Anna prophesie of him. 46 He was found among the doctors. 51 His obedience to father and mother.

And it came to passe in those dayes, that there came a commandement from Augustus Cæsar, that all the world should be taxed.

2 (This first taxing was made when Cyrenus was gouernour of Syria.)

3 Therefore went all to be taxed, every man to his owne citie.

4 And Joseph also went by from Galilee out of a citie called Nazareth, into Iudea, unto the citie of David, which is called

because Iesus was borne in Beth-lehem. Iohn 7.4.

Beth-lehem, (because hee was of the house and lineage of David.)

5 To be taxed with Mary that was giuen him to wife, which was with child.

6 And so it was, that while they were there, the dayes were accomplished that she should be deliuered.

7 And she brought forth her first begotten Sonne, and wrapped him in swaddling clothes, and layde him in a cratch, because there was no roome for them in the Inn.

8 And there were in the same country shepherds abiding in the field, and keeping watch by night because of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone about them, and they were laye asrayd.

10 Then the Angel sayd vnto them, Be not asrayd: for behold, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the citie of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe to you, Ye shall finde the child swaddled, and layd in a cratch.

13 And straightway there was with the Angel a multitude of heauenly souldiers, praysing God, and saying,

14 Glory bee to God in the high heauens, and peace in earth, and towards men good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepherds sayde one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Joseph, and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that child.

18 And all that heard it, wondered at the things which were tolde them of the shepherds.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepherds returned, glorifying and praysing God, for all that they had heard and seen, as it was spoken vnto them.

21 And when the eight dayes were accomplished, that they should circumcise the child, his name was then called IESVS, which was named of the Angel, before hee was conceived in the wombe.

22 And when the dayes of her purification after the Lawe of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord.

23 (As it is written in the Lawe of the Lord, Every man child that shall openeth the wombe, shall be called holy to the Lord.)

24 And to giue an oblation, as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.

d Reade Math.

1.25.

e Whereby appeared his poverty, and their crueltie, which would not picke such a woman in such a case.

f Which was Beth-lehem.

g Because they thought not he should be offended with Christs poore estate, the Angel prouenteth this doubt, and sheweth in what sort they should finde him.

h The free mercie and good will of God, which is the fountaine of our peace and felicity, and is chiefly declared to the elect.

Gen. 7.12.

Leuit. 12.3.

Iohn 7.22.

Math. 1.25.

chap. 1.31.

Leuit. 12.6.

Or, their.

Exod. 13.2.

num. 1.16.

Or, that is first borne.

Leuit. 12.6.

i Which offering

was appointed to them which were poore

that they were

not able to offer

alme.

k The spirit of

prophetic,

*Or, Messias.  
I Greek in the  
spirit.*

I Simeon declar-  
ed himselfe to  
die willingly,  
since he hath  
sene that Messias  
which was pro-  
mised.  
m The meane  
and substance of  
saluation.

*Or, for the reue-  
lation of.*  
n That is, prayed  
to God for them,  
and for the pro-  
perity of Christs  
kingdome.  
o To be the fall  
of the reprobate  
which perish  
through their  
owne default,  
and saying vp of  
the elect to  
whom God gi-  
ueth faith.

*Ia. 8. 14. rom. 9.  
32. 1. pet. 3.  
p That is, for-  
rowes (should  
perce he heart  
as a sword.*

q This chiefly  
appeareth when  
the crosse is layd  
vpon vs, whereby  
mens hearts are  
wied.  
r She was (euery  
yeere married.  
s She was conti-  
nually in the  
Temple,  
*Or, prayd.*  
*Deut. 16. 1.*

26 And a reuelation was given him of the  
holy Ghost, that he should not see death, be-  
fore he had sene the Lords Christ.

27 And he came & by the motion of the  
Spirit into the Temple, and when the pa-  
rents brought in the child Iesus, to doe for  
him after the custome of the Law,

28 Then he tooke him in his armes, and  
prayed God, and sayd,

29 Lord, I now lettest thou thy seruauit  
depart in peace, according to thy word;

30 For mine eyes haue sene thy salua-  
tion,

31 Which thou hast prepared before the  
face of all people:

32 A light to be reuelled to the Gentiles,  
and the glory of thy people Israel.

33 And Ioseph and his mother marvel-  
led at those things, which were spoken cou-  
ching him.

34 And Simeon blessed them, and sayd  
vnto Mary his Mother, Behold, this child  
is appointed for the fall and rising againe  
of many in Israel, and for a signe which  
shall be spoken against,

35 (Pea and a sword) shall pearce tho-  
rough thy soule) that the thoughts of many  
hearts may be opened.

36 And there was a Prophetesse one An-  
na the daughter of Phanuel, of the tribe of  
Aser, which was of a great age, & had liued  
with an husband seuen yeeres from her vir-  
ginitie.

37 And there was widow about fourescore  
and foure yeeres, and went not out of the  
Temple, but serued God with fastings and  
prayers night and day.

38 Soe they comming at the same instant  
vpon them, confessed likewise the Lord, and  
spoke of him to all that looked for redempti-  
on in Jerusalem.

39 And when they had performed all  
things according to the Law of the Loyde,  
they returned into Galile to their owne citie  
Nazareth.

40 And the child grew, and waxed strong  
in spirit, and was filled with wisdom, and  
the grace of God was with him.

41 ¶ Now his parents went to Jerusa-  
lem euery yeere, at the feast of the Pascoe.

42 And when he was twelue yeere olde,  
and they were come vp to Jerusalem after  
the custome of the feast,

43 And had finished the dayes thereof, as  
they returned, the child Iesus remayned in  
Jerusalem, and Ioseph knewe not nor his  
mother.

44 But they supposing that he had bene  
in the company, went a dayes iourney, and  
sought him among their kinsfolke, and ac-  
quaintance.

45 And when they found him not, they  
turned backe to Jerusalem, and sought him.

46 And it came to passe three dayes after  
that they found him in the Temple, sitting  
in the middes of the doctors, both hearing  
them, and asking them questions.

47 And all that heard him were astonied  
at his understanding, and answers.

48 So when they saw him, they were

amazed, and his mother sayde vnto him,  
Thou, why hast thou thus dealt with vs?  
behold, thy father and I haue sought thee  
with heavy hearts.

49 Then sayd he vnto them, How is it  
that ye sought me? knew ye not that I must  
goe about my fathers business?

50 But they understood not the word  
that he spake to them.

51 Then he went downe with them, and  
came to Nazareth, and was subiect to them;  
and his mother kept all these sayings in her  
heart.

52 And Iesus increased in wisdom, and  
 stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of  
John. 19 He is thought to be Christ. 21 Christ is  
baptized. 23 His age, and genealogie.

Now in the sixtieth yeere of the reigne  
of Tiberius Celsar, Pontius Pilate be-  
ing gouernour of Iudea, and Herode being  
Tetrarch of Galile, and his brother Philip  
Tetrarch of Iteurea, and of the countrey of  
Trachonitis, and Lysanias the Tetrarch of  
Abilene,

2 ¶ When Annas and Cataphas were  
the hie Priests the word of God came vnto  
John, the sonne of Zacharias, in the wil-  
dernes.

3 And hee came into all the coastes a-  
bout Iordan, preaching the baptisme of re-  
pentance for the remission of sinnes.

4 As it is written in the booke of the say-  
ings of Elias the Prophet, which sayth,  
The voyce of him that cryeth in the wilder-  
nes is, Prepare ye the way of the Lord: make  
his paths straight.

5 Every valley shall be filled, and euery  
mountaine, and hill that be brought low and  
crooked things shall be made straight, & the  
rough wayes shall be made smooth.

6 And I all flesh shall see the saluation of  
God.

7 Then sayd he to the people that were  
come out to be baptized of him, ¶ I genera-  
tion of vipers, who hath forewarned you to  
flee from the wrath to come?

8 Bying forth therefore frutes worthy  
amendment of life, and begiue not to say  
with your selues, Alce haue Abrahams  
our father: for I say vnto you, that God is  
able of these stones to raise vp children vnto  
Abraham.

9 Now also is the are layde vnto the  
roote of the trees: therefore euery tree which  
bringeth not forth good fruite, shall be taken  
downe, and cast into the fire.

10 ¶ Then the people asked him, saying,  
What shall we doe then?

11 And he answered, and said, vnto them,  
¶ He that hath two coats, let him part with  
him that hath none; and he that hath meate,  
let him doe likewise.

12 Then came there some Publians also  
to be baptized, and said vnto him, What  
shall we doe?

13 And hee sayd vnto them, Require no  
more then that which is appointed vnto you.

14 The souldiers likewise demanded of  
him,

Our duty to  
God is to be pre-  
ferred before  
the ruler  
For his reser-  
uon was not yet  
manifestly  
knowne.

a This was the  
sonne of Iherem  
called the great  
Ia. 4. 6.

b There could  
be by Gods law  
but one sacrifice  
at once: but he  
cause of the mu-  
ltiples of sinnes  
blessed, the offer-  
ing was made  
for many.

c He might be  
son of azubias  
and bitt ery phar-  
isee both Canaan-  
ites and Amari-  
tians: ther in his  
heart is divided  
betweene them.

Mark 1. 14.  
Ia. 40. 3.  
Isa. 1. 23.

d All iniqui-  
tates shall be  
ken away, which  
(should) hinder  
the way of God  
or of saluation;

that the way  
be plaine by  
Christ to leade  
vnto God.

Or, euery man  
d That is, the  
Messias shall  
reuealed to the  
world.

Mark 3. 7.  
Or, vipers: for  
e The vengeance  
of God is at hand  
Ia. 3. 15.

f He will not  
the rich helpe  
poore officers  
to their need.

g Whose office  
was to receive  
tribute and mil-  
laries.

*Or, learned men.*

him, saying, And what shall hee doe? And he sayde unto them, Doe violence to no man, neither accuse any falsely, and bee content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not the Christ.

16 Iohn answered, and sayd to them all, \* In deede I baptize you with water, but one stronger then I cometh, whose shoes I latchet I am not worthy to unloose: he will baptize you with the holy Ghost, and with fire.

17 \* Whose fanne is in his hand, and hee will make cleane his floor, and will gather the wheat into his garner, but the chaffe will be burne up with fire that never shall be quenched.

18 Thus then exhorting with many other things, he preached unto the people.

19 \* But when he verode the Tetrarch was rebuked of him for reprobas his brother Philipps wife, & for all the evils which Iohn had done.

20 Wee added yet this above all, that hee shut up Iohn in prison.

21 \* Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a dove upon him, and there was a voyce from heauen, saying, Thou art my belovéd Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to bee about thirtie yeere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli.

24 The sonne of Hattath, the sonne of Leui, the sonne of Belchi, the sonne of Hanna, the sonne of Ioseph.

25 The sonne of Hattathias, the sonne of Amos, the sonne of Maun, the sonne of Eli, the sonne of Haggai.

26 The sonne of Hathi, the sonne of Hattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda.

27 The sonne of Ioanna, the sonne of Rhesai, the sonne of Jojobabel, the sonne of Salathiel, the sonne of Heli.

28 The sonne of Belchi, the sonne of Abdi, the sonne of Colam, the sonne of Elmodam, the sonne of Et.

29 The sonne of Ioseph, the sonne of Elizer, the sonne of Iorim, the sonne of Hattath, the sonne of Eli.

30 The sonne of Simtan, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacin.

31 The sonne of Helca, the sonne of Hattath, the sonne of Hattathias, the sonne of Nathan, the sonne of David.

32 The sonne of Iesse, the sonne of Dbed, the sonne of Booz, the sonne of Salmon, the sonne of Haafton.

33 The sonne of Aminadab, the sonne of Arah, the sonne of Elrom, the sonne of Phares, the sonne of Iuda.

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor.

35 The sonne of Barnah, the sonne of Hagan, the sonne of Haher, the sonne of Chur, the sonne of Hale.

36 The sonne of Lathan, the sonne of Arpharab, the sonne of Sem, the sonne of Haher, the sonne of Lamech.

37 The sonne of Hattathias, the sonne of Enoch, the sonne of Jarch, the sonne of Haher, the sonne of Lathan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 Iesus led into the wilderness to be tempted.

13 He overcometh the devil. 14 He goeth into Galilee. 16 Preacheth at Nazareth, and Capernaum. 22 The Jewes despise him. 38 He cometh into Peters house, and healeth his mother in law.

41 The Jewes acknowledge Christ. 43 He preacheth through the cities.

And Iesus full of the holy Ghost, returned from Iordan, and was led by the spirit into the wilderness.

2 \* And was there foure dayes tempted of the devill, and in those dayes hee did eate nothing: but when they were ended, he afterward was hungry.

3 Then the devil sayd unto him, If thou be the Sonne of God, commaund this stone that it be made bread.

4 \* But Iesus answered him, saying, It is written, \* That man shall not live by bread onely, but by every word of God.

5 Then the devil tooke him up into an high mountaine, and shewed him all the kingdoms of the world, & in the twinkling of an eye.

6 And the devil sayd unto him, All this power will I give thee, and the glory of those kingdoms: for that is delivered to me: and to whomsoever I will, I give it:

7 If thou therefore wilt worship mee, they shall be all thine.

8 \* But Iesus answered him, and sayde, \* Hence from mee, Satan: for it is written, \* Thou shalt worship the Lord thy God, and him alone thou shalt serve.

9 Then he brought him to Ierusalem, and set him on a pinnacle of the Temple, and said unto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, \* That hee will give his Angels charge over thee to keepe thee,

11 And with their hands they shall lift thee up, lest at any time thou shouldst dash thy foote against a stone.

12 And Iesus answered, and sayde unto him, It is sayd, \* Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed fro him for a season.

14 ¶ And Iesus returned by the power of the Spirit into Galilee: and there went a fame of him throughout all the region round about.

tions of Satan: for hee giveth not over fortwise or thrise putting backe. Psal. 91.11,12. Drus. 6.16. f It is not ynough, wile or thrise to resist Satan: for he neuer ceaseth to tempt: or if hee relent a litle, it is to the ende that hee may renew his force, and assaile vs more sharpe.

m Not that Adam was Sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Deu. 32.6. 18, 19.

Matth. 4.1. Marke 1.13.

a This fast was miraculous, to confirme the Gospell, & ought no more of men to be followed then the other miracles that Christ did.

Deut. 8.3. math. 4.4.

b That is, by the ordinance, and providence of God.

1 Greekes, in a moment of time.

c Satan promisceth that which he cannot give, thinking thereby that he might deceive the more craftily: for he is but prince of the world by permission, and hath his power limited.

10 For, fall downe before me.

11 Greekes, goe behind me.

Deut. 6.13, and 10.20.

d Christ sheweth that all creatures ought onely to worship and serve God.

e This declareth how hard it is to resist the temptations of Satan: for hee giveth not over fortwise or thrise putting backe. Psal. 91.11,12. Drus. 6.16. f It is not ynough, wile or thrise to resist Satan: for he neuer ceaseth to tempt: or if hee relent a litle, it is to the ende that hee may renew his force, and assaile vs more sharpe.

Math. 13. 54.  
marke. 6. 1.  
Iohs. 4. 34.

*I. s. 6. 1. 1.*  
g That is, endued with graces.  
h He alludeth to the yere of Iubilee, which is mentioned in the law, whereby this great deliuerance was figured.  
i They approued and commended whatsoeuer he sayd.  
k Bestow thy benefices vpon them, which appertaine more vnto thee.  
Iohs. 4. 44.  
l Their inuidie stayed Christ from working miracles.  
s. King. 17. 29.  
iames. 5. 17.  
m He sheweth by examples, that God oft times preferreth the strangers to them of the household.  
2. Kings. 5. 14.  
n Because they perceiued that the grace of God should be taken from them and giuen to others.  
o And escaped miraculously out of their hands: for his houre was not yet come.  
Math. 4. 13.  
marke. 1. 21.  
Math. 7. 29.  
marke. 1. 22.  
p Full of dignitie and maiestie, which touched the heart of the audirours, and caused them to beare reuerence to his words.  
q That is, the motion of the deuill, or that was tormented with a very deuill.

15 For he taught in their Synagogues, and was honoured of all men.

16 \* And he came to Nazaret, where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Elias: and when he had opened the booke, hee found the place, where it was written,

18 \* The Spirit of the Lord is vpon me, because he hath s anointed me, that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blinde, that I should set at libertie them that are bound.

19 And that I should preach the acceptable yere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and satte downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he beganne to say vnto them, This day is this scripture fulfilled in your eares.

22 And all bare him witness, and wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye wil surely say vnto mee this prouerbe, Physition, heale thy selfe: for as I as a physician, I haue heard done in Capernaum, doe it here likewise in thine owne country.

24 And hee sayd, Verely I say vnto you, No: for Ioseph is accepted in his owne country.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of Elias, when heauen was shut thre yeeres and sixe moneths, when great famine was throughout all the land.

26 But vnto none of them was Elias sent, laue into Sarepta, a cite of Sidon, vnto a certaine widow.

27 Also many lepers were in Israel, in the time of Elieus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath.

29 And rose vp, and thrust him out of the cite, and led him vnto the edge of the hill, whereon their cite was built, to cast him downe headlong.

30 And hee passed through the mids of them, and went his way.

31 \* And came downe into Capernaum a cite of Galilee, and there taught them on the Sabbath dayes.

32 \* And they were astonished at his doctrine: for his word was with authoritie.

33 And in the Synagogue there was a man which had a spirit of an uncleane deuill, which cryed with a loud voyce,

34 Saying, What haue wee to doe with thee, thou Iesus of Nazaret: art thou come to destroy vs? I know who thou art, euen the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselves, saying, What thing is this? for with authoritie and power he commandeth the foule spirites, and they come out.

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 \* And hee rose vp, and came out of the Synagogue, and entred into Simons house, and Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her: and immediately she rose, and ministered vnto them.

40 Now when the sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 \* And deuils also came out of many, crying, and saying, Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ.

42 And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But hee sayde vnto them, Surely I must also preach the kingdom of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galilee.

# CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine Disciples are called. 12 He cleseth the Leper. 18 He healeth the man of the palsey. 27 He calleth Matthew the customer. 30 Eateth with sinners. 34 And excommunieth him, as touching fasting.

1 When it came to passe, as the people pressed vpon him to heare the wordes of God, that hee stood by the lake of Genesaret.

2 And saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships which was Simons, and required him that he would thrust off a litle from the land: and hee late downe, and taught the people out of the ship.

4 \* Now when hee had left speaking, hee layd vnto Simon, Launch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and said vnto him, \* Master, we haue traueiled all night, and haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

Math. 13.  
marke. 1. 34.

Marke. 1. 34.  
The deuill constrainede to confesse Christ to be the sonne of God, and it doeth not auaile them, because it cometh not of faith.

Math. 4. 1.  
marke. 1. 16.

a To the intent that he might not be thought of the people, and also that he might the better be heard.

b The word which Iesus is made vnto use any thing.  
c He rebuked his prouerbe of diuine to Christ comman-



which were in the other shippe, that they should come and helpe them, who came then, and filled both the shippes, that they did sink.

8 Nowe when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinful man.

9 For he was utterly astonied, and all that were with him, for the draught of fishes which they took.

10 And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayd unto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the shipps to land, they forooke all and folloved him.

12 ¶ Nowe it came to passe, as he was in a certaine citie, beholde, there was a man full of leprosie: and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make mee cleane.

13 So hee stretched forth his hand, and touched him, saying, I will, bee thou cleane. And immediately the leprosie departed from him.

14 And hee commaunded him that hee should tell it no man: but hee, sayd hee, and shew thy selfe to the chiefe, and offer for thy cleansing, as Moyses hath commaunded, for a witnesse unto them.

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharisees and doctors of the Lawe late by, which were come out of every countie of Galilee, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was taken with a palsy, and they sought meanes to hye him in, and to lay him before him.

19 And when they could not find by what way they might hye him in, because of the people, they went up on the house, and let him downe through the tiling bed and all, in the middes before Iesus.

20 And when he sawe their faith, he sayd unto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharisees beganne to thinke, saying, Who is this that speaketh blasphemies? Who can forgive sinnes, but God onely?

22 But when Iesus perceived their thoughts, he answered, and sayd unto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise and walke?

24 But that ye may know that the Sonne of man hath authority to forgive sinnes in earth, (he sayd unto the sick of the palsy) I say unto thee, Rise: take up thy bed, and go to thine house.

25 And immediately hee rose up before

them, and tooke up his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse we have seene strange things to day.

27 ¶ And after that he went forth, and saw a Publicane named Leui, sitting at the receite of custome, and sayd unto him, Follow me.

28 And he left all, rose up, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicans, and of other that sat at table with him.

30 But they that were Scribes & Pharisees among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicans and sinners?

31 Then Iesus answered, and sayd unto them, They that are whole, neede not the Physician, but they that are sicke.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said unto him, Why do the disciples of John fast often, and pray, and the disciples of the Pharisees also, but thine eate and drinke?

34 And he sayd unto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the daies will come even when the bridegrome shall be taken away from them: then shall they fast in those daies.

36 Again he spake also unto them a parable. No man putteth a piece of a new garment into an old vesture: for then the new garment is rent out of the new, agreeeth not with the old.

37 ¶ Also no man putteth new wine into old vessels: for then the new wine will break the vessels, and it will runne out, and the vessels will perish.

38 But new wine must be put into new vessels: so both are preferred.

39 Also no man that drinketh old wine, straightway desireth new: for he saith, The old is better.

C H A P. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer hee eleceth his Apostles. 18 Hee healeth and teacheth the people. 30 He sheweth who are blessed. 37 To loose our enemies. 37 Not to iudge rashly. 41 And to avoid hypocisie.

And it came to passe on the second Sabbath, after the first, that he went through the corne fieldes, and his disciples plucked the eares of corne, and did eat, and rub them in their hands.

2 And certaine of the Pharisees said unto them, Why do ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and sayd, Have ye not read this, that David did when hee was hungred, and his followers

Or, above our expectation. Math. 9. 9. Mark. 2. 14. Or, Matthew.

1 Tim. 1. 15. k Which seeme to be righteous, and yet are but hypocrites. Math. 2. 14. & Greeke make prayers.

1 The friends and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his before that he hath made them able to beare.

m Reade Math. 9. 17. n He admonisheth them not to trust too much to their owne sense or judgement: nor, because they have accustomed themselves to one thing, to condemn another which is better.

Math. 12. 1. Marke 2. 23. a Those feastes which continued many dayes, as the Passouer & the feast of Tabernacles, had two Sabbathes: the first day of the feast, and the last. 1. Sam. 2. 6.

Exod. 22. 33.

Levit. 8. 31 and

42. 9.

b Having power to dispence with, and qualifie the keeping of the Sabbath and o- ther ceremonies.

Math. 12. 9.

marke 3. 1.

|| Or, a person.

Math. 10. 1.

mar. 9. 13 &amp; 6-7.

chap. 9. 1.

c According to

the similitude

of the twelve

Patriarches of

whom the

Church of God

is sprung.

d Ambassadors

or messengers

whom he had

elected before,

but now enjoy-

nech them their

charge.

|| Or, champion.

Math. 5. 1.

e They that are

humble and sub-

mit themselves

willingly to obey

God.

I sa. 65. 13.

I sa. 61. 3.

Math. 5. 15.

f He meaneth

excommunication,

which also

he calleth pur-

ging out their

names: S. Iohn

calleth it casting

out of the Syna-

gogue, S. Paul,

delivering to Sa-

tan, which pu-

nishment as it is

most terrible

when it is iustly

executed, so is it

comfortable to

the godly when

they are cast out

of wicked mens

company, as the

Prophet declar-

eth Psa. 11. 1.

g The word sig-

nifieth to leape

for joy, or to

shew mirth by

outward gesture.

they which were with him.

4 How he went into the house of God, and took, and ate the Bread, and gave also to them which were with him, which was not lawful to eat, but for the Priests only.

5 And he said unto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that hee entered into the Synagogue and taught, and there was a man whose right hand was dyed up.

7 And the Scribes and Pharisees watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Arise, and stand up in the mids. And he arose and stood up.

9 Then sayde Iesus unto them, I will aske you a question, whether is it lawfull on the Sabbath dayes to do good, or to do euill: to saue, or to destroy it?

10 And he beheld them all in compasse, and sayd vnto the man, stretch forth thine hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madness, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 ¶ And when it was day, hee called his disciples, and of them hee chose twelve, which hee also called Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, James and Iohn, Philip, and Bartholomew:

15 Matthew, and Thomas: James the sonne of Alphaeus, and Simon called Ze- lous:

16 Judas James brother, and Judas Is- cariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place, with the company of his disciples, and a great multitude of people out of Iuda and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpon his disciples, and sayd, Blessed be ye poore: for yours is the kingdome of God.

21 ¶ Blessed are ye that hunger now: for ye shall bee satisfied. Blessed are ye that weepe now: for ye shall laugh.

22 ¶ Blessed are ye when men hate you, and when they separate you, and reuile you, as put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 ¶ But woe be to you that are rich: for ye haue receiued your consolation.

25 ¶ Woe bee to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall weile and weepe.

26 ¶ Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ But I say vnto you which heare, Love your enemies: doe well to them which hate you.

28 Bless them that curse you, and pray for them which hurt you,

29 ¶ And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloake, forbid not to take thy coat also.

30 ¶ Give to euery man that asketh of thee, and of him that taketh away thy goods, aske them not againe.

31 ¶ And as ye would that men should do to you, so do ye to them likewise.

32 ¶ For if ye loue them which loue you, what thanks shall ye haue? for euen the sinners loue those which loue them.

33 And if you do good for them which do good for you, what thanks shall ye haue? for euen the sinners do the same.

34 ¶ And if ye lend to them of whom ye hope to receiue, what thanks shall ye haue? for euen the sinners lend to sinners, so that they may receiue the like.

35 ¶ Wherefore loue ye your enemies, & doe good, and lend, looking for nothing againe: and your reward shall be great, and ye shall be the children of the most High: for hee is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ Judge not, and ye shall not be iudged: condemne not, and ye shall not be con- demned: forgiue, and ye shall be forgiven.

38 ¶ Give, and it shall be giuen vnto you: a good measure, pressed downe, shaken to- gether, running ouer that men giue into your bolome: for with what measure ye mete, with the same shall men mete to you againe.

39 And he spake a parable vnto them, ¶ Can the blinde leade the blinde? shall they not both fall into the ditch?

40 ¶ The disciple is not above his Master: but whosoever will bee a perfect disciple, shall be as his master.

41 ¶ And why? I tell thou a mote in thy brothers eye, and considerest not the beam that is in thine owne eye?

42 ¶ Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself hast not the beam that is in thine owne eye? Hypocrite, cast out the beam out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 ¶ For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 ¶ For euery tree is knowne by his owne fruit: for neither of thornes gather

faulcs, and yet are too curious to spie out the least

ther, Math. 7. 17. Math. 12. 33. Math. 7. 16.

men

men first, and after that they grapes.  
45. And a good man out of the good treasure of his heart bringeth forth good, and an evil man out of the evil treasure bringeth forth evil: for of the abundance of the heart, his mouth speaketh.

46. ¶ But why call ye mee a Master, Master, and doe not the things that I speak?

47. Whosoever commeth to me, and heareth my wordes, and doeth the same, I will shew you to whom he is like.

48. He is like a man which buildeth an house, and digged deep, and laid the foundation on a rock: and when the waters arose, the flood beat upon that house, & could not shake it: for it was grounded upon a rock.

49. But he that heareth and doeth not, is like a man that buildeth an house upon the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1. Hee beate the cupbearer's servants. 2. He raiseth up the widower's sonne from death to life. 3. He answereth the disciples whom Iden Baptist sent unto him. 4. He commendeth John. 5. And reprehendeth the Leper for their unfaithfulness. 6. He answereth the Pharisee. 7. The woman which had her issue, and he forgiveth her sinnes.

When she had ended all his sayings in the audience of the people, hee entered into Capernaum.

2. And a certaine Centurions's servant was sick and ready to die, which was deare unto him.

3. And when hee heard of Jesus, hee sent unto him the Elders of the Jewes, desiring him that he would come and heale his servant.

4. So they came to Jesus, and besought him instantly, saying that hee was worthy that he should do this for him.

5. For he loved, said they, our nation, and he hath built us a Synagogue.

6. Then Jesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter under my roofe.

7. Wherefore, I thought not my selfe worthy to come unto thee: but say the word, and my servant shall be whole.

8. For I likewise am a man full under authority, and have under me soldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9. When Jesus heard these things, hee marvelled at him, and turned him, and said to the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

10. And when they that were sent, turned backe to the house, they found the servant that was sick, whole.

11. And it came to pass the day after, that he went into a citie called Bethan, and many of his disciples went with him, and a great multitude.

12. And when hee came thence to the gate of the citie, behold, there was a dead man carried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13. And when the Lord saw her, hee had compassion on her, and said unto her, Sleepe not.

14. And he went and touched the coffin, (and they that bare him, stood still) and hee layd, a Young man, I say unto thee, Arise.

15. And hee that was dead, arose up, and began to speak, and hee delivered him to his mother.

16. Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised up among vs, and God hath visited his people.

17. And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18. ¶ And the disciples of John shewed him of all these things.

19. So John called unto him two certain men of his disciples, and sent them to Jesus, saying, Art thou he that should come, or shall we waite for another?

20. And when the men were come unto him, they said, John Baptists hath sent vs unto thee, saying, Art thou he that should come, or shall we waite for another?

21. And at that time hee cured many of their sicknesses and plagues, and of euill spirits, and unto many blind men hee gaue sight.

22. And Jesus answered and sayde vnto them, For your way and Hew John's words: ye haue seene and heard: that ye blind see, the halt goe, the Lepers are cleansed, the deafe heare, the dead rise againe, & the poore receiue the Gospel.

23. And blessed is he, that shall not be offended in me.

24. And when the messengers of John were departed, hee began to speake vnto the people, of John, which went ye out into the wilderness to see? A reed shaken with the winde?

25. But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and fine delicate, are in kings courts.

26. But what went ye forth to see? A Prophet? yea, I say vnto you, and greater then a Prophet.

27. This is hee of whome it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28. For I say vnto you, there is no greater Prophet then John, among them that are begotten of women: neuertheless, hee that is the least in the kingdom of God, is greater then hee.

29. Then all the people that heard, & the Publicans, justified God, being baptized with the baptism of John.

Which was a town of Galilee in the tribe of Iudas, not far from Iherusa.

Or, here.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

h That is, to establish and restore them.

i To wit, the Messiah, and redeemer.

k He declareth by the vertue & power that were in him, that hee was the Christ. l Such as feeble their owne miseries and wretchednesse.

|| Or, the Gospel is preached to the poore.

m That shal perseuer and not shrinke backe for any thing that can come vnto them. n Read Mathe. 11. 7.

Mal. 3. 1. || Or, Angel.

o They prayd him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them. p This word comprehendeth the whole doctrine that Iohn taught.





hears the word, and keep it, and bring forth fruit much patience.

16. ¶ So a man when he lighteth a candle, covereth it under a bessel, neither putteth it under the table, but setteth it on a candlestick, that they that enter in may see the light.

17. ¶ For nothing is secret, that shal not be evident: neither any thing hid, that shal not be known, and come to light.

18. Take heed, therefore how ye heare: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which s it seemeth that hee hath.

19. ¶ Then came to him his mother and his brethren, and could not come neere to him for the preale.

20. And it was told him by certaine which sayd, Thy mother and thy brethren stand without, and would see thee.

21. But he answered, and said unto them, My mother, and my brethren are they which heare the word of God, and doe it.

22. ¶ And it came to passe on a certaine day, that he went into a shippe with his disciples, and he sayd unto them, Let vs goe ouer vnto the other side of the lake. And they launCHED forth.

23. And as they sailed, he fel asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24. Then they went to him, and awoke him, saying, Walter, Walter, wee perishe. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25. ¶ Then he said vnto them, Where is your faith? and they feared, and wondered among themselves, saying, Alho is this that commaundeth both the windes & water, and they obey him?

26. ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27. And as hee went out to land, there mette him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28. And when he saw Iesus, he cryed out, and fell downe before him, and with a loud voice sayd, What haue I to doe with thee, Iesus the sonne of God, the most high? I beseech thee to torment me not.

29. For he commaunded the foule spirit to come out of the man: (for oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bandes, and was caried of the deuill into wildeernes.)

30. Then Iesus asked him, saying, What is thy name? And he sayd, Legion, because many deuils were entred into him.

31. And they besought him, that he would not commaund them to go out into the deepe.

32. And there was there by, an herde of

many swine, feeding on an hill, and the deuils brought him, that hee would suffer them to enter into them. So he suffered them.

33. When went the deuils out of the man, and entred into the swine: and the herd was caried with violence from the steepe downe place into the lake, and was chokyd.

34. ¶ When the herdemen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35. ¶ Then they came out to see what was done, and came to Iesus, and found the man, out of whome the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraid.

36. ¶ They also which saw it, told them by what meanes he that was possessed with the deuill was healed.

37. ¶ Then the whole multitude of the countrey about the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38. ¶ Then the man, out of whom the deuils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39. ¶ Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40. ¶ And it came to passe when Iesus was come againe, that the people receiued him: for they all waited for him.

41. ¶ And beholde, there came a man named Iairus, and he was the ruler of the Synagogue, who fell downe at Iesus feet, and besought him that hee would come into his house.

42. For hee had but a daughter onely, about twelue yeeres of age, and shee lay a dying. (And as hee went the people thronged him.)

43. And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon phylitians, and could not be healed of any:

44. ¶ When he came behinde him, she touched the hemme of his garment, and immediately her issue of blood stanchyd.

45. ¶ Then Iesus sayd, Alho is it that hath touched mee? ¶ When every man denied, Peter sayd and they that were with him, Walter, the multitude thrust thee, and tread on thee, and sayest thou, Alho hath touched mee?

46. And Iesus sayd, Some one hath touched me: for I perceiue that vertue is gone out of me.

47. ¶ When the woman sawe that she was not hidde, she came trembling, and fell downe before him, and told him before all the people, for what cause shee had touched him, and how he was healed immediatly.

48. And he sayd vnto her, Daughter, be of good comfort: thy faith hath made thee whole: goe in peace.

49. ¶ While he yet spake, there came one from

o Christ knew that he should better serve him being absent, then with him.  
p This was his owne citie called Gadaris, which was in the countrey of Decapolis, and therefore Luke disseneth not from Marks, who writeth that he preached in Decapolis.  
marks 9. 18.  
q Of the congregation of the Iewes.

r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.

s Christ doeth not impute vnto vs the weakness of our faith, but doth accept it as though it were perfect.

r Meaning, the ruler of the Synagogue.

u Although shee was verily dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.  
x He meaneth those which he founde in the house.

from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: diseale not the matter.

50 When Iesus heard it, hee answered him, saying, Feare not: beleue onely, and she shall be made whole.

51 And when he went into the house, hee suffered no man to goe in with him, save Peter, and James, and John, and the father and mother of the maide.

52 And all wept, and sobowled for her: but he sayd, Weepe not: for she is not dead, but sleepeth.

53 And they laugh him to scorne, knowing that she was dead.

54 So hee thrust them all out, & tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and shee rose straightway: and he commanded to giue her meate.

56 When her parents were astonied: but he commanded them that they should tell no man what was done.

CHAP. IX.

2 He sendeth out the twelue Apostles to preach.

9 Herod beareth tell of him. 12 He feedeth five thousand men with five loaves, and two fishes. 19 Divers opinions of Christ. 28 Hee transfigureth himselfe upon the mount. 43 Hee deliuereth the possessed, and teacheth his disciples to be lowly.

54 They desired vengeance, but hee reproveth them.

Then called hee the twelue disciples together, and gaue them power and authority ouer all deuiis, and to heale diseases.

2 And he sent them to preach the kingdom of God, and to cure the sicke.

3 And he sayd to them, Take nothing to your iourney, neither stauers, nor scrippes, neither bread, nor sliuer, neither haue two coats.

4 And whosoever house yee enter into, there abide, and thence depart.

5 And whosoever will not receiue you, when yee goe out of that citie, shake off the very dust from your feete for a testimony against them.

6 And they went out, and went thorow euery towne preaching the Gospell, and healing euery where.

7 ¶ Now Herod the Tetrarch heard of all that was done by him: and hee doubted, because that it was sayd of some, that Iohn was risen againe from the dead.

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Iherod sayd, I beheld: who then is this of whom I heare such things? and he desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done. ¶ Then he tooke them, and went also into a solitary place, nere to the citie called Bethsaida.

11 But when the people knew it, they followed him: and hee receiued them, and shoke vnto them of the kingdom of God, and healed them that had need to be healed.

12 ¶ And when the day began to weare away, the twelue came, and sayd vnto him,

Send the people away, that they may goe into the townes and villages round about, and lodge, and get meat: for we are here in a desert place.

13 But hee sayd vnto them, ¶ Give ye them to eat. And they saye, Alas haue we more but five loaves and two fishes, except wee should goe and buy meate for all this people.

14 For they were about five thousand men.

¶ Then he sayd to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 ¶ Then he tooke the five loaves, and the two fishes, & looked vp to heauen, and blessed them, and brake, & gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ And it came to passe as hee was alone praying, his disciples were with him, and hee asked them, saying, Whom say the people that I am?

19 They answered, and sayde, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he sayd vnto them, But whom say ye that I am? Peter answered, and sayd, The Christ of God.

21 And he warned, & commanded them, that they should tell that to no man,

22 Saying, The Sonne of man must suffer many things, and be reposed of the Elders, & of the hie Priests, & Scribes, and be slaine, and the third day rise againe.

23 ¶ And he said to them all, If any man will come after mee, let him denie himselfe, and take up his crosse a dayly, and follow mee.

24 ¶ For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 For what advantage it a man, if hee win the whole world, and destroy himselfe, or lose himselfe?

26 ¶ For whosoever shall be ashamed of me, and of my words, of him shall the Sonne of man be ashamed when hee shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 ¶ I tell you of a surerrie, there be some standing here, which shall not taste of death, till they haue seene the kingdom of God.

28 ¶ And it came to passe about an eight dayes after those wordes, that hee tooke Peter and Iohn, and James, and went vp into a mountaine to pray.

29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias.

31 Which appeared in glory, and tolde of his departure, which he should accomplish at Ierusalem.

32 But Peter and they that were with him,

Mat. 10. 1. mar. 3. 13, and 6. 7.

Mat. 10. 7, 8. marke 6. 8.

a To the ende they might doe their charge with greater diligence when they had nothing to let them.

b Or rods.

c Hee willett them not to tarry long but to preach fro towne to towne.

d Ets. 13. 51. chap. 10. 11.

e Which was a signe of defecation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthy that one should receiue any thing at their hands.

f Marth. 14. 1. marke 6. 14.

g Marth. 6. 30.

h Marth. 14. 13. marke 6. 33.

i Mar. 14. 15. mar. 6. 35. ioh. 6. 5.

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g Marth. 6. 30.

h Marth. 14. 13. marke 6. 33.

i Mar. 14. 15. mar. 6. 35. ioh. 6. 5.

j Marth. 14. 1. mar. 6. 14.

k Marth. 6. 30.

l Marth. 14. 13. marke 6. 33.

m Mar. 14. 15. mar. 6. 35. ioh. 6. 5.

n Marth. 14. 1. mar. 6. 14.

o Marth. 6. 30.

p Marth. 14. 13. marke 6. 33.

q Mar. 14. 15. mar. 6. 35. ioh. 6. 5.

r Marth. 14. 1. mar. 6. 14.

s Marth. 6. 30.

t Marth. 14. 13. marke 6. 33.

u Mar. 14. 15. mar. 6. 35. ioh. 6. 5.

v Marth. 14. 1. mar. 6. 14.

w Marth. 6. 30.

x Marth. 14. 13. marke 6. 33.

y Mar. 14. 15. mar. 6. 35. ioh. 6. 5.

z Marth. 14. 1. mar. 6. 14.

aa Marth. 6. 30.

ab Marth. 14. 13. marke 6. 33.

ac Mar. 14. 15. mar. 6. 35. ioh. 6. 5.

ad Marth. 14. 1. mar. 6. 14.

ae Marth. 6. 30.

af Marth. 14. 13. marke 6. 33.

ag Mar. 14. 15. mar. 6. 35. ioh. 6. 5.

ah Marth. 14. 1. mar. 6. 14.

ai Marth. 6. 30.

aj Marth. 14. 13. marke 6. 33.

ak Mar. 14. 15. mar. 6. 35. ioh. 6. 5.

him, were heavy with sleepe, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe as they departed from him, Peter sayd vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for thyselfe, and one for Elias, and will not what he sayd.

34 While hee thus spake, there came a cloud, and ouershadowed them, & they feared when they were entering into the cloud.

35 And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those things which they had seene.

37 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 And beholde, a man of the company cried out, saying, Master, I beseech thee, beholde my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, & suddenly he cryeth, and he teareth him, that he cometh, and with much paine departeth from him, when he hath buried him.

40 Now I haue deliuered thy disciples to call him out, but they could not.

41 Then Iesus answered, and sayd, = O generation faithlesse, and crooked, how long will I be with you, and suffer you! bring thy sonne hither.

42 And whyles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, & healed the child, and deliuered him to his father.

43 And they were all amazed at the mighty power of God: and while they all wondered at all things, which Iesus did, he sayd vnto his disciples,

44 = Marke these wordes diligently: for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they understood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 And then there arose a disputation among them, which of them should be the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little child, and set him by him.

48 And sayd vnto them, Whosoener receiue this little child in my name, receiue me: and whosoener shall receiue me, receiue him that sent me: for he that receiue me, shall be great.

49 And Iohn answered and sayde, Master, we saw one casting out deuils in thy name, and we forbid him, because he followeth thee not with vs.

50 Then Iesus sayde vnto him, Forbidde him not: for he that is not against vs, is with vs.

51 And it came to passe, when the dayes were accomplished, that hee should be receiued vp, he sitted himselfe fully to go

to Ierusalem,

52 And sent messengers before him: and they went and entered into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his behauiour was, as though hee would go to Ierusalem.

54 And when his disciples, James and Iohn, saw it, they said, Lord, wilt thou that we commaund that fire come downe from heauen, and consume them, euen as Elias did?

55 But Iesus turned about, and rebuked them, and sayd, Ye knowe not of what spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 And it came to passe that as they went in the way, a certaine man sayd vnto him, I will follow thee, Lord, whithersoener thou goest.

58 And Iesus sayd vnto him, The foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not where to lay his head.

59 But he said vnto another, Follow me. And the same sayd, Lord, suffer me first to go and bury my father.

60 And Iesus sayd vnto him, = Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another said, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus sayde vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

by dead, hee meaneth those that are vnprofitable to serue God. x To be hindred, or entangled with respect of any worldly commodity, or stayed to go forward for any paine or trouble.

# CHAP. X.

1 He sendeth the seventy before him to preach, and giueth them a charge how to behaue themselves. 13 Hee threatneth the obstinate. 21 Hee giueth thanks to his heavenly father. 25 He answereth the Scribe that tripped him, 33 and by the example of the Samaritanes sheweth what is a mans neighbour. 38 Martha receiue the Lords into her house. 40 Mary is seruante in hearing his word.

After these things, the Lord appointed other seventy also, and sent them, two and two before him into euery city & place, whitherso he himselfe should come.

2 And he sayd vnto them, = The harvest is great, but the labourers are few: pray therefore the Lord of the harvest to send forth labourers into his harvest.

3 So your wayes: beholde, = I sende you forth as lambs among wolves.

4 Beare no bag, neither scrip, nor shoes, and salute no man by the way.

5 And into whatsoever house ye enter,

c Not that they should hurt you, but that you should be persecuted by my prouidence. 2 Kings 4. 29. d He willeth that they should dispatch this journey with diligence; not occupying themselves about other duties. Math. 10. 12, Marke 6. 10.

Or, face, or apparel: for they knew he was a lew, and as touching the Samaritanes opinion of the Temple,

reade Ioh. 4. 20. also they hated the Iewes, because they differed from them in religion.

2 Kings 1. 10. 3 He reproveth their rash and carnall affection, which were not led with Elias spirit.

Math. 18. 9. f We must not follow Christ for riches and commodities, but prepare our selves to poverty, and to the crosse, by his example.

g That is, till he be dead, and I haue done my duty to him in burying him.

u We may not follow what seeth meeth best to vs, but onely Gods calling: and here

Math. 10. 1. 2 Meaning a great number of people, which are ready to be brought vnto God.

b That is, the preachers.

Math. 10. 13.

Math. 9. 37.

e It was their manner of salutation, whereby they wished health and felicity.

f Which loatheth the doctrine of peace and the Gospel.

Deut. 24. 14, 15. Math. 10. 10. 1 Tim. 5. 18.

g He would not that they should tarry long in one towne, neither yet be careful to change their lodging.

h Doubt not to receive nourishment of them, for whom you travail.

Math. 10. 14. chap. 9. 5. Act. 13. 51 and 18. 6.

i God did present himselfe vnto you by his messengers, and would have reigned ouer you.

Math. 11. 31. k Which were the signes of repentance.

l The benefites that God bestoweth vpon any people, the more doth their ingratitude deserve to be punished.

Math. 10. 40. iohn. 13. 20.

m The power of Satan is beaten downe by the preaching of the Gospel.

n Or, in his minde. He is inuited to the free election of God, that the wise and worldlings know not the Gospel, and yet the poore base people vnderstand it.

o Christ is our onely meane to receive Gods mercies by.

p Therefore we must esteeme him as the Father.

q In whom we see God, as in his liuely image.

first say, \* Peace be to this house.

6 And if the Sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tary still, eating and drinking such things as by them shalbe set before you: for the labourer is worthy of his wages: so not from a house to house.

8 But into whatsoever city ye shall enter, if they receiue you, <sup>a</sup> eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 But into whatsoever city ye shal enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

11 Euen the very dust, which cleauneth on vs of your city, we wipe off against you: notwithstanding know this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodome, then for that city.

13 \* Alloe be to thee, Chorazin: woe bee to thee, Bethsaida: for if the miracles had bene done in Tyus and Sidon, which haue bene done in you, they had a great while agoone repented, sitting <sup>a</sup> in sackcloth and ashes.

14 Therefore it shall be easier for Tyus, and Sidon at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt bee thrust downe to hell.

16 \* He that heareth you, heareth me: and he that despiseth you, despiseth me: and hee that despiseth mee, despiseth him that sent me.

17 ¶ And the seuentie turned againe with joy, saying, Lord, euen the devils are subdued to vs through thy name.

18 And he sayd vnto them, I sawe Satan, like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to tread on serpents, and scorpions, and ouer all the power of the enemy, and nothing shall hurt you.

20 Howbeit, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in the spirit, and sayd, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hidde these things from the wise and learned, and hast reuealed them to babes: euen I, Father, because it so pleased thee.

22 Then he turned to his disciples, and sayd, All things are giuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and hee to whome the Sonne will reueale him.

23 And he returned to his disciples, and sayd secretly, \* Blessed are the eyes which see that ye see.

24 ¶ And he returned to his disciples, and sayd secretly, \* Blessed are the eyes which see that ye see.

24 For I tell you that many Brothers and Kings haue desired to see those things which ye see, and haue not seen them: and to heare those things which ye heare, and haue not heard them.

25 ¶ Then beholde, a certaine expounder of the Law stood up, and tempted him, saying, Master, what shall I doe to inherit eternall life?

26 And he sayd vnto him, What is written in the Law? how readest thou?

27 And he answered, & sayd, \* Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, \* and thy neighbour as thy selfe.

28 Then he sayd vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee was willing to iustifie himselfe, sayde vnto Iesus, What is then my neighbour?

30 And Iesus answered, and sayd, A certaine man went downe from Ierusalem to Jericho, and fell among thieues, and they robbed him of his rayment, and wounded him, and departed, leaving him halfe dead.

31 And by chance there came downe a certain: Iustif that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritan, as hee iournayed, came neere vnto him, and when he saw him, he had compassion on him,

34 And went to him, and bound vp his wounds, and poured in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made provision for him.

35 And on the morrow when he departed, hee tooke out two pence, and gaue them to the host, and sayd vnto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the thieues?

37 And he said, He that shewed mercy on him. Then sayd Iesus vnto him, So, and so thou likewise.

38 ¶ Now it came to passe as they went, that hee entered into a certaine towne, and a certaine woman named Martha, retreined him into her house.

39 And hee had a sister called Mary, which also sat at Iesus feet, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and sayde, Master, dost thou not care that my sister hath left me to serue alone? bid her therfore, that she helpe me.

41 And Iesus answered, and sayd vnto her, Martha, Martha, thou carest and art troubled about many things:

42 But one thing is needefull, Mary hath chosen the good part, which shall not be taken away from her.

Math. 23. 15. Mark. 12. 31.

Deut. 6. 5.

Leuit. 19. 18.

10. 20. Eph. 2. 10. 1 Tim. 5. 18. For they could not see their heart.

f For hee desired to see those things which ye see, and haue not seen them: and to heare those things which ye heare, and haue not heard them.

g Hele him in his hart needs of thee, although thou know him not.

h For hee had a sister called Mary, which was to hear Gods word.

i It was not meete that she should haue beene driven from profitable thing, where she could not see her wayes haue opportunity.



## CHAP. XI.

He teacheth his disciples to pray. 14. Hadrian on a death. 15. And rebuketh the blasphemous Pharisee. 28. How he rebuketh the Pharisee. 29. They require signes and tokens. 30. He teacheth his disciples, and representeth the Pharisee, Scribes and hypocrites.

And it was, that as hee was praying in a certaine place, when hee prayed, one of his disciples layde vnto him. Master, teach vs so pray, as Iohn alio taught his disciples.

2 And he said vnto them, When ye pray, say, Our father, which art in heauen, hallowed be thy name: Thy kingdom come: Let thy will be done euen in earth as it is in heauen:

3 Our dayly bread giue vs: for the day: 4 And forgive vs our sinnes: for euen we forgive euery man that is indebted to vs: And lead vs not into temptation: but deliver vs from euill.

5 Whereouer he said vnto them, Which of you shall haue a friend, and shall go to him at midnight, and say vnto him, Friend, lend me three loaves:

6 For a friend of mine is come home of the way to me, and I haue nothing to set before him:

7 And he will within sheweth answer and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise, and giue him, because he is his friend, yet doubtlesse, because of his importunitie, he would arise, and giue him as many as hee needed.

9 And I say vnto you, What, and it shall be giuen you: seek, and ye shall find it, knocke, and it shall be opened vnto you.

10 For euery one that althet, receiuethe, and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a man shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fish, will hee giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, howe much more shall your heavenly Father giue the holy Ghost to them that desire him?

14 When hee said out a deuil which was dumbe: and when the deuil was gone out, the dumbe spake, and the people wondered.

15 But some of them sayde, Hee casteth out devils through Beelzebub the chiefe of the devils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and said vnto them, Every kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, shall fall.

18 So if Sathan also be diuided against himselfe, how shall his kingdom stand, because ye say that I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whome doe your children cast them out? Therefore shall they bee your iudges.

20 But if I by the finger of God cast out devils, doubtlesse the kingdom of God is come vnto you.

21 When a strong man armed keepeth his palace, the things that he possideth are in peace.

22 But when a stronger then hee cometh vpon him, and ouercometh him, hee taketh from him all his armour wherein hee trusted, and diuiderh his spoiles.

23 Hee that is not with mee, is against mee: and hee that gathereth not with mee, scattereth.

24 When the vncleane spirit is gone out of a man, hee walketh through dry places, seeking a rest: and when hee findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when hee cometh, hee findeth it swept and garnished.

26 Then goeth hee, and taketh to him seven other spirits more then himselfe, and they enter in, and dwell there: so the last state of that man is worse then the first.

27 And it came to passe, as hee sayde these things, a certaine woman of the company lifted up her voyce, and said vnto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

28 But he sayd, Yea, rather blessed are they that heare the word of God, and keep it.

29 And as hee sayde these things, they gathered thicke together, hee began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of Ionas the Prophet.

30 For as Ionas was a signe to the Nininites, so shall also the sonne of man be to this generation.

31 The Quene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for she came from the hinder part of the earth, to heare the wise sayings of Solomon, and behold, a greater then Solomon is here.

32 The men of Samaria that sit in iudgement with this generation, and shall condemne it: for they reuerence the preaching of Ionas: and behold, a greater then Ionas is here.

33 No man lighteth a candle, and putteth it in a priuer place, neither vnder a bushell: but on a candlestick, that they which come in, may see the light.

34 The light of the body is the eye: therefore when thine eye is single, then is the whole body light: but if thine eye be euill, then thy body is dark.

35 Take heed therefore, that the light which is in thee, be not darkness.

36 If therefore thy whole body shall be light, hauing no part dark, then shall all

That is to say, your consciences. The finger of God is taken for the vertue and power of God.

And the verus of the Father and the Sonnes the holy Ghost: for so Matthew doth interpret this place.

The word signifies an entry or porch before an house.

For fasting that they that do not wholly apply themselves to destroy the kingdom of Sathan, cannot be counted to be on Christs side, but are his adversaries: how much more is hee called him, that walketh open warfare with him as Sathan doth.

Matthew 23. 23. h To the intent that hee might worke according to his fathers name.

i Move up to receiue him then it was a force.

k If by infidelity we turne backe from God, Sathan hath greater power over vs, then he had before.

l He meaneth an infinite number.

Heb. 6. 46. and a 2. 10. in Christ Iouis her a priuer place for that the omitted the chiefe praise which was due vnto him: that was, that they are blessed indeed to whom he communicateth himselfe by his word.

Mat. 12. 33. 39. 41. Chap. 2. 16. Matt. 23. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ionas. 1. 17. 1. King. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

guide and leade the body. o Without spot or error.

he

Math. 23. 25.

p. Christ here requires two things first, that we come truly by our meat and drink: and next that we distribute part to the poor: for charity is the perfection of the Law.

Or, of that that you have.

Or, that which is just and right.

q. He would not break the very least commande-

ment before all things were accomplished: but taught them to stick to the chief, and not pre-

fer the inferior ceremonies which must quickly be abolished.

Chap. 20. 46. mar. 23. 6. mar. 12. 38.

r. Whose stink, and infection appear not suddenly.

Ab. 25. 10. f. Whereby you keep an accountance the en-

dearable deeds of your fathers.

g. You show you glory in great hypocrites as were your fathers, making men believe ye honour God, when ye dishonour him.

h. They were more curious to build their graves, than to follow their doctrine.

i. Or, cruelly expell them.

Gene. 4. 8.

2. Chron. 24. 21.

x. Because they were culpable of the same fault that their ancestors were.

y. They hid and took away the pure doctrine, and the true understanding of the Scriptures.

be light, men as when a candle doeth light thee into the brightnesse.

37. ¶ And as he spake, a certaine Pharise brought him to dine with him: and he went in, and sat downe at table.

38. And when the Pharise saw it, he marvelled that he had not first washed before dinner.

39. ¶ And the Lord says to him, I leave thee Pharise make cleane the outside of the cup and of the platter: but the inward part be full of rancoring and wickednes.

40. ¶ See fooles, did not he say that which is without, make that which is within also?

41. Therefore I give almes of those things which are without, and behold, all things shall be cleane to you.

42. But wee bee to you Pharisees: for ye tithe the mint and the rue; and all manner herbes, and passe over judgement and the love of God: these ought ye to have done, and not to have left the other undone.

43. ¶ Also be to you Pharisees: for ye love the uppermost seats in the Synagogues, and greetings in the markets.

44. ¶ Also be to you Scribes and Pharisees hypocrites: for ye are as graves which appear not, & the men that walke over them, perceive not.

45. ¶ Then answered one of the expounders of the Law, and said unto him Master, Thus saying thou puttast us to rebuke also.

46. And he said, ¶ Also be to you also, ye interpreters of the Law, for ye? I leave men with burdens grievous to be borne, and ye your selves touch not the burdens with one of your fingers.

47. ¶ Also be to you: for ye should the scriptures of the Prophets, and your fathers hidled them.

48. ¶ Truly ye hate Mosaicke, and allow the deeds of your fathers: for they killed them, and ye? build their sepulchres.

49. ¶ Therefore said the wisdome of God, I will send them Prophets and Apostles, and of them they shall slay and persecute.

50. ¶ That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation.

51. ¶ From the blood of Abel unto the blood of Zacharias, which was slaine betweene the Altar and the Temple: verily I say unto you, it shall be required of this generation.

52. ¶ Also be to you, interpreters of the Law: for ye have taken away the key of knowledge: ye entered not in your selves, and them that came in, ye forbad.

53. And as he said these things unto them, the Scribes and Pharisees began to rage him sore, and to piouske him to speake of many things.

54. Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

Name. 10. Blasphemy against the Spirit, 14. He is past our vacation. 15. Not to give our selves to countess care of this life, 32. Not in righteousness, almes, watching, patience, wisdom and conceit.

19. ¶ The meane time, there gathered unto him an innumerable multitude of people, so that they trode one another: and he began to say unto his disciples first, Take heed to your selves of the leaven of the Pharisees, which is hypocrisie.

21. ¶ For there is nothing covered, that shall not be revealed: neither hid, that shall not be known.

22. ¶ Therefore whatsoever ye have spoken in darkness, it shall be heard in the light: and that which ye have spoken in the ear, in secret places, shall be preached on the houses.

23. ¶ And I say unto you, my friends, Be not afraid of them that kill the body, and after that are not able to do any more.

24. ¶ But I will forewarne you, whom ye shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say unto you, him feare.

25. ¶ Are not five sparowes bought for two farthings, and yet not one of them is forgotten before God?

26. ¶ Yea, and al the haire of your head are numbered: feare not therefore: ye are more of value then many sparowes.

27. ¶ Also I say unto you, Whosoever shall confesse me before men, him shall the fomme of man confesse also before the Angels of God.

28. ¶ But he that shall denie me before men, shall be denied before the Angels of God.

29. ¶ And whosoever shall speake a worde against the Sonne of man, it shall be forgiven him: but unto him, that shall blaspheme the holy Ghost, it shall not be forgiven.

30. ¶ And when they shall bring you unto the Synagogues, and unto the rulers & pharisees, take no thought how, or what thing ye shall answer, or what ye shall speake.

31. ¶ For the holy Ghost shall teach you in the same houre, what ye ought to say.

32. ¶ And one of the company sayde unto him, Master, bid my brother divide the inheritance with me.

33. ¶ And hee sayd unto him, Man, who made me a judge, or a divider over you?

34. ¶ Wherefore hee sayd unto them, Take heede and beware of covetousnesse: for though a man have abundance, yet his life standeth not in his riches.

35. ¶ And he put forth a parable unto them, saying, The ground of a certaine rich man brought forth fruits plentifully.

36. ¶ Therefore he thought with himselfe, saying, What shall I do, because I have no roome where I may lay up my fruits?

37. ¶ And he sayd, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits, and my goods.

38. ¶ And I will say to my soule, Soule, thou hast much goods layed up for many yeares, lye at ease, eat, drinke, and thy pastime.

39. ¶ But God sayeth unto him, Thou fool, this night thy soule shall be required of thee: and that which thou hast layed up, shall be consumed.

40. ¶ Thus hee sayd, and hee laughed at him, and hee went on his way.

41. ¶ And the Lord sayeth, This man hath need of repentance, for hee hath chosen riches above God.

42. ¶ And he sayeth, That which is gotten with violence, shall be gotten with violence, and shall be kept with violence.

43. ¶ And he sayeth, That which is gotten with violence, shall be gotten with violence, and shall be kept with violence.

44. ¶ And he sayeth, That which is gotten with violence, shall be gotten with violence, and shall be kept with violence.

45. ¶ And he sayeth, That which is gotten with violence, shall be gotten with violence, and shall be kept with violence.

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49. ¶ And he sayeth, That which is gotten with violence, shall be gotten with violence, and shall be kept with violence.

50. ¶ And he sayeth, That which is gotten with violence, shall be gotten with violence, and shall be kept with violence.

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58. ¶ And he sayeth, That which is gotten with violence, shall be gotten with violence, and shall be kept with violence.

59. ¶ And he sayeth, That which is gotten with violence, shall be gotten with violence, and shall be kept with violence.

CHAP. XII.

1. Christ commandeth to avoid hypocrisie, 4. That we should not feare man but God, 5. That we should be

30 But God sayd vnto him, I shoulde this night be fetcht awaye from this place: then wholy shall those things be which thou hast promised?

31 So to be that gathereth riches to himselfe, and is not rich in God.

32 And he spake vnto his disciples, Therefore I say vnto you, \* Take no thought for your life, what ye shall eat: neither for your body, what ye shall put on.

33 The life is more then meate: and the body more then the rayment.

34 Consider the rauen: for they neither sowe nor reape: which neither haue storehouse nor barn, and yet God feedeth them: how much more are ye better then fowles?

35 And which of you by taking thought, can add to his stature one cubite?

36 If ye then be not able to doe the least thing, why take ye thought for the rayment?

37 Consider the lilies how they grow: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

38 If then God do clothe the grass which is to day in the field, and to morrowe is cast into the oven, how much more will hee clothe you, O ye of little faith?

39 Therefore aske not what ye shall eat, or what ye shall drinke, neither what ye shall put on: for all these things the people of the world seek for: and your father knoweth that ye haue need of these things.

40 But rather seeke ye after the kingdom of God, and all these things shall be ministered vnto you.

41 Fear not, little flocks: for it is your fathers pleasure, to give you the kingdom.

42 \* Sell ye haire, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no theefe cometh, neither moth corrupteth.

43 For where your treasure is, there will your hearts be also.

44 \* Let your loynes be girted about, and your lightes burning.

45 And ye your selues like vnto men that waite for their master, when hee will returne from the wedding: that when hee cometh, and knocketh, they may open vnto him immediately.

46 Blessed are those seruants, whom the Lord when he cometh, shall finde making: verily I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth and serue them.

47 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

48 Nowe vnderstand this, that if the good man of the house had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged through.

49 Be ye also prepared therefore: for the Sonne of man will come at an houre when

ye thinke not.

50 Then Peter sayd vnto him, Master, tellest thou this parable vnto vs, or vnto all?

51 And the Lord said vnto him, a faithfull steward, and wise, whom the master shall make ruler over his household, to giue them their portion of meate in season.

52 Blessed is that seruant, whom his master when he cometh, shall finde so doing.

53 Of a truerh I say vnto you, that hee will make him ruler ouer all that he hath.

54 But if that seruant say in his heart, My master doeth deferre his coming, and shall begin to lute the seruants, and maydens, and to eat and drinke, & to be drunken.

55 The master of that seruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnderleuers.

56 And that seruant that knewe his masters will, and prepared not himselfe neither to do according to his will, shall be beaten with many stripes.

57 But he that knowe it not, and yet doth commit things worthy of stripes, shall be beaten with fewe stripes: for vnto whomsoever much is given, of him shall be much required, and to whom men much commit, the more of him will they aske.

58 I am come to put a fire on the earth, and what is my desire, if it bee already kindled?

59 Notwithstanding I must be baptized with baptism, and how am I grieved, till it be ended?

60 \* Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

61 For from henceforth there shall be fire in one house diuided, three against two, and two against three.

62 The father shall be diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

63 \* Then said he to the people, When you see a cloude rise one of the west, straightway ye say, A shower cometh: and so it is.

64 And when ye see the South winde blow, ye say, that it will be hote: and it cometh to passe.

65 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discern ye not this time?

66 \* Pea, and why iudge ye not of your selues what is right?

67 \* While thou goest with thine aduersarie to the ruler, as thou arran the way, giue diligence in the way, that thou mayest bee deliuered from him, least hee bring thee to the iudge, and the iudge deliuer thee to the tayler, and the tayler cast thee into prison.

68 I tel thee thou shalt not depart thence, till thou hast payed the utmost mite.

n The portion of seruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

o Therefore ignorance is excusable.

p To whom God hath giuen many graces.

q The Gospell is as a burning fire most vehement, which maketh a change of things through all the world.

r If there bee great troubles and alterations vpon the earth,

which things come not by the propie of the Gospell, but through the wickedness of man. s He compasseth his death to destruction.

Math. 10. 34. Math. 16. 2.

Math. 23. 5.

Though hee be a hinderance.

CHAP. XII.

1 The crucible of Pilate. 2 When ye go not to condemn all to be wicked men which suffer. 3 Christ exhorteth to repentance. 4 Hee healeth the crooked woman. 5 answereth the master of the Synagogue. 6 By divers similitudes he declareth what the kingdome of God is. 7 also that the number of them which shall be saved, is small. 8 Finally his strength that no worldly power or force can let the works and counsaile of God.

a He murdered them as they were sacrificing: & so their blood was mingled with the blood of the beastes which were sacrificed.

b For the Iewes took occasion hereby to condemn them as they were sacrificing, as most wicked men. c He warneth them, rather to consider their owne estate, then to reprove other mens.

d Which tower stood by the river Siloe or fish poole in Jerusalem.

e By this similitude is declared the great p sinne that God vseth towards sinners in looking for their amendment: but this delay auayleth them nothing, when they still remaine in their corruption.

f We see our state, if we bring not forth fruit. g For both it is vnfruitfull it selfe, and doth hurt to the ground where it groweth.

h Whom Satan had striken with a disease, as the disease, as the disease of coue rousnesse is that spirit, that maketh a man couetous.

i As they are, whose sinewes are shrunke. j Or, set at libertie out of Satans hands.

There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices,

2 And Iesus answered, and sayde vnto them, Suppose yee, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 Hee thinke you that those eighteen, vpon whom the tower in Siloam fell, and slew them, were lesse sinners aboue all men that dwell in Jerusalem?

5 I tell you, nay: but except yee amend your liues, ye all shall likewise perish.

6 Hee spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite thereon, and found none.

7 Then said he to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruite of this fig tree, and finde none: cut it downe: why keepeth it so all the ground barren?

8 And he answered, and sayd vnto him, Lorde, let it alone this yeere also, till I dig round about it, and dung it.

9 And if it beare fruite, well: if not, then after that cut it downe.

10 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmities eighteen yeeres, and was bowed together, and could not lift vp herselfe in any wise.

12 When Iesus saw her, hee called her to him, and sayd to her, Woman, thou art loosed from thy disease.

13 And hee layde his handes on her, and immediately shee was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and sayde vnto the people, There are sixe dayes in which men ought to worke: in them therefore come & be healed, and not on the Sabbath day.

15 Then answered him the Lorde, and sayde, Hypocrite, doth not eche one of you on the Sabbath day loose his ox or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham whom Satan had bound, loe, eighteen yeeres, be loosed from this bond on the Sabbath day?

17 And when hee said these things, all his

audience were ashamed: but all the people reioiced at all the excellent things that were done by him.

18 Then said he, What is the kingdome of God like? of which shall I compare it?

19 It is like a graine of mustard seede which a man tooke, and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 And againe hee sayd, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke and hid in three peckes of flour, till all was leavened.

22 And he went through all cities and townes, teaching, and turningeping toward Jerusalem.

23 Then sayde one vnto him, Lorde, are there few that shall be saved? And hee sayde vnto them,

24 Strive to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 Whether the good man of the house rise vp, and bath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answer and say vnto you, I know you not whence ye are.

26 Then shall ye begin to say, Little haue eaten and drunke in thy presence, and thou hast taught in our streets.

27 But hee shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquities.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shal come many from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 And beholde, there are last, which shall be first: and there are first, which shall be last.

31 The same day there came certaine Pharisees, and sayd vnto him, Depart and goe hence: for Herode will kill thee.

32 Then sayde he vnto them, Go ye & tell that foze, Behold, I cast out devils, and will heale still to day, and to morrow, and the third day: I shall be perfected.

33 Wherefore I must walke to day, and to morrow, and the day following: for I cannot be, that a Prophet should perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wings, and yet would not!

35 Beholde, your house is left vnto you: I leave it to you, because ye haue refused to receiue me, and ye haue despised my voice, which I haue sent forth, and ye haue killed them: therefore will I send and destroy your house, and will build it againe. I say vnto you, that if ye had knowne the meane of these things, ye should not have refused to receiue me, when I said, Destroy this temple, and I will build it againe. But ye knowe not what I say. The temple which I say, is your heart. But ye haue refused to receiue me, and ye haue despised my voice, which I haue sent forth, and ye haue killed them: therefore will I send and destroy your house, and will build it againe. I say vnto you, that if ye had knowne the meane of these things, ye should not have refused to receiue me, when I said, Destroy this temple, and I will build it againe. But ye knowe not what I say. The temple which I say, is your heart.

Declatate



debatte: & verily I tel you, ye shal not see me  
till the time come that ye shall say, "Blessed  
is he that commeth in the Name of the Lord.

And I pray you to confesse that which ye now deny, which shalbe  
profitfull to me in my Miserie.

CHAP. XLIIII.

1 Iesus eateth with the Pharise, 4 Healeth  
the droppe upon the Sabbath, 8 Teacheth to bee  
lowly, and to bid the poore to our table. 15 He tel-  
leth of the great Supper. 28 He warneth them  
that will follow him, to lay their accounts before,  
what it will cost them. 34 The salt of the earth.

And it came to passe, that when hee was  
A entered into the house of one of the chiefe  
Pharises on the Sabbath day, to eat bread,  
they watched him.

2 And behold, there was a certaine man  
beside him, which had the droppe.

3 Then Iesus answering, spake vnto  
the expounders of the Lawe, and Pharises,  
saying, Is it lawfull to heale on the Sab-  
bath day?

4 And they held their peace. Then hee  
tooke him, and healed him, and let him go.

5 And answered them, saying, Which of  
you shall have an asse, or an oxe fallen into a  
pit, and will not straightway pull him out  
on the Sabbath day?

6 And they could not answer him a-  
gain to those things.

7 He spake also a parable to the guests,  
when hee marked howe they chole out the  
chiefe roomes, and said vnto them,

8 \* When thou shalt bee bidden of any  
man to a wedding, set not thy selfe downe  
in the chiefe place, lest a more honourable  
man then thou, be bidden of him,

9 And hee that hath both him and thee,  
come, and say to thee, Give this man room,  
and thou then begin with shame to take the  
lowest room.

10 \* But when thou art bidden, goe, and  
sit downe in the lowest room, that when hee  
that bade thee, commeth, hee may say vnto  
thee, Friend, sit by higher: then shalt thou  
have worship in the presence of them that sit  
at table with thee.

11 \* For whosoever exalteth himselfe, shal  
be brought lowe, and he that humbleth him-  
selfe, shalbe exalted.

12 \* Then said he also to him that had  
bidden him, When thou makest a dinner or  
a supper, call not thy friends, nor thy bre-  
thren, neither thy kinsmen, nor thy riche  
neighbors, lest they also bid thee againe, and  
a recompence be made thee.

13 But when thou makest a feast, call the  
poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because  
they cannot recompence thee: for thou shalt  
bee recompensed at the resurrection of the  
dead.

15 \* Now when one of them that sate at  
table heard these things, hee saide vnto him,  
Blessed is hee that eateth bread in the king-  
dome of God.

16 Then saide hee to him, \* A certaine  
man made a great supper, and bade many.

17 And sent his seruants at supper time

to say to them that were bidden, Come: for  
all things are now ready.

18 But they all with one minde began to  
make excuse: The first sayde vnto him, I  
haue bought a farme, and I must needs goe  
out and see it: I pray thee haue me excused.

19 And another sayd, I haue bought five  
yoke of oxen, and I goe to plow them: I  
pray thee haue me excused.

20 And another sayd, I haue married a  
wife, and therefore I cannot come.

21 So that seruant returned, and shewed  
his master these things. Then was the good  
man of the house angry, and sayd to his ser-  
uant, \* Goe out quickly into the places and  
streetes of the citie, and bring in hither the  
poore, and the maimed, and the halt, and the  
blinde.

22 And the seruant said, Lord, it is done  
as thou hast commanded, and yet there is  
roume.

23 Then the master sayd to the seruant,  
Goe out into the \* hie wayes, and hedges,  
and \* compell them to come in, that mine  
house may be filled.

24 For I say vnto you, that none of those  
men which were bidden, shall taste of my  
supper.

25 Nowe there went great multitudes  
with him, and hee turned and sayde vnto  
them,

26 \* If any man come to mee, and \* hate  
not his father, \* and mother, \* and wife,  
and children, and brethren, and sisters, yea, and  
his owne life also, he cannot be my discipule.

27 \* And whosoever beareth not his  
crosse, and commeth after me, cannot be my  
discipule.

28 For which of you minding to build a  
tower, sitteth not downe before, and \* coun-  
teth the cost, whether hee haue sufficient to  
performe it,

29 Lest that after he hath layd the foun-  
dation, and is not able to performe it, al that  
behold it, begin to mocke him,

30 Saying, This man began to build,  
and was not able to make an end?

31 Or what king going to make warre  
against another king, sitteth not downe  
first and taketh counsell, whether he be able  
with tenne thousand, to meete him that  
commeth against him with twentie thou-  
sand?

32 Or els while he is yet a great way off,  
he sendeth an ambassage, and deliveth con-  
ditions of peace.

33 So likewise, whosoever he be of you  
that \* forsaketh not all that he hath, hee can  
not be my discipule.

34 \* Salt is good: \* but if salt haue lost  
his salutarie, wherewith shall it be salted?

35 It is neither meete for the land, nor yet  
for the dung-hill, but men cast it out. We that  
hath eares to heare, let him heare.

CHAP. XLV.

2 The Pharise murmure because Christ recei-  
ueth sinners. 4 The loving mercy of God is openly  
set forth in the parable of the hundred sheepe.  
7 Joy in heauen for one sinner. 12 Of the pridi-  
gall sonne.

Do

Then

d Here is signi-  
fied the calling  
of the Gentiles,  
e God will rather  
receive all the ras-  
call people of the  
world to his ban-  
quet, then them  
which are van-  
thankfull.

f This compul-  
sion commeth of  
the feeling of the  
power of Gods  
word, after that  
his word hath  
bene preached,  
Mat. 10. 37.  
and 16. 24.

g That is, he that  
casteth not off all  
affections and de-  
sires which draw  
vs from Christ.

h Chap. 9. 33. mat. 16. 24. mar. 8. 34.

i He that will  
professe the Gos-  
pel, must dili-  
gently consider  
what his professi-  
on requireth,  
and not rashly  
take in hand to  
great an enter-  
prise, neither yet  
when he hath  
taken it in hand,  
in any case for-  
sake it.

k He that is not  
perswaded to  
leave all at every  
houre to bestowe  
himselfe frankly  
in Gods service,  
Mat. 5. 13.  
mar. 9. 50.  
l If they that  
should season  
others haue lost  
it themselves,  
where should a  
man recover it?  
|| Or, seasoned.

Then reioyced vnto him all the Publi-  
cans and sinners, to heare him.

2 Therefore the Pharisees and Scribes  
murmured, saying, He receaueth sinners, and  
eatech with them.

3 Then spake hee this parable to them,  
saying,

Math. 18. 12.

4 What man of you hauing an hun-  
dred sheepe, if hee lost one of them, doeth not  
leauie ninetie and nine in the wilderness,  
and goe after that which is lost, vntill hee  
finde it?

5 And when hee hath found it, he layeth  
it on his shoulders with ioy.

6 And when he commeth home, hee cal-  
leth together his friends and neighbours,  
saying vnto them, Reioyce with mee: for I  
haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioy shall  
be in heauen for one sinner that conuerteth,  
more then for ninetie and nine iust men,  
which neede none amendment of life.

8 Either what woman hauing tenne  
pieces of silver, if shee lost one piece, doeth  
not light a candle, and sweep the house, and  
seeke diligently till shee finde it?

9 And when shee hath found it, shee cal-  
leth her friendes, and neighbours, saying,  
Reioyce with mee: for I haue found the piece  
which I had lost.

10 Likewise I say vnto you, there is ioy  
in the presence of the Angels of God, for one  
sinner that conuerteth.

11 Hee said moreover, A certaine man  
had two sonnes.

12 And the younger of them said to his  
father, Father, giue mee the portion of the  
goods that falleth to me. So he diuided vnto  
them his substance.

13 So not long after, when the younger  
sonne had gathered all together, hee tooke  
his iourney into a farre country, and  
there hee wasted his goods with riotous li-  
uing.

14 Now when hee had spent all, there  
arose a great dearth throughout that land,  
and hee began to be in necessitie.

15 Then hee went and claue to a citizen of  
that country, and he sent him to his farme,  
to feede swine.

16 And hee would faine haue filled his  
belly with the huskes, that the swine ate:  
but no man gaue them him.

17 Then hee came to himselfe, and said,  
Howe many hyred seruants at my fa-  
thers haue bread enough, and I die for  
hunger!

18 I will rise and goe to my father, and  
say vnto him, Father, I haue sinned against  
heauen, and before thee,

19 And am no more worthe to be called  
thy sonne: make me as one of thy hyred ser-  
uants.

20 So hee arose, and came to his father,  
and when hee was yet a great way off, his  
father saw him, and had compassion, and  
came and fell on his necke, and kissed him.

21 And the sonne said vnto him, Father,  
I haue sinned against heauen, and before  
thee, and am no more worthe to be called  
thy sonne.

22 Then the father said to his seruants,  
Bring forth the best robe, and put it on him,  
and put a ring on his hand, and shooes on  
his feete,

23 And bring the fat calfe, and kill him,  
and let vs eate and be merrie.

24 For this my sonne was dead, and is  
aloue againe: and hee was lost, but hee is  
found. And they began to be merrie.

25 Now the elder brother was in the  
fielde, and when hee came, and drew neere  
to the house, hee heard melodie, and daun-  
cing,

26 And called one of his seruants, and  
asked what those things meant.

27 And hee sayd vnto him, Thy brother  
is come, and thy father hath killed the fatted  
calfe, because hee hath receiued him safe and  
found.

28 Then hee was angrie, and would not  
goe in: therefore came his father out and in-  
treated him.

29 But hee answered and sayd to his fa-  
ther, Loc, these many yeeres haue I done  
thee seruice, neither baake I at any time thy  
commandement, and yet thou neuer gauest  
me a kid, that I might make merrie with my  
friends.

30 But when this thy sonne was come,  
which hath deuoured thy goods with har-  
lots, thou hast for his sake killed the fatted  
calfe.

31 And hee said vnto him, Sonne, thou  
art euer with mee, and all that I haue, is  
thine. It was meete that wee should make  
merrie, and be glad: for this thy brother was  
dead, and is aloue againe: and hee was lost,  
but hee is found.

# CHAP. XVI.

1 Christ exhorteth him to wisdom and libera-  
tie by the example of the steward. 13 None can  
serue two masters. 14 He reproveth the couetous-  
nes and hypocrisie of the Pharisees. 16 Of the end  
and force of the Law. 18 The holy state of mar-  
riage. 19 Of the rich man, and Lazarus.

AND hee sayde also vnto his disciples,  
There was a certaine rich man, which  
had a steward, and he was accused vnto him,  
that hee wasted his goods.

2 And hee called him, and sayd vnto him,  
How is it that I heare this of thee? Sitte an  
accounts of thy stewardship: for thou mayest  
be no longer steward.

3 Then the steward sayde within him-  
selfe, What shall I doe? for my master will  
take away from mee the stewardship. I can  
not digge, and to begge I am ashamed.

4 I know what I will doe, that when I  
am put out of the stewardship, they may re-  
ceiue me into their houses.

5 Then called hee euery one of his mas-  
ters detters, and sayd vnto the first, How  
much owest thou vnto my master?

6 And hee sayd, An hundred measures  
of oyle. And hee said to him, Take thy writ-  
ting, and sit downe quickly, and write fiftie.

7 Then said hee to another, How much  
owest thou? And hee sayde, An hundred  
measures

a Which iustifie  
themselves, and  
know not their  
owne faults.  
b The word is,  
drachmas, which  
is somewhat more  
in value then sine-  
pence of old ster-  
ling money, and  
was equall with a  
Romane penic.

c This declared  
that we ought  
not to desire to  
haue our portion  
separate from  
God, except we  
will lose all.  
d The Greeke  
word signifieth  
so to waste all,  
that a man refer-  
ueth nothing to  
himselfe.

e For no man  
had picie vpon  
him,

f That is, against  
God.

g God premen-  
teth vs and hea-  
reth our groanings  
before we crie to  
him.

h He was tou-  
ched with the fee-  
ling of his sinne,  
and therefore was  
afflicted thereof,  
and heauie in  
heart.

i God recei-  
ueth the cause of  
the meane as  
grudge when  
God receiue  
finnes to man

k Thy part  
are a few, in  
thing dimini-  
shed by that,  
Christ was  
killed for the  
Gentiles: for  
accepteth our  
person, hee  
deeth millions  
all them that  
leue in him,  
his body was  
blood in life  
eternall.

l A Christ teach  
hereby, that  
wilt as hee  
is in authori-  
ty and hath  
right if hee  
finde in his  
property  
may be re-  
in his ad-  
to our lib-  
to wards  
neighbor  
stand vs in  
of iudgement  
that God will  
accept it as  
vnto him.

measures of wheat. Then he ſayd to him, Take thy writing, and write foureſcore.

8 And the Lord commended the vniuersall ſteward, becauſe hee had done wiſely. Therefore the children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make your friends with the riches of iniquitie, that when yee ſhall want, they may receiue you into eueraſting habitations.

10 Hee that is faithfull in the leaſt, he is alſo faithfull in much: and he that is vniuerſall in the leaſt, is vniuerſall alſo in much.

11 If then yee haue not bene faithfull in the wicked riches, who will truſt you in the true treaſure?

12 And if yee haue not bene faithfull in another mans goods, who ſhall giue you that which is yours?

13 No ſervant can ſerue two maſters: for either hee ſhall hate the one, and loue the other: or els hee ſhall leaue to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

14 All theſe things heard the Pharifees alſo which were couetous, and they mocked him.

15 Then he ſayd vnto them, Ye are they which iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 The Law and the Prophets endured vntill Iohn: and ſince that time the kingdom of God is preached, and every man preacheth it.

17 Now it is moze eaſie that heauen and earth ſhould paſſe away, then that one title of the law ſhould fall.

18 Whoſoeuer putteth away his wife, and marrieth another, committeth adulterie: and whoſoeuer marrieth her that is put away from her huſband, committeth adulterie.

19 There was a certaine rich man, which was clothed in purple, and fine linnen, and fared well and delicately every day.

20 Alſo there was a certaine begger named Lazarus, which was layed at his gate full of ſores.

21 And deſired to bee refreſhed with the crummes that fell from the rich mans table: yea, and the dogs came and licked his ſores.

22 And it was ſo that the begger dyed, and was caried by the Angels into Abrahams boſome. The rich man alſo died and was buried.

And they followe the Goſpel without reſpect of worldly things. *Math. 5. 32 and 19. 9. cor. 7. 11, k* That is, lawfully diuorced. I by this ſtory is declared, what men they ſhall haue, which liue deliciouſly and neglect the law. As the fathers in the olde lawe, were ſayd to be gathered into the boſome of Abraham, becauſe they receiued the fruit of the law: ſo in the new Teſtament we ſay that the members of the church are gathered vnto him, whereby they ſhall enjoy the moſt bleſſed life, which they that die in the faith that they ſhall enjoy after this world.

23 And being in hell in torments, he lieth vnder his eyes, and ſaw Abraham ſitteth off, and Lazarus in his boſome.

24 Then he cried and ſaid, Father Abraham, haue mercie on me, and ſend Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham ſaid, Sonne, remember that thou in thy life time receiuedſt thy pleaſures, and likewiſe Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Beſides alſo this, betwene you and vs there is a great gulfe ſet, ſo that they which would goe from hence to you, cannot, neither can they come from thence to vs.

27 Then he ſayd, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe.

28 For I haue ſine brethren that he may teſtifie vnto them, leaſt they alſo come to this place of torment.

29 Abraham ſaid vnto him, They haue Moſes and the Prophets: let them heare them.

30 And he ſayd, Nay, father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he ſaid vnto him, If they heare not Moſes and the Prophets, neither will they be perſwaded, though one riſe from the dead againe.

ous titles auail. *For good things. For euil things.* *For ſwallowing* *pr.* Which declareth that it is too late to bee inſtructed by the dead, if in their life time they cannot profit by the liuely word of God. As faith commeth by Gods word, ſo it is maintained by the ſame. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is ſufficient to liſe eueraſting.

# CHAP. XVII.

2 Chriſt teacheth his diſciples to auoid occaſions of offence, 3 one to forgiue another. 5 We ought to pray for the increaſe of faith. 6 He magnifieth the vertue of faith, 10 and ſheweth the vniuerſality of man, 11 healeth ten lepers, 20 ſpeaketh of the latter dayes, and of the end of the world.

Then ſayd he to the diſciples, \* It cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great millſtone were hanged about his necke, and that he were caſt into the ſea, then that hee ſhould offend one of theſe little ones.

3 Take heed to your ſelues, if thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgive him.

4 And though hee ſinne againſt thee ſeuene times in a day, and ſeuene times in a day turne againe to thee, ſaying, It repenteth me, thou ſhalt forgive him.

5 And the Apoſtles ſaid vnto the Lord, Increaſe our faith.

6 And the Lord ſayd, \* If yee had faith, as much as is a graine of muſtard ſeed, and ſhould ſay vnto this mulberry tree, \* Plucke thy ſelfe up by the rootes, and plant thy ſelfe in the ſea, it ſhould curne obey you.

o Chriſt deſcribeth ſpirituall things by ſuch manner of ſpeech, as is moſt proper to our vnderſtanding: for our ſoules haue neither fingers nor eyes, neither are they thirſty, or ſpeake: but the Lord, as it were in a table, painteth forth the ſtate of the liſe to come, as our capacite is able to comprehend it.

p In calling him Iſonne, he ſaunteth his vaine doctine, who in his liſe vaunted himſelfe to be the ſonne of Abraham: warning vs alſo hereby how little glorious titles auail.

For good things. For euil things. For ſwallowing pr. Which declareth that it is too late to bee inſtructed by the dead, if in their life time they cannot profit by the liuely word of God. As faith commeth by Gods word, ſo it is maintained by the ſame. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is ſufficient to liſe eueraſting.

Math. 18. 7.

mar. 9. 42. a That is, to turne him backe from the knowledge of God, and his ſaluation.

Math. 18. 21.

b That is, many times: for by a certaine number hee meaneth an vncertaine. Math. 17. 20. c That is, if they had neuer ſo little of pure, and perſe faith.

d Meaning, they ſhould do wonderful and incredible things.

e Herby is declared that it is not yough to do a piece of our dutie for a time, but also we must continue to the end, f For God receiue nothing of vs, whereby he should stand bound vnto vs. *Leuit. 14. 3. g To whom it did appertain to iudge of the leprosie, Leui. 14. 3. and hereby also the Priests should haue no occasion to grudge or murmur. h He noteth hereby their ingratitude, & that the greatest part neglected the benefite of God. i It cannot be discerned by any outward shew, or malicie, whereby it might the rather be known. || Or, among you. k Either by reason of the word of God, which is received by faith, or that the Messias whom they sought as absent, is now present, even within their owne doores, and yet they know him not, Iohn 11. 1. l He speaketh of his first coming into the world. *Math. 24. 23. mark. 13. 31. m Meaning his second coming wherein he shall appeare in glorie. G. 4. 7. 5. 1. 24. 38. 1. 3. 20. n When men contemned the iudgement of God whereby they were before menaced. *Gen. 19. 14.***

7 ¶ **¶** Also he is also of you, that hauing a seruant plowing or feeding of cattell, would say vnto him by and by, when he were come from the field, Goe, and sit downe at table: 8 And woulde not rather say to him, \* Dwell witherwith I may say, and giue thy selfe, and serue mee, till I haue eaten and drunken, and afterwarde eate thou, and drinke thou? 9 Doeth he thanke that seruant, because hee did that which was commanded vnto him? I trow not. 10 So likewise, ye when ye haue done all those things which are commanded you, say, We are vnprofitable seruants: wee haue done that which was our dutie to doe. 11 ¶ And so it was when he went to Ierusalem, that he passed through the mids of Samaria and Galilee. 12 And as he entered into a certain towne, there met him tenne men that were lepers, which stood a farr off. 13 And they lift by their voices and said, Iesus, Master, haue mercie on vs. 14 And when he sawe them, he sayd vnto them, \* Goe, shew your selues vnto the Priests, and it came to passe that as they went, they were cleansed. 15 Then one of them, when he sawe that he was healed, turned backe, & with a loude voyce prayd God. 16 And fel downe on his face at his feet, and gaue him thanks; and he was a Samaritan. 17 And Iesus answered, & said, Are there not ten cleansed? but where are the nine? 18 There are none found that returned to giue God praise, saue this stranger. 19 And he said vnto him, Arise, Goe thy way, thy faith hath made thee whole. 20 ¶ And when hee was demanded of the Pharisees, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not with obseruation. 21 Neither shall men say, Loe here, or loe there: for behold, the kingdome of God is within you. 22 And hee sayd vnto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it. 23 \* Then they shall say to you, Behold here, or beholde there: but goe not thither neither follow them. 24 For as the lightening that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day. 25 But first must hee suffer many things, and be reproboued of this generation. 26 \* And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man. 27 They ate, they dranke, they married wiues, & gaue in marriage vnto the day that Noe went into the Arke: & the flood came, and destroyed them all. 28 \* Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built,

29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all. 30 After these examples shall it bee in the day when the Sonne of man shall be reuelled. 31 At that day, he that is vpon the house, and his kinne in the house, let him not come downe to take it out: and hee that is in the field likewise, let him not turne backe to that he left behind. 32 \* Remember Lots wife. 33 Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, I shall get it life. 34 \* I tell you, in that night there shall be two in one bed: the one shall bee receiued, and the other shall be left. 35 Two women shall be grinding together: the one shall be taken and the other shall be left. 36 Two shall be in the field: one shall be receiued, and another shall be left. 37 And they answered, and saide to him, Tellere, Lord? And hee saide vnto them, \* Wherefoerer the body is, thither will also the Eagles relope. Should say vs. *Matth. 24. 28. r Nothing can hinder one from being ioyned to the head Iesus Christ: for they shall gather him, as the rauening birds about a carion.*

**CHAP. XVIII.**

2 By the example of the widowe, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saved, and what things let. 20 The reward promised to him, 31 and of the craft. 35 The blind man receiveth sight.

¶ And he spake also a parable vnto them, vnto this end, that they ought alwayes to pray, and not to waie faint, 2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man. 3 And there was a widowe in that citie, which came vnto him, saying, I Doe me iustice against mine aduersarie. 4 And hee would not for a time: but afterward hee sayd with himselfe, Though I feare not God, nor reuerence man, 5 Yet because this widow troubleth me, I will doe her right, lest at the last he come and make me wearie. 6 And the Lord sayde, Heare what the vnrightrous iudge sayeth. 7 Nowe shall not God auenge his elect, which crye day and night vnto him, yea, though hee suffer long for them? 8 I tell you he will auenge them quickly: but when the Sonne of man cometh, shall hee find faith on the earth? 9 ¶ He spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other. 10 Two men went by into the Temple to pray: the one a Pharisee, and the other a Publicane. 11 The Pharisee stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.





Math. 23. 14.

c This was to declare to them, that he must yet take great paines before his kingdome should be established.  
d This piece of money is called Mina, and the whole summe mounteth about the value of seuentene pound, esteeming euery piece about five nobles and seuen pence.

e God will not that his graces remaine idle with vs.

f Whereby we learne that the second coming of our Sauour Christ shall be more glorious and excellent then it doth now appeare.  
g They that suppose the gifts of God, and liue in idleness, are without all excuse.

Chap. 8. 18 mat. 23. 12. and 25.

h He that faithfully bestoweth the graces of God, shall haue them increased: but they shall be taken away from him that is vnprofitable, and vexeth them not to Gods glory.

i Herby we perceiue the excellent constancy of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.

Math. 21. 1.  
marke 11. 1.

11 And while they heard these things, he continued and spake a parable, because he was nere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He sayd therefore, \* A certaine noble man went into a farre country, to receiue for himselfe a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten pieces of money, and sayd vnto them, Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, This will not haue this man to reigne ouer vs.

15 And it came to passe when hee was come againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he sayd vnto him, Well, good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased five pieces.

19 And to the same he said, Be thou also ruler ouer five cities.

20 So the other came and sayd, Lord, behold thy piece, which I haue layd vp in a napkin.

21 For I feared thee, because thou art a strait man, thou takest vp that thou laydest not downe, and reapest that thou didst not sowe.

22 Then he said vnto him, Of thine owne mouth wilt I iudge thee: \* I will seruant, Thou knowest that I am a strait man, taking vp that I layd not downe, and reaping that I did not sowe.

23 Wherefore then wast thou not when my money into the banke, that at my coming I might haue required it with bantage?

24 And he sayd to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 \* For I say vnto you, that vnto all them that haue, shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreover, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, hee went forth: before ascending vp to Ierusalem.

29 ¶ And it came to passe, when hee was come nere to Bethpazage, and Bethania, besides the mount which is called the mount of Olives, hee sent two of his disciples,

30 Saying, Goe pee to the towne which is before you, wherein asloone as pee are come, ye shall finde a colde yed, whereon neuer man sate: loose him, and bring him hither.

31 And if any man aske you, why seeke loose him, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had sayd vnto them.

33 And as they were looking the colt, the owners thereof sayd vnto them, What looke ye the colt?

34 And they sayd, The Lord hath neede of him.

35 ¶ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spred their clothes in the way.

37 And when hee was now come nere to the going downe of the mount of Olives, the whole multitude of the disciples beganne to reioyce, and to praye God with a loud voice, for all the great workes that they had seene.

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glory in the highest places.

39 Then some of the Pharisees of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered and sayd vnto them, I tell you, that if these should hold their peace, the stones would cry.

41 ¶ And when he was come nere, he beheld the city, and wept for it.

42 Saying, \* If thou haddest euen known at the least in this thy day, those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench vpon thee, and compass thee round, and keepe thee in on every side.

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leave in thee a stone vpon a stone, because thou knowest not the time of thy visitation.

45 ¶ He went also into the Temple, and began to cast out them that sold therein, and them that bought.

46 Saying vnto them, It is written, \* Mine house is the house of prayer, \* but ye haue made it a den of theues.

47 And he taught daily in the Temple. And the chief Priests & the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hangd vpon him when they heard him.

#### CHAP. XX.

4 Christ stoppeth his aduersaries mouths by an other question, 9 sheweth their destruction by a parable. 22 The authoritie of prouince. 27 The resurrection, & his diuine power. 46 He reprehendeth the ambition of the Scribes.

And it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospell, the chief Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what

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what authority thou doest these things, or who is hee that hath given thee this authority?

3 And he answered, and said unto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven, hee will say, Why then beleevest ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus sayd unto them, Neither tell I you by what authority I doe these things.

9 Then began he to speake to the people this parable, A certaine man planted a vineyard, and let it forth to husbandmen: and went into a strange country, for a great season.

10 And at a time he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen did beat him, and sent him away empty.

11 Again he sent yet another servant: and they did beat him, and foule intreated him, and sent him away empty.

12 Moreover, he sent the third, and him they wounded, and cast out.

13 Then sayd the Lord of the vineyard, What shall I doe? I will send my beloved Sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do unto them?

16 Hee will come and destroy these husbandmen, and will give out his vineyard to others: But when they heard it, they sayd, God forbid.

17 And he beheld them, & said, What meaneth this then that is writen, \* The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken: and on whomsoever it shall fall, it will grind him to powder.

19 Then the high Priestes & the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceived that hee had spoken this parable against them.

20 And they watched him, and sent forth spies, which should faine themselves iust men, to take him in his calke, and to deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest, & teachest right, neither doest thou accept any mans person, but teachest the way of God truly.

22 Is it lawful for vs to give Cesar tri-

bute, or no? But he perceived their craftines, and sayd unto them, Answer mee first:

24 Shew me a penny. Whose image and superscription hath it? They answered and sayd, Cæsars.

25 Then he said unto them, Give then unto Cesar the things which are Cæsars, and to God those which are Gods.

26 And they could not reprove his saying before the people: but they marvelled at his answer, and held their peace.

27 Then came to him certain of the Sadducees, (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto vs, If any mans brother die having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 Now there were seven brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and sayd unto them, The children of this world marrie wives and are married.

35 But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marrie wives, neither are married.

36 For they can die no more, forasmuch as they are equall unto the Angels, and are the sonnes of God, \* since they are the children of the resurrection.

37 And that the dead shall rise againe, even \* Moses shewed it besides the bush, when he sayd, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which live: for all live unto him.

39 Then certaine of the Pharisees answered, and sayd, Master, thou hast well sayd.

40 And after that, durst not they aske him any thing at all.

41 Then sayd he unto them, How say they that Christ is Dauides sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, \* The Lord sayde unto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing Dauid called him Lord, how is he then his sonne?

45 Then in the audience of all the people, he sayd unto his disciples,

46 Beware of the Scribes, which desire to go in long robes, and love salutations in the markets, and the highest seats in the Synagogues, and the chief roomes at feastes:

Rem. 13. 17. k The duty which we owe to Princes, let nothing that which is due unto God. Math. 22. 23. mar. 12. 18. Deut. 32. 35.

l In this place he calleth all them children of this world which remaine in f. famer: or els matrimony should not seeme to appertaine to the children of God, as that wicked mōster Pope Cyricus taught, against the manifest Scriptures, m Since marriage is ordained to maintaine and increase mankind, when we shall be immortal, it shall not be in any use. n For although the wicked arise againe, yet that life is but death and an eternall destruction, Exod. 3. 6. o Of them which are not, but of them which are. p The immortality of the soole cannot be separated from the resurrection of the body, whereof here Christ properly speaketh. Math. 22. 44. mar. 12. 35. Psal. 110. 1. q For the forme is not Lord of his father, and therefore it followeth that Christ is God. Chap. 11. 43. math. 22. 6. mar. 12. 38.

47 Which denoure widowes houses, e- gen with souldiers, then understand that  
men under a colour of long praying: the desolation thereof is neere.  
shall receiue greater damnation. 21 Then let them which are in Judea

## CHAP. XXI.

3 Christ commendeth the poore widowe, 6 He  
forewarneth of the destruction of Ierusalem 8 Of  
false teachers, 9 Of the tokens and troubles so  
come, 27 Of the ende of the world, 37 and of  
his daily exercise.

Mar. 13. 41.

And as hee beheld, he saw the rich men,  
which cast their gifts into the treasure,  
2 And hee saw also a certaine poore widow,  
which cast in either two mites.  
3 And hee sayd, Of a trueth I say vnto  
you, that this poore widow hath cast in more  
then they all.

4. \* For they all haue of their superfluity  
cast into the offerings of God: but shee of  
her penury hath cast in all the living that she  
had.

5 \* Now as some spake of the Temple,  
how it was garnished with goodly stones,  
and with || consecrate things, he sayd,

6 Are these the things that ye looke vpon: the daies will come, wherein a stone shall not be left vpon a stone, that shall not bee throwen downe.

7 When they asked him, saying, Master, but when shall these things be? & what signe shall there be when these things shall come to passe?

8 \* And hee sayn, \* Take heede that yee  
be not deceiued; for many will come in my  
Name, saying, I am Christ, and the time  
draweth neere: followe yee not them there-  
fore.

9 And when yee heare of warres and seditions, be not afraid : for these things must first come, but the end followeth not by and by.

IO Then said he vnto them, Nation shall  
rise against nation, and kingdome against  
kingdome.

II \* And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hand on you, and persecute you, delivering you up to the Synagogues, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a te-  
stimoniall.

14 \* Lay it by therefore in your hearts,  
that yee premeditate not what yee shall an-  
swere.

15 For I will giue you a mouth, and wiſdom, where againſt all your aduerſaries ſhal not be able to ſpeake, nor <sup>e</sup> reſiſt.

16 Yea, yee shall be betrayed also of your  
parents, and of your brethren, and kindred,  
and friends, and some of you shall they put to  
death.

17 And ye shall be hated of all men for my  
Names sake.

18 \* Yet there shall not one haire of your  
heads perish.

19 By your patience • possesse your soules.  
20 ¶ And when ye see Ierusalem besie-

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ged with soldiers, then understand that  
the desolation thereof is neere.

21 Then let them which are in Judea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22. For these bee the Dayes of vengeance,  
to fulfill all things that are written.

23 But wee be to them that bee with child,  
and to them that giue sucke in thoe dayes:  
for there shall be great distresse in this land,  
and wrath ouer this people.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall bee troden under foot of the Gentiles, vntill the tyme of the Gentiles be fulfilled.

25 \* Then there shall bee signes in the Sunne & in the Moone, and in the Starres, and vpon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for  
fear, & for looking after those things which  
shall come on the worlde : for the powers of  
heauen shall be shaken.

27 And then shall they see the Sonnes of  
man come in a cloud, with power and great  
glory.

28 And when these things begin to come  
to passe, then looke vp, & lift vp your heads:  
for your<sup>e</sup> redemption draweth neere.

29 And he spake to them a parable, Behold the fig tree, and all trees,

30 When they now shoot forth, ye seeing  
them, know of your owne selues, that Sum-  
mer is then neere.

31 So likewise yet, when yee see these things come to passe, know ye that the kingdome of God is nere.

32 Verely I say vnto you, This age shall  
not passe, til all these things be done.

33 Heauen and earth shall passe away,  
but my wordes shall not passe away.

-34 Take heed to your selves, lest at any time your hearts bee oppressed with surfeiting and drunkennes, and cares of this life, and lest that day come on you at unawares.

35 For as a <sup>b</sup> snare shall it come on all  
them that dwell on the face of the whole  
earth.

36 Watch therefore, and pray continually,  
that ye may be counted worthy to escape  
all these things that shall come to passe,  
and that yee may stand before the Sonne of  
man.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and bode in the mount which is called the mount of Olives.

38 And all the people came in the morning to him, to hear him in the Temple.

## CHAP. XXII

4. Conspiracie against Christ. 7 They cate the  
 Passenger. 19 The institution of the Lords Supper.  
 24 They strike who shalbe grieued, and be reprov-  
 ed with them. 42 He prayeth vpon the mount 47 Judas  
 treason. 54 They take him, & bring him to the high  
 Priests



*Priests haue, so Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.*

**N**OWE \* the feast of vneleauened bread  
nowe nere, which is called the Pas-  
couer.

2 And the hie Priests & Scribes sought  
how they might kill him: for they feared the  
people.

3 Then entered Satan into Judas, who  
was called Iscariot, and was of the number  
of the twelue.

4 And he went his way and communed  
with the hie Priests and captaynes, howe  
he might betray him to them.

5 So they were glad, and agreed to  
giue him money.

6 And he consented and sought opportu-  
nities to betray him vnto them, when the peo-  
ple were away.

7 ¶ Then came the day of vneleauened  
bread when the Passcouer must be sacri-  
ficed.

8 And hee sent Peter and Iohn, saying,  
Goe, and prepare vs the Passcouer, that we  
may eat it.

9 And they said to him, Where wilt thou  
that we prepare it?

10 Then hee sayd vnto them, Beholde,  
when yee be entered into the cite, there shall  
a man meete you, bearing a pitcher of wa-  
ter: follow him into the house that hee entereth  
in.

11 And say vnto the Goodman of the house,  
The master sayth vnto thee, where is the  
lodging where I shall eate my Passcouer  
with my disciples?

12 Then hee shal shew you a great high  
chamber furnished, thence make it ready.

13 So they went, and found as hee had  
sayd vnto them, and made ready the Pass-  
couer.

14 ¶ And when the houre was come, he  
sate downe, and the twelue Apostles with  
him.

15 Then hee sayd vnto them, I haue ear-  
nestly desired to eate this Passcouer with you  
before I suffer.

16 For I say vnto you, ¶ Henceforth I  
will not eate of it any more, vntill it be fulfil-  
led in the kingdome of God.

17 And hee tooke the cup, & gaue thanks,  
and sayd, Take this, and diuide it among  
you.

18 For I say vnto you, I will not drinke  
of the fruite of the vine, vntill the kingdome  
of God be come.

19 ¶ And hee tooke bread, and when hee  
had giuen thanks, hee brake it, and gaue to  
them, saying, ¶ This is my bodie, which is  
giuen for you: doe this in the remembrance  
of me.

20 Likewise also after Supper hee tooke  
the cup, saying, ¶ This cup is the newe Te-  
stament in my blood, which is shed for you.

21 ¶ Per behold, the hand of him that be-  
trayeth me, is with me at the table.

22 And truly the Sonne of man goeth  
as it is appointed: but woe be to that man,  
by whom he is betrayed.

23 Then they began to enquire among  
themselves, which of them it should be, that  
should doe that.

24 ¶ And there arose also a strife a-  
mong them, which of them should seeme to  
be the greatest.

25 But he layd vnto them, The kings of  
the Gentiles reigne ouer them, and they that  
beare rule ouer them, are called Gracious  
lordes.

26 But ye shall not be so: but let the grea-  
test among you be as the least: and the chie-  
fest as he that serueth.

27 For who is greater, hee that sitteth at  
table, or he that serueth? is not he that sitteth  
at table? And I am among you as hee that  
serueth.

28 And ye are they which haue continued  
with me in my temptations.

29 Therefore I appoint vnto you a  
kingdome, as my Father hath appointed to  
mee,

30 ¶ That ye may eate and drinke at my  
table in my kingdome, and sit on seates, and  
iudge the twelue tribes of Israel.

31 ¶ And the Lord sayd, Simon, Simon,  
behold, ¶ Satan hath desired you, to win-  
now you as wheate.

32 But I haue prayed for thee, that thy  
faith faile not: therefore when thou art  
conuerthed, strengthen thy brethren.

33 ¶ And hee layd vnto him, Lord, I am  
ready to goe with thee into prison, and to  
death.

34 But hee sayde, I tell thee Peter, the  
cocke shall not crowe this day, before thou  
hast thrise denied that thou knowest me.

35 ¶ And hee sayd vnto them, ¶ When I  
sent you without bag, and scrip, and shoes,  
lacked yee any thing? And they sayd, No-  
thing.

36 Then hee sayd to them, But now be  
that hath a bag, let him take it, and likewise  
a scrip: and he that hath none, let him sel his  
coat, and buy a sword.

37 For I say vnto you, that yet the same  
which is written must be performed in mee,  
¶ When with the wicked was hee numberd:  
for doubtlesse those things which are written  
of me, haue an end.

38 And they sayd, Lord, behold, here are  
two swords. And hee sayd vnto them, It is  
enough.

39 ¶ And he came out, and went (as he  
was wont) to the mount of Olives: and his  
disciples also followed him.

40 ¶ And when hee came to the place, hee  
sayd to them, Pray, least ye enter into tenta-  
tion.

41 And hee gaue himselfe from them a-  
bout a stones cast, and kneeled downe, and  
prayed,

42 Saying, Father, if thou wilt, take a-  
way this cup from mee: neuerthelesse, not  
my will, but thine be done.

43 And there appeared an Angel vnto  
him from heauen, comforting him.

44 But being in an agonie, hee prayed  
more earnestly: and his sweate was like  
drops of blood, trickling downe to the  
ground.

*Matth. 23. 25.  
mar. 10. 42.*

*k Meaning, that  
they haue vaine  
and flattering ti-  
tles giuen them,  
forasmuch as the  
are nothing lesse  
then their names  
doe signifie.  
Or, yongest.  
Or, leaue by de-  
quest.*

*Matth. 19. 28.  
l By these simili-  
tudes he declara-  
reth that they  
shall be partakers  
of his glory: for  
in heauen is nei-  
ther eating nor  
drinking.*

*1. Pet. 5. 8  
m Satan seeketh  
by all means to  
disquiet ¶ Church  
of Christ to dis-  
perse it, and to  
shake it from the  
true faith.*

*n It was fore shak-  
ken, but ye not  
ouerthrowen.*

*Matth. 26. 34. 35  
mar. 14. 29. 31.  
iohn 13. 38.*

*Matth. 10. 9. 10.  
o By this hee  
sheweth them ¶  
they must sustain  
great troubles &  
afflictions.*

*1. Sa. 53. 12.  
p They were yet  
so rude that they  
thought to haue  
refted ¶ materi-  
al weapons, wher-  
as Christ warneth  
them of a spiritu-  
al fight, wherein  
as well their life*

*as faith should  
be in danger.*

*Matth. 26. 36.  
marke 14. 32.  
iohn 18. 1.*

*Matth. 26. 41.  
mar. 14. 38.*

*p Meaning, his  
death & passion.*

*r The word signi-  
fies that horor  
that Christ had  
conceiued, not  
onely for feare of  
death, but of his  
Fathers iudge-  
ment and wrath  
against sinne.*

Math. 26. 47.  
marke 14. 43.  
john 18. 3.

45 And he rose up from prayer, and came to his disciples, and found them sleeping for heaviness.

46 And he sayd unto them, Watche sleepe ye: rise and pray, lest ye enter into temptation.

47 And while hee yet spake, behold, a company, and he that was called Judas one of the twaine, went before them, & came neere unto Jesus to kisse him.

48 And Jesus sayde unto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Nowe when they which were about him, saw what would followe, they sayd unto him, Lord, shall we smite with sword?

50 And one of them smote a servant of the hie Priest, and strooke off his right eare.

51 Then Jesus answered and sayd, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Jesus said unto the hie Priestes, and capitaines of the Temple, & the Elders which were come to him, Bee ye come out as unto a thiefe with hooes and stanes?

53 Alken I was dayly with you in the Temple, yete stretched not forth the handes against me: but this is your very houre, and the power of darkenesse.

54 Then tooke they him, and led him and brought him to the hie Priestes house. And Peter followed a farrt out.

55 And when they had kindled a fire in the mids of the hall, & were set downe together, Peter also layd downe among them.

56 And a certaine maid beheld him as he sat by the fire, and having well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and sayd, Thou art also of them, But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verily euen this man was with him: for hee is also a Galilean.

60 And Peter sayd, Man, I knowe not what thou sayest. And immediately while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked upon Peter: and Peter remembered the word of the Lord, how he had sayd unto him, Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 And alioone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together and led him into their Council.

67 Saying, Art thou the Christ? tell vs. And he sayd unto them, If I tell you, ye will not beleue it.

68 And if also I aske you, ye will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then sayd they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then sayd they, What neede we any further witness: for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Jesus is brought before Pilate and Herodes.

18 Of Barrabbas, 26 Of Simon the Cyrenian, 27 The women make lamentation, 33 Christ crucified, 34 He prayeth for his enemies, 40 He converteth the thiefe and many others at his death,

53 And is buried.

Then the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, Allee haue found this man perverting the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it.

4 Then sayd Pilate to the hie Priestes, & to the people, I find no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of Herodes iurisdiction, hee sent him to Herodes, which was also at Jerusalem in those daies.

8 And when Herod saw Jesus, hee was exceedingly glad: for he was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue scene some signe done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The hie Priestes also & Scribes stood forth, and accused him vehemently.

11 And Herod with his men of warre despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 Then Pilate called together the hie Priestes, and the rulers, and the people,

14 And said unto them, Ye haue brought this man unto me, as one that peruerteth the people: & behold, I haue examined him before you, & haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herode: for I sent you to him: and loe, nothing worthy of death is done to him.

16 I will therefore chastise him, and let him loose.

17 For of necessitye hee must haue let one loose unto them at the feast.

18 Then all the multitude cried at once, saying, Away with him, and deliuer to us of God,

f For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the providence of God. Math. 26. 69. marke 14. 66. john 18. 15.

Math. 26. 14. john 13. 38.

e They scoffed at him because the people thought he was a Prophet.

Math. 27. 1. marke 15. 1. john 18. 18.

u They asked not to the end that the truth might be known (for the thing was too manifest) but for malice they bare towards Christ.

z At his last coming, y As in the close place, near and close

Math. 23. 12. marke 12. 37. a Who was chief of the people, and had the ministry of the ree of life and death. Math. 27. 1. marke 15. 1. john 18. 15.

b To ribbe hands, and give the people. c Of a certain curious. d For Christe, not to desire himselfe, nor yet would play the wanton of this world. e Commendation, this was a true honour or the laudice hee was given to Christe.

f Or, hee was a true honour or the laudice hee was given to Christe.

g For the Romans had the fish licence in Iewry, which was a tradition, and not according to the law of God.

by Paradoxes :

19 Which for a certaine insurrection made in the citie, and inueter, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie him, crucifie him.

22 And he said vnto them the third time, But what euill hath he done : I finde no cause of death in him : I will therefore cha- stise him, and let him loose.

23 But they were insistent with loud voy- ces, and required that he might be crucified: and the voyces of them, of the high Priests preuailed.

24 So Pilate gaue sentence that it should be as they required.

25 And he let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Ie- sus to do with him what they would.

26 ¶ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they layed the crosse, to beare it after Iesus.

27 And there followed him a great mul- titude of people, and of women, which wo- men bewailed and lamented him.

28 But Iesus turned backe vnto them, and sayd, Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue lulle.

30 Then shall they beginne to say to the mountaines, Fall on vs : and to the hilles, Couer vs.

31 ¶ For if they doe these things to a greene tree, what shall be done to the dreye :

32 And there were two others, which were euill doers, led with him to be slaine.

33 And when they were come to the place which is called Caluarie, there they cruci- fied him, and the euill doers : one at the right hand, and the other at the left.

34 Then sayde Iesus, Father, forgive them : for they know not what they do. And they parted his rayment, and cast lots.

35 And the people stood, and beheld : and the rulers mocked him with them, saying, He saued others : let him saue himselfe, if he be the Christ, the Chosen of God.

36 The soldiers also mocked him, and came and offered him a vineger,

37 And sayd, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euill doers, which were hanged, called on him, saying, It thou be the Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him saying, ¶ Fearest thou not God, seeing thou art in the same condemnation :

41 Wee are indeed righteously here : for we receiue things worthy of that we haue

done : but this man hath done nothing a- mids.

42 And he sayd vnto Iesus, Lord, re- member me, when thou comest into thy kingdome.

43 Then Iesus sayd vnto him, Verily I say vnto thee, to day shalt thou be with me in Paradyse.

44 ¶ And it was about the first houre : and there was a darkenesse ouer all the land, vntill the ninth houre.

45 And the Sunne was darkened, and the vail of the Temple rent in twain : yea, and

46 And Iesus cryed with a loud voyce, and sayd, Father, into thyne hands I com- mend my spirit. And when he thus had said, he gaue vp the ghost.

47 ¶ Now when the Centurion sawe what was done, he glorified God, saying, Verily this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 And all his acquaintance stood afarre off, and the women that followed him from Galilee, beholding these things.

50 ¶ And behold, there was a man named Ioseph, which was a Counsellor, a good man and a iust.

51 He did not consent to the counsell and deed of them, which was of Arimathea, a citie of the Iewes : who also himselfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe betw- en out of a rocke, wherein was neuer man yet layd.

54 And that day was the Preparation, and the Sabboth day.

55 And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared o- bours and oymintes, and rested the Sab- bath day, according to the commandement.

CHAP. XXIII.

1 The women come to the graue. 23 Christ ap- peareth vnto the two disciples that went toward Em- maw. 36 He standeth in the midst of his disciples, & openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 Hee ascended vp to heauen. 52 His disciples worship him, 53 and of their daily exercise.

¶ On the first day of the weeke early in the morning, they came vnto the se- pulchre, and brought the obours, which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, beholde, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed

n Which was midday.

Psal. 113.

Or, captain. o The Romane captain, who had charge ouer an hundred men,

Matth. 7. 7. Marke 15. 43. Iohn 19. 38.

Or, had imbra- ced. p He looked for the redeemer by whom all should be restored.

q When men prepared all things ready for the feast. r That is, began the game eue- ning.

Matth. 28. 1. Iohn 20. 1.

A Which was the first day after the first Sabbath of the feast,

b Two Angels in forme of men.

downe their faces to the earth, they sayd to  
them, Why seeke ye him that lieth, among  
the dead?

6 He is not here, but is risen: remember  
Chap. 9. 31. mat. how he spake unto you, when he was yet in  
17. 23. mar. 9. 31. Galile.

7 Saying, that the Sonne of man must  
be deliuered into the hands of sinfull men,  
and be crucified, & the third day rise againe.

8 And they remembered his words,  
9 And returned from the sepulchre, and  
told all these things vnto the eleuen, and to  
all the remnant.

10 Some it was Mary Magdalen, and  
Iohnna, and Mary the mother of James,  
and other women with them, which tolde  
these things vnto the Apostles.

11 But their words seemed vnto them, as  
a fained thing, neither beleueed they them.

12 Then arose Peter, and ranne vnto the  
sepulchre, and looked in, and saw the linnen  
clothes layed by themselves, and departed  
wondering in himselfe, at that which was  
come to passe.

Marke 16. 12.

13 ¶ And beholde, two of them went  
that same day to a towne which was from  
Ierusalem about 40 myles, called Emmaus.

c Which is a-  
bout seven miles  
and an halfe.  
d Hereby appea-  
red that they had  
faith, although it  
was weake.  
e This declareth  
that we can nei-  
ther see, nor vn-  
derstand till God  
open our eyes.

14 And they talked together of all these  
things that were done.

15 And it came to passe, as they commu-  
ned together, and reasoned, that Iesus him-  
selfe drew nere, and went with them.

16 But their eyes were holden, that they  
could not know him.

17 And he said vnto them, What manner  
of communications are these that yee haue  
one to another as ye walke, and are sad?

f For the thing  
was so notorious,  
y all men might  
haue knownen it.

18 And the one (named Cleopas) answer-  
ed, and sayd vnto him, Art thou onely a  
stranger in Ierusalem, and hast not knowen  
the things which are come to passe there-  
in in these dayes?

19 And hee sayde vnto them, What  
things? And they sayd vnto him, Of Iesus  
of Nazareth, which was a Prophet mighty  
in deed and in word before God, and all the  
people.

20 And how the hie Priestes and our ru-  
lers deliuered him to be condemned to death,  
and haue crucified him.

g They vnder-  
stood not yet  
what was the de-  
liverance that  
Iesus Christ pur-  
chased for vs, but  
looked for some  
worldly profpe-  
rity.

21 But we trusted that it had bene hee  
that should haue deliuered Israel, and as  
touching all these things, to day is the third  
day that they were done.

22 Yea, and certaine women among vs  
made vs afoolish, which came early vnto  
the sepulchre.

23 And when they found not his body,  
they came, saying, that they had also seene  
a vision of Angels, which sayd, that he was  
aliue.

24 Therefore certeine of them which  
were with vs, went to the sepulchre, and  
found it euen so as the women had sayd, but  
him they saw not.

h Infidelity is  
reproued.

25 Then he sayd vnto them, O fooles,  
and slowe of heart to beleue all that the  
Propheets haue spoken.

26 Ought not Christ to haue suffered  
these things, and to enter into his glory?

27 And he began at Moses, and at all  
the Propheets, and interpreted vnto them in  
all the Scriptures the things which were  
written of him.

28 And they drew nere vnto the towne  
which they went to, but hee made as though  
he would haue gone further.

29 But they constrained him, saying, Abi-  
dine with vs: for it is towards night, and  
the day is farre spent. So he went in to tary  
with them.

30 And it came to passe, as he sat at ta-  
ble with them, he tooke the bread, and gaue  
thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and  
they knew him: but hee was taken out of  
their sight.

32 And they sayde betwene themselves,  
Did not our hearts burne within vs, while  
he talked with vs by the way, and when he  
opened to vs the Scriptures?

33 And they rose by the same houre, and  
returned to Ierusalem, and found the eleuen  
gathered together, and them that were with  
them.

34 Which sayd, The Lord is risen in  
deed, and hath appeared to Simon.

35 Then they tolde what things were  
done in the way, and how hee was knowne  
of them in breaking of bread.

36 ¶ And as they spake these things,  
Iesus himselfe stood in the middes of them,  
and said vnto them, Peace be to you.

37 But they were abashed and afraide,  
supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye  
troubled? and wherefore do doubts arise in  
your hearts?

39 Beholde mine handes and my feete:  
for it is I my selfe: handle mee, and see: for  
a spirit hath not flesh and bones, as ye see  
me haue.

40 And when hee had thus spoken, hee  
shewed them his handes and feete.

41 And while they yet beleueed not for  
ioy, and wondered, he sayd vnto them, Haue  
ye here any meat?

42 And they gaue him a piece of a broyled  
fish, and of an hony combe.

43 And he tooke it, and did eate before  
them.

44 And he sayd vnto them, These are the  
wordes, which I spake vnto you while I  
was yet with you, That all must be fulfill-  
ed which are written of mee in the Lawe of  
Moses, and in the Propheets, and in the  
Psalmes.

45 Then opened he their vnderstanding,  
that they might vnderstand the Scriptures.

46 And said vnto them, Thus is it writ-  
ten, and thus it behooueth Christ to suffer,  
& to rise againe from the dead the third day.

47 And that repentance and remission of  
sinnes should be preached in his Name a-  
mong all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the promise which  
my Father hath promised vnto you: but tarry ye in the  
city of Ierusalem, & until ye be endued with  
power from on high.

50 Afterward he led them out into Bertha-

Christ was in  
the interme-  
diate of the  
Lawe and the  
Gospel, and  
thereof did  
he to him be-  
cause the Lawe  
that is promi-  
sed is because  
of the Lawe  
did both flow  
their eyes and  
open them, he  
would keepe  
them in hope  
till his time  
to manifest him-  
selfe vnto them.  
According to  
the custome of  
which manner of  
praying before  
meals, they  
do to this day.

m So he was  
he began to  
break bread.  
Marke 16. 14.  
Ioh. 13. 17.

n Which was  
the promise  
which the holy  
Ghost would  
send from hea-  
uen.



nia, and lift by his hands, and blessed them.  
 1 And it came to passe, that as he blessed them, he departed from them, and was carried by into heauen.

22 And they worshipped him, & returned to Ierusalem with great joy.  
 23 And were continually in the Temple, praising and lauding God, Amen.

## The holy Gospel of Iesus Christ, according to Iohn.

### CHAP. I.

1. 14. 17 The diuinitie, humanitie, and office of Iesu Christ. 15 The testimony of Iohn. 36 The calling of Andrew, Peter, &c.

**I**n the beginning was the Word, and the Word was with God, and that Word was God.

2 The same was in the beginning with God.

3 All things were made by it, and without it was made nothing that was made.

4 In it was life, and the life was the light of men.

5 And the light shineth in the darkness, and the darkness comprehended it not.

6 There was a man sent from God, whose name was Iohn.

7 The same came for a witnesse, to bare witnesse of the light, that all men through him might beleue.

8 Hee was not that light, but was sent to beare witnesse of the light.

9 That was the true light, which lighteth every man that cometh into the world.

10 Hee was in the world, and the world was made by him: and the world knew him not.

11 He came unto his owne, and his owne receiued him not.

12 But as many as receiued him, to them hee gave a power to be the sonnes of God, euen to them that beleue in his Name.

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among vs, (as we) saw the glory thereof, as of the glory of the onely begotten Sonne of the Father,) full of grace and truerthy.

15 Iohn bare witnesse of him, & cryed, saying, This was he of whom I sayd, I see that cometh after mee, is preferred before mee: for he was before mee.

16 And of his fulnesse haue all we receiued, and grace for grace.

17 For the Lawe was giuen by Moyses, but grace and truerthy came by Iesus Christ.

18 No man hath seene God at any time: the onely begotten Son, which is in the bosome of the Father, he hath declared him.

19 When this is the record of Iohn, when the Iewes sent Priests and Leuites from Ierusalem, to aske him, What art thou?

20 And he confessed and denied not, and

said plainly, I am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No.

22 Then sayd they vnto him, What art thou, that we may giue an answer to them that sent vs? what sayest thou of thyselfe?

23 He sayd, I am the voyce of him that crieth in the wilderness, Make straight the way of the Lord, as said the prophet Elias.

24 Now they which were sent, were of the Pharisees.

25 And they asked him, & sayde vnto him, Why baptizest thou then, if thou beest not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye knowe not.

27 He is that cometh after me, which is preferred before me, whose shoe latchet I am not worthy to vni loose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 The next day Iohn seeth Iesus coming vnto him, & sayth, Behold the Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knowe him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I saw the Spirit come downe from heauen, like a dove, and it abode vpon him.

33 And I knowe him not: but he that sent me to baptize with water, he sayd vnto me, Upon whom thou shalt see the Spirit come downe, and tarrye still on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is the Sonne of God.

35 The next day, Iohn stood againe, and two of his disciples;

36 And hee heard Iesus walking by, and said, Behold the Lambe of God.

37 And two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them followe, and sayde vnto them, What seeke ye? And they sayd vnto him, Rabbi, (which is to say by interpretation, Master) where dwellest thou?

39 He sayd vnto them, Come & see. They came and saw where hee dwelt, and abode with him that day: for it was about the tenth houre.

40 And Ietue, Simon Peters brother, was one of the two which had heard of Iohn, and that followed him.

Alti. 13. 13.

o Whom they looked for to be such one, as Moses was, Deu. 18. 15.

Isa. 40. 3.

Matth. 3. 3.

Luke 3. 4.

Matth. 3. 11.

marke 1. 7.

Luke 3. 16.

Acts 1. 5. and 11.

16. and 19. 4.

p Signifying the

originall sinne,

which is fountain

of all sinnes,

and therewithall

other sinnes.

q That is, by

sight, but onely

by the reuelation

of God.

Matth. 3. 16.

marke 1. 10.

Luke 3. 22.

r Who giueth

the vertue and

effect to baptisme

accomplishing

that thing, which

is thereby repre-

sented,

s He alludeth to

the Paschal lamb

which was a fig-

ure of Christ.

t Or, where is

thy lodging? Or

whither goest

thou? for hee

dwelt in Na-

zareth, and was

there as a stran-

ger.

u That was two

houres before

night.

x How Iohn said,

that Iesus was the

lambe of God.

41 The same found his brother Simon first, and sayd vnto him, Allee haue found the Messiah, which is by interpretation, the Christ.

¶ Or, she anointed.

42 And hee brought him to Iesus. And Iesus beheld him, and sayd, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

¶ Or, Petrus.

43 ¶ The day following, Iesus would goe into Galilee, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

Gen. 40. 10.

dom. 18. 18.

1/2 4. 3 & 40. 10

43. 1. 45. 8.

9. 12. 23. 5 & 33.

34. 26. 34. 23. 29

9. 34. 25.

¶ Those things

which are con-

temptible to the

world, are esteem-

ed of God: and

those things

which the world

preferreth, God

abhorreth.

¶ Or, thou believ-

est.

z Christ openeth

the heauens, that

we may haue ac-

cesse to God, and

maketh vs fel-

lowes to the An-

gels.

Gen. 28. 12.

45 Philip found Nathanael, and sayde vnto him, Allee haue found him, of whome

\* Propheies did write in the Lawe, and the

\* Propheies, Iesus of Nazaret the sonne of

Ioseph.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philip said to him, Come and see.

47 Iesus saue Nathanael comming to him, and said vnto him, Behold indeed an Isra-

elite, in whom is no guile.

48 Nathanael sayd vnto him, Whence knowest thou me? Iesus answered, and sayd vnto him, Before that Philip called thee,

when thou wast vnder the figge tree, I saw thee.

49 Nathanael answered, and sayd vnto him, Rabbi, thou art the sonne of God: thou art the King of Israel.

50 Iesus answered, and sayd vnto him, Because I sayd vnto thee, I saw thee vnder the fig tree, I beleuest thou: thou shalt see greater things then these.

51 And he sayd vnto him, Verely, verely I say vnto you, hereafter shall you see heauen

\* open, and the Angels of God \* ascending

and descending vpon the Sonne of man.

## CHAP. II.

8 Christ turneth the water into wine. 14 He

drincketh the buyers and sellers out of the Temple.

19 He forewarneth his death and resurrection. 23

He conuertieth many, and dispueth with them.

And the third day was there a marriage at Cana a towne of Galilee, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother sayd vnto his seruants, Whatsoever he sayeth vnto you, doe it.

6 And there were set there six water pots of Iemassar the manner of the \* purifying of the Iewes, containing two or three

¶ harkins apiece.

7 And Iesus sayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then hee sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast

had tasted the water that was made wine, (for hee knewe not whence it was: but the seruants, which drew the water, knewe) the gouernour of the feast called the vndergrome,

10 And sayd vnto him, All men at the beginning set forth good wine, and when men haue well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana a towne of Galilee, and shewed forth his glory: and his disciples beleueed on him.

12 After that hee went downe into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many dayes there.

13 For the Iewes Pasche was at hand. Therefore Iesus went vp to Ierusalem.

14 \* And hee found in the Temple thoulthar sold oxen, and sheepe, and doves, & changers of money, sitting there.

15 Then hee made a scourge of small cordes, and drave them all out of the Temple with the sheep and oxen, and pouerd out the changers money, and ouerthrew the tables,

16 And sayd vnto them that sold doves, Take these things hence: make not my Fathers house an house of merchandise.

17 And his disciples remembered, that it was written, \* The zeale of thyne house hath eaten me vp.

18 Then answered the Iewes, and sayd vnto him, What signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and sayde vnto them, \* Destroy this Temple, and in thre dayes I will caue it vp againe.

20 Then said the Iewes, Forty and six yerres was this Temple a building, and wilt thou reare it vp in thre dayes?

21 But hee spake of the Temple of his body.

22 Afoone therefore as he was risen from the dead, his disciples remembered that hee thus sayd vnto them: and they beleueed the Scripture, and the woide which Iesus had sayd.

23 Now when hee was at Ierusalem at the Pasche in the feast, many beleueed in his name, when they sawe his miracles which hee did.

24 But Iesus: did not commit himselfe vnto them, because hee knewe them all.

25 And had no need that any should testify of man: for hee knewe what was in man.

## CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the love of God towards the world. 23 The doctrine and baptisme of Iohn.

28 And hee witnesseth that he beareth of Christ.

There was now a man of the Pharisees, named Nicodemus, a ruler of the Iewes. 2 Hee came to Iesus by night, and sayd vnto him, Rabbi, we know that thou art a teacher come from God: for no man could doe these miracles that thou doest, excepte God were with him.

¶ Or, signis.

Or, signis.

Math. 23. 14.

mar. 11. 15.

luke 19. 45.

Psal. 99. 1.

c. Thas.

wasfo bawd

in him, that

surmoued

(swallowd) in

the other.

¶ Or, miraclis.

Mar. 26. 64.

27. 40. mar. 13.

58. & 13. 28.

d. Christ

mights willy

called the

ple, becau

fulnesse of

Godhead

let him be

ually, Col. 2.

c. For he

not them

disciple, as

know by

wat. 13. 28.

what religio

for they d

preent on

wardly.

a Who vsed

continall washings

to purifie them-

sclues. Which su-

perflitio Hebion

the Hercule

would haue

brought into the

Church, & now

the Papills haue

receiued it.

¶ Or, medfures.

b Whereof eue-

ry one conceiud

15. gallons.

¶ Or, steward.

3 Jesus answered, and sayde vnto him, Verily, verily I say vnto thee, except a man be borne againe, hee cannot see the kingdom of God.

4 Nicodemus sayd vnto him, How can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Jesus answered, Verily, verily I say vnto thee, except that a man be borne of water and of the Spirit, hee cannot enter into the kingdom of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is Spirit.

7 Marneſſe not that I said vnto thee, Pee must be borne againe.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the Spirit.

9 Nicodemus answered, and sayd vnto him, how can these things be?

10 Jesus answered, and sayd vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verily, verily I say vnto thee, wee speake that we know, and testifie that wee haue seene: but ye receive not our witness.

12 If when I tell you earthly things, pee beleue not, how should ye beleue, if I shall tell you of heavenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 And as Moyses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp.

15 That whosoever beleueth in him, should not perish, but haue eternall life.

16 For God so loued the world, that he hath giuen his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue everlasting life.

17 For God sent not his Sonne into the world, that hee should condemne the world, but that the world through him might be saved.

18 Hee that beleueth in him, shall not be condemned: but hee that beleueth not, is condemned already, because he beleueth not in the name of the onely begotten Sonne of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather then light, because their deedes were euill.

20 For every man that euill doeth, hateth the light, neither cometh in to light, least his deedes should be reprobated.

21 But hee that doeth truth, cometh to the light, that his deedes might be made manifest, that they are wrought according to God.

Christ as iudge giueth sentence against the reprobate, not only the Iewes, but whosoever should beleue in him.

The cause and matter of condemnation. o In worldly and sincerely. [Or, in God. p As they doe which seeke to save their eyes, and follow the rule of his word.

22 After these things came Jesus and his disciples into the land of Iudea, and there tarried with them, and baptised.

23 And Iohn also baptised in Enon, besides Salim, because there was much water there: and they came, and were baptised.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about baptizing.

26 And they came vnto Iohn, and sayde vnto him, Rabbi, hee that was with thee beyond Iordan, to whom thou barest witness, behold, he baptiseth, and all men come to him.

27 Iohn answered, and said, A man can receive nothing, except it be giuen him from heauen.

28 Pee your selues are my witnesses, that I said, I am not the Christ, but that I am sent before him.

29 Hee that hath the bride, is the bridegrome: but the friends of the bridegrome which stand by and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 Hee must increase, but I must decrease.

31 He that is come from on high, is above all: hee that is of the earth, is of the earth, and speaketh of the earth: hee that is come from heauen, is above all.

32 And what hee hath seene and heard, that hee testifieth: but no man receiveth his testimony.

33 Hee that hath received his testimony, hath sealed that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giueth him not the Spirit by measure.

35 The Father loveth the Sonne, and hath giuen all things into his hand.

36 He that beleueth in the Sonne, hath everlasting life, and hee that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

#### CHAP. IIII.

The communication of Christ with the woman of Samaria. 36 His regard towards his Father, and his seruice. 39 The conversion of the Samaritans. 45 and Galileans. 47 How hee healeth the rulers sonne.

Now when the Lord knew how the Pharisees had heard, that Jesus made and baptised more disciples then Iohn,

2 Though Jesus himselfe baptised not but his disciples)

3 Hee left Iudea, and departed againe into Galilee.

4 And he must needs goe through Samaria.

5 Then came he to the cite of Samaria called Sychar, neere vnto the possession that Jacob gaue to his sonne Joseph.

6 And there was Jacobs well. Jesus then wearied in the iourney, sat thus on the well: it was about the first houre.

7 There came a woman of Samaria to draw water. Jesus said vnto her, Giue mee drinke.

Or, terrouris, Chap. 4. 1, 2.

q That is, now they might be made cleane before God, which the washings vnder the Law did represent.

r They were led with ambition, fearing least their master should haue lost his fame.

Chap. 1. 34. Chap. 1. 20.

f No man ought to vspise any thing further then God giueth him.

t And hee exalted, and I esteemed as his seruant.

u The minister compared to Christ, is but earth.

Rom. 3. 4.

x For vnto Christ was giuen the full abundance of all grace, that we might receive of him as of the onely fountaine.

Math. 11. 27.

Habak. 2. 4.

1. Iohn 5. 10.

a To give place to their rage.

Or, Sychem, Gene 33. 19.

and 48. 22.

ioh. 24. 32.

b Euen wearie as he was.

c Which was midday.







Math. 3. 17.

and 17. 5.

o In the Law

and Prophets.

Deut. 4. 12.

Act. 17. 11.

p The people

are more ready

to receive false

prophets, then

Iesus Christ.

q Vaine glory

a greiv let for a

man to come to

God.

Chap. 13. 41.

r As Moses shall

ascend him, so

shall he in him.

s they shall have

no greiv eni-

mies at the day

of iudgement,

then the virgins

Mary, and the

Saints, upon

whom now they

call our whor-

er doeth accu-

se the godly, Christ

and their owne

conscience shall

condemne them.

Gen. 3. 15. & 22.

37. and 49. 10.

deut. 18. 15.

26 But I have greater witness then the witness of Iohn: for the works which the Father hath given me to do, the same works that I do, bear witness of me, that the Father sent me.

27 And the Father himselfe, which hath sent me, beareth witness of me. He hath not heard me voice at any time, neither hath he seene his shape.

28 And his word dwelleth in me. He hath not heard me voice at any time, neither hath he seene his shape.

29 Search the Scriptures: for in them ye thinke to have eternall life, and yet are they which testify of me.

30 But ye will not come to me, that ye might have life.

31 I receive not witness of men.

32 But I know you, that ye have not the love of God in you.

33 I will come in my Fathers name, and ye receive me not: if another shall come in his owne name, him will ye receive.

34 Woe is it of you, which receive not the honour of another, and yet receive the honour that cometh of God alone.

35 Do not thinke that I will accuse you to my Father: there is one that accuseth you, even the world in whom ye dwell.

36 For had ye believed my words, ye would have believed me: for he is in me, of me.

37 But if ye believe not his writings, how shall ye believe my words?

38 I have said these things to you, that ye might know that I have said the truth.

39 I have said these things to you, that ye might know that I have said the truth.

40 I have said these things to you, that ye might know that I have said the truth.

41 I have said these things to you, that ye might know that I have said the truth.

42 I have said these things to you, that ye might know that I have said the truth.

43 I have said these things to you, that ye might know that I have said the truth.

44 I have said these things to you, that ye might know that I have said the truth.

45 I have said these things to you, that ye might know that I have said the truth.

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77 I have said these things to you, that ye might know that I have said the truth.

78 I have said these things to you, that ye might know that I have said the truth.

79 I have said these things to you, that ye might know that I have said the truth.

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81 I have said these things to you, that ye might know that I have said the truth.

82 I have said these things to you, that ye might know that I have said the truth.

83 I have said these things to you, that ye might know that I have said the truth.

84 I have said these things to you, that ye might know that I have said the truth.

85 I have said these things to you, that ye might know that I have said the truth.

difficultes to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he layd unto his disciples, Gather up the broken meate which remaineth, that nothing bee lost.

13 Then they gathered it together, and filled twelve barkeles with the broken meate of the fine barley loaves, which remained unto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, layd, This is of a truth, the Prophet that should come into the world.

15 When Iesus therefore perceived that they would come, and take him to make him a King, he departed againe into a mountaine himselfe alone.

16 And when even was now come, his disciples went downe unto the sea.

17 And went into a shippe, and went sower the sea towards Capernaum: and now it was dark, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about five and thirtie, or thirtie furlongs, they sawe Iesus walking on the sea, & drawing neere unto the ship: so they were afraid.

20 But he sayd unto them, It is I: be not afraid.

21 Then willingly they received him into the ship: and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, saw that there was none other shippe there, save that one, whereinto his disciples were entered, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone.

23 And that there came other ships from Tiberias nere unto the place where they ate the bread, after the Lord had given thanks.

24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they sayde unto him, Rabbi, when camest thou hither?

26 Iesus answered them, and sayd, Verily, verily I say unto you, ye seeke me not, because ye saw the miracles, but because ye are of the loaves, and were filled.

27 Labour not for the meate which perisheth, but for the meate that endureth unto everlasting life, which the Sonne of man shall give unto you: for him hath God the Father sealed.

28 Then sayd they unto him, What shall we do, that we might worke the works of God?

29 Iesus answered, and sayd unto them, This is the worke of God, that ye believe in him, whom he hath sent.

30 They sayd therefore unto him, What signe shewest thou then, that wee may see thee, and beleue thee? what dost thou worke?

31 ¶ Our fathers did eat Manna in the desert

¶ The abundance of Gods gifts ought not to make us negligent to make them.

¶ They imagine an earthly life done without the testimony of Gods word.

¶ To that it comes his counsel should have beene abolished.

¶ Mark 8. 14. ¶ Our cure of the lake.

¶ Whosoever make a rule.

¶ Whosoever will needs to know the Christ.

¶ The people passed miraculously.

¶ This was a straight one.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

¶ The lake was full.

a Called the lake of Gennezareth.

b Tiberias, Bethsaida, and Capernaum were on this side the lake in respect of Galilee: but it is here sayd that he went over, because there were divers creeks and turnings, over the which men ferried.

c Two hundred pennyworth of bread is not sufficient for them, that carry one of them may take a little.

d And this he sayd to pious him: for he himselfe knew what he would do.

e Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that carry one of them may take a little.

f And Iesus lift by his eyes, and seeing that a great multitude came unto him, he sayd unto Philip, Whence shall we buy bread, that these might eat?

g And this he sayd to pious him: for he himselfe knew what he would do.

h Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that carry one of them may take a little.

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s And this he sayd to pious him: for he himselfe knew what he would do.

t Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that carry one of them may take a little.

u And Iesus lift by his eyes, and seeing that a great multitude came unto him, he sayd unto Philip, Whence shall we buy bread, that these might eat?

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w Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that carry one of them may take a little.

x And Iesus lift by his eyes, and seeing that a great multitude came unto him, he sayd unto Philip, Whence shall we buy bread, that these might eat?

y And this he sayd to pious him: for he himselfe knew what he would do.

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ab And this he sayd to pious him: for he himselfe knew what he would do.

ac Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that carry one of them may take a little.

ad And Iesus lift by his eyes, and seeing that a great multitude came unto him, he sayd unto Philip, Whence shall we buy bread, that these might eat?

ae And this he sayd to pious him: for he himselfe knew what he would do.

af Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that carry one of them may take a little.

ag And Iesus lift by his eyes, and seeing that a great multitude came unto him, he sayd unto Philip, Whence shall we buy bread, that these might eat?

ah And this he sayd to pious him: for he himselfe knew what he would do.

ai Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that carry one of them may take a little.

aj And Iesus lift by his eyes, and seeing that a great multitude came unto him, he sayd unto Philip, Whence shall we buy bread, that these might eat?

before as it is written, He gave them bread

from heaven to eat.

32 Then Jesus say unto them, Gladly, verily I say unto you, \* Whosoever you

not bread from heaven, but my Father gi-

33 If the bread of God be to which com-

34 Then they say unto him, And receiv-

35 And Jesus say unto them, I am the

36 But I say unto you, that ye also have

37 All that the Father giveth me shall

38 For I came downe from heaven, not

39 And this is the fathers will which

40 And this is the will of him that sent

41 The Jewes then murmured at him,

42 And they say, \* Is not this Jesus the

43 Jesus then answered, and sayde unto

44 He can can \* come to me, except he

45 It is written in the \* Prophets, And

46 \* For that any man hath seen the

47 Verily, verily I say unto you, he that

48 I am the bread of life.

49 Your fathers did eat Manna in the

50 This is the bread, which cometh

51 I am the \* living bread, which came

52 When the Jewes strove among them-

53 Then Jesus sayd unto them, Verily,

44 And he that eateth my flesh, and drinketh

45 For my flesh is meat in deede, and my

46 And that which I live, and which

47 And the living Father hath sent me, so

48 This is the bread which came downe

49 These things have he in the Syna-

50 And the Jewes murmured at this, sayd

51 But Jesus knowing in himselfe, that

52 What then if ye should see the Sonne

53 It is the spirit that quickeneth the

54 But these are things of men that believ-

55 And he sayd, Therefore sayd I unto

56 From that time, many of his disci-

57 Then sayd Jesus to the twelve, Shall

58 Then Simon Peter answered him,

59 And we beseege, and know that thou

60 Jesus answered them, Have not I

61 Showe hee howe it is of Judas Iscariot

62 And he that eateth my flesh, and drinketh

63 There are divers opinions of him among

64 The Jews say they do unto him. 47. The Pharisees

65 And he that eateth my flesh, and drinketh

66 For these things, Jesus walked in Sa-

67 And the Jewes \* feast of the Taber-

68 His disciples therefore sayd unto him,

69 For there is no man that doeth any

1. The way

2. As our bodies

3. As our souls

4. As our bodies

5. As our souls

6. As our bodies

7. As our souls

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28. As our bodies

29. As our souls

30. As our bodies

10. *Or, manifest.*

her former. If thou dost these things, how canst thou be the Son of man?

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

11. *Or, manifest.*

For as yet he had not come forth into the world.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

12. *Or, manifest.*

Then Iesus said unto them, My time is not yet come: but your time is alway ready.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

13. *Or, manifest.*

The world cannot hate you: but mee it hateth: because I testify of it, that the works thereof are evil.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

14. *Or, manifest.*

For ye be up unto this feast: I will not goe by yet unto this feast: for my time is not yet fulfilled.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

15. *Or, manifest.*

These things hee sayd unto them, and abode still in Galilee.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

16. *Or, manifest.*

But as soon as his brethren were gone by, then went he also by into the feast, not openly, but as were private.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

17. *Or, manifest.*

Then the Iewes sought him at the feast, and sayd, Where is he?

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

18. *Or, manifest.*

And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiveth the people.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

19. *Or, manifest.*

Whom hee no man spake openly of him for feare of the Iewes.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

20. *Or, manifest.*

Now when holfe the feast was done, Iesus went up into the Temple & taught.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

21. *Or, manifest.*

And the Iewes marvelled, saying, Howe knoweth this man the Scriptures, seeing that he never learned?

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

22. *Or, manifest.*

Iesus answered them, and sayd, My doctrine is not mine: but his that sent me.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

23. *Or, manifest.*

If any man will not his will, he shall knowe of the doctrine, whether it be of God, or whether it speaketh of himselfe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

24. *Or, manifest.*

He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no vain glory.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

25. *Or, manifest.*

Did not Moses give you a Law, and ye none of you keepeth the Law? Why go ye about to kill me?

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

26. *Or, manifest.*

The people answered, and sayde, Thou hast a devil: who sayest about to kill thee?

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

27. *Or, manifest.*

Iesus answered, and sayd to them, I have done one worke, and yet all marvelle.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

28. *Or, manifest.*

Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumcise a man.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

29. *Or, manifest.*

If a man on the Sabbath receive circumcision, that the lawe of Moses should not be broken, be ye angry with me, because I have made a man every whit whole on the Sabbath day?

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

30. *Or, manifest.*

Judge not according to the appearance, but iudge righteous iudgement.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

31. *Or, manifest.*

Then sayd some of them of Ierusalem, Is not this he, whom they goe about to kill?

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

32. *Or, manifest.*

And beholde, hee speaketh openly, and they say nothing to him: doe the rulers knowe in deed that this is the verie Christ?

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

33. *Or, manifest.*

Whom hee we knowe this man whence he is: but when the Christ cometh, no man shall knowe whence he is.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

34. *Or, manifest.*

Then cries Iesus in the Temple

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

35. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

36. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

37. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

38. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

39. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

40. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

41. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

42. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

43. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

44. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

45. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

46. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

47. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

48. *Or, manifest.*

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.

as he saith, saying, Doe I not knowe thee, and knowe I am: yet say I not come this, as I knowe.



52 They answered and said unto him, Art thou also of Galilee? and he looked for out of Galilee arised no Prophet.  
53 And every man went unto his owne house.

CHAP. VIII.

1 Christ delivereth her that was taken in adultery. 2 He is the light of the world. 3 He sheweth from whence he is come, whither he goeth. 4 Who are free and who are bound. 5 Offences and sinnes, and their reward. 6 He despiseth his enemies. 7 And being persecuted, withdraweth himselfe.

And Jesus went unto the mount of Olives.

2 And early in the morning came again into the Temple, & all the people came unto him, and he taught them.

3 Then the Scribes and the Pharisees brought unto him a woman, taken in adultery, and set her in the midst.

4 And said unto him, Master, this woman was taken in adultery, in the very act.

5 Nowe Moyses in the Law commaunded vs, that such should be stoned: what sayest thou therefore?

6 And this sayd they to tempt him, that they might have wherewith to accuse him. But Jesus stooped downe, and wrote with his finger wote on the ground.

7 And while they continued asking him, he lift himselfe up, and said unto them, Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stooped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest even to the last: so Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himselfe againe, and saide no man, but the woman, he sayd unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She sayd, No man, Layde. And Jesus sayde, Neither doe I condemne thee: goe and sinne no more.

12 Then spake Jesus againe unto them, saying, I am the light of the world: he that followeth me, shall not walke in darkness, but shall have the light of life.

13 The Pharisees therefore sayd unto him, Thou bearest record of thy selfe: thy record is not true.

14 Jesus answered, and said unto them, Though I beare record of my selfe, yet my record is true: for I know whence I came, & whither I go: but ye cannot tell whence I come, and whither I goe.

15 He iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Lawe, that the testimony of two men is true.

18 I am: one that beare witness of my

selfe, and the Father that sent me, beareth witness of me.

19 Then sayd they unto him, Where is thy Father? Jesus answered, Ye neither knowe mee, nor my Father. If ye had knowne me, ye should have knowne my Father also.

20 These wordes spake Jesus in the Temple, as he taught in the Temple, and no man layd hand on him: for his houre was not yet come.

21 Then sayde Jesus againe unto them, I got my way, and yet shall seeke me, and shall die in your sinnes. Whither I goe, can ye not come.

22 Then sayd the Jewes, Will hee kill himselfe, because hee saith, Whither I goe, can ye not come?

23 And hee said unto them, I pe are from beneath: I am from above: yet are of this world. I am not of this world.

24 I sayd therefore unto you, That yee shall die in your sinnes: for except yee beleue, that I am hee, yee shall die in your sinnes.

25 Then sayd they unto him, What art thou? And Jesus sayde unto them, I tell the same thing that I sayd unto you from the beginning.

26 I haue many things to say, and to iudge of you: but hee that sent mee, is true, and the things that I haue heard of him, those speake I to the world.

27 They understood not that he spake to them of the Father.

28 Then sayd Jesus unto them, When yee haue lift up the Sonne of man, then shall ye knowe that I am hee, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For hee that sent me, is with me: the Father hath not left mee alone, because I doe alwayes those things that please him.

30 As he spake these things, many beleued in him.

31 Then said Jesus to the Jewes which beleued in him, If yee continue in my word, ye are verely my disciples,

32 And shall knowe the truth, and the truth shall make you free.

33 They answered him, O that we be Abrahams seede, and were neuer bonde to any man: why sayest thou then, Pee shall be made free?

34 Jesus answered them, Verely, verely I say unto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for ever: but the Sonne abideth for ever.

36 If the Sonne therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which yee haue seene with your father.

39 They answered, and said unto him, Abraham is our Father. Jesus sayd unto them,

g That is, the place where the vessel and other things belonging to the temple, were kept. h Because of their rebellion wherein they did persecute.

i He sheweth the difference betweene the Gospel, and the subtile wit of man.

|| Or, from the beginning, even that I said unto you.

k That is, who he was, whence he was, and why he came into this world.

l Their endeuours and practices, whereby they thinke to destroy him, shall serue to exalte and magnifie his glory.

m Not to beleue in him, but to be conuicted.

n To wit, the Messias.

o For we were sinners to sinne.

p These were not the beleuing Jewes, but the mockers that answered thus. Rom. 6. 10. 2. pet. 3. 19.

q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes prove them liars.



saith they feared the Jewes: for the Jewes had ainned already, that if any man did confesse that he was the Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayd his parents, he is old ynough: take him.

24 Then againe called they the man that had bene blinde, and sayd vnto him, Come glasse vnto God: we know that this man is a sinner.

25 Then he answered, and said, whether hee bee a sinner or no, I cannot tell: one thing I know, that I was blinde, and now I see.

26 Then sayde they to him againe, What did hee doe to thee: how opened he thine eyes?

27 He answered them, I haue tolde you already, and yet haue not heard it: wherefore would ye heare it againe? I will yett also be his disciples.

28 Then checked they him, and sayd, We thou his discipule: telle hee Gods disciples.

29 He knoweth that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayde vnto them, Doubtless this is a maruclous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man bee a worshiper of God, and doeth his will, him heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and sayd vnto him, Thou art altogether borne in sinnes, and doest thou teach vs so? they said him out: and when he had found him, he said vnto him, Dost thou beleue in the Sonne of God?

35 He answered, and sayd, altho is hee, Lord, that I might beleue in him?

36 And Iesus sayd vnto him, Both thou hast seene him, and he it is that talketh with thee.

37 Then hee said, Lord, I beleue, and worshipped him.

38 And Iesus sayde, I am come into this world, that they might see, and that they might see, might see: and that they might see, might be made blinde.

39 And some of the Pharisees which were with him, heard these things, and sayd vnto him, Are we blinde also?

40 Iesus sayde vnto them, If ye were blinde, ye should not haue sinned: but now ye say, we see: therefore your sinne remaineth.

CHAP. X.

11 Christ is the true shepherd, and the doore.  
19 Divers opinions of Christ 24 He is asked if he be Christ 32 His works declare that he is God.  
34 The Pharisees called gods.

Verily, verily I say vnto you, wee that entere in by the doore vnto the

sheepfold, but climeth by another way, he is a thief, and a robber.

2 But hee that goeth in by the doore, is the shepherd of the sheep.

3 To him the porter openeth, and the sheep heare his voyce, and hee calleth by his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheep follow him: for they know his voyce.

5 And they wil not follow a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they understood not what things they were which he spake vnto them.

7 Then sayde Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheep.

8 All that euer came before me, are thieves and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shall be saved, and shall go in and go out, and finde pasture.

10 The thief cometh not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 I am the good shepherd: the good shepherd giueth his life for his sheep.

12 But an hireling, and he which is not the shepherd, neither the sheepe are his owne, seeth the wolfe coming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good shepherd, and know mine, and am known of mine.

15 As the father knoweth me, so know I the father: and I lay downe my life for my sheepe.

16 Other sheepe I haue also, which are not of this fold: them also must I bind, and they shall heare my voyce: and there shall be one sheepfold, and one shepherd.

17 Therefore doeth my Father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this is commandement haue I receiued of my Father.

19 When there was a dissension against among the Jewes for these sayings.

20 And many of them sayd, Wee haue a deuil, and is madde: why heare ye him?

21 Other sayd, These are not the wordes of him that hath a deuil: can the deuil open the eyes of the blinde?

22 And it was at Jerusalem the feast of the Dedication, and it was winter.

23 And Iesus walked in the Temple, in Solomons porch.

24 Then came the Jewes round about him, and sayd vnto him, How long dost thou make vs doubt? If thou bee the

2 That is, there is mutual agreement and consent of faith betweene the pastor and the sheepe.

b He meaneeth all the false prophets, who led not me to Christ, but from him, c He shall be sure of his life.

f 40. 11. eek. 34. 33.

d Christ knoweth him because he loneth them, catch and provide for them. e As the Father can not forget him, so more can hee forget vs.

f In that he lo- ueth and appro- ueth me.

g To wit, among the Gentiles, which then were strangers fro the Church of God.

Exek. 12. 23, 24. h Christ enu- in that that he is man, hath deser- ued his Fathers loue and euer- lasting life, not to his flesh only, but to vs also, which by his obedience & perfect iustice are imputed

righteous. Rom. 5. 19. Phil. 2. 7.

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1 The cause  
wherefore the  
reprobate can  
not beleue,

m Whereby we  
learne how safely  
we are preferred  
against all dan-  
gers.  
Chap. 8. 59.

p/al. 82. 6.  
n Meaning of  
princes & rulers,  
who for their of-  
fice sake are cal-  
led gods, and are  
made here in  
earth as his Lieu-  
tenants: where-  
fore if this noble  
title be given to  
man, much more  
it appertaineth to  
him that is the  
Sonne of God  
equall with his  
Father.

o Whereby they  
gathered that  
Christ was more  
excellent then  
Iohn.

Christ, tell he plainly.

25 Iesus answered them, I told you, and ye beleue not: the workes that I doe in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my sheepe, as I sayd vnto you.

27 For they heare my voyce, and I know them, and they follow me.

28 And I giue vnto them eternall life, and they shall neuer perishe, neither shall any plucke them out of mine hand.

29 For the Father which gaue them mee, is greater then all, and none is able to take them out of my Fathers hand.

30 And my Father are one.

31 Then the Iewes againe tooke by stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemie, and that thou beeing a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, I sayd, ye are gods?

35 If hee called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him, whome the Father hath sanctified, & sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I doe, then though ye beleue not me, ye beleue the workes, that ye may knowe and beleue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he elaped out of their hauds.

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, & sayd, Iohn did no miracle: but all things that Iohn spake of this man were true.

42 And many beleueed in him there.

CHAP. XI.

43 Christ rayseth Lazarus from death. 47 The bise Priests and Pharisees gather a councill against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

And a certaine man was sicke, named Lazarus of Bethania, the town of Marthe, and her sister Martha.

2 (And it was that Marthe which annoynted the Lord with oymment, and wiped his feete with her haire, whose brother Lazarus was sicke)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 When Iesus heard it, hee sayd, This sickness is not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 Now Iesus loued Martha, and her sister, and Lazarus.

6 And after hee had heard that hee was sicke, yet abode hee two dayes still in the same place where hee was.

7 Then after that, sayd hee to his disciples, Let vs goe into Iudea againe.

8 The disciples sayd vnto him, Master, the Iewes lately sought to stone thee, and dost thou goe thither againe?

9 Iesus answered, Are there not twelue houres in the day: if a man walke in the day, he shall stumble not, because he seeth the light of this world.

10 But if a man walke in the night, hee shall stumble, because there is no light in him.

11 These things spake he, and after hee sayd vnto them, Our friend Lazarus slepeth: but I go to wake him vp.

12 Then sayd his disciples, Lord, if hee slepeth, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then sayd Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs goe vnto him.

16 Then sayd Thomas (which is called Didymus) vnto his fellowe disciples, Let vs also go, that we may die with him.

17 Then came Iesus, and founde that hee had lpen in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalem, aboute fiftene furlongs off.)

19 And many of the Iewes were come to Martha and Mary to comfort them for their brother.

20 Then Martha, when she heard that Iesus was comming, went to meete him: but Marthe was still in the house.

21 Then sayd Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall rise againe.

24 Martha sayd vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: he that beleueeth in me, though he were dead, yet shall he liue.

26 And whosoener liueth and beleueeth in me, shall neuer die. Belueth thou this?

27 She said vnto him, Yea, Lord, I beleue that thou art the Christ the Sonne of God, which should come into the world.

28 And when shee had so sayd, hee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, shee arose quickly and came vnto him.

30 For Iesus was not yet come into the town, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw

(hag. 7. 30. & 31. 13. He that walketh in his own light, shall stumble, and fall into the ditch of death. The also both Iesus and Lazarus were dead. They thought to say Christ from among Iudea, as there were had been no neede. For, standing I sleep, which signifieth it is our tongue, a man in birth.

c Which were all most worthy

f She thought some faith, and notwithstanding was almost overcome by her afflictions.

g Christ resurrected vs from death to give vs eternall life.

Chap. 12. 3.  
matth. 26. 7.

a For although hee died, yet being rescoed so soone to life, it was almost no death in comparison.



law Marie, that shee rose vp & hastily, and went out, followed her, saying, Shee goeth into the graue, to weepe there.

32 When when Marie was come where Iesus was, and sawe him, shee fell downe at his feete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her weepe, and shee Iesus also weepe which came with her, hee groined in the spirit, and was troubled in himselfe.

34 And said, Where haue yee layd him? They said vnto him, Lord, come and see.

35 And Iesus wept.

36 Then sayd the Iewes, Beholde, how hee loued him.

37 And some of them sayde, Couldst thou haue opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groined in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord, hee is dead already: for he hath bene dead foure dayes.

40 Iesus sayd vnto her, Saye I not vnto thee, that if thou diddest beleue, thou shouldst see the glory of God?

41 Then theyooke away the stone from the place where the dead was layd. And Iesus lift vp his eyes, and sayde, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest mee alwayes, but because of the people that stand by, I said it, that they may beleue, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayd vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes which came to Marie, and had seene the things which Iesus did, beleued in him.

46 But some of them went their way to the Pharisees, and told them what things Iesus had done.

47 Then gathered the high Priestes with the Pharisees a councill, and sayd, What shall we doe? For this man doth many miracles.

48 If we let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 ¶ Then one of them named Caiaphas, which was the high Priest, that same yere, layd vnto them, We perceiue nothing at all.

50 For yet doe you consider, that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake hee not of himselfe, but be- lieuing his Priest that same yere, hee proph- etied that Iesus should die for the nation:

52 And not for the nation onely, but that

he should gather together in one the children of God, which were scattered.

53 Then from that day forth they con- sulted together, to put him to death.

54 Iesus therefore walked nomie open- ly among the Iewes, but went thence into a countrey neere to the wilderness, into a ci- tie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Pascheouer was at hand, and many went out of the countrey by to Ierusalem before the Pascheouer, to pu- rifie themselves.

56 ¶ Then sought they for Iesus, & spake among themselves, as they stood in the Temple, what thinke ye, that hee cometh not to the feast?

57 ¶ Now both the high Priestes and the Pharisees had giuen a commandement, that if any man knew where hee was, hee should shew it, that they might take him.

# CHAP. XII.

¶ Christ accuseth Maries fault. 13. The af- fliction of some towards him, and the rage of others against him and Lazarus. 15. The commoditie of the feast. 17. His prayer. 18. The answers of the Father. 22. His death, and the further threat- ening to Iudas. 23. The blasphemy of some and the miracles of others.

¶ Then Iesus fife dayes before the Pas- cheouer, came to Bethania, where Lazarus was, which was dead, whom hee had raysed from the dead.

¶ These they made him a supper, and Martha serued: but Lazarus was one of them that sat at table with him.

¶ Then tooke Marie a pound of oym- ent of spikenard very costly, and anointed Iesus' feete, and wiped his feete with her haire, and the house was filled with the sa- uour of the oymment.

¶ Then layde one of his disciples, cum- mus, which was Iudas iscariot, which should betray him.

¶ Hee had not this oymment sold for three hundred pence, and giuen to the poore?

¶ Iesus he sayd this, not that hee cared for the pence, but because hee was a thiefe, and had the bagge, and bare that which was giuen.

¶ Then said Iesus, Let her alone against the day of my burying shee hath it.

¶ For we haue alwayes yet here with you, but shee shall not haue alwayes.

¶ Then much people of the Iewes knewe that hee was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom hee had raysed from the dead.

¶ The high Priestes therefore consulted, that they might put Lazarus to death also.

¶ Because that for his sake many of the Iewes went away, and beleued in Je- sus.

¶ ¶ On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem,

p Because they thought hereby to make them- selves more holy against they should cate the Pascheouer: but they were not commanded by God to vic this ceremonie,

Math. 26.7. Marke 14.3.

a Euen from the head to the feete,

b Reade Marke 14.5.

Chap. 13. 29.

Math. 23.8. Marke 11.8. Luke 19. 35.

e That is, I see I beseech thee.

d This doeth well declare that his kingdom stood not it outward things. Zach. 9. 9.

Or the praise.

e They were of the race of the Iewes, and came out of Asia and Grecia: for else the Iewes would not haue permitted if they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest thorow all the world.

Mat. 10. 39. and 16. 25. Mar. 8. 15. Luke 9. 24. and 17. 33.

g If the loue thereof let him from coming to Christ.

h And so Ioseph is for Christ's sake.

Chap. 17. 24.

i The reformation and restoring of those things, which were out of order.

Chap. 3. 14.

k The crosse is the meane to gather the Church of God together, and to draw men to heauen.

l Not onely the Iewes but also the Gentiles.

Psal. 89. 36. and 117. 2. & 4. 37. 25.

13 Took branches of palme trees, and went forth to meete him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord.

14 And Iesus found a young asse, and sat thereon, as it is written,

15 Feare not, daughter of Sion: behold, thy King cometh sitting on an asse colt.

16 But his disciples understood not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the graue, and rayled him from the dead.

18 Therefore mette him the people also, because they heard that hee had done this miracle.

19 And the Pharisees sayd among themselves, Decree we how we maye kill him. Behold, hee would goe after him.

20 ¶ Now there were certaine Greekes among them, that came up to worship at the feast.

21 And they came to Iohannes, which was of Bethesda in Galilee, and desired him saying, Sir, we would see Iesus.

22 Iohannes came and tolde Ananias, and againe Ananias and Iohannes tolde Iesus.

23 And Iesus answered them, saying, The hour is come, that the Sonne of man must be glorified.

24 Heele, heere I say vnto you, except the wheate corne fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

25 ¶ Who that loveth his life, shall lose it; and he that hateth his life in this world, shall keepe it vnto life eternall.

26 ¶ If any man serue me, let him follow me: for where I am, there shall also my Father be: and if any man serue me, my Father will honour him.

27 ¶ Now is my soule troubled, and what shall I say? Father, save me from this hour: but therefore came I vnto this hour.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I both haue glorified it, and will glorifie it againe.

29 ¶ When layde the people that stood by, and heard, that it was a thunder: others said, An Angel spake to him.

30 Iesus answered, and sayde, This voyce came not because of mee, but for your sakes.

31 ¶ Now is the iudgement of this world: now shall the prince of this world be cast out.

32 ¶ And I, if I were left vpon this earth, will draw all men vnto me.

33 ¶ Now this sayd hee, signifying what death he should die.

34 ¶ The people answered him, & sayd haue heard out of the Lawe, that the Christ bideth for euer: and how sayest thou, that the Sonne of man must be lifted up? who is that Sonne of man?

35 ¶ Then Iesus said vnto them, Yet a little while is the light with you: make while ye haue light, lest the darkness come vpon you: for he that walketh in the darkness, knoweth not whither he goeth.

36 ¶ While ye haue light, beleene in the light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleued they not on him.

38 ¶ That the saying of Eliaias the Prophet might be fulfilled, that hee sayd, I know, who beleued our report: and to whom is the arme of the Lord reuelled?

39 ¶ Therefore could they not beleene, because that Eliaias stood againe,

40 ¶ He had blinded their eyes, and hardened their hearts: that they should not see with their eyes, nor understand with their heart, and should be converted, and I should heale them.

41 ¶ These things sayd Eliaias when hee saw his glory, and spake of him.

42 ¶ Nevertheless euen among the chiefe rulers many beleued in him: but because of the Pharisees, they did not confesse him, lest they should be cast out of the Synagogue.

43 ¶ For they loved the praise of men, more then the praise of God.

44 ¶ And Iesus cried, and sayd, Wee that beleue in me, beleue not in me, but in him that sent me.

45 ¶ And he that seeth me, seeth him that sent me.

46 ¶ ¶ I am come a light vnto the world, that whosoever beleueth in me, should not abide in darkness.

47 ¶ ¶ And if any man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 ¶ ¶ Who that reiecteth me, and receiueth not my wordes, hath one that iudgeth him: the word that I haue spoken, it shall iudge him in the last day.

49 ¶ ¶ For I haue not spoken of my selfe: but the Father, which sent me, he gaue me a commandement what I should say, and what I should speake.

50 ¶ ¶ And I know that his commandement is in me, that I should say the things wherof I haue spoken, because I haue seen the Father.

CHAP. P. KILL.

¶ I. Christ and his disciples. 14. Exhorting them to be true to the Lawe, 21. Telleth them of Iudas the traitour. 34. And commandeth them to be true to the Lawe. 38. ¶ Hee foretelleth that Iudas should die.

¶ I. ¶ Before the traitor of the Iudcouer, and Iudas.

¶ I. ¶ Iudas knewe that his house was come, that hee should depart out of this world vnto the Father, for as much as he loved his owne which were in the world, vnto the end hee loved them.

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and the Church, and the Life. No man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him.

8 Philip sayd unto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus sayd unto him, I have bene so long time with you, & hath thou not known me, Philip? he that hath seene me, hath seene my Father: how then sayest thou, Shew vs thy Father?

10 Beleuest thou not, that I am in the Father, & the Father is in me? the works that I speake unto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the works.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very works sake.

12 Clearly, verily I say unto you, he that beleueth in me, the works that I do, he shall do also, and greater then these shall he do: for I go unto my Father.

13 And whatsoever ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will do it.

15 If ye loue me, keepe my commandments.

16 And I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer.

17 Euen the Spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leaue you comfortlesse: but I will come to you.

19 Per a little while, and the world shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shall ye knowe that I am in my Father, and you in me, and I in you.

21 Ye that haue my commandmentes, and keepeth them, is he that loveth me: and he that loveth me, shall be loued of my Father: and I will loue him, and will keepe him mine owne selfe to him.

22 Iudas sayd unto him (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and sayd vnto him, If any man loue mee, hee will keepe my wordes, and my Father will loue him, and wee will come vnto him, and will dwell with him.

24 Hee that loveth me not, keepeth not my wordes, and the wordes which ye heare, is not mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whome the Father will send in my Name, hee shall teach you all things, and bring al things to your remembrance, which I haue told you.

27 Peace I leaue with you: my peace I giue vnto you: not as the world giveth,

giving I vnto you. Let not your heart be troubled, nor feare.

28 Per haue heard how I sayd vnto you, I goe away, and will come vnto you. If ye loved me, ye would verily reioyce, because I sayd, I goe vnto the Father: for my Father is greater then I.

29 And now I haue spoken vnto you, because it cometh, that when it is come to passe, ye might beleue.

30 Hereafter will I not speake many things vnto you: for the prince of this world cometh, and hath nought in me.

31 But it is that the world may know that I loue my Father: and as the Father hath commanded me, so I do. Arise, let vs go hence.

## CHAP. XV.

6. The sweet consolation, and mutual love betwixt Christ and his members under the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I am the true Vine, and my Father is an Husbandman.

2 Every branch that beareth not fruit in me, hee taketh away: and every one that beareth fruit, hee pruneth it, that it may bring forth more fruit.

3 How are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the Vine, no more can ye, except ye abide in me.

5 I am the Vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me, can ye do nothing.

6 If a man abide not in me, hee is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 As the Father hath loved mee, so haue I loved you: continue in my love.

10 If ye shall keepe my commandmentes, ye shall abide in my love, as I haue kept my Fathers commandmentes, and abide in his love.

11 These things haue I spoken vnto you, that my loy might remaine in you, and that your loy might be full.

12 This is my commandment, that ye loue one another, as I haue loued you.

13 Greater love then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoeuer I command you.

15 Henceforth call I you not seruants: for the seruants knoweth not what his Master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made known to you.

16 Per haue not chosen mee, but I haue chosen

f For the very fulnes of the diuinitie remaineth in Christ.

g In that, that he is man.

h Who declarerh his maiesty and vertue by his doctrine and miracles.

i This is referred to the whole body of the Church, in whom this vertue of Christ doth shine and remaine for euer.

Chap. 16. 23. mat. 7. 7. mar. 11. 24. James 1. 5.

k I haue comforted you while I was with you, but henceforth the holy Ghost shall comfort you, and preserve you.

l So called, because he worketh in vs the truth.

m Which thing he doeth by the vertue of his Spirit.

n He shall sensibly feeble that the grace of God abideth in him.

o But the brother of Iames.

p Whereby he aduerteth them not to haue respect to his world, least they should be drawen backe by euill example.

q That is, not his alone: for he had nothing separate from his Father.

r All comfort, & prosperity.

Christ is in us, as he is in the world, as he is in the Church, as he is in the heart of man.

as he is in the heart of man, as he is in the Church, as he is in the world, as he is in us.

as he is in the heart of man, as he is in the Church, as he is in the world, as he is in us.

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ye shall haue, and I will send him vnto you: but if I depart, I will send him vnto you.

8 And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement:

9 Of sinne, because they beleuee not in mee:

10 Of righteousness, because I goe to my Father, and ye shall see me no more:

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet many things to say vnto you, but ye cannot heare them now.

13 Howbeit, when hee is come which is the Spirit of truthe, hee will lead you into all truthe: for hee shall not speake of himselfe, but whatsoever he shall heare, shall he speake, and he will shew you the things that come.

14 We shall glorifie me: for hee shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore sayd I, that he shall take of mine, and shew it vnto you.

16 A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I goe to my Father.

17 Then said some of his disciples among themselves, What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, A little while, and ye shall see me, and, for I goe to my Father?

18 They sayd therefore, What is this that he sayth, A little while? wee know not what he sayth.

19 Nowe Iesus knewe that they would aske him, and said vnto them, Doe ye enquire among your selues, of that I sayd, A little while, and ye shall not see me: and againe a little while, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe and lament, and the world shall reioyce: and ye shall sorrow, but your sorrow shall be turned to ioy.

21 A woman when she travaileth, hath sorrow, because her houre is come: but as soone as she is deliuered of the child, shee remembereth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore art in sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall be no man take from you.

23 And in that day shall ye aske me nothing. Verely, verely I say vnto you, whatsoever ye shall aske the Father in my Name, he will giue it you.

24 Whereto haue ye asked nothing in my Name: aske, & ye shall receiue, that your ioy may be full.

God: For the Apostles knewe not that, till after the resurrection.

k Mine absence shall not be long: for I will send you the holy Ghost, who shall remaine with you for ever. I from death I passe to glorie, and so I will endue you with mine heavenly vertue. m By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For ye shall haue perfect knowledge, and shall no more doubt as ye were wont. Chap. 14. 13. matth. 7. 7. and 23. 23. mar. 11. 23. Luke 12. 9. James 1. 5. p In respect of that, that you shall obtaine, if you aske as I haue said.

25 These

26 Remember the word that I sayd vnto you, \* The seruant is not greater then his master. \* If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe my worde.

27 But all these things will they do vnto you for my Names sake, because they haue not known him that sent me.

28 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

29 We that hate him, hate my Father also.

30 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both mine, and haue hated both mee and my Father.

31 But it is that the worde might bee fulfilled, that is written in their Law, \* They hated me without a cause.

32 But when the comforter shall come, whom I will send vnto you from the Father, even the Spirit of truthe, which proceedeth of the Father, he shall testifie of me.

33 And ye shall witness also, because ye haue bene with me from the beginning.

CHAP. XVII.

1 He putteth them in remembrance of the crosse, and of their owne infirmities to come, 7 And therefore doth comfort them with the promise of the holy Ghost. 16 Of the coming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ.

33 Peace in Christ, and in the world affliction.

These things haue I sayd vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doeth God service.

3 And these things will they doe vnto you, because they haue not knowne the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember, that I told you them. And these things I sayd I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you altho my name, \* Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorrow.

7 Per I tell you the truthe, It is expedient for you that I goe away: for if I goe not away, the comforter will not come vnto

you: but if I depart, I will send him vnto you.

8 And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement:

9 Of sinne, because they beleuee not in mee:

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k Mine absence shall not be long: for I will send you the holy Ghost, who shall remaine with you for ever. I from death I passe to glorie, and so I will endue you with mine heavenly vertue. m By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For ye shall haue perfect knowledge, and shall no more doubt as ye were wont. Chap. 14. 13. matth. 7. 7. and 23. 23. mar. 11. 23. Luke 12. 9. James 1. 5. p In respect of that, that you shall obtaine, if you aske as I haue said.

25 These

26 Remember the word that I sayd vnto you, \* The seruant is not greater then his master. \* If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe my worde.

27 But all these things will they do vnto you for my Names sake, because they haue not known him that sent me.

28 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they both mine, and haue hated both mee and my Father.

29 But it is that the worde might bee fulfilled, that is written in their Law, \* They hated me without a cause.

30 But when the comforter shall come, whom I will send vnto you from the Father, even the Spirit of truthe, which proceedeth of the Father, he shall testifie of me.

31 And ye shall witness also, because ye haue bene with me from the beginning.

32 But now I goe my way to him that sent me, and none of you altho my name, \* Whither goest thou?

33 But because I haue said these things vnto you, your hearts are full of sorrow.

34 Per I tell you the truthe, It is expedient for you that I goe away: for if I goe not away, the comforter will not come vnto

d Or, continue. This is to be vnderstood of the coming of the holy Ghost when his vertue and strength shall shine in the Church.

e His enemies which contemned him, and put him to death, shall be conuict by their owne conscience, for that they did not beleuee in him, Acts 1. 47. and shall know that without Iesus Christ there is nothing but sinne.

f Wherefore the wicked must needs confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressor.

g When they shall know that I (whom they called the carpenters sonne, and would to come downe from the crosse) am the very Sonne of God which haue overcome all the powers of hell, and reigne ouer all, Ephes. 1. 19. 20.

h These things are contained in the doctrine of the Apostles which onely is sufficient.

i As touching the spirituall kingdome of

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.

26 At that day shall ye alke in my Name, and I say not vnto you, that I will pray vnto the Father for you.

27 For the Father himselfe loueth you, because yee haue loued mee,\* and haue beleued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 His disciples sayd vnto him, Loe, now speakest thou plainly, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should alke thee. By this we beleene, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 Behold, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, that in mee ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue overcome the world.

#### CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the truth.

These things spake Iesus, and lift vp his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 As thou hast giuen him \* power ouer all flesh, that he should giue eternall life to all \* them that thou hast giuen him.

3 And this is life eternal, that they know thee to be the only very God, & whom thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And nowe glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: \* thine they were, and thou gauest them me, and they haue kept thy word.

7 Now they know that all things whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, \* and haue knowne truly that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world,

but these are in the world, & I cometo thee. Holy Father, keepe them in thy Name, from them whom thou hast giuen mee, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gauest me, haue I kept, and none of them is lost, but the \* child of perdition, that the \* Scripture might be fulfilled.

13 And now come I to thee, & these things I say in the world, that they might haue my word fulfilled in the multitude.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepest them from euil.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with the truth: thy word is truth.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the truth.

20 I pray not for these alone, but for them also which shall beleue in me through thy word.

21 That they all may be one, as thou, O Father, art in mee, and I in thee: euen that they may be also one in vs, that the \* world may beleue that thou hast sent me.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one.

23 I in them, and thou in mee, that they may be made perfect in one, & that the world may know that thou hast sent me, and hast loued them, as thou hast loued me.

24 \* Father, I will that they which thou hast giuen me, be \* with mee euen where I am, that they may behold my glory, which thou hast giuen me: for thou lovedst mee before the foundation of the world.

25 O righteous Father, the world also hath not knowne thee, but I haue knowne thee, and these haue knowne that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in thee.

#### CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas. 25 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

When Iesus had spoken these things, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred, and his disciples.

2 And Judas which betrayed him, knew also the place: for Iesus oft times reposed thither with his disciples.

3 \* Judas

q Christ denieth not that he is the Mediator, but sheweth that they shall obtaine their request without difficultie or any paine.  
Chap. 17.8.

Math. 26. 31.  
marke 14. 27.  
r Although I forsake Christ, euer is he no wh diminished: for he and his father are one.  
f We haue rest & comfort when we are truly grafed in Christ.

Math. 28. 18.  
a Christ hath all rule and dominion ouer men.  
b Which are the elect.  
c That is, that they acknowledge both the Father and the Sonne to be very God.  
d As well by doctrine as miracles.  
e Our election standeth in the good pleasure of God, which is the only foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, and sanctified, Rom. 8. 29. 30. Ephes. 1. 4. 5.  
Chap. 16. 27.  
f That is, the reprobate.

g That they be kept in the love of the Father, and of the Son, that they may be one, as we are one.  
h He was not only kept, but he was kept, that he might be kept, but because he had appointed himselfe to this end, as 15. 18. and 28.  
i Peter, 10. 1.  
j But as I am not of the world, as I am not of the world.  
k I am not of the world, as I am not of the world.  
l Or, sanctified them in thy word.  
m I am not of the world, as I am not of the world.  
n I am not of the world, as I am not of the world.  
o That they may be one, as we are one.  
p For without him we cannot comprehend the love wherewith God loueth vs.

3 And as hee then after hee had received a band of men & officers of the high Priest, and of the Pharisees, came thither with lanterns, torches, and weapons.

4 Then Iesus knowing all things that should come vnto him, went forth and sayd vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus layd vnto them, I am he. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am he, they went backwards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they layd, Iesus of Nazareth.

8 Iesus answered, I sayd vnto you, that I am he: therefore if ye seeke me, let these go their way.

9 This was that the word might be fulfilled which he spake, \* Of them which thou gauest me, haue I lost none.

10 Then Simon Peter hauing a sword, drew it, and smote the high Priest's seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then layd Iesus vnto Peter, Put thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captain, and the officers of the Jewes tooke Iesus, and bound him.

13 And ledde him away to \* Annas first (for hee was father in lawe to Caiaphas, which was the high Priest that same yeere).

14 \* And Caiaphas was hee that gaue counsell to the Jewes, that it was expedient that one man should die for the people.

15 \* Now Simon Peter followed Iesus, and another disciple, and that disciple was knowne of the high Priest: therefore he went in with Iesus into the hall of the high Priest.

16 But Peter stood at the doore without. Then went out the other disciple, which was knowne vnto the high Priest, and spake to her that kept the doore, and brought in Peter.

17 Then sayde the mayde that kept the doore vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

18 And the seruants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, & warmed himselfe.

19 \* Then the high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I neuer taught in the Synagogue and in the Temple, whither the Jewes resort continually, and in secret haue I sayd nothing.

21 Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they know what I sayd.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the high Priest to?

23 Iesus answered him, If I haue euill

spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 \* Now Annas had sent him bound vnto Caiaphas the high Priest.

25 \* And Simon Peter stood and warmed himselfe, and they sayd vnto him, Art not thou also of his disciples? He denied it, and sayd, I am not.

26 One of the seruants of the high Priest, his cousin, whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crew.

28 \* Then led they Iesus from Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be defiled, but that they might eate the Pasche.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They answered, and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then layd Pilate vnto them, Take ye him, and lodge him after your owne law. Then the Jewes sayd vnto him, It is not lawfull for vs to put any man to death.

32 It was that the word of Iesus might be fulfilled which he spake, signifying what death he should die.

33 \* So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Jewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered him, Am I a Jew? Thine owne nation, and the high Priest haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Jewes: but now is my kingdome not from hence.

37 Pilate then sayd vnto him, Art thou a king then? Iesus answered, Thou sayest that I am a king: for this cause am I born, and for this cause came I into the world, that I should beare witness vnto the truth: every one that is of the truth, heareth my voyce.

38 Pilate sayde vnto him, What is truth? And when he had sayd that, he went out againe vnto the Jewes, and sayd vnto them, I finde in him no cause at all.

39 \* But you haue a custome, that I should deliuer you one looke at the Pasche: will ye then that I loose vnto you the King of the Jewes?

40 \* Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murdherer.

Math. 16. 57. marks 14. 53. luke 22. 54.

g After that Caiaphas had first sent him to him.

Mat. 26. 69, 70. mark. 14. 67. luke. 22. 55, 56, 57.

Mat. 27. 2. mark. 15. 1. luke 23. 1.

Act. 10. 38. and 11. 3.

h He spake this disdainfully, because they were so bent against all right and equity.

i As if they should say, Thou wilt not suffer vs to do it: for he knew that it was not permitted to them by the Romanes to punish with death.

Math. 10. 19. Math. 27. 11. marke 15. 2. luke 23. 3.

k It standeth not in strength of men nor in worldly defence.

l This was a mocking and disdainfull question.

Math. 27. 15. marke 15. 6. luke 23. 17.

m This was one of their blinde abuses: for the Lawe of God gave no liberty to quit a wicked trespasser.

Acts 3. 14.

CHAP. XIX.

1 When Pilate could not assuage the rage of the Jewes against Christ, hee deliuereth him: up with him:

his superscription to bee hanged betweene two thieves: 23 They cast lots for his garments: 26 He commendeth his mother vnto Iohn, 28 Callest for drinke, 33 drink, and his side is pierced, and taken downe from the crosse. 38 He is buried.

Math. 27. 27.  
mar. 15. 16, 17.  
a He thought to  
haue pacified the  
fury of the Iewes  
by some indiffe-  
rent correction.

Then \* Pilate took Iesus and scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And sayd, Hail, king of the Iewes. And they smote him with their rods.

4 Then Pilate went forth againe, and sayd vnto them, Behold, I bring him forth to you, that yee may knowe, that I finde no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate sayd vnto them, Behold the man.

6 Then when the high Priests and officers saw him, they cryed, saying, Crucifie, crucifie him. Pilate sayd vnto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes answered him, We haue a lawe, and by our law hee ought to die, because hee made himselfe the Sonne of God.

8 When Pilate then heard that word, he was the more afraide,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from above: therefore hee that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cæsars friend: for whosoever maketh himselfe a King, speaketh against Cæsar.

13 When Pilate heard that worde, hee brought Iesus forth, and late downe in the iudgement seate in a place called the Pavement, and in Hebrew, Sabbat-ha.

14 And it was the preparation of the Passouer, and about the sixth houre: and hee sayd vnto the Iewes, Beholde your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate sayde vnto them, Shall I crucifie your King? The high Priests answered, We haue no King but Cæsar.

16 Then deliuered he him vnto them to be crucified. And they took Iesus and led him away.

17 And he bare his crosse, and came into a place named of dead mens kullies, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the midst.

19 And Pilate wrote also a title, and put it on the crosse, and it was written, IHSVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified was nere to the city: and it was written in Hebrew, Greeke, and Latine.

21 Then sayd the high Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he sayd, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and his coat: and the coat was without seam, woven from the toppe thence-  
out.

24 Therefore they sayde one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith, They parted my garments among them, and on my coat did cast lots. So the souldiers did these things in deed.

25 Then stood by the crosse of Iesus his mother, and his mothers sister, Marie the wife of Cleopas, and Marie Magda-  
lene.

26 And when Iesus saw his mother, and the disciple standing by, whom hee loued, he sayd vnto his mother, Woman, behold thy sonne.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre the disciple tooke her home vnto him.

28 After, when Iesus knewe that all things were performed, that the Scripture might be fulfilled, he sayd, I thirst.

29 And there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it vpon an hyssope stalk, and put it to his mouth.

30 Now when Iesus had receiued of the vinegar, he sayd, It is finished, and bowed his head, and gaue up the ghost.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day, for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that hee sayeth true, that ye might beleue it.

36 For these things were done, that the Scripture should be fulfilled, That a bone of him shall be broken.

37 And againe another Scripture which, They shall see him whome they haue cruci-  
fied.

b He spake in  
mockerie, be-  
cause Christ cal-  
led himselfe  
King.

c Christ was in  
deed the Sonne  
of God, & there-  
fore might iustly  
call himselfe to  
without breach  
of the Law:  
wherefore their  
coloured accu-  
sation was falsly  
applied.

d Hereby he  
sheweth him,  
that he ought  
not to abuse his  
office and au-  
thoritie.

e A place some  
what high and  
raised vp  
f Which was  
mid day.

Math. 27. 33.  
marke 15. 21.  
Iuke 23. 26.

g Which was  
the place of  
execution.

h Beheaded  
nations might  
vnderstand.

March. 27. 33.  
marke 15. 21.  
Iuke 23. 26.

The which  
was perform-  
ed in Dauid,  
as complish-  
ment in  
Iesus Christ.

Psal. 132. 10.  
Or, Cleopa-

Psal. 69. 17.  
k Or, disci-  
ple upon which  
he stood.

l I may say  
that the word  
was not his,  
ing a man  
reach Christ  
mouth with  
hyssope stalk  
which as spe-  
red, 1. King  
4. 33, was the  
lowest among  
herbs, as the  
dard was high  
among them.

m In many  
places  
on is perfum-  
by the smell  
of Calu-  
and - all the  
mories of the  
Law are ended  
a Remission  
of the Pass-  
fell on the  
each day.

o Which do-  
rech that he  
dead, whereby  
he might be-  
lieue it.

p From death  
to life.

Exod. 12. 46.  
numb. 9. 12.  
Zech. 12. 10.



thrust through.

38 And after these things Joseph of Arimathea, (who was a Disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that hee might take downe the body of Jesus. And Pilate gaue him licence. He came then and tooke Iesus body.

39 And there came a alio Nicodemus (which first came to Jesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the obours, as the maner of the Jewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

42 There then layde they Iesus, because of the Jewes Preparation day, for the sepulchre was nere.

CHAP. XX.

1 Mary Magdalene cometh to the sepulchre. 3 So do Peter and Iohn. 12 The two Angels appeare. 17 Christ appeareth to Mary Magdalene. 19 And to all his disciples. 25 The incredulity of Thomas. 28 His confession.

Nowe \* the first day of the weeke came Mary Magdalene, early when it was yet darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other discipule, whom Iesus loued, and sayde vnto him, They haue taken away the Lorde out of the sepulchre, and wee knowe not where they haue layde him.

3 Peter therefore went forth, and the other Disciple, and they came vnto the sepulchre.

4 So they ran both together, but the other Disciple did out run Peter, and came first to the sepulchre.

5 And he stooped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lie.

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other discipule, which came first to the sepulchre, and he saw it, and beleueed.

9 For as yet they knew not the Scripture, that he must rise againe from the dead.

10 And the Disciples went away againe vnto their owne home.

11 \* But Mary stood without at the sepulchre weeping: and as she wept, she bowed herselfe into the sepulchre.

12 And sawe two angels in white, sitting, the one at the head, and the other at the feet, where the body of Iesus had layen.

13 And they sayd vnto her, Woman, why weepest thou? She sayd vnto them, They haue taken away my Lorde, and I know not where they haue layd him.

14 When shee had thus sayd, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus sayd vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had bene the gardiner, sayd vnto him, Sir, if thou hast doine him hence, tell me where thou hast layd him, and I will take him away.

16 Iesus sayd vnto her, Mary. She turned her selfe, and sayde vnto him, Rabboni, which is to say, Master.

17 Iesus sayd vnto her, Touch me not: for I am not yet ascended to my Father, but go to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and to your God.

18 Mary Magdalene came and told the Disciples, that shee had seene the Lord, and that he had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the Disciples were assembled for feare of the Jewes, came Iesus and stood in the midst, and sayd to them, Peace be vnto you.

20 And when hee had so said, he shewed vnto them his handes, and his side. Then were the Disciples glad, when they had seene the Lord.

21 Then sayde Iesus vnto them againe, Peace be vnto you: as my Father sent mee, so send I you.

22 And when he had said that, he breathed on them, and sayd vnto them, Receiue the holy Ghost.

23 Whosoever sinnes ye remit, they are remitted vnto them: and whosoever sinnes ye retaine, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord: but he said vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleue it.

26 ¶ And eight dayes after, againe his Disciples were within, and Thomas with them. Then came Iesus wher the doores were shut, and stood in the midst, and sayd, Peace be vnto you.

27 After, sayd hee to Thomas, Put thy finger here, and see my handes, and put forth thine hand & put it into my side, and see: thou art faithlesse but faithfull.

28 Then Thomas answered, and sayd vnto him, Thou art my Lord, and my God.

29 Iesus sayd vnto him, Thomas, because thou hast seene mee, thou beleeuest: blessed are they that haue not seene mee, and haue beleueed.

30 ¶ And many other signes also did Iesus in the presence of his Disciples, which are not written in this booke.

31 But these things are written, that ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleueing, ye might haue life through his Name.

d Because she was too much addicted to the corporall presence, Christ teacheth her to lift vp her mind by faith into heauen, where onely after his Ascension he remaineth, and where we sit with him at the right hand of the Father.  
e That is, for he was the first borne among many brethren, Plal. 22. 3. 23. rom. 8. 29. coloff. 1. 18.  
f He is our father and our God, because Iesus Christ is our brother, Mar. 16. 14. Luke 24. 36. 1. cor. 1. 5. 5. g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Acts 5. 19. and 12. 10.  
h Or, all prospective: which manner of greeting the Iewes vsed.  
i To giue them greater power and vertue to execute that weighty charge that he would commit vnto them, Math. 18. 18.  
k Which deprend vpon the simplicitie of Gods word & ground not themselves vpon mans sense and reason, Chap. 22. 25.

## CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commandeth Peter earnestly to feede his sheepe. 18 He forewarneth him of his death. 25 Of Christs manifold miracles.

¶ After these things Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.

¶ Or, Lake of Genesareth.

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter sayd vnto them, I go a fishing. They sayd vnto him, We also will go with thee. They went their way, and entered into a ship straightway, and that night caught they nothing.

4 But when y morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

¶ Or, children.

5 Iesus then sayd vnto them, Sirs, haue ye any meate? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to draw it for the multitude of fishes.

a Albeit they knew him not, yet they folowed his counsell, because they had all night taken paines in vaine. b It was some linnen garment, which fishers vsed to weare, which being trusted vnto him, couered his necker parts, and also letted not his swimming.

7 Therefore sayd the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship (for they were not farr from land, but about two hundred cubits) and they drew the net with fishes.

9 As soone then as they were come to land, they law hot coales, and fish layd thereon, and bread.

10 Iesus sayd vnto them, Bring of the fishes which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundred thirtie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knew that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Je-

sus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He sayd vnto him, Yea, Lord, thou knowest that I loue thee. He sayde vnto him, Feede my lambs.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou mee? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Feede my sheepe.

17 He sayd vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sory because he sayd to him the third time, Louest thou me? and sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayd vnto him, Feede my sheepe.

18 Clerely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt bee olde, thou shalt stretch forth thine hands, and another shall gird thee, and lead thee whither thou wouldest not.

19 And thus he spake signifying by what death he should glorifie God. And when he had said this, he sayd to him, Follow me.

20 Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also leane on his breast at supper, and had sayd, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, he sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this word abroad among the brethren, that this Disciple should not die. Per Iesus sayd not to him, He shall not die: but, If I will that he tarie till I come, what is it to thee?

24 This is that disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.

25 ¶ Nowe there are also many other things which Iesus did, the which if they should be written every one, I suppose the world could not containe the bookes that should be written. Amen.

c The Minister cannot well teach his congregacion, except he loue Christ effectually, which loue is not in them that feele not the flocke. d Because Peter should be established in his office of an Apostle, Christ caused him by these three times confessing, to wipe away the blame of his former denying. e In stead of a circle, when he be eyed with hands & countenance, and when thou goest to a berry garden thou shalt be drawn to punishment when thy feet shall after a little rest.

## The Actes of the holy Apostles, written by Luke the Euangelist.

## THE ARGUMENT.

Christ after his Ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that hee was not onely mindfull of his Church, but would bee the head and maintainer thereof for euer. Wherin also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospel. And heere in the beginning of the Church, and in the increase thereof, wee may plainly perceiue the practise and malice which Satan continually vseth to suppress and ouerthrowe the Gospel: hee rayseth conspiracies, tumults, commotions, persecutions, slanders, and all kinde of cruelty. Again we shall here behold the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly

to follow their captaine Christ, leauing as it were: this history a perpetual memory to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the ende of one affliction, is but the beginning of another. Yet neuertheless God turneth the troubles, pericutions, imprisonings and tentations of his to a good issue, giuing them as it were, in sorrow, ioy: in bonds, freedom: in prison, deliuerance: in trouble, quietnesse: in death, life. Finally, this booke containeth many excellent Sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercy of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortallitie. An exhortation to the ministers of Christs flocke, Of repentance, and feare of God, with other principall points of our faith: so that this onely historie in a manner may be sufficient to instruct a man in all true doctrine and Religion.

C H A P. I.

7 The words of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherens the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.

**I** HAVE made the former treatise. O Theophilus, of all that Iesus began to doe, and teach. 2 Untill the day, that hee was taken vp, after that he through the holy Ghost, had giuen commandements vnto the Apostles, whom he had chosen:

3 To whom also hee presented himselfe aliuie after that he had suffered, by many infallible tokens, being seene of them by the space of fourety dayes, and speaking of those things which appertaine to the kingdom of God.

4 And when he had gathered them together, he commanded them that they should not depart from Ierusalem, but to waite for the promise of the Father, which hee had said hee had heard of me.

5 For Iohn in deed baptizyd with water, but yee shall be baptizyd with the holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this tyme restore the kingdom to Israel?

7 And he said vnto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 But yee shall receiue power of the holy Ghost, when hee shall come on you, and ye shall bee witnesses vnto mee both in Ierusalem, and in all Iudea, and in Samaria, and vnto the uttermost part of the earth.

9 And when he had spoke these things, while they beheld, hee was taken vp: for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly towards heauen, as he went, behold, two men stood by them in white apparel,

11 Which also sayd, Ye men of Galilee, why stand ye gazing into heauen? This

Iesus which is taken vp from you into heauen, shall so come, as ye haue seene him goe into heauen.

12 Then returned they vnto Ierusalem from the mount that is called the mount of Olives, which is neere to Ierusalem, containing a Sabbath dayes iourney.

13 And when they were come in, they went vp into an upper chamber, where abode both Peter, and James, and Iohn, and Andrew, Philip, and Thomas, Bartolomew and Mattheu, James the sonne of Alphaeus, and Simon Zelotes, and Iudas James brother.

14 These all continued with one accord in prayer and supplication with the women, and Mary the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the middes of the Disciples, and sayde, (now the number of the names that were in one place, were about an hundred and twentie)

16 Ye men and brethren, this Scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus.

17 For hee was numbred with vs, and had obtained fellowship in this ministration.

18 Hee therefore hath purchased a feld with the reward of iniquitie: and when he had throwen downe himselfe headlong, he burst asunder in the mids, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, in so much that that feld is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be desolate, and let no man dwell therein: also, Let another take his charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of them be made a witness with vs of his resurrection.

23 And they presented two, Ioseph called Barlabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen,

that hee that should take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

o As the true redeemer to gather vs vnto him.

p Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures.

q A liuely patterne to learne how to dispose our selues to receiue the gifts of the holy Ghost.

r Partly to obtaine the holy Ghost, and partly to be deliuered from the present dangers.

10r, viiies.

10r, viies.

f The offence which might haue come by Iudas fall, is hereby taken away, because the Scripture had so forewarned.

Psal. 41. 9.

Iohn 13. 17.

and 18. 2. 3.

10r, portion.

c Perpetuall infamie is the reward of all such as by vnlawfull gotten goods buy any thing.

Matth. 27. 5.

Psal. 69. 25.

Psal. 109. 8.

10r, ministeria.

10r, ministeria.

10r, ministeria.

u In that hee mentioneth the principall article of our faith, he comprehendeth also the rest.

x To the intent

25 That hee may take the roome of this ministracion and Apostleship, from which Judas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lots: and the lot fell on Barthias, and hee was by a common consent counted with the eleuen Apostles.

## C H A P. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit, that Christ is come. 14 Hee baptizeth a great number that were conuered. 42 The godly exercise, charitie, and diuers vertues of the iustifull.

a The holy Ghost was sent when much people was assembled in Ierusalem, at the feast, Exo. 23. 16. Leuit. 23. 16. Deut. 16. 9. because the thing might not only be knowne there, but also through the world. b That is, the Apostles. Chap. 1. 5. and 11. 15. and 19. 6. marth. 3. 11. marke 1. 8. Luke 3. 16. c Whereby is signified the holy Ghost. d This signe agreeth with the thing which is signified thereby. e To declare the vertue and force that should be in them. || Or, to speake. f How the Apostles spake diuers languages. g For they could speake all languages, so that they were able to speake to euery man in his owne language. || Or, those that dwelt at Rome. h Whose ancestors were not of the Iewish nation, but were conuered to the Iewish religion, which their children did professe. i That is, such as were conuered to the Iewish religion, which were before Paganims and idolaters. k There is no worke of God so excellent, which the wicked crosse do not deride. || Or, sweete.

AND when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heauen, as of a rushing and mightie winde, and it filled all the house where they sat.

3 And there appeared vnto them clouen tongues, like fire, and it sat vpon each of them.

4 And they were all filled with the holy Ghost, and beganne to speake with other tongues, as the spirit gaue them utterance.

5 And there were dwelling at Ierusalem Jewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noised, the multitude came together, and were astonished, because that euery man heard them speake his owne language.

7 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galile?

8 How then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, and Iewes, and Proselytes,

11 Cretes, and Arabians: we heare them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this bee?

13 And others mocked, and said, They are full of new wine.

14 But Peter standing with the eleuen, lift vp his voyce, and said vnto them, Men of Iudea, and ye all that inhabit Ierusalem, be this knowne vnto you, and hearken vnto my wordes.

15 For these are not drunken, as yee suppose, since it is but the third houre of the day.

16 But this is that, which was spoken

by the Prophet Joel,

17 And it shall be in the last dayes, sayeth God, I will poure out of my spirit vpon all flesh, and your sonnes, and your daughters shall prophesie, and your yong men shall see visions, and your olde men shall dreame dreames.

18 And on my seruantes, and on my handmaides I will poure out of my spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 The Sonne shall be turned into darkenesse, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shall be, that whosoener shall call on the name of the Lord, shall be saued.

22 Ye men of Israel, heare their wordes, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also know:

23 Him, I say, haue ye taken by the hands of the wicked, being deliuered by the preternature counsell, and foreknowledge of God, and haue crucified and slaine:

24 Whom God hath raised vp, and loosed the bowels of death, because it was impossible that he should be holden of it.

25 For Dauid sayeth concerning him, I beheld the Lord alwayes before mee: for he is at my right hand, that I should not bee shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and morouer all my flesh shall rest in hope.

27 Because thou wilt not leaue my soule in graue, neither wilt suffer thine holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men & brethren, I may boldly speake vnto you of the Patriarke Dauid, that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knewe that God had swoyne with an othe to him, that of the fruite of his loynes hee would raise by Christ concerning the flesh to set him vpon his throne.

31 Yet knowing this before, that of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

Psal. 16. 8, 9. u To signifie that nothing can comfort vs in our afflictions, except we know that God is present with vs. x Our hope standeth in Gods defence. || Or, life, or person. || Or, soule. y In restoring me from death to life. 1. King. 2. 10. chap. 13. 36. z And so know by reuelacion and special promise that which hee could not haue known. Psal. 132. 11. Psal. 16. 13. chap. 13. 37. || Or, person. a The worde signifieth a place where we can see nothing. || Or, seile.

1 Hee crucified. 2 ch looke vnto. 3 without. 4 himselfe to his worke. 5 I. a. k. 6 I. a. k. 7 I. a. k. 8 Or, man. 9 meaning yong and olde, men and women. 10 Meaning, the God will shew himselfe very familiarly, and plainly, both to olde and yong. 11 Euen in yong abundance. 12 I. a. k. 13 God will shew such signes of his wrath through all the world, that men shall no lesse wonder then if the whole order of nature were changed. 14 Rom. 2. 29. 15 q Heretichs this sentence is awayd by the word and threatening of God, and he obtains falsification. 16 I. a. k. 17 God could not their wickedness to see forth his glory contrary to their minde. 18 As Iudas betraied Iesus, the Iewes cruelty towards Christ were more detestable, because they were not only knowne to the eternall wisdome of God, but also reiectd by his immutable counsell to a most blinde ende. 19 Or, promise. 20 Both as touching the promise, and also the honour of Gods wrath and curse.



33 Since then that he by the right hand of God hath been exalted, and hath received of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and here.

34 For David is not ascended into heaven, but he saith, The Lord said to my Lord, Sit at my right hand.

35 Until I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a surety, that God hath made him both Lord and Christ, this Jesus, I say, whom ye have crucified.

37 Now when they heard it, they were pricked in their hearts, and said unto Peter, and the other Apostles, When and hither, what shall we do?

38 Then Peter said unto them, Amend your lives, and be baptized every one of you in the name of Jesus Christ for the remission of sinnes: and ye shall receive the gift of the holy Ghost.

39 For the promise is made unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words he besought, and exhorted them, saying Save yourselves from this froward generation.

41 Then they that gladly received his words, were baptized: & the same day, there were added to the Church about three thousand souls.

42 And they continued in the Apostles doctrine and fellowship, and breaking of bread, and prayers.

43 And there came upon every house: and many wonders and signes were done by the Apostles.

44 And all that believed were in one place, and had all things common.

45 And they sold their possessions and goods, and parted them to all men, as every one had need.

46 And they continued daily with one accord in the Temple, and breaking bread at home, did eat their meat together with gladness and singleness of heart.

47 Praising God, and had favour with all the people: and the Lord added to the Church from day to day, such as should be saved.

16. 2. Cor. 9. 13. Heb. 13. 16. 1 Which was the ministrations of the Lords supper. Chap. 4. 32. n. Not that their goods were all at together: but such order was observed that every man received others necessity. Chap. 20. 9. n. They did eat together, and these feastes did use to minister the Lords Supper. 1. 1. 1. Jude 12. 4 Or, from house to house. o. Wherby we see the Apostles traueled not in vain.

CHAP. III.

7 The lame is restored to his feet. 12 Peter preacheth Christ unto the people.

Now Peter and John went up together into the Temple, at the ninth houre of prayer.

And there evening sacrifice, at which the Apostles were present: the shadows of the Law were abolished by the Lambc which away the sinnes of the world.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layd daily at the gate of the temple called Beautiful, to alke almes of them that entered into the Temple.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receive an almes.

4 And Peter earnestly beholding him with John, sayd, Look on vs.

5 And he gaue heed unto them, trusting to receive some thing of them.

6 Then sayd Peter, Silver and golde haue I none, but such as I haue, that giue I thee: In the name of Jesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hande, and lift him vp, and immediately his feet and anckle bones received strength.

8 And he layd up, stood, and walked, and entered with them into the Temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him that it was hee which sat at the almes at the Beautiful gate of the Temple, and they were amazed, and sayd astonished at that which was come vnto him.

11 And as the creeple which was healed, held Peter and John, all the people ran amazed vnto them in the porch which is called Solomons.

12 So when Peter saw it, he answered vnto the people, Ye men of Israel, why maruel ye at this? or why looke ye so steadfastly on vs, as though by our owne power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, and Jacob, the God of our fathers hath glorified his Sonne Jesus, whom yee betrayed and denyed in the presence of Pilate, when hee had fudged him to bee deliered.

14 But ye denied the Holy one and the Just, and desired a murderer to be giuen you,

15 And killed the Lord of life, whom God hath rayled from the dead, wherof wee are witnesses.

16 And his name hath made this man sound, whom yee see, and knowe, through faith in his name: and the saity which is by him, hath giuen to him this disposition of his whole body in the presence of you all.

17 And now, hitheren, I knowe y through ignorance yee did it, as did also your gouernours.

18 But those things which God before had seted by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turn, that your sinnes may be pur away, when the time of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ, which before was preached vnto you.

21 Whom the heauen must containe vntill

b Because his disease was incurable, he gaue himselfe to line of almes.

c He had the gift of healing sicknesses. d In the vertue of Iesus: for Christ was the author of this miracle, & Peter was the minister.

e He correcteth the abuse of men, who attribute that to mans holinesse, which only appertaineth to God. Chap. 5. 30. Mat. 27. 30. mar. 15. 11. Luke 23. 18. John 18. 40. f To wit, Barabbas.

g To wit, Gods name, wherby it appeareth that they did sinne against God. 1. Per. 1. 11. h Or, in Christ.

i He doeth not excuse their malice, but because that ignorance and a blind zeal led many, he putteth therein hope of saluation.

j He meaneth some, and not all k When Iesus shall come to iudge the world, ye shall know he will be your redeemer, and not your iudge. l We therefore beleue constantly that he is in none other place.

# The Apostles imprisoned, No saluation The Acts,

but in Christ: The Apostles pray,

m Which is begun and continued: but the full accomplishment and perfection is deferred to the last day.  
*Deut. 18. 15.*  
*chap. 7. 37.*  
 n Of the stocke of Abraham.  
 o Because they came of the same nation, and therefore were heires of the same promise which appertained to the whole body of the people.  
*Gen. 12. 3.*  
*gal. 3. 8.*  
 p Both Jew and Gentile.  
 q None are blessed but in Christ. r So that our regeneration and newncile of life is inclofed vnder this blessing.

all the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.  
 22 For Moyses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your brethren, like vnto me: ye shall heare him in all things whatsoever he shall say vnto you.  
 23 For it shall be, that every person which shall not heare that Prophet, shall be destroyed out of the people.  
 24 Also all the Prophets from Samuël, and thencefoorth as many as haue spoken, haue likewise foretold of these dayes.  
 25 Ye are the children of the Prophets, and of the covenant which God hath made vnto our fathers, saying to Abraham, "Cuen in thy seed shall all the kindreds of the earth be blessed."  
 26 First vnto you hath God rayled by his Sonne Iesus, and him he hath sent to bless you, in: turning euery one of you from your iniquities.

3 Peter and Iohn delivered out of prison preach the Gospel boldly. 10 They confesse plainly the Name of Christ. 16 They are commanded to preach no more in this Name. 24 They pray for the good successe of the Gospel. 32 The increase, unity, and charity of the Church.

## CHAP. IIIII.

3 Peter and Iohn delivered out of prison preach the Gospel boldly. 10 They confesse plainly the Name of Christ. 16 They are commanded to preach no more in this Name. 24 They pray for the good successe of the Gospel. 32 The increase, unity, and charity of the Church.

As as they spake vnto the people, the Priests and the Captaine of the temple, and the Sadducees came vpon them,  
 2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word beleued, & the number of the men was aboute foue thousand.

5 And it came to passe on the morrow, that their rulers and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Caiaphas, and Iohn, & Alexander, and as many as were of the kindred of the hie Priests.

7 And when they had let them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

9 Forasmuch as wee this day are examined of the good deede done to the impotent man, to wit, by what meanes he is made whole.

10 He is known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God rayled againe from the dead, euen by him doeth this man stand here before you whole.

11 This is the stone cast aside of you: builders, which is become the head of the corner.

12 Neither is there saluation in any o-

ther: for among men there is giuen none other name: vnder heauen, wherby we must be saved.

13 Now when they saw the boldnesse of Peter and Iohn, and understood that they were vnlarned men, & without knowledge, they marvelled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it,

15 Then they commanded them to go aside out of the Councill, and conferred among them selves.

16 Saying, What shall we doe to these men? For surely a manifest signe is done by them, and it is openly known to all them that dwell in Ierusalem: and we cannot denie it.

17 But that it bee noyled no further among the people, let vs threaten and charge them that they speake hencefoorth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the name of Iesus.

19 But Peter and Iohn answered vnto them, and sayd, Whether it bee right in the sight of God, to obey you rather then God, iudge yee.

20 For we cannot but speake the things which we haue seene and heard.

21 So they threatened them, & let them go, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboute foureyeteer olde, on whom this miracle of healing was shewed.

23 Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, & sayd, O Lord, thou art the God which hast made the heauen and the earth, the sea & all things that are in them.

25 Which by the mouth of thy seruant Dauid hast sayde, "Why did the Gentiles rage, and the people imagine vaine things?"

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtles, against thine holy Sonne Iesus, whom thou hast anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered them selves together,

28 To doe whatsoever thine hand and thy Councill had determined before to bee done.

29 And now, O Lord, behold their threatenings, and grant vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be don by the name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled

a It is to be thought that this was the captaine of the Romanes garrison.

b The Sadducees were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authority or commandment?

e For he could not haue so spoken of himselfe.

f Iudges ought not to condemn, but approue and commend that which is well done.

g *Psal. 118. 22. i. s.*  
*28. 16. mat. 21.*

h *Act. 1. 15. 10.*  
*16. 20. 17. rom.*

i Meaning, Priests, Elders, and gouernours.

k For to vphold the weight and force of the building.

That is, some other name.

l The which still rage against Christ, though their owne conscience do condemneth them.

m They protest their authority to the ordinance of God.

n To the intent that we should beare witness, & preach Christ.

o God hath perauing thorow wicked doles, that he haue them from their malicious purposes.

p To encourage one another, & to glorifie God.

q They present their prayer on Gods behalfe, who had shewed that he would enlarge the boundes of the Church.

r *Psal. 118.*

s This is the rising of this people.

t And according to be kinge.

u Power, and might.

v All things are done by the power of Gods power according to the decree of his Councill.

x Affirme the rage and might which they receiue against them.

y They feele how to live in ease, but without the they may not glorifie God.

sembled

sembled together, and they were all filled with the holy Ghost, & they spake the word of God boldly.

32 And the multitude of them that believed, were of one heart, & of one soul: neither any of them said, that any thing of that which he possessed, was his own, but they had all things in common.

33 And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, & brought the price of the things that were sold,

35 And layde it downe at the Apostles feet, and it was distributed vnto euery man, according as he had neede.

36 Also Iohes, which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the country of Cyprus,

37 As he was hee had lande, sold it, and brought the money, and laid it downe at the Apostles feete.

38 But when men were not alike minded among all, but as euery man had his necessitie moderately relieved.

CHAP. V.

5 The hypocrisy of Ananias & Sapphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bold confession before the Council. 34 The counsel of Gamaliel. 40 The Apostles are beat, and resume in trouble.

But a certaine man named Ananias, with Sapphira his wife, sold a possession.

2 And kept away part of the price, his wife also being of counsel, and brought a certaine part, and laid it downe at the Apostles feete.

3 Then sayd Peter, Ananias, why hath Satan filled thine heart, that thou shouldst lie vnto the holy Ghost, & keep away part of the price of the possession?

4 Whiles it remained, & appertained it not vnto thee: and after it was sold, was it not in thine owne power? how is it that thou hast exercised this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 How when Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, sold ye the land for so much? And she sayd, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed together to tempt the Spirit

of the Lord? behold, the feete of them which haue buried thine husband, are at the doore, and shall carry thee out.

10 Then she fell downe straightway at his feete, and yielded vp the ghost: and the yong men came in, and found her dead, & carried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the other I durst not man toyne himselfe to them: neuertheless the people magnified them.

14 Also the number of them that believed in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sick into the streetes, and laid them on beds, and couches, that at the least way the shadowe of Peter, when hee came by, might shadowe some of them.

16 There came also a multitude out of the cities round about vnto Ierusalem, bringing sick folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadducees) and were full of indignation,

18 And layd handes on the Apostles, and put them in the common prison.

19 But the Angell of the Lord by night opened the prison doores, and brought them forth, and sayd,

20 Goe your way and stand in the Temple, and speake to the people all the wordes of this life.

21 So when they heard it, they entered into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & founde them not in the prison, they returned and tolde it.

23 Saying, Certainly wee founde the prison shut as hure as was possible, and the keepers standing about before the doores: but when we had opened, wee found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the bis Priests heard these things, they doubted of them, whereunto this would grow.

25 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned)

27 And when they had brought them, they set them before the Council, and the chiefe Priest asked them,

g Because of their owne euill consciences, which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these strange iudgements.  
h That is, they gaue them great praise.

i Which then were the chiefe among them.  
k They were full of blinde zeale, emulation and ielousie, in defence of their superstition.  
l That is, of the liuely doctrine, whereby the way to life is declared.

m So that there was no fraud nor deceit, nor negligence: but in lawfull search forth the power of God and his providence for his.





3 \*And sayd vnto him, Come out of thy country, and from thy kintred, and come into the land, which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charan. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell.

5 And hee gaue him none inheritance in it, no, not the breadth of a foote: yet hee promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no child.

6 But God spake thus, that his seede should be a sojourner in a strange land, and they that should keepe it in bondage, and entreate it euill foure hundred yeres.

7 But the nation to whom they shall bee in bondage will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 He gaue him also the covenant of circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Jacob, and Jacob the twelue Patriarkes.

9 And the Patriarkes moued with enuie, sold Joseph into Egypt: but God was with him.

10 And deliuered him out of all his afflictions, and gaue him fauour and wisdom in the sight of Pharaoh King of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when Jacob heard that there was coine in Egypt, hee sent our fathers first.

13 \*And at the second time, Joseph was knownen of his brethren, and Josephs kintred was made knownen vnto Pharaoh.

14 Then sent Joseph and caused his father to bee brought, and all his kintred, euen his wife and his seruants.

15 So Jacob went downe into Egypt, and he died, and our fathers.

16 And were remooued into Sychem, and were ynt in the sepulchre, that Abraham had bought: for money of the sonnes of Canaan, sonne of Sychem.

17 But when the time of the promise drawe nere, which God had sware to Abraham, the people grew and multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kintred, and euill intreated our fathers, and made them to call out their yong children, that they should not remaine aliu.

20 The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when hee was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the

wisdom of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full forty yeres old, it came into his heart to visite his brethren the children of Israel.

24 \*And when hee saw one of them suffer wrong, hee defended him, and auenged his quarrell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue understoode that God by his hand should giue them deliuerance: but they understood it not.

26 \*And the next day hee stemed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Where are your brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when forty yeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lorde in a flame of fire, in a bush.

31 And when Moses saw it, hee wondered at the sight: and as hee drew neere to consider it, the voyce of the Lorde came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lorde sayd to him, Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groaning, & am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince, and a iudge: the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 Hee brought them out, doing wonders and miracles in the land of Egypt, and in the red Sea, and in the wilderness forty yeres.

37 This is that Moses which sayd vnto the children of Israel, \* I, a Prophet shall the Lorde your God raise vp vnto you, euen of your brethren like vnto mee: him shall ye heare.

38 This is he that was in the Congregation, in the wilderness with the Angel which spake to him in mount Sina, and with our fathers, who receiued the lively oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt.

40 Saying vnto Aaron, \* Make vs gods that may goe before vs: for we know not what is become of this Moses that brought

Exod. 3. 11.

Exod. 3. 13.

Exod. 3. 2.

k This fire-

prented the

formace of affli-

ction, wherein

the people of

God were.

l Seeing this

Angel called

himselfe God, he

declareth that he

was Christ the

mediator, who

is the eternall

God.

m In signe of

reuerence, read

Exod. 3. 5.

Exod. 7. 8, 9, 10.

11, 14 chapters.

Exod. 16. 1.

Deut. 18. 15.

chap. 3. 22.

n He proueth

that Christ is the

end of the Law

& the Prophe-

Exod. 19. 2.

o Moses was the

Angels or Christis

minister, and a

guide to the fa-

thers.

p By oracles is

meant the sayings

that God spake

to Moses.

Exod. 32. 1.

q Figures, or te-

limonies of the

presence of God.

r Yet they knew

he was abient

for their commo-

dity, & so would

shortly returne

and bring them

the Law.

thought us out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifices vnto the idole, and reioyced in the works of their owne hands.

42 Then God turned himselfe away, and gaue the in vp to serue the hostle of heauen, as it is written in the booke of the Prophets, *W house of Israel, haue ye offered to mee flaine beastes and sacrifices by the space of forty yeeres in the wilderness?*

43 And yee tooke vp the tabernacle of Goloth, and the starre of your God Remphan, figures, which yee made to worship, yethem: therefore I will carry you away beyon Babylon.

44 Our fathers had the Tabernacle of witness in the wilderness, as hee had appointed, speaking vnto Moses, that hee should make it according to the fashion that hee had seene.

45 Which Tabernacle also our fathers receiued, and brought in with Iesus into the possession of the Gentiles, which God haue out beyon your fathers, vnto the dayes of Dauid:

46 Which found fauour before God, and desired that hee might find a Tabernacle for the God of Jacob.

47 But Salomon built him an house. 48 Wherewith the most high dwelleth not in temples made with hands, as saith the Prophet,

49 Heauen is my throne, and earth is my footstool: what house wilt thou build for me, saith the Lord: or what place is it that I should rest in?

50 Wast not mine hand made all these things?

51 See stifnecked and of uncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that Just, of whom yee are now the betrayers and murderers.

53 Which haue receiued the Law by the ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts brast for anger, & they gnashed at him with their teeth.

55 But hee being full of the holy Ghost, looked stedfastly into heauen, and sawe the glorie of God, and Iesus standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loud voyce, and stopped their eares, and ran vpon him all at once,

58 And cast him out of the citie, and stoned him: and the witnesses layde downe their clothes at a yong mans feete, named Saul.

59 And they stoned Streuen, who called

on God, and sayd, Lord Iesus receiue my Spirit.

60 And hee kneeled downe, and cryed with a loud voyce, Lord, lay not this sinne to their charge. And when hee had thus spoken, he slept.

CHAP. VIII.

1 Streuen is lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithfull scattered, preach here and there. 9 Samaria is seduced by Simon the sorcerer, but was conuered by Philip, and confirmed by the Apostles. 19 The couetousnesse and hypocrisie of Simon, 26 And conuerfion of the Euzench.

And Saul consented to his death, and at that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad through the regions of Iudaea, and of Samaria, except the Apostles.

2 Then certaine men fearing God, carried Streuen among them, to bee buried, and made great lamentation for him.

3 But Saul made havoc of the Church, and entered into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 Then came Philip into the city of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing, and seeing the miracles which hee did.

7 For vncleane spirits crying with a loud voyce came out of many that were possessed of them: and many taken with palles, and that baled were healed.

8 And there was great joy in that city.

9 And there was before in the city a certaine man called Simon, which before was witchcraft, and bewitched the people of Samaria, saying, That he himselfe was some great man.

10 To whom they gaue heede from the least to the greatest, saying, This man to the great power of God.

11 And they gaue heede vnto him, because that of long time hee had bewitched them with sorceries.

12 But as soone as they beleeued Philip, which preached the things that concerned the kingdom of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe beleeued also and was baptized, and continued with Philip, and wondered, when hee sawe the signes and great miracles which were done.

14 And as soone when the Apostles which were at Jerusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holy Ghost.

16 For as yet hee was come downe on none of them, but they were baptized onely in the Name of the Lord Iesus)

Mark. 16. 13. 1 Cor. 13.

a From the place where he was stoned.

b When the Church is persecuted of any one, they suffer together.

c The persecution is not ended till row: it is not here finished till the calling of the Gentiles.

d This persecution is how much more we are inclined to follow the fictions of men, then the word of God.

e This is the name of Simon, who used all his might to overcome the Name of God.

f The apostles of God's word should beget him to the truth, but yet not to the not regenerate.

g Meaning the particular gifts of the holy Spirit.

h They had only received the common gift of adoption and regeneration.

i Which was of God to all the faithful in baptism, but yet had not received the gift to speak in tongues and to doe miracles.

Rom. 1. 24.

f As the Sunne, moone, & other starres, Deu. 17. 3

Amos 5. 25.

c Your fathers began in wilderness to contemne mine ordinances, and you now far passe them in impietie.

u And carol it vpon your shoulders, Leuit. 20. 2.

x They ought to haue bene content with this covenant onely, and not to haue gone after their lewd fantasies, Exod. 23. 48.

hebr. 8. 5.

Ioh. 3. 14.

1 Sam. 13. 14.

psal. 89. 21

2 Sam. 7. 2.

psal. 139. 5.

1 Chron. 17. 12.

1 King. 6. 11.

Chap. 17. 24.

y He reproacheth the grosse dulnes of the people, which abused the power of God, in that they would haue contained it within the Temple.

Isa. 66. 1.

z God cannot be contained in any space of place.

Iere. 9. 26.

erak. 44. 9.

a Which neither forsake your old wickednesse, nor so much as heare when God speaketh to you, but still rebell.

b Which is Iesus Christ, who is not onely iust for his innocencie, but because all true iustice cometh of him.

Exod. 19. 16. gal. 3. 19. c By their ministerie or office.

d And reigning in his flesh, wherein hee had suffered.

e This was done of furious violence, and by no forme of iustice, Chap. 23. 20.

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the Apostles hands, holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay the hands, he may receive the holy Ghost.

20 Then sayd Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may bee obtained with money.

21 Thou hast neither part nor fellowship in this business: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, that if it bee possible, the thought of thine heart may bee forgiven thee.

23 For I see that thou art = in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, & said, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me.

25 So they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many townes of the Samaritanes.

26 Then the Angel of the Lord spake vnto Philip, saying, Arise and goe towards the South vnto the way that goeth downe from Jerusalem vnto Gaza, which is waste.

27 And he arose, & went on: and beholds, a certain Eunuch of Ethiopia: Candace the Queene of the Ethiopians chiefe gouernour, who had the rule of all her treasure, and came to Jerusalem to worship.

28 And as he returned sitting in his charet, he read the Prophet the Prophet.

29 Then the Spirit said vnto Philip, Go neere, and ioyne thy selfe to yonder charet.

30 And Philip can either heard him read the Prophet Calas, and sayd, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide: and he desired Philip that hee woulde come vp and sit with him.

32 Nowe the place of the Scripture which he read, was this, he was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer: so opened hee not his mouth.

33 In his humilitie his iudgement hath bene craied: but who shall declare his generation: for his life is taken from the earth.

34 Then the Eunuch answered Philip, and sayd, I pray thee of whom spakest the Prophet this of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at that same Scripture, and preached vnto him Iesus.

¶ The punishment which he suffered, was the beginning of his glory. That is, how long his age shall endure: for being risen againe, he shall no more reigne, neither shall his kingdom euer cease: for as we may take generation, for his Church which neuer faileth: for howe they sit in the heauely places with Christ Iesus, Ephes. 6. 1 And he now reigneth in heauen, & hee shall lengthen this matter of so great importance.

36 And as they went on their way, they came vnto a certain water, and the Eunuch said, See, here is water: what doth let mee to be baptized?

37 And Philip sayde vnto him, If thou belieuest with all thine heart, thou mayest. Then he answered and said, I beleue that Iesus Christ is the Sonne of God.

38 Then hee commanded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and hee baptized him:

39 And as soon as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

40 But Philip was found at Azotus, and he walked to and fro, preaching in all the cities, till he came to Celarea.

# C H A P. I X.

3 The conversion of Saul. 15 His vocation to the Apostleship. 23 His zeale to execute the same. 25 How he escaped the Jews conspiracie. 26 His access to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas, 40 Resceth Tabitha. 42 Hee conuerteth many to Christ, 43 And lodgeth in a Tabernacle house.

And Saul yet breaching out threatenings & slaughter against the disciples of the Lord, went vnto the high Priest.

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way (either men or women) hee might bring them bound vnto Jerusalem.

3 Now as he journeyed, it came to passe, that as hee was come neere to Damascus, suddenly there shined about him a light from heauen.

4 And he fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he sayd, What art thou, Lord? And the Lord sayd, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 Hee then both trembling and astonished, sayd, Lord, what wilt thou that I doe? And the Lord sayd, vnto him, Arise and goe into the citie, and it shall bee told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus.

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine discipyle at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he sayd, Beholds, I am here, Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Iudas after one called Saul of Tarsus: for hee

u With a pure & perfect heart, x This was to the intent that he might know for much the better that Philip was sent to him by God. Or perswaded himselfe to be, y Some thinke this storie was also called A God, Ioth, 15. 47.

Chap. 23. 4. 5. gal. 1. 13. a Hee persecuteth with a great rage and cruelty the innocent blood which hee thirsted for: which declaration is led by his rash scale, before he hath the true knowledge of God, b That is, of that great sorrow. Chap. 22. 6. 1 Cor. 13. 8. c That is, to resist: God when hee pricketh and so liciteth our consciences.

d Meaning Sauls voice, as Chap. 22. 9. e For onely Saul knew that Iesus spake vnto him, f For he was blind, g Hee was so rauished with the vision, that hee did meditate nothing but heauenly things, and therewith was satisfied.

## Sauls eyes opened. His zeale.

## The Actes.

## Aeneas healed. The dead raised.

hold, he prayeth.

12 (And he sat in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Layde, I have heard by many of this man, how much euill he hath done to thy Saints at Ierusalem.

14 Whereouer here he hath authoritie of the hie Priests, to bind all that call on thy Name.

15 Then the Lord said vnto him, So thy way: for hee is a chosen vessel vnto me, to beare my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered vnto the house, and put his handes on him, and sayd, Brother Saul, the Lord hath sent me (which Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight and bee filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized.

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amazed, and sayd, Is not this he that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 But Saul increased more in strength, and confounded the Jewes which dwelt at Damascus, confirming that this was the Christ.

23 And after that many dayes were fulfilled, the Jewes took counsell together to kill him.

24 But their laying awake was knowne of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, hee assayed to toyne himselfe with the disciples: but they were all afraid of him, and beleueed not that he was a disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how hee had seene the Lord in the way, and that hee had spoken vnto him, and how hee had spoken boldly at Damascus in the name of Iesus.

28 And hee was conueriant with them at Ierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knew it, they

brought him to Celarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout all Iudea, and Galile, and Samaria, & were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, hee came also to the Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsey.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed. And hee arose immediately.

35 And all that dwelt at Lydda, and Sharon saw him, and turned to the Lord.

36 There was also at Ioppa, a certaine woman a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they layd her in an upper chamber.

38 Now so far as much as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee woulde not delay to come vnto them.

39 Then Peter arose & came with them, and when he was come, they brought him into the upper chamber, where all the widowes stood by him weeping, and shewing the coates & garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and sayd, Tabitha, arise. And she opened her eyes, and when shee saw Peter, shee sayd,

41 When hee gaue her the hand and lift her vp, and called the Saints and widowes, and comforted her & alme.

42 And it was knowne throughout all Ioppa, and many beleueed in the Lord.

43 And it came to passe that he taried many dayes in Ioppa with one Simon a tanner.

### CHAP. X.

3 Cornelius admonished by the Angel, 7 How sendeth to Ioppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirit, and are baptized.

Furthermore there was a certaine man in Celarea called Cornelius, a captain of the band called the Italian band.

4 A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

5 Hee sat in a vision euidently (about the ninth houre of the day) an Angel of God coming in to him, and saying vnto him, Cornelius.

6 But when hee looked on him, he was afraid,

h A worthy servant of God, and endued with excellent graces aboue others, i To beare me witnesse, and set forth my glory.

k Prouing by the conference of the Scriptures. l That was after three yeeres, that he had remained at Damascus, and in the country about, Gal. 1. 18. m The governor at their request appointed a watch as he declared to the Corinthians, 2. Cor. 11. 32. n With Peter & James, Gal. 1. 18, 19. o Making open profession of the Gospel. p Which were Jewes, but so called, because they were dispersed through Grecia and other countries.

q Because from his owne country, and shew he might haue some authority.

For, though shee couch together, & sleepe together, yet they are not one flesh. 10. 10. To the intent they might be one flesh, for this sacred ordinance.

x For the way sheweth to him, that when he might haue occasion to beleue and glorify God, then for his owne sake, 10. 10.

y Whom hee taken all afflictions and paines himselfe to the end of his life.



frails, and sayd, What is it, Lord? And hee said vnto him, Thy prayers and thine almes are come vnto me into remembrance before God.

5 Nowe therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: & he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morrow as they went on their journey, and drew neere vnto the citie, Peter went vpon the house to pray, about the first houre.

10 Then wared he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he saw heauen opened, & a certaine vessel come downe vnto him, as it had bene a great sheet, knit at the foure corners, & was let downe to the earth.

12 Wherein were all manner of foure footed beasts of the earth, and wilde beasts, and creeping things, & fowles of the heauen.

13 And there came a voyce to him, Arise, Peter, kill, and eat.

14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is polluted or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath purified, I pollute thou not.

16 This was so done thise: and the vessel was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, beholde, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, who was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit sayd vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and eate with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went down to the men, which were sent vnto him from Cornelius, and sayd, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the capitaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy wordes.

23 Then called hee them in, and lodged them, and the next day Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entered into Celsarea. Now Cornelius waited for them, and had called together his kinsmen, and

speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he sayd vnto them, Ye knowe that it is an vlawfull thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for: I alke therefore, for what intent haue ye sent for me?

30 ¶ Then Cornelius sayd, Four dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing.

31 And sayde, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the Sea side) who when hee cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and sayd, Of a truerth I perceiue, that God is no acceptor of persons.

35 But in euery nation he that feareth him and worketh righteousness, is accepted with him.

36 ¶ Ye knowe the worde which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the word which came through all Iudea beginning in Galilee, after the baptism which Iohn preached,

38 To wit, how God anoynted Iesus of Nazaret, with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which hee did both in the land of the Iewes, and in Jerusalem: whom they slew, hanging him on a tree.

40 Him God raised by the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testify, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the Prophets witness, that through his Name, all that beleeue

h Shewed too much reuerence and faire passing decent order, as though Peter had bene God,

[Or, common]

Drut. 10. 17.  
2. chro 19. 7.  
Job. 34. 19. vsf. 6.  
7. eccles. 35. 16.  
rom. 2. 11. gal 6. 6.  
ephe. 6. 9. col. 3. 25. 1 per. 1. 17.

I By this speech the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpriight and doeth hurt to no man, but doeth good to all.

l Meaning the reconciliatio betweene God and man through Christ Iesus, Luke 2. 14.

Luke 4. 14. m That is, endued him with graces & gifts aboue all others.

Ierem 31. 34. micah 7. 11. 1. 1. chap. 15. 9.



2 And hee killed James the <sup>b</sup> brother of John with the sword.

3 And when he saw that it pleased the Jewes, hee proceeded further to take Peter also (then were the dayes of vnteaurned heab.)

4 And when he had caught him, hee put him in prison, and deliuered him to <sup>4</sup> foure quartermens of souldiers to be kept, intending after the Passouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slepe Peter betweene two souldiers, bound with two chaines, & the keepers besoye the doore, kept the prison.

7 And behold, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and roused him vp, saying, Arise quickly. And his chaines fel off from his hands.

8 And the Angel sayd vnto him, Gird thy selfe, and binde on thy sandals. And hee did. Then hee layd vnto him, Cast thy garment about thee, and followe mee.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yon gart that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed throughout one streete, and by and by the Angel departed from him.

11 And when Peter was come to himselfe, he sayd, Now I knowe for a trouth that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Jewes.

12 And as he considered the thing, he came to the house of Mary the mother of John, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voyce, she opened not the entrie doore for gladnesse, but ran in, and told how Peter stood before the entrie.

15 But they sayde vnto her, Thou art madde. Per hee affirmed it constantly, that it was so. Then sayd they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And hee beckened vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And hee sayd, See how these things vnto James and to the brethren, and he departed and went vnto another place.

18 And now as soone as it was day, there

was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went down from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Tyrus and Sidon, but they came all with one accord vnto him, and persuaded Blastus the kings chamberlain, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herod arrayed himselfe in royall appaerall, and late on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shout, saying, The voyce of God, and not of man.

23 But immediately the Angel of the Lord smote him, because hee gave not glory vnto God, so that he was eaten <sup>1</sup> of wormes, and gaue by the Shout.

24 And the voyde of God grew, and multiplied.

25 So Barnabas & Saul returned from Ierusalem, when they had fulfilled their office, and tooke with them John, whose surname was Marke.

m The more that tyrants goe about to suppress Gods worde, the more doeth it increase. n Which was to distribute the almes sent from Antiochia, Chap. 11:29.

#### CHAP. XIII.

1 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke.

14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Jewes resisted. 48 They that are ordered to life, beleue. 52 The fruit of faith.

There were also in the Church that was at Antiochia, certaine prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen, (which had bene brought vp with Herode the Tetrarch) and Saul.

2 Now as they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they, and prayed, and layd their hand on them, and let them goe.

4 And they, after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jewes: and they had also John to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Jew, named Bartolus,

7 Which was with the Deputy Sergius Paulus, a prudent man. He called vnto him Barnabas & Saul, and desired to heare the word of God.

8 But Elymas the Sorcerer (for so is his name)

i Both by flatterring words, and also by bribery. k Which he should haue done if he had punished the flatterers, of whose vanitie he complained when hee was a dying as Iosephus writeth.

l The violence of the punishment declareth how God detesteth pride and tyranny: his grandfather also was eaten of lice.

m The more that tyrants goe about to suppress Gods worde, the more doeth it increase. n Which was to distribute the almes sent from Antiochia, Chap. 11:29.

a This declareth that God calleth of all sorts both high and lowe.

b The word signifieth to execute a publique charge, as the Apostleship was: so that here is shewed that they preached, and prophesied, Chap. 14:26.





44 And the next Sabbath day came almost the whole cite together, to heare the word of God.

45 But when the Jewes saw the people, they were full of envy, and spake against those things, which were spoken of Paul, contravening them, and railing on them.

46 Then Paul and Barnabas spake boldly, and sayd, \* It was necessary that the word of God should first haue bene spoken vnto you: but seeing ye put it from you, andudge your selues unworthy of it: curstallling life, loe we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, & glorified the word of the Lord: and as many as were adhered vnto eternal life, believed.

49 Thus the word of the Lord was published throughout the whole country.

50 But the Jewes stirred certaine \* deuout and honourable women, and the chiefest men of the city, and rayled persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they \* shooke off the dust of their feet against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy ghost.

#### CHAP. XIII.

3 God giueth successe to his word. 6 Paul and Barnabas preach at Iconium, and are persecuted.

13 At Lystra they would doe sacrifice to Barnabas and Paul which refuse it, and exhort the people to worship their true God. 19 Paul is stoned.

23 They confirme the disciples in faith and patience. 25 Appoynt ministers. 26 And passing through many places, make report of their diligence at Antiochia.

And it came to passe in Iconium, that they went both together into the Synagogue of the Jewes, and so spake, that a great multitude both of the Jewes and of the Grecians believed.

2 But the \* vndeueiling Jewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony vnto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the people of the city were diuided: and some were with the Jewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Jewes with their rulers, to doe them violence, and to stone them.

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about.

7 And there were preaching y<sup>e</sup> Gospel t.

8 Nowe there was certaine man at Lystra, vnpotent in his teere, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speaking, who beheld him, and perceiving that he had faith to him healed.

10 Sayde with a loud voice, I stand vpon my feet. And he leaped up, and walked.

11 Then when the people saw what Paul had done, they lifted vp their voyces, saying, in the heere of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, because hee was the chiefest speaker.

13 Then Iupiters Priest, which was before their city, brought bulle hurb \* garlands vnto the \* gates, and would haue sacrificed with the people.

14 But when the Apostles Barnabas and Paul heard it, they \* rent their clothes, and came in among the people, crying.

15 And saying, O men, why doe ye these things? Alas are euen men \* subject to the like passions that ye be, and preach vnto you, that ye should turne from these vaine idoles vnto the liuing God, \* which made heauen and earth, and the sea, and all things that in them are.

16 Also in times past \* suffered all the Gentiles to walke in their owne \* wayes.

17 Wherefore, hee left not himselfe without a witnesse, in that he did good, and gaue vs raine from heauen, and fruitful seasons, filling our hearts with food and gladness.

18 And speaking these things, scarce restrained they the people, that they had not sacrificed vnto them.

19 Then there came certaine Jewes from Antiochia and Iconium, which when they had persecuted the people, \* stoned Paul, and drew him out of the city, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose up, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that city, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdom of God.

23 And when they had ordeined them Elders by \* election in every Church, and prayed, and fasted, they committed them to the Lord in whom they believed.

24 Thus they went througout Bithonia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done \* by them, and how hee had opened the doore of faith vnto the Gentiles.

† I say to you in the name of the Lord Jesus Christ.

b That is, rimmed with flowers and garlands.

c He meaneth, before the gates of the house where the Apostles lodged: for the Temple was without a towne, and therefore the Priest brought the sacrifice (as he thought) to the gods themselves.

d In signe of detesting and abhorring it.

e That is, not without our infirmities and finnes and also subject to death.

f To liue after their owne fantasies, not perfecting vnto them any religion.

g To take from men all excuse, h That being satisfied they might reioyce.

† But that they should goe euery man home.

And whiles they sarked and taught, there came, &c.

† And disputing boldly, persuaded the people to forsake them: for, said they, they say nothing true, but lie in all things.

5 Cor. 11. 23.

i The word signified to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people.

Chap. 13. 1. 4.

k By their ministry.

25 So there they abode a long time with the disciples.

# CHAP. XV.

1 Variance about circumcision, 20 The Apostles send their determination to the Churches, 25 Paul and Barnabas preach at Antiochia, 29 And separate company because of John Marke, 31 Then came downe certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the manner of Moyses, ye cannot be saved.

2 And when there was great dissention and disputeation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certain other of them should goe up to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Idemite, and Samaria, declaring the conuersion of the Gentiles: and they brought great joy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But some of them, certaine of the sect of the Pharisees, which did beleue, rose up, saying, that it was needfull to circumcise them, and to commaund them to keepe the Law of Moyses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputeation, Petre rose up, and sayde vnto them, Ye men and brethren, ye knowe that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the wordes of the Gospell, and beleue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And hee put no difference betweene vs, and them, after that he faith hee had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleue, though the grace of the Lord Iesus Christ to be laued, euen as they do.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men and brethren, hearken vnto me.

14 Simon hath declared how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 After this I will returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it by,

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the world God knoweth all his works.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that wee write vnto them, that they abstaine themselves from filthinesse of moles, and fornication, and that that is strangled, and from blood.

21 For Moyses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne company to Antiochia with Paul and Barnabas, to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren.

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, sende greeting.

24 Forasmuch as wee haue heard, that certaine which departed from vs, haue troubled you with wordes, and cumbrd your minde, saying, Ye must be circumcised, and keepe the Law, to whom wee gaue no such commaundment:

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen by their liues for the Name of our Lord Iesus Christ.

27 The same haue therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burthen vpon you, then these necessary things,

29 That, that ye abstaine from things offered to moles, and blood, and that that is strangled, & from fornication: from which if ye keepe your selues, ye shall do well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they rejoiced for the consolation.

32 And Judas & Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had tarried there a space, they were let goe in peace of the brethren, vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

you, doe not to others. If Or, comforted. I leave of this Church, the brethren prayed God to prosper their way. Who for his chiefe, changed his minde. Judas went.

a As Cerinthus and others: for which Epiphanius against the Cerinthians: also the same of the place whence they came, did much prouoke to periwade abroad, Gal 5, 1, 2.

b Which were factious and giuen to dissention.

Chap. 10, 20. and 11, 13.

c As touching adoption and eternall life. d By faith God purifieth the heart.

1, Cor. 13, 2, 3.

e They purpose to tempt God, which lay greater charge on mens consciences, then they are able to beare.

Math. 23, 4.

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby.

2, Pet. 1, 1.

g That is, the Church, whereof the Temple was a figure.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many others the word of the Lord.

36 But after certain dayes, Paul said unto Barnabas, Let vs returne, and visite our brethren in every cite, where wee have preached the word of the Lord, and see howe they doe.

37 And Barnabas councelled to take with them John called Marke.

38 But Paul thought it not meete to take him into their companie, which departed from them from Pamphylia, and went not with them to the wayke.

39 Then were they so stirred, that they departed asunder one from another, so that Barnabas tooke Marke, and sailed unto Cyprus.

40 And Paul chose Silas and departed, being commendeed of the brethren unto the grace of God.

41 And he went thorow Syria and Cilicia, stablishing the Churches.

### CHAP. XVI.

1 When Paul had circumcised Timotheus, hee took him with him. 2 The first calleth them from one country to another. 3 4 Lydia u converted 5 Paul and Silas imprisoned, convert the Tayler, 37 and are delivred as Romanes.

Then came hee to Derbe and to Lystra: and beholde, a certaine discipule was there, named Timotheus, a womans sonne, which was a Jewesse and beleuech, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should go forth with him, and tooke him: circumcised him, because of the Jewes which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went thorow the cities, they delivred them the decrees to keepe, ordained of the Apostles and Elders, which were at Jerusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 And when they had gone thorowout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit suffered them not.

8 Therefore they passed thorow Mysia, and came downe to Troas.

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayeth him, saying, Come into Macedonia, and helpe us.

10 And after hee had seen the vision, immediately was prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel unto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chiefe cite in the partes of Macedonia, and s whose inhabitants came from

Rome to dwell there, and were bound in this cite abiding certaine dayes.

13 And on the Sabbath day, we went out of the cite, besides a river where they were wont to pray: and we sat downe, and spake unto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the cite of the Thyracians, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which Paul spake.

15 And when she was baptized and her household, she besought us, saying, If ye have iudged mee to bee faithfull to the Lord, come into mine house and abide there: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine mayd having a spirit of divination, met vs, which gave her much vantage with divining.

17 She followed Paul and vs, and cried, saying, These men are servants of the most high God, which shewe unto vs the way of saluation.

18 And this did she many daies: but Paul being grieved, turned about, and said to the spirit, I command thee in the name of Iesus Christ, that thou come out of her. And yet came out the same houre.

19 Now when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the marker place unto the Magistrates.

20 And brought them to the Governours, saying, These men which are Iewes trouble our cite,

21 And preach ordinances, which are not lawfull for vs to receive; neither to observe, seeing we are Romanes.

22 The people also rose up together against them, and the Governours rent their clothes, and commanded them to be beaten with rodde.

23 And when they had beaten them sore, they cast them into prison, commanding the Tayler to keepe them surely.

24 Also having received such commandement, call them into the inner prison, and made their feet fast to the stocks.

25 Nowe at midnight Paul and Silas prayed, and sing a Psalm unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and every mans bands were loosed.

27 Then the keeper of the prison waken out of his sleepe, and when he saw the prison doores open, he drew out his sword, and would have killed himself, supposing the prisoners had bene fled.

28 But Paul cryed with a loud voyce, saying, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and said, Sirs, what must I doe to be saved?

31 And they said, Believe in the Lord Je-

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them,

Leu. 20. 27. 46. 18. 10. 11. 46. 28. 7.

i Which could give and foredecide of things past, present, and to come: which knowledge in many things God permitte to the devils.

k Satan, although he speak the truth, yet was his malicious purpose to cause the Apostles to be troubled as sedicious persons, and teachen of strange religion.

l For Satans subtiltie increased, and also might seeme that Satan and the Spirit of God taught both one doctrine. Reade Mar. 3. 4. m To wit, the clothes of Paul and Silas.

2. Cor. 11. 35. 1. theff. 3. 2.

|| Or, as the bottom of the prison, or, as a dungeon.

his Christ, and thou shalt be saved, and thine household.

32 And they preached unto him the word of the Lord, and to as many as were in his house.

Or, wounds, or hurts.

Graske, he set the table.

† The Governours assembled together in the market, & remembering the earthquake that was, they feared and sent, &c.

¶ No man had authority to beat, or to put to death a citizen Romane, but the Romanes themselves by the consent of 7 people. o For the punishment was great against them that did iniurie to a citizen Romane.

33 Afterward hee tooke them the same hour of the night, and washed their stripes, and was baptized with all that belonged unto him straightway.

34 And when he had brought them into his house, he let them eat before them, and rejoiced that he with all his household beleueu in God.

35 And when it was day, † the Governours sent the sericants, saying, Let those men goe.

36 Then the keeper of the prison tolde these wordes unto Paul, saying, The Governours haue sent to looke you: now therefore get you hence, and goe in peace.

37 Then said Paul unto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out vniuily: nay verily; but let them come and bing vs out.

38 And the sericants tolde these wordes vnto the Governours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Lydia: & when they had seene the brethren, they comforted them, and departed.

#### CHAP. XVII.

1 Paul cometh to Thessalonica, & where some receive him, & others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and the fruit of his doctrine.

Now as they passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jewes.

2 And Paul, as his manner was, went in vnto them, and three Sabbath daies disputed with them by the Scriptures.

3 Opening & alleging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whome sayd hee, I preach to you.

4 And some of them beleueu, and toyed in companie with Paul and Silas: altho the Grecians that feared God, a great multitude, and of the chiefe women not a fewe.

5 But the Jewes which beleueu not, moued with envy, tooke vnto them certain vagabondes and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, & made assault against the house of Jason, and sought to bring them out to the people.

6 But when they found them not, they drew Jason and certaine brethren vnto the heads of the cite, crying, These are they which haue subuerbed the state of the world, and here they are.

7 Whom Jason hath receiued, and these

all doe against the decrees of Celsus, saying, that there is another King, one Jesus.

8 Then they troubled the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Jason and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither, entered into the Synagogue of the Jewes.

11 These were also more noble men then they which were at Thessalonica, which searched the word with all readines, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them beleueu, and of honest women, which were Grecians, and men not a fewe.

13 ¶ But when the Jewes of Thessalonica knewe, that the word of God was also preached of Paul at Berea, they came thither also and moued the people.

14 And by and by the brethren sent away Paul to go as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commendement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ Some while Paul waited for them at Athens, his spirit was stirred in him, when he saw the cite so full of idols.

17 Therefore hee disputed in the Synagogue with the Jewes, and with them that were religious, & in the market dayes, with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some sayd, What wilt this babbler say? Others sayd, Hee seemeth to be a letter mouth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Bars street, saying, May wee not know, what this new doctrine wherof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would knowe therefore what these things meane.

21 For all the Athenians and strangers which dwelt there, gaue themselves to nothing els, but either to tell of, or to heare some newes.

22 Then Paul stood in the middes of Mars street, and sayd, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherem

teined vnto. Or, ye call, or trifier. b Where iudgements of weightie matters, but chiefly of impiecie against their gods. c Of Paul was accused: or els was led thither because of the people, whose eares euer tickled to heare newes. Or, Paul said.

i Which was also called Artogeia.



was written, **ACTS. XVIII.** Now there came from Antioch and Iconium certain brethren, and came to the synagogue.

**24** And that made the people open to him, and he reasoned with them. And he went out of the synagogue, and came to the house of Titus Justus, a worshiper of God, which dwelt next to the synagogue.

**25** And he was with them, and he reasoned with them. And he went out of the synagogue, and came to the house of Titus Justus, a worshiper of God, which dwelt next to the synagogue.

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**27** And he was with them, and he reasoned with them. And he went out of the synagogue, and came to the house of Titus Justus, a worshiper of God, which dwelt next to the synagogue.

**28** For in them he lived, and moved, and dwelt our being, as also certain of your own. For he hath said, For we are also his generation.

**29** Forasmuch then, as we are the generation of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and the invention of man.

**30** And the time of this ignorance God regarded not; but now he admonisheth all men every where to repent.

**31** Because her hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath appointed, whom he hath given an assurance to all men, in that he hath saved him from the dead.

**32** Now when they heard of the resurrection from the dead, some mocked, and other said, We will hear thee again of this thing.

**33** And so Paul departed from among them.

**34** For he remained men close unto Paul, and belucred: among whom was also Demas, Trophimus, and a woman named Damaris, and other with them.

CHAP. XVIII.

**1** Paul laboured with his hands, and preached in the synagogue. **2** He is despised of the Jews, **3** He received of many, **4** And comforted of the Laodiceans, **5** Gallio refused to meddle with religious, **6** Paul went to the feast on the presidency of God, **7** And care for his brethren, **8** The praise of Apollo after they things, Paul departed from Athens, and came to Corinth.

**9** And found a certain Jew, named Aquila, borne in Pontus, lately come from Italy, and his wife Priscilla (because that Claudia had commanded all Jews to depart from Rome) and he came unto them.

**10** And because he was of the same craft, he abode with them and wrought (for their craft was to make tents).

**11** And he disputed in the synagogue every Sabbath day, and exhorted the Jews and the Grecians.

**12** Now when Silas and Timotheus came, from Iconium, which then were made of skins.

in public, telling them to the Jews that were in the synagogue.

**35** And he went out of the synagogue, and came to the house of Titus Justus, a worshiper of God, which dwelt next to the synagogue.

**36** And he was with them, and he reasoned with them. And he went out of the synagogue, and came to the house of Titus Justus, a worshiper of God, which dwelt next to the synagogue.

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**40** And the time of this ignorance God regarded not; but now he admonisheth all men every where to repent.

**41** Because her hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath appointed, whom he hath given an assurance to all men, in that he hath saved him from the dead.

**42** Now when they heard of the resurrection from the dead, some mocked, and other said, We will hear thee again of this thing.

**43** And so Paul departed from among them.

**44** For he remained men close unto Paul, and belucred: among whom was also Demas, Trophimus, and a woman named Damaris, and other with them.

**45** Forasmuch then, as we are the generation of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and the invention of man.

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**50** For he remained men close unto Paul, and belucred: among whom was also Demas, Trophimus, and a woman named Damaris, and other with them.

c Or, pavilions, which then were made of skins.

1. Cor. 1. 12.





h Which is the turning to God by newness of life.

i Which is the receiving of the grace, which Christ doeth offer vs.

k That is, by the impulse & commandment of the holy Ghost, who draweth me as with a band.

l By y Prophet.

† In Ierusalem.

m I am not in the occasion of any of your de-structions.

n Which concern your salvation.

o That which appertaineth to the humanity of Christ, is here attributed to his di-

vinity because of the communion of the prophe-

ties and vñion of the two natures in one person.

p Through their ambition, which is mother of all heresie and wickednesse.

q To increase you with further graces, and so finish his worke in you.

r He promisseth to the faithfull continuall increase of grace,

till they enter into the possession of that inheritance which is prepared for them.

1. Cor. 12. 1. Eph. 2. 9.

2. Cor. 13. 8.

f Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

21 And when he had said these things, he departed, and went up to Jerusalem.

22 And when he was come to Jerusalem, he went into the temple, and began to teach the people.

23 And when the high priest Ananias desired that he should be silenced, he said, I will not be silent, for I must first speak unto you.

24 And when he had said these things, he fell upon his knees, and prayed with them all.

25 And when he had prayed, he said, Brethren, I know that ye have heard of my life, and how I have spent my life in Jerusalem, and how I have been with you.

26 And now, brethren, I know that ye have heard of my life, and how I have spent my life in Jerusalem, and how I have been with you.

27 And now, brethren, I know that ye have heard of my life, and how I have spent my life in Jerusalem, and how I have been with you.

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48 And now, brethren, I know that ye have heard of my life, and how I have spent my life in Jerusalem, and how I have been with you.

And when he had said these things, he departed, and went up to Jerusalem.

And when he was come to Jerusalem, he went into the temple, and began to teach the people.

And when the high priest desired that he should be silenced, he said, I will not be silent, for I must first speak unto you.

And when he had said these things, he fell upon his knees, and prayed with them all.

And when he had prayed, he said, Brethren, I know that ye have heard of my life, and how I have spent my life in Jerusalem, and how I have been with you.

And now, brethren, I know that ye have heard of my life, and how I have spent my life in Jerusalem, and how I have been with you.

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a By the reu-

tion of Gods

Spirit.

b The holy Spi-

rit reuileth

the per-

secutions

that Paul

should have

made against

him, and the

Spirit also streng-

thened Paul to

sustain them.

c This office of

Deaconship was

but for a time,

according as the

congregation

had need, & o-

therwise.

d God would

have his ser-

uants known,

## CHAP. XXI.

5 The common prayers of the faithfull. 9 Philip's four daughters prophesies. 13 Paul's confidence to bear the cross, as Agabus & other for-  
sake, although he was otherwise counselled by  
the brethren. 28 The great danger that he was  
in, and how he escaped.

19 And when he had imbrued his  
toe in all things, that GOD had  
brought among the Gentiles by his minis-

tration.

20 So when they heard it, they mou-

led



sted the Lord, and said unto him, Thou seest brother, how many thousand Jewes there are which believe, and they are all zealous of the law.

21 Showe they are insourmed of thee, that thou teachest all the Jewes which are among the Gentiles, to forsake Moles, and sayest, that they ought not to circumcise their children, neither to live after the customes.

22 What is then to bee done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. We have foure men, which have made a vow.

24 Them take, and purifie thy selfe with them, and contribute with them, that they may have their heads: and all shall know, that those things, wherof they have beene enformen concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the gentiles, which beleue, wee have written, and determined, that they observe no such thing, but that they keepe themselves from things offered to Idoles, and from blood, and from that that is strangled, and from fomication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, declaring the accomplishment of the dayes of the purification, untill that an offering should bee offered for every one of them.

27 And when the seven dayes were almost ended, the Jewes which were of Asia (when they saw him in the Temple) mooved all the people, and layde hands on him.

28 Crying, men of Israel, heipe: this is the man that teacheth all men every where against the people, and the lawe, and this place: moreover, hee hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooved, & the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came unto the chiefe Captaine of the band, that all Ierusalem was on an uprore.

32 Altho immediately tooke souldiers, and Centurions, and ransome: & downe unto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he could not know the certaintie for the tumult, hee commanded him to be led into the castle.

35 And when hee came unto the gates, it was in that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should have bene led into the castle, hee layd unto the chiefe captaine, Say I praye thee unto thee? Altho sayd, Canst thou speake Greeke?

38 Art not thou the Egyptian, who before these dayes raised a sedition, & led out into the wilderness foure thousand men that were murderers?

39 Then Paul sayd, Doubtlesse I am a man which am a Jew, and citizen of Tarsus a famous citie of Cilicia, and I beseech thee, suffer me to speake unto the people.

40 And when hee had given him licence, Paul stood on the greeces, & beckened with the hand unto the people: & when there was made great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendereth an account of his life, and doctrine. 25 Hee casteth the whip by reason he was a citizen of Rome.

Ye men, brethren, and fathers, heare my defence now toward you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he sayd)

3 I am verily a man, which am a Jewe, borne in Tarsus in Cilicia, but brought up in this citie at the feete of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding & delivering into prison both men and women.

5 As also the chiefe Priest hath beere me witness, and all the state of the Elders: of whom also I received letters unto the brethren, and went to Damascus to hving them, which were there, bound unto Ierusalem, that they might be punished.

6 And it so was, as I journeyed and was come neere unto Damascus about noone, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Altho art thou, Lord? And hee sayde to me, I am Iesus of Nazaret, whom thou persecutest.

9 Wherefore, they that were with me, saw in deed a light, and were afrayde, but they heard not the voyce of him that spake unto me.

10 Then I sayd, What shall I doe, Lord? And the Lord sayd unto me, Arise, and goe into Damascus: and there it shall bee tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

Chap. 3. 36.  
o Ioseph. li. An.  
20. cap. 11. & de bello Iuda. lib. 2.  
cap. 12.  
Chap. 22. 3.

Or, reason, or excuse.

Chap. 21. 39.  
a Whereby he declareth his modestie, diligence, and docility.  
Chap. 8. 3.  
b To the Jewes to whom the letters were directed.

Chap. 9. 12.

12 And one Ananias, a goodly man, as pertaining to the Law, having good report of all the Jewes which dwelt there,

13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he sayd, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that I just one, and shouldest heare the voyce of his mouth.

15 For thou shalt bee his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarrest thou? Arise, & be baptized, & wash away thy sinnes, in calling on the name of the Lord.

17 And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And saue him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 Then I sayd, Lord, they know that I am \*prisoned, and beat in euery Synagogue them that beleued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he sayd vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meete that he should liue.

23 And as they cryed and cast off their clothes, and threw dust into the ayre,

24 The chiefe Captaine commaunded him to be led into the Caste, and bad that hee should bee scourged and examined, that hee might know wherefore they cryed so on him.

25 And as they bound him with thongs, Paul sayd vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Roman, and not condemned?

26 Now when the Centurion heard it, he went and told the chiefe Captaine, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chiefe captaine came, & sayd to him, Tell me, Art thou a Roman? And he sayd, Yea.

28 And the chiefe Captaine answered, With a great summe obtained I this burgethip. Then Paul sayd, But I was a slave borne.

29 Then straightway they departed from him which should haue examined him: and the chiefe captaine also was afraid, after hee knew that he was a Roman, and that hee had bound him.

30 On the next day, because hee would haue knowen the certainty wherefore hee was accused of the Jewes, hee looked him from his bondes, and commaunded the high Priests and all their Councill to come together: and hee brought Paul, and set him before them.

1 The answers of Paul being finished, and the overthrow of his enemies. 2 The Lord reuengeth him. 23 And because the Iewes saide woe for him, he is sent to Caesarea.

AND Paul behelde earnestly the Councill, and sayd, Men and brethren, I haue in all good conscience serued God vntill this day.

2 Then the high Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 Then layde Paul to him, God will smite thee thou whited wall: for thou stirrest to iudge me according to the Law, and commaundest thou me to bee smitten contrary to the Law?

4 And they that stood by, sayd, Reuilest thou Gods high Priest?

5 Then sayd Paul, I knew not, brethren, that hee was the high Priest: for it is written, Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceined that the one part were of the Sadduces, and the other of the Pharises, he cried in the Councill, Men and brethren, I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when he had sayd this, there was a dissention betwene the Pharises and the Sadduces, so that the multitude was diuided.

8 For the Sadduces say that there is no resurrection, neither Angel nor spirit: but the Pharises confesse both.

9 Then there was a great cry: and the Scribes of the Pharises part rose vp, and stroue, saying, Allee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chiefe captaine, fearing lest Paul should haue bene pulled in peeces of them, commaund the souldiers to goe downe, and to take him from among them, and to bring him into the caste.

11 And the night following the Lord stood by him, and sayd, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with an othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then foure, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and sayd, Allee haue bound our selues with a solemne othe, that we will eate nothing vntill we haue slaine Paul.

15 Now therefore, yee and the Councill, signifie to the chiefe captaine, that hee bring him forth vnto you to morrow, as though he would knowe some thing more perfect of him, and wee, at euer he come neere, will be ready to kill him.

16 But when Pauls sisters came heare of

a Paul doth not curse the high Priest, but denounceth them the punishment of God which should light vpon him, who vnder preence of maintaining the Law doth traile him. He made the excuse as it were in mockery, yet he would say, I know nothing of this man worthy the office of the high Priest. Exod. 22. 28. Phil. 3. chap. 24. 22. c He denieth it, but there were other points, hee expressed for the which Sadduces were the chiefe ground nourished the most. Math. 23. 13. d Vnderstand both kinds, the Angels, and the spirits, which he concluded vnto one, & denieth the other part. e The word signifies euill, as when a man cowereth (weareth), uoweth, or wisheth himselfe to die, or to beget to the death, except he bring his purpose to passe. f This declared that God hath many means to deliuer his children out of their extremitie, as there are creatures in the world, so there are aduersaries, and conspiracies, which he secretly and wisely meaneth to defeat their wicked practices.

c This may be referred to the eternal council of God, or els to the execution & declaration of the same, which seemeth here to be more proper. d Which is Christ, 1. Ioh. 2. r. e He sheweth that sinnes cannot be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost. Chap. 8. 3. Chap. 7. 38.

f Not because he was borne at Rome, but by reason of his ciuilitie: for Tarfus was inhabited by the Romans, and was their Colonia, whereof read chap. 16. 12. g This priuiledge was oft times giuen in recompence of seruice to the that were sent off Rome, & to their children, though they were not borne in the citie.

of Felix saying a word, he went, and entered into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayd, Bring this young man vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine and sayd, Paul the prisoner called me vnto him, and prayed me to bring this young man vnto thee, which hath some thing to say vnto thee.

19 When the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Jewes haue conspired to deliuer thee, that thou wouldest bring forth Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly.

21 But let them not perswade thee: for there is in wait for him of them more then forty men, which haue bound themselves with an oth, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the young man depart, and charged him thus: speak it to no man, that hee had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred soldiers, that they may goe to Cesarea, and horsemen therofe and ten; and two hundred with darts, at the third hour of the night.

24 And let them make ready a horse, that Paul being set on, may be brought safe vnto Felix the Governour.

25 And he wrote an Epistle in this manner:

26 Claudius Tylas vnto the most noble Governour Felix, sendeth greeting.

27 As this was taken of the Jewes, and should haue bene killed of them, I came vpon them with the garison, & rescued him, perceiving that he was a Roman.

28 And when I would haue knowne the cause wherefore they accused him, I brought him forth into their Council.

29 There I perceived that he was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Jewes layd wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him, farwell.

31 Then the soldiers, as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to go with him, and returned vnto the castle.

33 Nowe when they came to Cesarea, they deliuered the Epistle to the governour, and presented Paul also vnto him.

34 So when the governour had read it, hee asked of what province he was, and when hee understood that he was of Cilicia,

35 I will heare thee, sayd hee, when thine

accusers also be come, and command them to be kept in Herods iudgement hall.

# CHAP. XXIIII.

To Paul being accused, answered for his life and doctrine against his accusers. 25 Felix greiveth him, thinking to have a bribe, 28 And after leaueth him in prison.

Now after five dayes, Annias the brother came down with the Elders, and with Tertullus a certaine Orator, which appeared before the Governour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy providence,

3 Wee acknowledge it wholly, and in all places, most noble Felix, vnto all thanks.

4 But that I bee not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few words.

5 Certainly we haue found this man a pestilent fellowe, and a moouer of sedition among all the Jewes throughout the world, and a chiefe maintainer of the sect of the Pharisees:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our lawe:

7 But the chiefe captaine Tylas came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Jewes likewise affirmed, saying that it was so.

10 Then Paul, after that the governour had beckned vnto him that he should speake, answered, I doe the more gladly answer for myselfe, inasmuch as I knowe that thou hast bene of many yeeres a Iudge vnto this nation,

11 Seeing thou mayest knowe, that there are but twelue dayes since I came vnto thee to worship in Ierusalem.

12 And they neither found mee in the Temple disputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the city.

13 Neither can they proue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way which they call a heresie, in worshiping the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towards God, that the resurrection of the dead which they themselves look for also, shall be both of iust and vniust.

16 And herein I enduce my selfe to haue not that his purpose was to worship thee, but the Jewes so found him by the counsel of others: for he thought to haue wonne the simple brethren, and to stoppe the enemies mouth. And Pharisees termed the Christian doctrine.

a For Felix by his diligence had taken Eleazarus the captaine of the courtiers, and put the Egyptian to fight which rayed vp tumults in Iudea, for the the orator praeseth him: otherwise he was both cruell and courteous, reade Iosephus lib. 2. cap. 11. & 12 & lib. 2. de bello Iudaico cap. 12. b Or, heresie: for so the wicked termed the true Christian Religion. c Which taught the people to maintaine their liberty against the Romans: and though the accusers approoved both this sect, and their doctrine, yet to get Paul punished, they seemed to condeemne it. d Or, captaine of a house, and. e Or, governour: for hee should be called Trachonitis, Batanea, and Golan tes. e So that though hee were ignorant of their fassions. f Not that his purpose was to worship thee, but the Jewes so found him by the counsel of others: for he thought to haue wonne the simple brethren, and to stoppe the enemies mouth. g As the Scribes.

h Meaning, that it was a long time since he had bene at Ierusalem, which was when he brought almes.

Chap. 11. 39.  
rom 15. 26.

Chap. 21. 27.  
i For his accusers spake but vpon a false report, which the bellows of Satan had blown abroad, and durst not themselves appeare.  
Chap 21. 7.  
|| Or, se.

k By whose counsell Felix called for Paul.

l The word of God maketh the very wicked astonished, and therefore to them it is the fauour of death ynto death.

|| Or, to doe a pleasure.

a The enuious face of the Priests against Paul.

b Which may most commonly.

all my heart confidence toward God, and toward men.

17 Now after many yeeres I came and brought almes to my nation and offerings.

18 At what time certaine Iewes of Asia found me purfued in the Temple,

19 Neither with multitude, nor with tumult.

20 Who ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Let these themselves say, if they haue found any vniust thing in me, while I stood in the Councell,

22 Except he be for this one voyce that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he deferred them, and sayd, When I shall more perfectly know the things which concerne this way, by the coming of Lysias the chiefe Captaine, I will decide your matter.

24 Then he commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes came Felix with his wife Drusilla, which was a Jewesse, and he called forth Paul, and heard him of the faith in Christ.

26 And as he disputed of righteousness, and temperance, and of the iudgement to come, Felix trembled, and answered, So thy way for this time, and when I haue convenient time, I will call for thee.

27 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

28 When two yeeres were expired, Porcius Festus came into Felixs house: and Felix willing to get fauour of the Iewes, left Paul bound.

#### CHAP. XXV.

a The Iewes accuse Paul before Festus. 8 He answereth for himselfe. 11. And appealeth vnto the Emperour. 14. His matter is rehearsed before Agrippa. 23. And he is brought forth.

VVhen Festus was then come into the prouince, after three dayes hee went by from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chiefe of Iewes appeared before him against Paul; and they besought him,

3 And desired fauour against him, that hee would send for him to Ierusalem: and they sayd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that hee himselfe would shortly depart thither.

5 Let them therefore, sayd he, which among you are able, come downe with me; and if there bee any wickednesse in the man, let them accuse him.

6 Now when hee had taried among them no more then tenne dayes, hee went downe to Cesarea, and the next day late in

the iudgement seat, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem stood about him, and layd many and grievous complaints against Paul, which they could not proue.

8 Forasmuch as hee answered, that hee had neither offended any thing against the lawe of the Iewes, neither against the Temple, nor against Cesar.

9 But Festus willing to get fauour of the Iewes, answered Paul, and sayd, Wilt thou go by to Ierusalem, and there be iudged of these things before me?

10 Then sayd Paul, I stand at Cesars iudgement seat, where I ought to be: iudged: to the Iewes I haue done no wrong, as thou verie well knowest.

11 For if I done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Council, hee answered, Wilt thou appeale vnto Cesar? vnto Cesar shalt thou goe.

13 And after certaine dayes, King Agrippa and a Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus proposed Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whome when I came to Ierusalem, the high Priestes & Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes to geue fauour to deliuer any man to death, before that hee which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.

17 Therefore when they were come thither, without delay, the day following I sate on the iudgement seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood by, they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstitions, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him, whether he would go to Ierusalem, and there be iudged of these things.

21 But because hee appealed to bee referred to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come and Bernice with great pompe, and were entered into the Common hall with the chiefe Captaines and chiefe men of the cite, at Festus commandment

c Paul defendeth himselfe in iudgement.

|| Or, to doe pleasure.

d Seeing himselfe betrayed by the ambition of the Iudges, he desired that in consideration of his freedom, he may be sent to Rome.

e It is lawfull to require the defence of the Magistrat to maintain our right, f Without whose consents he could do nothing.

g This was his owne sister whom he entertained.

h This word doth also signifie religion: but he speaketh in contempt of the doctrine.

|| Or, auditory.



mentement Paul was brought forth.

24 And Felix said, King Agrippa, and all men which are present with us, see this man, about whom all the multitude of the Jews have called upon me, both at Jerusalem and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed: neither the- selfe, seeing that he hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certaine thing to write unto my lord: wherefore I have brought him forth unto you, and specially unto thee, King Agrippa, that after examination had, I might have somewhat to write.

27 For mee thinketh it unreasonable to send a prisoner, and not to shewe the causes which are layd against him.

#### CHAP. XXV.

The innocencie of Paul is approved by rehearsing his conversation. 25 His modest answer against the insurie of Festus.

Then Agrippa sayd unto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

1 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jewes:

2 Chiefly, because thou hast knowledge of all customs, and questions which are among the Jewes: wherefore, I beseech thee, to heare me patiently.

3 As touching my life from my children hood, and what it was from the beginning among mine owne nation at Jerusalem, know all the Jewes,

4 Which know me heretofore (if they would testifie) that after the most strait sect of our religion, I lived a Pharisee.

5 And now I stand and am accused for the hope of the promise made of God unto our fathers,

6 Whereunto our twelve tribes incessantly serving God day and night, hope to come for the which hopes sake, O King Agrippa, I am accused of the Jewes.

7 Why should it bee thought a thing incredible unto you, that God should raise againe the dead?

8 I also verily thought in my selfe, that I ought to doe many contrary things against the name of Jesus of Nazareth.

9 Which thing I also did in Jerusalem: for many of the Saints I shut up in prison, having received authoritie of the high Priestes, and when they were put to death, I gave my sentence.

10 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, even unto strange cities.

11 At which time, even as I went to Damascus with authoritie, and commission from the high Priestes,

12 At midday, O King, I saw in the way a light from heaven, passing the brightnesse

of the sunne, shine round about me, and them which went with me.

13 So when we were all fallen to the earth, I heard a voice speaking unto mee, and saying in the Hebrew tongue, "Paul, Chap. 9. 4. and 22. 7. Saul, why persecutest thou me? It is hard for thee to kick against the prickles."

14 Then I said, Who art thou, Lord? And he sayd, I am Jesus, whom thou persecutest.

15 But rise and stand up on thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare unto thee.

16 Delivering thee from the 4 people, and from the Gentiles, unto whom now I send thee.

17 To open their eyes, that they may turne from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

18 Wherefore King Agrippa, I was not disobedient unto the heavenly vision,

19 But stayed here, and then went to Jerusalem, and then to the Gentiles, that they should repent, and turne to God, and doe works worthy amendment of life.

20 For this cause the Jewes caught mee in the Temple, and went about to kill me.

21 Wherefore, I obtained helpe of God, and continue unto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Booles say should come.

22 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

23 And as he thus answered to himselfe, Festus sayd, with a loud voice, Paul, thou art beside thy selfe: much learning doeth make thee mad.

24 But he sayd, I am not mad, O noble Festus, but I speake the words of truth and soberitie.

25 For the King knoweth of these things, before whom also I speake boldly: for I am persuaded that none of these things are hid from him, for this thing was not done in corner.

26 O King Agrippa, beleeveth thou the Prophets? I know that thou beleevest.

27 Then Agrippa sayd unto Paul, Almost thou persuadest mee to become a Christian.

28 Then Paul sayd, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

29 And when hee had thus spoken, the King rose up, and the governor, and Bernice, and they that sat with them.

30 And when they were gone apart, they talked betweene themselves, saying, This man doeth nothing worthy of death.

Of the Jewes,

Although this properly appertaineth unto God, yet he appeareth this unto his ministers, unto whom he giveth his holy Spirit. Chap. 9. 32, 36. and 13. 14, 16.

Chap. 21. 30.

He knew that the Law and the Prophets were of God, but he did not understand the true applying of the same.

most of them.

23 Then sayde Agrippa vnto Festus, This man might haue bene looked, if he had not appeared vnto Celsar.

# CHAP. XXVII.

Pauls dangerous voyage, and his company toward Rome. 44 How, and where they arrive.

Now when it was concluded, that wee should saile into Italic, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Angullus.

2 And wee entred into a ship of Adramyttium, purposing to saile by the coastes of Asia, and launCHED forth, and had Aristarchus of Thracia, a Thessalonian, with vs.

3 And the next day we arrived at Sidon: and Iulius courteously invited Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we lanchED, & sayled hard by Cyprus, because the windees were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a city in Lydia.

6 And there the Centurion found a ship of Alexandria sayling into Italy, and put vs therein.

7 And when he had sayled slowly many dayes, and scarce were come against Sidonim, because the winde suffered vs not, we sayled hard by Candie, neere to Salamina.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the faire hauens, neere vnto the which was the citie Salen.

9 So when much time was spent, and sayling was now leopardous, because also the fast was now passed, Paul exhorted them,

10 And sayd vnto them, Men, I see that this voyage will be with hurt and much damage, not of the lading and shippes, but also of our liues.

11 Nevertheless the Centurion belieued rather the gouernour and the maiors of the ship, then those things which were spoken of Paul.

12 And because the Iulius had not com- motions to winter in, many toke counsell to depart thence, if by any meanes they might attaine to Iheruse, there to winter, which is an haven of Candie, and lyeth toward the South-west, and by Clett, and North-west, and by Clett.

13 And when the Southerne wind blew softly, they supposing to obtaine their purpose, loosed neerer, and sayled by Candie.

14 But anon after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her go, and were caried away.

16 And wee ranne vnder a little Ile named Claudia, and had much adoe to get the boat.

17 Which they took vp and bid all helpe, vnderwriting the shippe, fearing lest they shoulde haue fallen into Syres, and they let downe the Iessel, and so were caried.

18 The next day when wee were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast our with our owne hands the tackling of the ship.

20 And when neither furme nor staires in many dayes appeared, and no small tempest lay vpon vs, all hope that we shoulde be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, ye shoulde haue hearkened to me, and not haue doctored from Candie: so shoulde ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall be no losse of any mans life among you, save of the shippe onely.

23 For there stood by mee this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Celsar: and loe, God hath giuen vnto thee all that saile with thee.

25 Wherefore, Sirs, bee of good courage: for I beleue God, that it shall bee so as it hath bene told me.

26 Whereof, wee must be cast into a certaine Island.

27 And when the fourteenth night was come, as wee were caried to and fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them.

28 And bound, and found it twenty fathoms: and when they had gone a litle further, they sounded againe, and found fifteene fathoms.

29 Then fearing lest they shoulde haue fallen into some rough places, they cast foure anchors out of the stern, and wished that the day wee come.

30 And as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they woulde haue cast anchors out of the fore- ship,

31 Paul said vnto the Centurion and the soldiers, Excepted abide in the ship, ye cannot be safe.

32 Then the soldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that ye haue fasted, and continued fasting, receiuing nothing.

34 Wherefore I exhort you to take meate: for this is for your safeguard: for there shall not an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.

36 Then

2 Cor. 11. 25.

a From Sidon to Myra they should haue sayled north, and by West: but the windees caused them to saile to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine West.

b Or, Creta. Which was an high bill of Candie bowing to the seaward.

c This fast the Iewes obserued about the month of October in the feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

d That is, the Northeast winde or Eucry east winde that is furious and stormy.

e This Ile was West by South from Candie freight toward the gulfes Syres, which were certaine boyling sandes that swallowed vp all that they caught.

Or, was,

Or, as on the wars,

f That is, ye should haue used the losse by avoiding the danger.

g They could not then reprove him of rashness seeing that this was the ordi-

nance of God. h The graces and blessings which

God giueth to his children, pro-

fite many times the enemies,

which are worthy to receive the fruit thereof.

i Faith is promised vpon the word of God.

k This Ile is Serabie where was taken for all the

part, which was about the mountaint called Cassius, and so di-

uiden fully from Dalmatia, and so di-

uice vp to Venice.

l Paul would

use such meanes as God had ordeined, lest he should seeme to haue tempe-

him.

m He meant an extraordinary abstinence, which came of the fear of death, and so tookes away the appetite.

n By this he meant that they should be in all points safe and

found, 1. 3. 14. 45. 1. King. 1. 51. Math. 10. 30.

36 Then were they all of good courage, and they all also made merriment.

37 Now we were in the shippe in all two hundred theefes, and fiftene foules.

38 And when they had eaten enough, they lightened the ship, and cast out the wybrute into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a bank, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken by the anchors, they committed the shippe unto the sea, and loosed the rudder bonds, and bowed by the maine saille to the winde, and drew to the shoore.

41 And when they fell into a place where two seas met, they thrust in the shippe: and the fore-part stucke fast, and could not be moved, but the hinder part was broken with the violence of the waves.

42 Then the foundryers counsell was to kill the prisoners: lest any of them, when he had swomme out, should flee away.

43 But the Centurion willing to save Paul, stayed them from this counsell, and commanded that they that could swimme, should cast themselves first into the sea, and go out to land.

44 And the other, some on boards, and some on certaine pieces of the ship: and so it came to passe that they came all safe to land.

**C H A P. XXVIII.** Paul with his company are sent into the hands of the barbarous people. 1 The upper barbed-bone. 2 He beate Publius father and mother, and being furnished by them of shippes, was fared toward Rome. 3 Where being received of the brethren, he declared his business. 4 And there preached two yeeres.

And when they were come safe, they knew that the yle was called Rhodes.

And the Barbarians shewed vs notable kindnesse: for they kindled a fire, and received vs every one, because of the present shoure, and because of the cold.

3 And when Paul had gathered a number of sticks, and layed them on the fire, there came a viper out of the heate, and leapt on his hand.

4 Nowe when the Barbarians saw the wybrute hang on his hand, they sayd among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet vengeance hath not suffered to liue.

5 But hee shooke off the wybrute into the fire, and felt no harme.

6 Howbeit they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconvenience come to him, they changed their minds, and said, That he was a God.

7 In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions: the same received vs, and lodged vs three dayes courteously.

8 And it was, that the father of Publius lay sick of the feuer, and of a bloody fluxe: to whom Paul entered in, and when he prayed, he layd his hands on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when we departed, they laden vs with things necessary.

11 A Now after thre moneths wee departed in a ship of Alexandria, which had wintered in the yle, whose badge was Caesar and Pollux.

12 And when wee arrived at Syracuse, wee taried there thre dayes.

13 And from thence wee set for a compass, and came to Rhegium: and after one day, the Souther wind blew, and wee came the second day to Putroli.

14 Where wee found brethren, and were desired to tary with them seven dayes, and so wee went toward Rome.

15 And from thence, when the brethren heard of vs, they came to meete vs at the Warther of Appolin, and at the Thier ceremony, to whom when Paul said, he thanked God, and waied both.

16 So when wee came to Rome, the Centurion delivered the prisoners to the general Captaine: but Paul was suffered to dwell by himselfe with a soldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said unto them, Brethren, though I have committed nothing against the people, or Lawes of the fathers, yet was I delivered prisoner from Ierusalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale unto Caesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you for the hope of Israel's sake. I am bound with this chaine.

21 When they said unto him, We neither received letters out of Iudaea concerning thee, neither came any of the brethren that shewed or spake any ruell of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, wee knowe that every where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and testified the kingdome of God, and preached vnto them concerning Iesus, both out of the Law of Moyses, and out of the Prophets, from morning to night.

24 And some were persuaded with the things which were spoken, and some beleued not.

25 Therefore when they agreed not among them-

e These the Pal-  
mits fained to be  
Iupiters children  
and gods of the  
sea.

f These places  
were distant from  
Rome a dayes  
journey, or there-  
about.

g Or, shoppes.

h No doubt the  
captaine under-  
stood both by  
Festus letters, and  
also by report  
of the vndercap-  
taine, that Paul  
had committed  
no fault.

h That is, for Ie-  
sus Christs cause  
whom they had  
long looked for  
as he that should  
be the redeemer  
of the world.

i That this king-  
dome, which was  
spoken of by the  
Prophets, was of-  
fered vnto them  
by the coming  
of Christ.

1sa. 69. mart. 17.

14. mar. 4. 12.

luk. 8. 10. iob. 12.

40. rom. 11. 8.

k. Herceby the

hearts of the in-

sidels ought to be

molified, and the

weakeings con-

firmed, that they

be not offended

by the stubborn-

nes of the wicked

themselues, they departed, after that Paul had spoken thus, to wit, which make the body of Paul by the Spirit into one faith.

26 Saying, Go unto this people, and say, By hearing ye shall heare, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed fat, and their eares are full of hearing, and with their eyes have they looked, yet they should see with their eyes, and heare with their eares, and understand with their hearts, and should returne that I might

heale them.

28 Be it known therefore unto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when he had sayde these things, the Iewes departed, and had great reasoning among themselves.

30 And Paul remained two yeeres full in an house hired for himselfe, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching those things, which concerne the Lord Iesus Christ, with all boldnes of speech, without let.

1 The Wordes of God hearken when the verities of the Spirit is joined with it, and it is preached generally, that men might be in example.

## The Epistle of the Apostle Paul to the Romanes.

### THE ARGUMENT.

**T**He great mercy of God is declared toward man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption could not fulfill the Law, yet committed most abominably, both against the law of God, and nature, the infinite bounty of God, full of his promise made to his servant Abraham, the father of all beleuers, ordained that mans (saluati) on should only stand in the perfect obedience of his Sonne Iesus Christ, so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saved by faith in him; even as Abraham before he was circumcised, was counted iust only through faith, & yet afterward received circumcision, as a seale or badge of the same righteousness by faith. And to the intent that none should thinke that the covenant which God made to him, and his posterity was not performed: either because the Iewes received not Christ, (which was the blessed seed) or else beleued not that he was the true redeemer, because he did not onely, or at least more notably, prefigure the Iewes: the examples of Ihsael and Esau declare, that all are Abrahams posterity, which come of Abraham according to the flesh; but also the very strangers and Gentiles passed in by faith, & made heires of the promise. The cause whereof is the only will of God, forasmuch as of his free mercie hee hath chosen some to be saved, and of his iust indignitie reiecteth all others to be damned, as appeareth by the illustrations of Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed up, the example of Esau prooueth; that God hath yet his elect euen of the natural posterity of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length will stretch toward the Iewes againe, and to gather the whole Ihsael (which is his Church) of them both. This ground-woke of faith and doctrine layd, instructions of Christian manners follow; teaching every man to walke in roundness of conscience in his vocation, with all patience and humblenes, reverencing and obeying the magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weak, and louing one another according to Christs example. Finally, S. Paul after his commendations to the brethren, subiecteth them to varie, and to see false preachers and flatterers, and so concludeth with a prayer.

### CHAP. I.

1 Paul sheweth by whom, and to what purpose he is called. 13 His ready will. 6 What the Gospel is. 20 The use of creatures, and wherefore they were made. 23. 24 The ingratitude, peruerse and punishment of all mankind.

1 Or minister. a Through Gods mercie, and also appointed by commandment to this Apostleship.

b Or chosen by the eternal counsell of God, or by the declaration of the same counsell. After 13. 7. Dem. 13. 8. y. after 3. 21. c The Scriptures onely set forth the great benefice of God promised and performed to the world in Iesus Christ. d Meaning of the posterity, and of the flesh of the virgin Mary.

**P**AUL

A servant of Iesus Christ, called to be an Apostle, & put apart to preach the Gospel of God.

2 (Which he had promised afore by his Prophets in the holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the seeds of Dauid according to the flesh,

4 And declared mightily to be the Sonne

of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whom we haue received grace and Apostleship (that obedience might be given unto the faith) in his Name among all the Gentiles.

6 Among whom yet bee also the called of Iesus Christ.

7 To all you that be at Rome beloued of God, called to be Saints: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thank my God through Ihsus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witness (whom I serve in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you

e By the Spirit he declareth of Christ's God, whose power is so great, that it could not be felt, and yet remain in death. f Which was the most benefit to you, the valiant riches of Christ. g Thank, by mercy of God, are added in Iesus Christ.

1. Cor. 1. 3. gal. 1. 3. 2. Tim. 1. 3. h The free mercie of God, prosperous successe in all things. i That is, through all Churches. k Earnestly, and from the heart. l Inpreaching sonne of God, that is, reconciliation and peace through Christ.

IO Alwayes





## C H A P. III.

1 By the Question  
be understandeth  
the Gentile, and  
every one that is  
not a Jew.

Deut. 10. 17.  
3. Chron. 19. 7.  
Job. 34. 19.

Acts 10. 34.  
2 As touching  
any outward  
quality, but as  
the potter before  
he make his ves-  
sels, he doth ap-  
payne some to  
glory, and others  
to ignominy.

h That is, without  
the knowledge of  
the law written,  
which was given  
by Moses.

Math. 7. 12.  
James 1. 22.

i For man's con-  
science sheweth  
him what he doth  
good or evil.  
k He awaketh  
the Jews, which  
were asleep  
through a cer-  
taine securitie  
and confidence  
in the Law.

Chap. 9. 4.  
|| Or, straiten the  
things that de-  
scend from it.

l The way to  
teach others in  
the knowledge  
of the truth.

Isa. 5. 5.

mek. 16. 30.  
n The end of  
circumcision was  
the keeping of

Law, and the Sa-  
crament separa-  
ted from his end,  
is of none effect.

|| Or, condemn  
a When the Law  
is called the Let-  
ter, or that it  
provoketh death  
in us, or that it  
killeth, or is the  
ministry of

death, or that it  
is the strength  
of sin, it is the  
ministry of

death, or that it  
is the strength  
of sin, it is the  
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is the strength  
of sin, it is the  
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death, or that it  
is the strength  
of sin, it is the  
ministry of

2 By the Question  
be understandeth  
the Gentile, and  
every one that is  
not a Jew.

10 But to every man that doeth good,  
shall be glory, and honour, and peace, to the  
Jew first, and also to the Gentile.

11 For there is no respect of persons  
with God.

12 For as many as have sinned without  
the Law, shall perdition be without the Law;  
and as many as have sinned in the Law, shall  
be judged by the Law.

13 For the hearers of the Law are not  
righteous before God: but the doers of the  
Law shall be justified.

14 For when the Gentiles which have  
not the Law, do by nature the things con-  
cerned in the Law, they having not the Law,  
are a Law unto themselves.

15 Which shew the effect of the Lawe  
written in their hearts, their conscience al-  
so bearing witness, and their thoughts ac-  
cusing one another, or excusing.

16 At the day when God shall judge the  
secrets of men by Jesus Christ, according to  
my Gospel.

17 O Behold, thou art called a Jew,  
and rearest in the Law, and gloudest in God.

18 And knowest his will, and allowest  
the things that are excellent, in that thou  
art instructed by the Law:

19 And persuadest thyself, that thou  
art a guide of the blinde, a light of them  
which are in darkness.

20 An instructor of them which lack  
direction, a teacher of the unlearned, which  
hast the name of knowledge, and of the  
truth in the Law.

21 Thou therefore which teachest an-  
other, teachest thou not thyself? thou that  
preachest, dost thou not teach, dost thou  
steale?

22 Thou that sayest, I must not com-  
mit adultery, dost thou commit adul-  
tery: thou that abhorrest idols, dost thou  
sacrifice?

23 Thou that gloryest in the Lawe,  
through breaking the Lawe, dishonourest  
thou God?

24 For the name of God is blasphemed  
among the Gentiles through you, as it is  
written.

25 For circumcision verily is profitable,  
if thou doe the Lawe: but if thou be a trans-  
gressor of the Lawe, the circumcision is  
made unprofitable.

26 Therefore if the circumcision bring  
the performance of the Lawe, shall not  
the uncircumcision be damned by cir-  
cumcision?

27 And shall not uncircumcision which  
is by nature (if it keep the Lawe) judge  
thee, which by the Letter and circumcision  
are a transgressor of the Lawe?

28 For he is not a Jew, which is out-  
ward: neither is that circumcision, which is  
outward in the flesh:

29 But he is a Jew which is inward,  
and the circumcision of the heart, in the  
Letter, and in the Letter, whose praise is not  
of men, but of God.

3 Having granted some prerogatives to the  
Jews, because of Gods free and stable promise,  
10 he proveth by the Scriptures, both Jews and  
Gentiles to be sinners, 21. 24. and to be judged  
by grace through faith, and not by works, 28 and  
for the Law to be established.

W HAT is then the preferment of the  
Jew? or what is the point of cir-  
cumcision?

2 Much every manner of inward obedi-  
ence, because unto them were committed the pri-  
vileges of God.

3 For what though some did not believe:  
shall their unbelief make the faith of  
God without effect?

4 God forbid: yea, let God be true, and  
every man a liar, as it is written, "God  
thou mightest see I suffered in thy word, and  
overcame when thou art mocked."

5 How if our unbelief should com-  
mend the righteousness of God, what shall  
we say? Is God unrighteous which punish-  
eth? (I speak as a man)

6 God forbid: so how shall God judge  
the world?

7 For if the verity of God hath more a-  
bundantly shined through thy lie, unto his glory,  
why art thou yet condemned as a sinner?

8 And (as we are blamed, and as some  
affirme that we lay) why doe we not call,  
that good may come thereof? whose condem-  
nation is just.

9 Altho that then? are we more excellent?  
No, in no wise: for we have already proved,  
that all, both Jewes and Gentiles are: "Under  
sinne."

10 As it is written, "There is none right-  
eous, no not one."

11 There is none that understandeth:  
there is none that seeketh God.

12 They have all gone out of the way: they  
have bene made altogether unprofitable;  
there is none that doeth good, no not one.

13 Their thought is an open furnace:  
they have hated their tongues to deceit: "The  
portion of gibes is under their lips."

14 "Thou mouth is full of cursing and  
bitterness."

15 "Thou feet are swift to shed blood."

16 Destruction and calamity are in their  
ways.

17 And the way of peace they have not  
known.

18 "The fear of God is not before their  
eyes."

19 Thou wee know that whatsoever the  
Law saith, it saith it to them which are  
under the Lawe: but every man hath be-  
lieved, and all for truth he is become a  
liar.

20 Therefore by the weakness of the  
Law shall no man be justified in the sight  
of God: for the Law commandeth the knowledge of  
sinne.

21 And now hope is added, for  
the Law doth not make us guilty, but  
doth shew us our guilt before God, and declare  
unto us, that we are under the Law, either without  
which we cannot be justified any thing, whose weakness  
is this, because we cannot performe them.

21. But now is the righteousness of God made manifest without the Law, having witness of the faith and of the promises.

22. For the righteousness of God by the faith of Jesus Christ, unto all, and upon all that believe.

23. For there is no difference for all have sinned, and are deficient of the glory of God.

24. And are justified freely by his grace through the redemption that is in Christ Jesus.

25. Whom God hath set forth to be a sacrifice through faith in his blood, to reconcile us to himself, by the forgiveness of the iniquities that are passed, through the patience of God.

26. For now at this time his righteousness is made manifest to all, and a witness of his faith is at the faith of Jesus.

27. Where is then the boasting? It is excluded. By what Law? of works? Nay: but by the Law of faith.

28. Therefore we conclude that a man is justified by faith without the works of the Law.

29. God is he who is God of the Gentiles only, and not of the Gentiles also? Yes, even of the Gentiles also.

30. For it is to him that we have all instant circumstances of faith, and uncircumcision through faith.

31. Do we then make the Law of none effect through faith? God forbid: yea, we establish the Law.

32. For in what way, for in what there is none. The doctrine is the ornament of the Law: for it embraceth Christ, who hath fulfilled the Law: in that the Law which could not be fulfilled by reason of our own corruption, is now fulfilled to us by Christ Jesus.

CHAPTER III.

1. And he declareth that justification is a free gift, even by them themselves of whom the Law was kept, as of Abraham and of David: 12 And also by the office of the Law and faith.

What shall we say then, that Abraham our father hath found concerning the flesh?

2. For if Abraham were justified by works, he hath wherein to rejoice, but not with God.

3. For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness.

4. Now to him that worketh, the wages is not counted by favour, but by debt:

5. But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness.

6. Even as David declared the blessedness of the man, unto whom God imputed righteousness without works, saying,

7. Blessed are they, whose iniquities are forgiven, and whose sinnes are covered.

8. Blessed is the man, to whom the Lord imputeth not sinne.

9. Came this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10. When Isaac was circumcised, and when Jacob was circumcised, and when he was circumcised, and when he was circumcised.

11. When he receiveth the sign of circumcision, as the state of the righteousness of the faith which he hath, when he was uncircumcised, that he should be the father of all them that believe, not being circumcised, that righteousness might be counted to them also.

12. And the sign of circumcision, not unto them only, which are of the circumcision, but unto them also that walk in the steps of the faith of our father Abraham, which he had when he was uncircumcised.

13. For the promise that he should be the father of the multitude, was not given in Abraham, as to his flesh, through the Law, but through the righteousness of faith.

14. For if they which are of the Law be blessed, surely it is made void, and the promise is made of none effect.

15. For the Law cannot make us where no Law is, there is no transgression.

16. Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seed, not to that only which is of the Law: but also to that which is of the faith of Abraham, who is the father of us all.

17. (As it is written, "I have made thee a father of many nations") even before God whom he believed, "who quickeneth the dead," and called those things which be not, as though they were.

18. As when Abraham above hope, believed under hope, that he should be the father of many nations, according to that which was spoken to him, "God shall thy seed be."

19. And he that is not weak in the faith, considered not his own body, which was now dead, being almost an hundred years old, neither the barrenness of Sarah's womb.

20. Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God.

21. Being fully assured that he which had promised, was also able to do it.

22. And therefore it was imputed to him for righteousness.

23. Now it is not written for him only, that it was imputed unto him for righteousness.

24. But also for us, to whom it shall be imputed for righteousness, which believe in him that raised up Jesus our Lord from the dead.

25. Who was delivered to death for our sinnes, and is risen againe for our justification.

26. But most strong and constant. In that she was past child bearing. For his mercy and truth. For our instruction: for we shall be justified by the same means. To accomplish, and make our justification.

CHAPTER V.

1. He declareth the fruits of faith, 7 And by comparison setteth forth the love of God and obedience of Christ, which is the foundation and ground of the same.

OT. A.

Then

Gen. 12, 11.

This may not be understood of the fruits of faith: (for thereof the Apostle doeth hereafter expressly inverte) but of the faith itself. In fulfilling the works thereof.

I And think to performe the same by works. k It is requisite to fulfill the law for him that desireth of Abraham inheritance, then it is in vaine to beleve the promise for it serveth to no use. l Through our default, and not of his selfe. m That is, no breach of commandment. n Which beleve. Gen. 17, 4.

o By a spiritual kindred, which God chiefly respecteth. p Abraham because he circumcised, even by the virtue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithful.

Gen. 17, 5.

q As a spiritual kindred, which God chiefly respecteth.

p Abraham because he circumcised, even by the virtue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithful.

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Gen. 17, 5.

q As a spiritual kindred, which God chiefly respecteth.

a By peace here is meant that incredible and most constant joy of minde, when we are delivered fro al terror of conscience, and fully persuaded of the favour of God: and this peace is the fruite of faith.

Ephes. 2. 8.

Loues 1. 3.

b For it hath ever good success.

c He meaneth that loue where-

with God loueth vs.

Hebr. 9. 15.

1. pet. 1. 8.

d By this comparison he amplifieth the death of Christi.

e That is, for such one of whom he hath receiued good.

f Because of sinne: yet friends by the grace of Christi.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the law of nature, nor any motion of conscience,

much lesse committed any actual sinne: and this may also comprehend the Gentiles.

i Yet all mankind, as it were, sinned, when they were as yet inclosed in Adams loynes.

k Which was Christi.

l For by Christi we are not onely delivered from the finnes of Adams loynes,

but also from all such as we haue added thereunto.

m The iustice of Iesus Christi which is imputed to the faithfull.

n Which beloeue to be saued in Iesus Christi.

By whose holines by faith, we haue receiued grace through our Lord Iesus Christi.

2 By whome also wee haue receiued through faith vnto grace, wherein wee stand, and reioyce vnder the hope of the glory of God.

3 Neither doe we so onely but also we reioyce in tribulations, knowing that tribulation bringeth forth patience.

4 And patience experience, and experience hope.

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christi, when wee were yet of no strength at his death, died for us, the vngodly.

7 Doubtlesse one will saie, he is a righteous man: but yet say a good man it may be that one dare say.

8 But God testeth our loue, when we are yet sinners, feeling that while wee were yet sinners, Christi died for vs.

9 Much more then, being now iustified by his blood, wee shall be saued from wrath through him.

10 For if when wee were enemies wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saued by his life.

11 And not onely so, but wee also reioyce in God through our Lord Iesus Christi, by whom wee haue now receiued the atonement.

12 Wherefore, as by our mens sinne entered into the world, and death by sinne, and so death went out of all men: forasmuch as all men haue sinned.

13 For vnto the time of the Law was sinne in the world, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moyses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many bee dead, which made the grace of God, and the gift by grace, which is by one man Iesus Christi, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is of many offences vnto iustification.

17 For if by the offence of one death reigned through one, much more shall they which receiue the abundance of grace, and of the gift of righteousness, reigne in life through one, that is, Iesus Christi.

18 Likewise then, as by the offence of one the fault came on all men to condemnation, so by the iustifying of one, the benefite abounded towards all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience

of one, shall many also bee made righteous.

20 Wherefore the Law came in, that the offence should be multiplied, where sinne increased, and where sinne increased, grace abounded much more.

21 And as sinne hath reigned vnto death, so might grace also reigne by the righteousness vnto eternal life, through Iesus Christ our Lord.

22 For as by one mans disobedience, many were made sinners, so by the obedience

of one, shall many also bee made righteous.

23 For as by one mans disobedience, many were made sinners, so by the obedience

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60 For as by one mans disobedience, many were made sinners, so by the obedience

of one, shall many also bee made righteous.



14. For sinne shall not have dominion over you, for ye are not under the Law, but under grace.

15. What shall we say then? Shall we sinne, because we are not under the Law, but under grace? God forbid.

16. Know ye not that to whomsoever ye give your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sinne unto death, or of obedience unto righteousness?

17. But God be thanked, that ye have bene the servants of sinne, but yet have obeyed from the heart unto the forme of the doctrine, wherunto ye were delivered.

18. Being then made free from sinne, ye are made the servants of righteousness.

19. I speake after the manner of man, because of the infirmity of your flesh: for as ye have given your members servants to uncleanness and to iniquitie, to commit iniquitie, so now give your members servants unto righteousness in holiness.

20. For when ye were the servants of sinne, ye were freed from righteousness.

21. What fruit had ye then in those things, wherof ye are now ashamed? For the ende of those things is death.

22. But now being freed from sinne, and made servants unto God, ye have your fruit in holiness, and the ende, everlasting life.

23. For the wages of sinne is death: but the gift of God is eternal life through Jesus Christ our Lord.

24. Wherefore ye must not let sinne reign by force, who giue death as an allowance to them that are preferred by the Law.

# CHAP. VII.

1. 7. 12 The yoke of the Law, 6. 24. And how Christ hath delivered us from it. 16 The infirmities of the flesh full. 23 The dangerous fight betweene the flesh and the spirit.

Know ye not, brethren, (for I speake to them that knowe the Lawe) that the Lawe hath dominion over a man as long as he liveth?

2. For the woman which is in subjection to a man, is bound by the Lawe to the man, while hee liveth: but if the man be dead, shee is delivered from the Lawe of the man.

3. So then, if while the man liveth, shee take another man, she shall be called an adulteresse: but if the man be dead, shee is free from the Lawe, so that she is not an adulteresse, though she take another man.

4. So ye, my brethren, are dead also to the Lawe by the body of Christ, that ye should be unto another, even unto him that is raised up from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruit unto death.

6. But now we are dead to the Lawe, as we are the children of the Spirit, as Galat. 3. 12. March. 1. 1. Which is the Spirit of the second husband. d When we were in the flesh, the motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruit unto death.

6. But now we are delivered from the Lawe, being dead to it, as we are the children of the Spirit, as Galat. 3. 12. March. 1. 1. Which is the Spirit of the second husband.

7. What shall we say then? Is the Lawe sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowne sleight, except the Law had sayd, Thou shalt not lust.

8. But sinne took an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Lawe sinne is dead.

9. For I once was alive, without the Lawe: but when the commandement came, sinne reigned.

10. But I died: and the same commandement which was ordeined unto life, was found to be unto me unto death.

11. For sinne took occasion by the commandement, and deceived me, and thereby slew me.

12. Wherefore the Lawe is holy, and the commandement is holy, and iust, and good.

13. What shall I say then? Is that which is good, made death unto mee? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might bee out of measure sinfull by the commandement.

14. For we know that the Lawe is spiritual, but I am carnall, sold under sinne.

15. For I allow not that which I do: for what I would, that do I not: but what I hate, that do I.

16. If I do then that which I would not, I consent to the Lawe, that it is good.

17. Now then, it is no more I, that doe it, but the sinne that dwelleth in me.

18. For I know that in me, that is, in my flesh dwelleth no good thing: for to will is present with me: but I finde no means to performe that which is good.

19. For I do not the good thing, which I would, but the evill, which I would not, that doe I.

20. Now if doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21. I finde then by the Lawe, that when I would do good, evill is present with me.

22. For I delight in the Lawe of God, concerning the inner man:

23. But I see another Lawe in my members, rebelling against the Lawe of my minde, and leading mee captive unto the Lawe of sinne, which is in my members.

24. O wretched man that I am, who shall deliver mee from the body of this death?

25. I thanke God through Jesus Christ our Loide. Then I my selfe in my minde, serve the Lawe of God, but in my flesh the Lawe of sinne.

26. So then with my minde I serve the Lawe of God, but with my flesh the Lawe of sinne.

27. There is therefore now no condemnation to them which walk in the flesh, but which walk in the Spirit.

e Meaning, so sinne our first husband.

f There is nothing more enemie to sinne, then the Law: if so be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the law which disloseth the sleights of sinne her enemie?

g Which is an inward vice not openly knowne, Exod. 30. 17. deut. 10. 1. 18.

h He thought himselfe to be alive, when he knew not the Law.

i Sinne being disclosed by the Law, is so much more detestable, because it turneth the goodness of the Law to our destruction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to doe, and therefore is farre from the true perfection.

m He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him, Or, in my nature.

n The flesh stayeth even the most perfect to runne forward as the spirit willeth.

o That is, in my spirit.

p Even the corruption which yet remaineth.

q This is the lump of sinne and death.

r In that part which is regenerate.

s Which is the part corrupted.

t Which is the part corrupted.

u Which is the part corrupted.

v Which is the part corrupted.

w Which is the part corrupted.

x Which is the part corrupted.

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ab Which is the part corrupted.

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ae Which is the part corrupted.

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ag Which is the part corrupted.

## CHAP. VIII.

1 The assurance of the faithfull, and of the fruites of the holy Ghost in them. 2 The weakness of the Lawe, and who accomplished it. 3 And wherefore. 4 Of what sin the faithfull ought to bee. 5 The fruites of the Spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 23 Of the mutual loue betwixt God and his children. 29 Of his free knowledge.

**N**ow then there is no a condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

2 For the Lawe of the Spirit of life, which is in Christ Iesus, hath freed me from the Law of sinne and death.

3 For (that that was impossible to the Lawe, in as much as it was) weake, because of the flesh) God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh,

4 That the righteousness of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, saour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wilddome of the flesh is death: but the wilddome of the Spirit is life and peace.

7 Because the wilddome of the flesh is enemy against God: for it is not subiect to the Law of God, neither in deed can bee.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the body is dead because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, wee are debtors not to the flesh, to live after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage to feare againe: but ye haue receiued the spirit of a adoption, whereby wee cry, Abba, Father.

16 The same Spirit beareth witness with our spirit, that we are the children of God.

wherefore we must in the meane time call to God through patience. i But to live after the Spirit. k So he nameth the holy Ghost of the effect, which he causeth in vs, when he proposeth vs saluation by the Law with an impossible condition, who also doeth feale our situation in our hearts by Christs free adoption, that we consider not God nowe as a rigorous Lord, but as a most mercifull Father. Galat. 4. 5. 6. l So that we haue two witnesses, Gods Spirit, and ours, who is certified by the Spirit of God.

17 If wee be children, we are also = heires, in freely receiued the heires of God, and heires annuered with Christ, if so be that wee suffer with him, that wee may also bee glorified with him.

18 For I count that the afflictions of this present time, are not worthy of the glory, which shall be shewed vnto vs.

19 For the feruent desire of the creature waiteth when the sonnes of God shall be reuelled.

20 Because the creature is subiect to vanity, not of it owne will, but by reason of him which hath subdued it vnder hope.

21 Because the creature also shall bee deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee know that enery creature groweth with vs also, and travaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the first fruites of the Spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our bodies.

24 For we are saued by hope: but hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that wee see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it self maketh request for vs with sighes, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for hee maketh request for the Saints, according to the will of God.

28 Also wee know that all things waight together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which hee knoweth before, hee also predestinated to bee made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Wherefore, whom hee predestinated, them also hee called, and whom hee called, them also hee iustificed, and whom hee iustificed, them hee also glorified.

31 What shall we then say to these things? If God be on our side, who can bee against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shall hee not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? It is God that iustificeth,

34 Who shall condemn? It is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or perill, or sword?

36 As it is written, For thy sake are we killed

10s. of like value

n The creature that not beneuolent before that Gods children be brought to this perfection in the meane season they waite.

o That is, to destruction, because of mans sinne.

p Hee meaneth not the Angels, neither devils, nor men.

q And yet are farre from the perfection, Luke 21. 15.

r Which shall be in the resurrection, when we shall be made conformable to our head Christ.

s By hope is meant that thing which we hope for.

t In that he searcheth their hearts to pray, & then both woe to aske, & how.

u Hee willeth by the order of our election, that afflictions are meanes to make vs like the Sonne of God.

1/2. 50. 3.

x Who pronounceth his iudicio Sonne Christ.

y Wherein hee loved vs, or God in Christ is loue is promised vpon his determinate purpose: and Christ is the pledge thereof.

2/4. 4. 23.



**Hebrews**, whose hearts better and prayer  
Did God for Israel is, that they might bee  
ſaued.

1 For I heare them ſeeme, that they  
haue the zeale of God, but not according to  
knowledge.

2 For they, being ignorant of the right-  
eouſneſſe of God, and going about to ſta-  
biſh their owne righteouſneſſe, haue not  
ſubmitted themſelues to the righteouſneſſe  
of God.

3 For Chriſt is the ende of the Law  
for righteouſneſſe vnto euery one that belee-  
ueth.

4 For Moſes thus deſcribeth the righte-  
ouſneſſe which is of the Law, \* That the  
man which doeth theſe things, ſhall liue  
thereby.

5 But the righteouſneſſe which is of  
faith, ſpeaketh on this wiſe, \* Say not in  
thine heart, \* Altho ſhall ascend into heauen:  
(that is to bring Chriſt from aboue)

6 \* Altho ſhall deſcend into the deepe:  
(that is to bring Chriſt againe from the  
dead)

7 \* The word ſayeth it, \* The word is  
neere thee, euen in thy mouth, and in thine  
heart. This is the \* word of faith which wee  
preach.

8 For if thou ſhalt confeſſe with thy  
mouth the Lord Ieſus, and ſhalt beleeue in  
thine heart, that God hath raiſed him vp from the  
dead, thou ſhalt be ſaued.

9 For with the heart man beleeueth vnto  
righteouſneſſe, and with \* the mouth man  
confeſſeth to ſalutation.

10 For the Scripture ſaith, \* Whoſoener  
beleeueth in him, ſhall not be aſhamed.

11 For there is no difference betwene  
the Jewe and the Greecian: for hee that is  
Lord ouer all is rich vnto all, that call on  
him.

12 \* For whoſoener ſhall call vpon the  
Name of the Lord, ſhall be ſaued.

13 But how ſhall they call on him, in  
whom they haue not beleeued? and how ſhall  
they beleeue in him, of whom they haue not  
heard? and how ſhall they heare without a  
preacher?

14 And how ſhall they preach, except they  
be ſent? as it is written, \* How beautifull  
are the feete of them which bring glad ti-  
dings of peace, and bring glad tidings of  
good things!

15 But they haue not all obeyed the Goſ-  
pell: for Elias ſaith, \* Lord, who hath be-  
leeued our report?

16 Then faith is by hearing, and hearing  
is by the word of God.

17 But I deſeand, haue they not  
heard? \* No doubt their ſound went out  
through all the earth, and their words into

the ends of the \* world.

18 But I deſeand, did not Iſrael know  
God? ſurely Moſes ſaith, \* I will proue  
you to enſlue by a nation that is not my na-  
tion, and by a fooliſh nation I will anger you.

19 \* And Elias is bold, and ſaith, I was  
found of them that ſought me not, and haue  
bene made manifeſt to them that asked not  
after me.

20 And vnto Iſrael he ſaith, \* All the day  
long haue I ſtretched forth mine hand vnto  
a] diſobedient and gainelaying people.

## CHAP. XI.

1 God hath his Church, although it be not ſeene  
to many eyes. 2 The grace ſhewed to the elect. 3  
The iudgement of the reprobate. 4 God hath blinded  
the Iewes for a time, and reuealed himſelfe to the  
Gentiles: 5 Whom he warneth to humble  
themſelues. 6 The gift of God without reſer-  
uation. 7 The depth of Gods iudgements.

1 Demaund then, hath God caſt away his  
people? God forbid: for I alſo am an Iſrae-  
elite, of the ſeede of Abraham, of the tribe of  
Beniamin.

2 God hath not caſt away his people  
which hee \* knewe before. Knowe yet not  
what the Scripture ſaith of Elias, how hee  
maketh requeſt vnto God \* againſt Iſrael,  
ſaying,

3 \* Lord, they haue killed thy Prophets,  
and digged downe thine altars: and I am  
left alone, and they ſeek my life.

4 But what ſaith the anſwere of God to  
him? \* I haue reſerued vnto my ſelfe ſeuen  
thouſand men, which haue not bowed the  
knee to Baal.

5 Then to then at this preſent time is  
there a remnant though the 1 election of  
grace.

6 And if it be of grace, it is no more of  
workes: or els grace were no more grace:  
but if it be of workes, it is no more grace: or  
els were workes no more workes.

7 What then? Iſrael hath not obtained  
that hee ſought: but the election hath obte-  
ned it, and the reſt haue bene hardened,

8 According as it is written, \* God hath  
giuen them the ſpirit of ſlumber: eyes that  
they ſhould not ſee, eares that they ſhould  
not heare vnto this day.

9 And Dauid ſaith, \* Let their table be  
made a ſnare, and a net, and a ſtumbling  
blocke, euen for a recompence vnto them.

10 Let their eyes bee darkened that they  
ſee not, e \* hold downe their backe alwayes.

11 I deſeand then, haue they ſtan-  
bled, that they ſhould fall? God forbid: but  
through their fall ſalutation cometh vnto  
the Gentiles, to \* proue them to followe  
them.

12 Wherefore if the fall of them bee the  
riches of the world, and the diminiſhing  
of them the \* riches of the Gentiles, how much  
more ſhall their abundance bee?

13 For in that I ſpeake to you Gentiles, in  
as much as I am the Apoſtle of the Gen-  
tiles, I magnifie mine office,

14 Therefore if the fall of them bee the  
riches of the world, and the diminiſhing  
of them the \* riches of the Gentiles, how much  
more ſhall their abundance bee?

15 For in that I ſpeake to you Gentiles, in  
as much as I am the Apoſtle of the Gen-  
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16 Therefore if the fall of them bee the  
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tiles, I magnifie mine office,

18 Therefore if the fall of them bee the  
riches of the world, and the diminiſhing  
of them the \* riches of the Gentiles, how much  
more ſhall their abundance bee?

a That is, a cer-  
taine affection,  
but not a true  
knowledge.

b The end of the  
law is to iuſtifie  
them which ob-  
ſerue it: therefore  
Chriſt hauing  
fulfilled it for vs,  
is made our iu-  
ſtice, ſanctifica-  
tion, &c.

Leuit. 18. 5.  
Gal. 3. 12.

c Because we can  
not performe the  
Law, it maketh vs  
to doubt, who  
ſhall goe to hea-  
uen, and to ſay,  
Who ſhall goe  
downe to the  
deepe to deliuer  
vs thence? but  
faith teacheth vs  
that Chriſt is af-  
cended vp to  
take vs with him,  
and hath deſcen-  
ded into ſ depth  
of death to de-  
ſtroy death, and  
deliuer vs.

Deut. 30. 12.  
Deut. 30. 14.

d That is, the  
promiſe and the  
Goſpel which a-  
greeth with the  
Law.

e That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

1/a. 28. 16.  
1/a. 28. 12.

f Meaning the Goſpel and the good tidings of ſalu-  
ation, which they preached. g That is, by Gods commandment, of  
whom they are ſent that preach the Goſpel. It may be alſo taken for  
the very preaching it ſelfe. h Both the Iewes and Gentiles. Pſal.  
119. 4. i The Hebrew word ſignifieth the line or proportion of the  
heavens, whole moſt excellent frame, beſides the reſt of Gods crea-  
tures, preacheth vnto the whole world, and ſerueſ forth the wor-  
thineſſe of the Creator.

1/a. 28. 16.  
1/a. 28. 12.

g That is, by Gods commandment, of  
whom they are ſent that preach the Goſpel. It may be alſo taken for  
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thineſſe of the Creator.

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thineſſe of the Creator.

1/a. 28. 16.  
1/a. 28. 12.

j The Hebrew word ſignifieth the line or proportion of the  
heavens, whole moſt excellent frame, beſides the reſt of Gods crea-  
tures, preacheth vnto the whole world, and ſerueſ forth the wor-  
thineſſe of the Creator.

1/a. 28. 16.  
1/a. 28. 12.

k Then ſee  
all the world  
know God by  
his creatures,  
Iewes could  
be ignorant,  
and ſo lined of  
malice.

Deut. 32. 21.  
1/a. 45. 1.  
1/a. 45. 2.

l Or, whole living  
creature.

m Meaning the  
Goſpel, which  
is the power of  
God, and the  
word of life.

n That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

o That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

p That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

q That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
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Chriſt, and to  
confeſſe the ſame  
before the world.

r That is, the  
way to be ſaued,  
is to beleeue with  
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ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

s That is, the  
way to be ſaued,  
is to beleeue with  
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Chriſt, and to  
confeſſe the ſame  
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t That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
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Chriſt, and to  
confeſſe the ſame  
before the world.

u That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

v That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

w That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

x That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

y That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

z That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.

aa That is, the  
way to be ſaued,  
is to beleeue with  
heart that we are  
ſaued onely by  
Chriſt, and to  
confeſſe the ſame  
before the world.



14 To tie if by any means I might provoke them of my flesh to follow them, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving be, but <sup>a</sup> life from the dead?

16 For if <sup>a</sup> the first fruits be holy, so is the whole lump: and if the <sup>a</sup> root be holy, so are the branches.

17 And though some of the branches be broken off, and thou being a wilde Olive tree, wast grafted in <sup>a</sup> for them, and made partaker of the root, and fatness of the <sup>a</sup> Olive tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou breakest not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well: though unbeliefe they are broken off, and thou standest by faith: bee not high minded, but <sup>a</sup> feare.

21 For if God spared not the naturall branches, take heed, lest he also spare not thee.

22 Behold therefore the bountifullnesse, and severitie of God: toward them which have fallen, severitie: but toward thee, bountifullnesse, if thou continue in his bountifullnesse: or else thou shalt also be cut off.

23 And they also, if they abide not still in unbeliefe, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Olive tree, which was wilde by nature, and wast grafted contrary to nature in a right Olive tree, how much more shall they that are by nature, be grafted in their owne Olive tree?

25 For I would not, brethren, that yee should be ignorant of this secret, (lest yee should be arrogant in your felices) that partly <sup>a</sup> obsequitie is come to Israel, untill the fullnesse of the Gentiles be come in.

26 And so <sup>a</sup> all Israel shall be saved, as it is written, \* The deliverer shall come out of Zion, and shall turne away the ungodlinesse from Jacob.

27 And this is my covenant to them, \* When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

29 For the gifts and calling of God are without repentance.

30 For even as yee in time past have not beleaved God, yet have now obtained mercy through their unbeliefe.

31 Even so now have they that are beleaved <sup>a</sup> by the mercy shewed unto you, that they also may obtaine mercy.

32 For God hath shut up <sup>a</sup> all in unbeliefe, that he might have mercy on all.

33 O the deepenesse of the riches, both of the wisdom and knowlege of God! how unsearchable are his iudgements, and his wayes past finding out!

34 \* For who hath knowne the thinde

of the heart? or who hath comprehended? or who hath given counsell unto him, and he shall be recompensed?

36 For of him, and through him, and by him are all things: to him be glory for ever, Amen.

CHAP. XII.

The conversion, loue and workes of such as be loue in Christ. 19 Not to seek revengeance.

1 <sup>a</sup> Belieuee you therefore, brethren, by the mercies of God, that ye give up your bodies a <sup>a</sup> living sacrifice, holy, acceptable unto God, which is your <sup>a</sup> reasonable service of God.

2 And fashion not your felices like unto this world, but be ye changed by the renewing of your minde, that yee may <sup>a</sup> knowe what is the <sup>a</sup> good will of God, and acceptable, and perfect:

3 For I say through the grace that is given unto me, to every one that is among you, that no man presume to understand, above that which is meete to understand, but that hee <sup>a</sup> understand according to <sup>a</sup> lobietie, as God hath dealt to every man the <sup>a</sup> measure of faith.

4 For as wee have many members in one body, and all members have not one office,

5 So wee being many are one body in Christ, and every one, one anothers members.

6 \* Seeing then that we have gifts that are diuers, according to the grace that is given vnto vs, whether wee have <sup>a</sup> propheticke, let vs prophesie according to the proportion of <sup>a</sup> faith:

7 <sup>a</sup> Or an office, let vs waite on the office: or be that teacheth, on teaching:

8 <sup>a</sup> Or be that exhorteth, on exhortation: be that <sup>a</sup> distributeth, let him doe it <sup>a</sup> with implicitie: be that ruleth, with diligence: be that <sup>a</sup> sheweth mercie, with <sup>a</sup> cheerefulness.

9 Let loue be without dissimulation. \* Abhorre that which is euill, & cleaue vnto that which is good.

10 \* Bee affectioned to loue one another with brotherly loue. In giuing honour, get one before another,

11 <sup>a</sup> Not slothfull to doe seruice: seruent in spirit: serving <sup>a</sup> the Lord.

12 Reioycing in hope, patient in tribulation, <sup>a</sup> continuing in prayer,

13 \* Distributing vnto the necessities of the Saints: <sup>a</sup> giuing your felices to hospitality.

14 \* Bless them which persecute you: blisse, I say, and curle not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

See and ministerie, all such offices, as appertaine to the Church, as Elders, Deacons, &c. By faith be meane the knowledge of God: in Christ, with the gifts of the holy Ghost. b Of these officers some are Deacons, some gouernours, some keepe the poore. <sup>a</sup> Marth. 6. 2. 1. He meane them which were appointed to looke vnto the poore, as for the most part were the widowes, <sup>a</sup> Ag. 6. 1. 1. tim. 3. 9. 2. Cor. 9. 7. 1. Amos 5. 15. <sup>a</sup> Ephes. 4. 2. 1. pet. 2. 17. <sup>a</sup> heb. 13. 1. 1. Cor. the same. Luke 18. 1. 1. Cor. 16. 1. <sup>a</sup> Heb. 13. 2. 1. pet. 2. 4. 9. <sup>a</sup> Mat. 5. 44.

2 That is, provoked him by his good workes? y All things are created & preferred of God to let forth his glory.

a In stead of dead beasts, liuely sacrifice: in stead of the blood of beasts which was but a shadow, and pleased not God of his felice, the acceptable sacrifice of the spiritual man, framed by faith to godlines and charitie.

b That is, true, lawfull and spiritual. 1. Pet. 2. 5. <sup>a</sup> Ephes. 5. 17. 1. thef. 4. 1. 3.

c Whatsoeuer is not agreeable to Gods will, is euill, displeasing and vnperfect.

d Two things are required, if we will iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our felices that which wee have not: next, that we boast not of the gifts, but reuerently vse them to Gods honour.

e That is, soberly, not neglecting Gods gifts, but vying them to his glory. 1. Cor. 12. 11. <sup>a</sup> Ephes. 4. 7.

f By prophesying here, he meane preaching & teaching, & by of-

16 Be

Pres. 2. 7.  
1. 5. 1. 1.

That is, in your  
own conceit.

Pres. 2. 22.

Mat. 5. 39.

1. pet. 3. 6.

1. cor. 6. 7.

I Live so honest-  
ly and godly, that  
no man can find  
fault with you.

Heb. 12. 14.

Eccles. 28. 1.

Mat. 5. 39.

Deut. 32. 35.

Heb. 10. 39.

Pro. 25. 31. 22.

For thou shalt either winne him with thy benefice, or els his con-  
science shall beare him witness that Gods burning wrath hangeth o-  
uer him.

## CHAP. XIII.

1 The obedience to the Rulers. 4 Why they  
have the sword. 8 Chastitie ought to measure all  
our doings. 11 An exhortation to innocencie and  
purity of life.

Wisd. 6. 3. 23. 1.  
1. 2. 3. 13. 14.

2 Not only the  
punishment of  
the iudges, but  
also the venge-  
ance of God.

3 Greece, a resen-  
sor with which

b For no private  
man can con-  
temne that gov-  
ernment which  
God hath ap-  
pointed, without

the breach of his  
conscience; and  
here he speaketh

of euill magi-  
strates: so that  
Antichrist and his

cannot wrest this  
place to establish  
their tyranny o-  
uer the conscience.

c That is, to de-  
fend the good,  
and to punish  
the euill.

Mat. 23. 23.

d He meaneth  
only the second  
table.

Exod. 20. 14.

Leuit. 19. 18.

Mat. 22. 39.

Gal. 5. 14. i. e. 2. 8.

1. Tim. 1. 5.

16 Be of like affection one towards an-  
other: but not be minded: but make your  
loues equal to them of the lower sort: \* bee  
not wile in your loues.

17 \* Recompense to no man euill for eu-  
ill: \* procure things honest in the sight of  
all men.

18 \* If it be possible, as much as in you is,  
haue peace with all men.

19 Dearely beloved, \* auenge not your  
selues, but giue place vnto wrath: for it is  
written, \* Vengeance is mine: I will repay,  
saith the Lord.

20 \* Therefore, if thine enemy hunger,  
feede him: if he thirst, giue him drinke: for  
in so doing, thou shalt heape \* coales of fire  
on his head.

21 \* Bee not overcome of euill, but over-  
come euill with goodnesse.

sleep: for now is our saluation \* neuer then  
when we beleued it.

12 The night is past, and the day is at  
hand: let vs therefore cast away the weapons  
of darkenesse, and let vs put on the \* armour  
of light.

13 So that we walke honestly, as in the  
day: not in \* gluttonie and drunkennesse,  
neither in chambering and wantonnesse, nor  
in strife and enuying:

14 \* But put yee on the Lord IESVS  
Christ, and take no thought for the flesh, to  
fulfill the lustes of it.

## CHAP. XIII.

1 The weak ought not to be despised. 10 No  
man should offend another: conscience, 15 But  
one to support another in charitie and faith.

I In that is weak in the \* faith, receiue  
vnto you, but not \* for controuersies of  
disputations.

2 One beleueth that he may eat of all  
things: and another, which is weak, eateth  
herbes.

3 Let not him that eateth, despise him  
that eateth not: and let not him which eat-  
eth not, iudge him that eateth: for God  
hath receiued him.

4 \* Who art thou that condemnest ano-  
ther mans seruant? her standeth o<sup>r</sup> fal-  
ter to his owne \* master: yea, her shall be  
established: for God is able to make him  
stand.

5 This man esteemeth one day above a-  
nother day, and another man counteth eu-  
ery day alike: let euery man bee \* fully per-  
suaded in his mind.

6 He that \* obserueth the day, obserueth  
it to the \* Lord: and hee that obserueth not  
the day, obserueth it not to the Lord. \* Hee  
that eateth, eateth to the Lord: hee bee  
grueth God thanks: and hee that eateth not,  
\* eateth not to the Lord, and gruieth God  
thanks.

7 For none of vs liueth: to himselfe, nei-  
ther doth any die to himselfe.

8 For whether we liue, we liue vnto the  
Lord: or whether wee die, wee die vnto the  
Lord: whether we liue therefore, or die, wee  
are the Lords.

9 For Christ therefore died, and rose a-  
gain, and reuiued, that hee might be Lord  
both of the dead and of the quicke.

10 But why dost thou iudge thy bro-  
ther? or why dost thou despise thy brother?  
\* For wee shall all appeare before the iudge-  
ment seat of Christ.

11 For it is written, \* I \* liue, saith the  
Lord, and euery knee shall bow to mee, and  
all tongues shall \* confesse vnto God.

rent, albeit in the Law they were not: next, that he reproo-  
ueth the condemning of the idle, and of the persons: thirdly, that he man-  
neth not the stubborn and malicious, whom he calleth dogs & con-  
fession, but the weak and infirme, to whom God as yet had not re-  
cused the perfit libertie. i Both our life and death ought to pre-  
sent our brother. 2. Cor. 5. 10. 1. 45. 23. phil. 2. 10. k This ob-  
specially appertaineth to God, who is the true life of himselfe, and gi-  
ueth it to all others. l And acknowledge I me for their God.

e Before we be  
leued, it had bin  
in vaine to tell  
these things. I  
now seeing our  
situation is more  
let vs take heed  
that we might  
not in this occasi-  
on  
That is, honest  
means & godly  
Luke 22. 34.  
|| Or yea.  
Gal. 5. 16. 2. 8.  
3. 11.

a That is, the de-  
line of the Gos-  
pel.

b Left he should  
depart either  
more ignorant  
then he came, or  
els with a greater  
scruple of con-  
science.

James 4. 12.

c It is the Lords  
matter, and not  
thine.

d We must be  
assured in our  
conscience by  
Gods word in al-  
things that we  
doe: that if we be  
sloog, we may  
know what is our  
liberty: and if we  
be weak, we may  
learne to profit  
dayly.

e That counteth  
one day more  
holy then ano-  
ther.

f Who iudgeth  
whether he doe  
well or no.

g Because he  
thinketh the  
meane weakness  
by the Law.

h Here we must  
note three things  
first, that hee spea-  
keth of things  
which of them-  
selues are inoffen-  
sive.

i Both our life and  
death ought to pre-  
sent our brother.

k This ob-  
specially appertaineth  
to God, who is the  
true life of himselfe,  
and giveth it to all  
others.

l And acknow-  
ledge I me for their  
God.

12 So then every one of us shall give accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but use your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 "I know, and am perswaded through the Lord Iesus, that there is nothing uncleane of it selfe: but vnto him that iudgeth any thing, to bee vncleane, to him it is vncleane."

15 But if thy brother bee grieved for the meate, now walkest thou not charitably: destroy not him with thy meate, for whom Christ died.

16 Cause not your commodity to be euill spoken of.

17 For the kingdome of God is not meate nor drinke, but righteousness, and peace, and joy in the holy Ghost.

18 For whosoever is in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then follow those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the works of God for meates sake: all things indeed are pure: but it is euill for the man which eateth with offence.

21 It is good neither to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made wake.

22 Hast thou faith? haue it with thy selfe before God: blessed is hee that condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because hee eateth not of faith: and whatsoever is not of faith, is sinne.

#### C H A P. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 & by the only mercy of God, which is the cause of saluation both of the one and the other. 14 He sheweth by reule toward them and the Church, 30 and requesteth the same of them.

**V** We which are strong, ought to beare the infirmities of the weak, and not to please our selves.

2 Therefore let every man please his neighbour in that that is good to edification.

3 For Christ also would not please himselfe, but as it is writen, "The rebukes of them which rebuke thee, sell vpon me."

4 For wharsoeuer things are writen aforetime, are writen for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.

5 Nowe the God of patience and con-

solation, the Temple of God wherein he is resident by his holy Spirit: and we are the stones of the new Ierusalem: that is, the vniuersall Church, 1 Iai. 54. Reuel. 21. of the which building Christ is the corner stone, Ephes. 2. 20. Psal. 69. 9. b I did so beare that they had bene done to me, & not to my father. c Which is the fruit of patience,

saluation, that you that are the Temple of God, should be able to beare one another, according to Christ Iesus.

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receive ye one another, as Christ also receiued vs to the glory of God.

8 Now I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercy, as it is writen, For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe bee saith, "Reioyce ye Gentiles with his people."

11 And againe, "Praise the Lord all ye Gentiles, and laud ye him all people together."

12 And againe Elias saith, "There shall be a roote of Jesse, and he that shall rise to reigne ouer the Gentiles: in him shall the Gentiles trust."

13 Now the God of hope fill you with all joy, and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodness, and filled with all knowledge, and are able to admonish one another.

15 Wherefore, brethren, I haue somewhat boldly after a sort writen vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering by of the Gentiles might bee acceptable, being sanctified by the holy Ghost.

17 I haue therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing which Christ hath not wrought by mee, to make the Gentiles obedient in word and deed,

19 Which the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation,

21 But as it is writen, "To whom hee was not shewen of, they shall see him, and they that heard not, shall vnderstand him."

22 Wherefore also I haue bene vnto let to come vnto you.

23 But now seeing I haue no more place in these quarters, and also haue bene tedious many yere agoe to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to

1. Cor. 1. 10. phil. 3. 18. and 4. 3.

d To make vs partakers of Gods glory.

e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.

f That God might be knowne true.

g Psal. 135. 2. 1. sem. 22. 50.

Deut. 32. 43. Psal. 117. 2.

h 1. 2. 11. 11.

i Which is Christ, who did bring us as young bud out of the drie and dead roote.

k Then seeing hee tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example to loue together,

i The minister offereth vp the people to God by the Gospel.

k God gaue him such ample occasions to set forth his excellent workes that he had done by him, that the Apostle need not to seeke any other thing to boast vpon.

l 1. 2. 15.

Chap. 1. 13. 1. 14. 2. 17. 18.

Chap. 1. 10.

l Which was to eare the almes.

1. Cor. 9. 11.

m I shall faithfully leave it

with them, and

as it were sealed

most surely.

n Almes is the

fruit of faith

and charity.

Chap. 1. 11.

o His coming

shall be profitable

vnto them: for

God will giue him

abundant know-

ledge of diuine

mysterie, to

communicate

vnto them.

2. Cor. 1. 11.

p He feared

lest slanderous

tongues would

haue made his

message either

odious, or lesse

acceptable.

I sa. 9. 6.

to see you in my journey, and to see brought on my way, and to see you, after that I haue bene somewhat filled with your company.

25 But now go I to Jerusalem, to minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Jerusalem.

27 For it hath pleased them, and their debtors are they: for if the Gentiles be made partakers of their spirituall things, their duty is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue sealed them this \* fruits, I will passe by you into Spaine.

29 And I know when I come, that I shall come to you with \* abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the Spirit, that ye \* would strue with me by prayers to God for me.

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Jerusalem, may be \* accepted of the Saints.

32 That I may come vnto you with joy by the will of God, and may with you be refreshed.

33 Thus the \* God of peace be with you all, Amen.

CHAP. XVI.

1 After many recommendations, 17 he admonisheth them to beware of false brethren, and to bee circumspect. 20 Hee prayeth for them, and giueth thanks to God.

1 Commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea.

2 That ye receive her in the Lord, as it becometh Saints, and that ye assist her in whatsoever business she needeth of your aid: for she hath giuen hospitality vnto many, & to me also.

3 Greete \* Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life layed downe their owne necke. vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greet the Church that is in their house. Salute my beloved Epeneus, which is the \* first fruites of Achaia in Christ.

6 Greete Mary, which bestowed much labour on vs.

7 Salute Andronicus, and Junia, my cousins and fellow prisoners, which are notable among the Apostles, and \* were in Christ before me.

8 Greete Amplias my beloved in the Lord.

9 Salute Stephanus our fellow helper in Christ, and Archippus my beloved.

10 Salute Apelles appeared in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodian my kinsman. Greete them which are of the friends of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloved Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Vermas, Patrobas, Mercutius, and the brethren which are with them.

15 Salute Philologus and Julius, Nereus and his sister, and Olympus, and all the Saints which are with them.

16 Salute one another with an \* holy kiss. The Churches of Christ salute you.

17 I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and \* auoid them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne \* belies, and with faire speech and flattering deceiue the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 \* Timothyus my companion, and Lucius, and Iason, and Sopater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 \* Gaius mine hoste, and of the whole Church saluteth you. Erastus the Chamberlaine of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all, Amen.

25 \* To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, \* by the revelations of the mystery, which was kept secret since the world began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith)

27 To God, I say, onely wise, be praise through Iesus Christ for ever. Amen.

18 Listen to the Romanes from Coynthus, & sent by Phebe, seruante of the Church, which is at Cenchrea.

1. Cor. 16. 30.

2. Cor. 13. 12.

2. Pet. 5. 14.

c This was a

signe of unity

among the Jewes

which he wil-

led to be holy,

that is, that it

came from a

minde full of

godly charity.

2. Iohn 10.

d These be the

apostles by

e The word si-

gnificeth him

promised much

and performed

nothing, who

seemeth also

to speake for

profit, but doth

nothing lesse.

1. Iohn 16. 1.

2. Cor. 1. 14.

1. Or. secutus.

1. Corinth.

Ephe. 3. 10.

Eph. 3. 9. col. 1. 26.

2. Tim. 1. 9. 14. 1. 2.

1. Pet. 1. 20.

g Both accom-

plishing the do-

ctrine of the Gos-

pel, and also the

calling of the

Gentiles.

1. Iohn 18. 3.

a The first which was consecrated to the Lord by embracing the Gospel.

1. Or. 1. Iohn.

b They were

grafted in Christ

by faith afore I

was called, and

were well esteem-

ed of the A-

postles, and of

the Churches.

The



# The first Epistle of Paul to the Corinthians.

## THE ARGUMENT.

**A**fter that Saint Paul had preached at Corinthus a year and an halfe, he was compelled by the wickedness of the Levites to write to them, in whose absence false apostles entred into the Church, who being puff'd up with vain glory, and being eloquent in words, sought to bring into contempt the simplicity which Paul used in preaching the Gospel; by whose means such schism and division sprang up in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresie, calling into doubt the resurrection from the dead, one of the chiefest points of Christian Religion. Against these evils the Apostle proceeded, prepping the Corinthians hearts, and shew'd such gentle exhortations, but soon after he reprooveth their contentions and debates, their arrogance and pride, and exhorteth them to concord and humility, setting before their eyes the spiritual victory and heavenly wisdom of the Gospel, which cannot be purchased by any labours, but is a free gift of God, and is to be received by faith in Jesus Christ. Thereafter he sheweth many things which are to be ministered to the Church, as the bread and wine, and have received charge to edifie the Church, wherein Saint Paul bindeeth himselfe faithfully, building according to the foundation (which is Christ) and ensurth such exhortations as make the ends proportionable to the beginning, calling all these deeds that they be not polluted with vain glory, seeing they are the Temple of God, And as for those which doubted of his apostleship, he sheweth them that he dependeth not on mans judgement, albeit he had declared by manifest signes, that hee haue sought his owne glory, rather yet how he might live, but only the glory of Christ, which being as his comming he would declare more openly, to the shame of those vain glorious braggers, who thought themselves only, and therefore suffer most horrible vices, which hee doth and reproveth by such comparisons, pleading before him the foundation, and such like, as the great foundation of the Gospel. This done, he setteth to the maine point of the Corinthians letter, as touching single life, detest of marriage, of discord and division among the members of virginity, and second marriage. And because some thought it nothing to be present at loose service, seeing in their hearts they worshipp'd the true God, hee warneth them to haue respect to their weak brethren, whose faith by this dissenting was hindered, and their consciences wounded, which thing, rather then hee would doe, hee would never use that libertie, which God had given him. But forasmuch as pride and selfe will was the cause of those great vices, hee admonisheth them by the example of the Jewes not to glory in their outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ rightly, without all pollution and offence of others. Then he correcteth divers abuses in their Church, as touching the defilement of men, and women in the assemblies; of the Lords Supper, the abuse of the spiritual gifts, which God hath given to maintain the love and edifie the Church: as concerning the resurrection from the dead, he sheweth without the which the Gospel serueth no use. Last of all, he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to persevere in the love of Christ, and well-doing, tending his commendations, and wishing them peace.

## CHAPTER I.

1 *Hee praise the great graces of God shewed toward them,* 10 *Exhorting them to concord and humility,* 19 *Hee bewaile their all pride, and wisdom, which is not grounded on God,* 26 *Sheweth wherein God hath chosen to confound the wisdom of the world.*

**P**aul called to be an Apostle of IESVS CHRIST, through the will of God, by our brother Corinthians.

2 Unto a Church of God which is at Corinthus, to them that are \* sanctified in Christ Iesus, \* Saints by calling, with all that call on the Name of our Lord Iesus Christ in every place, both their Lord and ours.

3 Grace bee with you, and peace from God our Father, and from the Lorde Iesus Christ.

4 And they in him: *Rom. 1. 9. eph. 1. 2. 2. tim. 1. 9. 10.* Made holy by the free mercy and calling of God, *1. Tim. 1.* which is to acknowledge him to be the very God; to worship, and to seeke unto him for helpe.

4 *I thank my God alwayes on your behalfe for the grace of God, which is given you in Iesus Christ,* 5 *That in all things ye are made rich in him, in all kinde of speech, and in all knowledge:*

6 *As the testimony of Iesus Christ hath bene confirmed in you:* 7 *So that ye are not destitute of any gift: waiting for the appearing of our Lord Iesus Christ.*

8 *Who shall also confirme you unto the ende, that ye may be blamelesse in the day of the Lord Iesus Christ.*

9 *God is faithful, by whom ye are called unto the fellowship of his Sonne Iesus Christ our Lord.*

10 *Nowe I beseech you, brethren, by the Name of our Lord Iesus Christ, that ye all speake one thing, and that there bee no dissensions among you: but bee ye*

d For all the benedictions which ye have received by the Gospel, *Coloss. 1. 10.*

and 2. 7. c As members of the same body, which communicate with their head.

f He commendeth those gifts in them whose abuse after he doth reprove, as eloquence, philosophie, and their knowledge of Gods word, *Phil. 1. 20. 21.*

2. 13. y. *Thess. 3. 17. and 5. 23.* g For there is no condemnation to them that are grafted in Christ Iesus, *Psalms 138. 8. y. *Thess. 5. 24.* Rom. 15. y. *Phil. 3. 16.* h Disagreeing in wordes ingendring dissension of minde, whereof proceedeth repugnance of iudgement, which is the mother of schisme and heresie,*

knit together in one mind, and in one judgment.

11 For it hath bene declared unto mee, my brethren, of you, by them that are of the house of God, that there are contentions among you.

12 Nowe this I say, that every one of you sayeth, I am Pauls, and I am Apollos, and I am Cephas, and I am Christus.

13 As Christus divided us, when Paul crucified for you: which were ye baptised into the name of Paul?

14 I thank God, that I baptised none of you, but Christus, and his blood.

15 Let any should say, that I had baptised into mine own name.

16 I baptised also the household of Stephanas: furthermore know I none, whether I baptised any other.

17 For Christus hath mee not as a baptiser, but to preach the Gospel, not with a wisdom of words, \* lead the crooke of Christus should be made of none effect.

18 For the preaching of the crooke is to them that perish, foolishnes: but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdoms of the wise, and will cast away the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made the wisdom of this world foolishnes?

21 For seeing the world by wisdom know not God in the wisdoms of God, it pleased God by the foolishnes of preaching to save them that believe.

22 Seeing also that the Jewes require a signe, and the Grecians keere after wisdom.

23 But we preach Christus crucified: unto the Jewes, even a stumbling block, and unto the Grecians, foolishnes.

24 But unto them which are called, both of the Jewes and Grecians, we preach Christus, the power of God, and the wisdom of God.

25 For the foolishnes of God is wiser then men, and the weaknes of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men, after the flesh, nor many mighty, nor many noble are called.

27 But God hath chosen y foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things.

28 And vile things of the world, & things which are despised, hath God chosen, and things which are not, to bring to nought things that are.

29 That no flesh should rejoyce in his presence.

30 But we will ascribe these things to God, then acknowledge their owne follie and weaknes.

31 According as the world tearmeth wise men, which are in mans judgement almost nothing, but taken for abjects and callowes. 32 Esteemed and in reputation. 33 Thus hee calleth man in contempt, and to beat downe his arrogancie.

30 But yet the of him in Christus Jesus, the love of God is made known by wisdom, and righteousness, and sanctification, and redemption.

31 That according as it is written, \* he that rejoyceth, let him rejoyce in the Lord.

# CHAP. II.

1 For ye know for example his manner of preaching, which was according to the testimony of the Gospel, which God made comprehensible, and had, to the carnall, as against honorable men, manifesting the foolishnes of the world.

2 And brethren, when I came to you, I came not with excellencie of wisdom, shewing unto you the commandments of God, which ye should observe.

3 For I feared, lest I should be something among you, as Jesus Christ and him crucified.

4 And I was among you as in weakness, and in fear, and in much trembling.

5 And neither saved my wisdom, nor my power, nor the enticing speech of mans wisdom, but in plaine sentence of the Spirit.

6 That your faith should not be in the wisdom of men, but in the power of God.

7 And we shewe wisdom among them that are perished: not the wisdom of this world, neither of the princes of this world, which come to nought.

8 But we shewe the wisdom of God in a mystery, even the hidden wisdom, which God hath determined before the world, unto our glory.

9 Which none of the princes of this world have known: for had they known it, they would not have crucified the Lord of glory.

10 But as it is written, \* The things which eye hath not seen, neither ear hath heard, neither is come into mans heart, which God hath prepared for them that love him.

11 But God hath revealed unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

12 For what man knoweth the things of God, save the Spirit of a man, which is in him? even so the things of God knoweth no man, but the Spirit of God.

13 Nowe we have received the Spirit of the Spirit of the world, but the Spirit, which is of God, that we might know the things that are given to us of the Spirit of God.

14 That is, very few. For hee calleth the things of God, full of glory and majesty, whom Daniel seeth the King of glory, Psalm 24.7. and Seaven names in God of glory, Acts 7.3. and heereby appeareth the foolishnes, and confusion of our nature in one person.

15 Man is not able to thinke Gods providence towards him: he is one God with the Father and the Sonne, i. Man which understandeth and judgeth. 16 Wee are not such that Spirit, which teacheth things wherewith the world knoweth not, and which men understand by nature. 17 All the benefits in Iesus Christ.

i Which was a virtuous woman and zealous of Gods glory, and fought the quicenesse of the Church.

Acts. 18.24. k Reade the annotations, Acts 3.16.

Acts 18.3. l This Gaius was Pauls host, in whose house also the Church was at Corinthus.

Rom. 16.13. there was yet another so called, which was of Derbe, and followed Paul, Acts. 20.

m That is, chiefly and peculiarly.

Chap. 2.13. n As rhetoric, or are oratoric, o When men should attribute that unto eloquence, which onely belonged to the power of God.

Rom. 1.16. p That is, the interpreter of the Law.

q He that is so subtil in discussing questions? and herein Paul reprocheth even the best learned, as though not one of them could perceive by his own wisdom, this mystic of Christ revealed in the Gospel.

Math. 13.35. r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie and weaknes.

t Which are in mans judgement almost nothing, but taken for abjects and callowes.

u Esteemed and in reputation.

x Thus hee calleth man in contempt, and to beat downe his arrogancie.



9. **How** ye are called upon ye are made rich, ye reign as kings without us, and without us ye reign, that we also might reign with you.

10. **For** I think that God hath set forth in the last apostles, as we appeared to death: for we are made a railing stock unto the world, and to the angels, and to men.

11. **Others** I think for sufferer sake, and ye are with in Christ: we are weak, and ye strong: ye are honourable, and we are despised.

12. **Since** this we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place.

13. **And** labour, working with our own hands: we are reviled, and yet we bless them that revile us.

14. **For** we are full of sorrow, and we are full of grief, as the fish of the world, the out-casting of all things unto this curse.

15. **I** write not these things to shame you, but as my beloved children I admonish you.

16. **For** though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel.

17. **Therefore** I pray you, be ye followers of me.

18. **For** this cause have I sent unto you Titus, which is my beloved sonne, and faithful in the Lord, which shall put you in remembrance of my ways in Christ as I teach every where in every Church.

19. **Some** are puffed up as though I would not come to you.

20. **But** I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

21. **For** the kingdom of God is not in word, but in power.

22. **For** what will ye, shall I come unto you with a rodde, or in love, and in the spirit of meeknesse?

CHAP. V.

1. **He** representeth sharply their negligence in punishing him that had committed fornication.

2. **Who** representeth sharply their negligence in punishing him that had committed fornication.

3. **Who** representeth sharply their negligence in punishing him that had committed fornication.

4. **Who** representeth sharply their negligence in punishing him that had committed fornication.

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25. **Who** representeth sharply their negligence in punishing him that had committed fornication.

26. **Who** representeth sharply their negligence in punishing him that had committed fornication.

27. **Who** representeth sharply their negligence in punishing him that had committed fornication.

28. **Who** representeth sharply their negligence in punishing him that had committed fornication.



among you, because ye goe to law one with another: why rather suffer ye not wrong: why rather suffer ye not harme?

8 \*Say ye your selues: doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vniuersall shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers,

10 Nor thieves, nor conuets, nor drunkards, nor railers, nor extortioners shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 \*All things are lawfull vnto mee: but all things are not profitable. I may doe all things, but I will not be brought vnder the power of any thing.

13 Meates are ordeined for the belly, and the belly for the meates: but God shall destroy both it, and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also rayped by the Lord, and shall raype vs by his power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, & make them the members of an harlot? God forbid.

16 Doe ye not know, that he which completely himselfe with an harlot, is one body? for two, saith he, shall be one flesh.

17 But he that is ioynd vnto the Lord, is one Spirit.

18 Flee fornication: euery kinde that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 Know ye not, that your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and ye are not your owne.

20 \*For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

And also priuiledge whereby wee bee made the members of Christ. 1. Cor. 2. 24. Math. 19. 5. mar. 10. 8. ephes. 5. 31. 1 That is, he receiveth his owne body, then he that committeth any other (ep. 3. 16. 2. cor. 6. 16. Chap. 9. 23. 1. pet. 1. 15, 19.

CHAP. VII.

1 The Apostle answereth to certain questions, which the Corinthians desired to know, 2 As of single life, 3 Of the duty of marriage, 11 Of discord and dissension in marriage, 13 Of marriage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginity, 39 And second marriage.

Now concerning the things whereof ye wrote vnto me, It were good for a man not to touch a woman.

2 \*Zeuerte selfe, to avoid fornication, let every man haue his wife, and let every woman haue her owne husband.

And cures & troubles. b Speaking to all men in generall,

3 Let the husband giue vnto the wife as hee doeth himselfe, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnnarried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to burne.

10 And vnto the married I command, not I, but the Lord, Let not the wife depart from her husband.

11 But and if she depart, let her remaine vnnarried, or bee reconciled vnto her husband, and let not the husband put away his wife.

12 But to the remnant I speake, and not the Lord, If any brother haue a wife, that beleueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleueth not, if he be content to dwell with her, let her not forsake him.

14 For the vnbelleuing husband is sanctified by the wife, and the vnbelleuing wife is sanctified by the husband, eise were your children vncleane: but now are they holy.

15 But if the vnbelleuing depart, let him depart: a brother or a sister is not in dissension in such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke: and so ordaine I in all Churches.

18 Is any man called being circumcised: let him not gather his vncircumcision: is any called vncircumcised: let him not be circumcised.

19 \*Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandments of God.

20 \*Let euery man abide in the same bo-

1. Pet. 3. 7.

c Which concerneth all duties pertaining to marriage.

d He sheweth that he commandeth not precisely all men to marry, but that God hath granted this remedy vnto them which cannot liue chaste.

e With the fire of conscience, that is, when mans will so giueth place to the lust that tempteth, that he cannot call vpon God with a quiet conscience.

Math. 5. 33.

and 19. 9.

mar. 10. 11.

luke. 16. 18.

f For hatred, dissension, en-

gure, &c.

g Saue for whor-

done, as Matth.

5. 33.

h In as much as

there was no-

thing expressly

spoken hereof

in the Law, or

Prophets: or els

he spake this mo-

ued by the Spirit

of God as he tes-

tifieth in the

25. verse.

i Meaning, that

the faith of the

beleuer hath

more power to

kindle the marri-

age, then the

wickednesse of

the other to pol-

lute it.

k They that are

borne of either

of the parents

faithfull, are also

counted mem-

bers of Christs

Church, because

of the promise,

Actes 2. 39.

1 When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause,

m The lawfull vocation in outward things must not lightly be neglected. n Which is, when the Surgeon by arte draweth out the skinned to couer the part circumcised, Colus. lib. 7. Cap. 25. Epiph.

lib. de ponderibus & mensuris. 1. Mar. 1. 16. o It is all one whether thou be Jew or Gentile. Ephes. 4. 1. 1. tim. 6. 1.

Et cation

p Although God hath called thee to serve in this life, yet thinke not thy condition unworthy for a Christian: but reioyce that thou art deliuered by Christ, from the miserable slavery of sine & death.

q Being seruant by condition is made partaker of Christ.

Chap. 6. 20. 1. pet. 1. 19.

r Sincerely as in the presence of God.

s Or she state of virginity.

t He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

u Or, beleued.

v To be single.

w In these afflictions and persecutions.

x As worldly cares of their children and familie.

y He doeth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.

z In wishing what you could liue without vices.

aa Or, it remayneth that.

a Which be in aduersitie.

b Which be in prosperitie.

c In this world there is nothing but meere vanity.

d Which onely appertaine to this present life.

e And he is diuided, meaning into diuers cares.

f She may attaine vnto it sooner then the other, because she is without cares.

g Seeing S. Paul could bind no mans conscience to single life, what presumption is it, that any other should doe it?

h That is, that shee should marrie to auoyde fornication.

i Meaning, hee that is fully perswaded that he hath no neede.

cation wherein he was called.

21 Art thou called being a seruant? care not for it: but if yet thou mayest be free, vie it rather.

22 For he that is called in the Lord being a seruant, is the Lords freeman: likewise also hee that is called being free, is Christs seruant.

23 \*Pe are bought with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide with God.

25 Now concerning virgins, I haue no commandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lord to be faithful.

26 I suppose then this to be good for the present: not necessitie: I mean, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgin marrie, the sinneth not: neuertheless, such shall haue trouble in the flesh: but I spare you.

29 And thus I say, brethren, because the time is short, I hereafter that both they which haue wiues, bee as though they had none:

30 And they that weep, as though they wept not: and they that reioyce, as though they reioyed not: and they that buy, as though they possessed not:

31 And they that vie this worlde, as though they vied it not: for the fashion of this worlde goeth away.

32 And I would haue you without care. The unmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the worlde, how he may please his wife.

34 There is a difference also betweene a virgine and a wife: the unmarried woman careth for the things of the Lord, that shee may be holy, both in body and in spirit: but shee that is married, careth for the things of the worlde, how he may please her husband.

35 And thus I speake for your owne commodity, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if any man thinke that it is becomingly for his virginitie, if hee passe the flower of her age, and s neede to require, let him do what he will, he sinneth not: let them be married.

37 And the less, he that standeth firme in his heart, that he hath no neede, but hath

power ouer his owne will, and hath so decreed in his heart, that he will keepe his virginity, he doeth well.

38 So then he that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth better.

39 The wife is bound by the Law, as long as her husband liueth: but if her husband be dead, she is at liberty to marry with whom she will, onely in the Lord.

40 But she is more blessed, if shee so abide, in my iudgement: and I thinke that I haue also the iurist of God.

k And more commodious for his children in from cares. l Of matrimony. Rom. 7. 2. 1. The. 4. 8.

# CHAP. VIII.

1 Hee rebuketh them that vse their liberty to the slander of other, in going to the idolatrous sacrifices, 9 And sheweth how men ought to behaue them toward such as be weake.

As touching things sacrificed vnto idols, we know that we all haue knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is knowne of him.

4 Concerning therefore meate sacrificed vnto idols, we know that an idol is nothing in the worlde, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many lords)

6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and wee in him: and one Lord Iesus Christ, by whom are all things, and wee by him.

7 But euery man hath not knowledge: for some haue confidence of the idol, vntill this honore, rate as a thing sacrificed vnto the idol, & so their conscience being weake, is defiled.

8 But meate maketh vs not acceptable to God: nor neither if we eate, haue wee the more: neither if we eate not, haue wee the lesse.

9 But take heed lest by any meanes this power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the confidence of him which is weake, bee boldened to eate those things which are sacrificed to idols?

11 And through thy knowledge shall the weake brother perish, for whom Christ died.

12 Now when we sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 Wherefore if meate offend my brother, I will eat no flesh while the worlde standeth, that I may not offend my brother.

Rom. 14. 15. g Which careth against his conscience, or in doctine.

i For the children will depend vpon his children in this point: in so much as he is bound to haue respect to their infirmitie, neither can he iustly require of them singlenesse, if they haue not that gift of God so to liue, perscuing them

a Of the liberty that God hath giuen vs touching outward things, Or, taught. b This helpeth in their person, which brought so much of their libertie, saying that an image among all things that are made, is of no force. c Which being idoles, yet are esteemed of men as Lords and Seigniorious. 1. John 1. 3. d In that they thought the meate offered to the image, not to be pure, and therefore could not use it with a good conscience.

e This abundance and want is referred to spiritual things. Rom. 14. 17. f Or, liberum in things indifferent. g Grecke, builded up. h By thine example without any ground of doctine.

CHAP. IX.

Hee exhorteth them by his example to use their liberties to the edification of other. 24 To runne on forth in the course that they haue begunne.

**A**ND I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are ye not all worke in the Lord?

2 If I be not an Apostle vnto acher, yet doubtlesse I am vnto you: for ye are the scale of mine Apostleship in the Lord.

3 By defence to them that examine me, is this.

4 Haue wee not power to eate, & and to drinke?

5 We haue we not power to leade about a wiffe being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Do I and Barnabas, haue not we power? not to worke?

7 Altho goeth a warfare any time at his owne cost: who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? sayth not the Law the same also?

9 For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?

10 Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope: and that he that thersher in hope, should be partaker of his hope.

11 If we haue sown vnto you spirituall things, is it a great thing if wee reape your carnall things?

12 If others with you bee partakers of this power, are not wee rather? neuertheless, we haue not vled this power: but I suffer all things, that we should not hinder the Gospel of Christ.

13 Do ye not know, that they which minister about the holy things, eat of the things of the Temple: and they which waite at the altar, are partakers with the altar?

14 So also hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel.

15 But I haue bled none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessity is layed vpon mee, and woe is vnto mee, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward: but if I doe it against my will, notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authoritie in the Gospel.

19 For though I bee free from all men, yet haue I made my selfe seruant vnto all

men, that I might winne the moe.

20 And vnto the Jewes I become as a Jewe, that I may winne the Jewes: to them that are vnder the Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Lawe.

21 To them that are without Lawe, as though I were without Lawe (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Lawe.

22 To the weakke I become as weakke, that I may winne the weakke: I am made all things to all men, that I might by all means saue some.

23 And this doe I for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not, that they which runne in a race, runne all, yet one receiveth the price: so runne that ye may obtaine.

25 And every man that pouereth himselfe, shall be abstineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore to runne, not as vncertainly: so fight I, not as one that beatech the aire:

27 But I beate downe my body, and biling it into subiection, lest by any means after that I haue preached to other, I my selfe should be reprooued.

CHAP. X.

He seareth them with the examples of the Iewes that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

**M**OREouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder the cloud, and all passed thorow the sea,

2 And were all baptized vnto Moses, in the cloud, and in the sea,

3 And did all eate the same bread, Spirituall meat,

4 And did all drinke the same Spirituall drinke (for they dranke of the Spirituall Rocke that followed them: and the Rocke was Christ)

5 But with many of them God was not pleased: for they were overthrown in the wilderness.

6 Now these are ensamples to vs, to the intent that wee should not lust after euill things, as they also lusted.

7 Neither bee ye idolaters, as were some of them, as it is written, The people fate downe to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fel in one day thre and twenty thousand.

9 And that is, signified Christ as all Sacraments doe.

10 Because hereby occasion was taken to forget God, and commit idolatrie, therefore these indifferent things are counted idolatrie.

11 Moses readech foure and twentie thousand, which declareth an infinite number.

After 16.3.

galat. 2.3.

n As touching

the ceremonies,

o In things indif-

ferent, as eating

of meates, obser-

uation of feasts

and dayes, & such

like, he fashioned

himselfe to men

in such sort as he

might best gaine

them to Christ.

p That is, kee-

peeth a strait diet,

and restraineth

from such things

as might discom-

per his body.

q Or, olde man,

which rebelleth

against the spiri-

r Left be should

be reprooued of

men when they

should see him

do contrary, or

contemne that

thing which he

taught others

to doe.

4 Who was their leader, and was called the Angel of God. Num. 21.5. p/sal. 106. 14.

h Meaning, either the good or evil angel, whose ministerie God vseth to execute his iudgement to the vnter destruction of the wicked.

i How God will plague vs, if we be subiect to the like vices.

k Or, latter dayes of Christs coming.

l Hee that led you into this temptation, which cometh vnto you either in profperitie or aduersitie, or for your finnes past, will turne it to your commoditie, and deliuer you.

m Or, shak' vnto. Or, prepare to this holy vife with prayle and thanksgiving.

n The effectfull badge of our coniunction and incorporation with Christ?

o If we that are many in number, are but one body in effect ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatry which doeth separate our vniue.

p Which is gouerned according to the ceremonies of the Law.

q Which is to assemble in that company where idoles are called vpon.

Chap. 6. 12. ecclius. 37. 27.

r For in those dayes they were accustomed to sell certaine of the flesh of beasts sacrificed in the shambles, & turned the money to the Priests profite. s Or, doubt not. P/sal. 24. 1.

9 Neither let he tempt Christ, as some of them also tempted him, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things came vnto them for enamples, and were written to aduonish vs, vpon whom the ends of the world are come.

12 Wherefore, let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatry.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe of blessing which wee bleesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body, because wee all are partakers of one bread.

18 Behold Israel which is after the flesh: are not they which eate of the sacrifices, partakers of the altar?

19 Althar say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not vnto God: and I would not that ye should haue fellowship with the devils.

21 Ye cannot drinke the cup of the Lords, and the cup of the devils. Ye cannot be partakers of the Lords table, and of the table of devils.

22 Doe wee prouoke the Lord to anger? are we stronger then he?

23 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euerie man anothers wealt.

25 Whatsoever is sold in the shambles, eate ye, and aske no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleue not, call you to a feast: and if ye wil goe, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that sheweth it, and for the conscience (for the earth is the Lords, and all that therein is).

29 And the conscience I say, not thine,

but of that other: for why should my conscience be condemned of anothers mans conscience?

30 For if I through Gods benefite be partaker, why am I euill spoken of, for that wherefore I giue thanks?

31 Whether therefore ye eate or drinke, or whatsoever ye doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.

## CHAP. XI.

Hee rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministring the Lords Supper. 23 Bringing this againe to the first institution thereof.

Be ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye know, that Christ is the head of euerie man: and the man is the womans head: and God is Christs head.

4 Euerie man praying, or prophesying, hauing any thing on his head, dishonoureth his head.

5 But euerie woman that prayeth or prophesieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not covered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be covered.

7 For a man ought not to cover his head: forasmuch as hee is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue power on her head, because of the Angels.

11 Howbeit as the church is the body of Christ, which hee himselfe doth cleanse with the word, and present it to himselfe in glory, and power, shine concerning his authority.

12 For as the church is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncovered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is

to whom they also shew their dissolution, and not onely to Christ. h Who is author and maintainer of their mutual coniunction. i For as God made the woman of man, so now man multiplied by the woman. k As women vfe to weare.

a prayle.

f We must take heed, that they row our shair, our libertie be not condemned. u If by the benefit of God, I may care any kinde of meat, why should I by my default cause this benefit to be euill spoken of? Col. 3. 17. x That is, the infirme. y Which means different.

a. Thess. 1. 6. [Or, in all things remember me. Ephes. 5. 3.] A this is referred to common prayer and preaching: for although one speake, yet the action is common, so that the whole Church may be sayd to pray or preach. Or, preaching. b This tradition was observed according to the time and place that all things might be done in comeliness and to edification. c Reade Chap. 14. 34.

d Or, polled. Gen. 1. 26 & 9. 1. and 9. 6. eol. 3. 10. d The image of Gods glory in whom his maiestie and power shine concerning his authority. e Or, present her glory, in commendation of man, and therefore is shewed. Gen. 1. 18. f Some thing to cover her head in signe of obedience. g To whom they also shew their dissolution, and not onely to Christ. h Who is author and maintainer of their mutual coniunction. i For as God made the woman of man, so now man multiplied by the woman. k As women vfe to weare.



a piasse unto her: for her haire is as chieftie  
for a covering.

16 But if any man list to be contentious,  
we have no such customs, neither the Churches of God.

17 I would in this that I declare a piasse  
you not, that ye come together, not with  
discord, but with hurt.

18 For first of all, when ye come together  
in the Church, I heare that there are dissen-  
sions among you: and I desire it to be none  
in your part.

19 For there must bee a brother such a  
mong you, that they which are approved a-  
mong you, might be knowne.

20 When yee come together therefore in-  
to one place, this is not to eate the Lords  
supper.

21 For every man when they should eate,  
takeh his owne supper afore, & one is hun-  
gry, and another is drunken.

22 Have ye not houses to eate and to  
drinke in: beyside ye the Church of God, and  
shame them that haue not? what shall I say  
to you? Shall I praise you in this? I praise  
you not.

23 For I haue receiued of the Lord that  
which I also haue deliuered vnto you, to wit,  
that the Lord Jesus in the night that hee  
was betrayed, tooke bread:

24 And when he had giuen thanks, he  
broke it, and sayd, Take, eate: this is my  
body, which is broken for you: this doe ye in  
remembrance of me.

25 After the same manner also he tooke the  
cup, when hee had supped, saying: This cup  
is the new Testament in my blood: this  
doe as oft as ye drinke it, in remembrance  
of me.

26 For as often as ye shal eate this bread,  
and drinke this cup, ye shew the Lords death  
till he come.

27 Wherefore, whosoener shall eate this  
bread, and drinke the cup of the Lord un-  
worthily, shall be guilty of the body & blood  
of the Lord.

28 Let a man therefore examine him-  
selfe, and so let him eate of this bread, and  
drinke of this cup.

29 For hee that eateth and drinketh un-  
worthily, eateth & drinketh his owne dam-  
nation, because he discerneth not the Lords  
body.

30 For this cause many are weak, and  
sicke among you, and many sleepe.

31 For if we would iudge our selues, wee  
should not be iudged.

32 But when we are iudged, we are cha-  
stened of the Lord, because we should not bee  
condemned with the world.

33 Wherefore, my brethren, when ye come  
together to eate, take one the another.

34 And if any man be hungry, let him eat  
at home, that ye come not together vnto con-  
demnation. Other things will I write in order  
when I come.

CHAP. XII.

1 The doctrine of the gifts of the Holy Ghost  
as he is bestowed in the anointing of Christs Church.

2 As the members of mans body serve to the  
edification of the Church.

Now concerning spiritual gifts, brethren,  
I would not haue you ignorant.

2 Ye know that ye were Gentiles, and  
were carried away vnto the dumb idols, as  
ye were led.

3 Wherefore, I declare vnto you, that  
no man speaking by the Spirit of God,  
called Jesus execrable: also no man can  
say that Jesus is the Lord, but by the holy  
Ghost.

4 Now there are diuinities of gifts, but  
the same Spirit.

5 And there are diuinities of admini-  
strations, but the same Lord.

6 And there are diuinities of operati-  
ons, but God is the same, which worketh all  
in all.

7 But the manifestation of the Spirit  
is giuen to every man, to profit himselfe.

8 For to one is giuen by the Spirit the  
word of wisdom, and to another the word  
of knowledge by the same Spirit.

9 And to another is giuen a faith, by the  
same Spirit: and to another the gifts of  
healing, by the same Spirit.

10 And to another the operations of  
great works: and to another, prophesie:  
and to another, the discerning of spirits:  
and to another, diuinities of tongues:  
and to another, the interpretation of  
tongues.

11 And all these things worketh euen  
the selfe same Spirit, distributing to euery  
man severally as he will.

12 For as the body is one, and hath ma-  
ny members, and all the members of the bo-  
dy, which is one, though they be many, yet  
are but one body: euen so is Christ.

13 For by one Spirit are wee all bap-  
tized into one body, whether wee bee Iewes  
or Grecians, whether wee bee bond, or free,  
and haue bene all made to drinke into one  
Spirit.

14 For the body also is not one member,  
but many.

15 If the foot would say, Because I am  
not the hand, I am not of the body, is it there-  
fore not of the body?

16 And if the eye would say, Because I  
am not the eye, I am not of the body, is it  
therefore not of the body?

17 If the whole body were an eye, where  
were the hearing? If the whole were hearing,  
where were the smelling?

18 But now hath God disposed the mem-  
bers every one of them in the body at his  
owne pleasure.

19 For if they were all one member, where  
were the body?

20 But now are there many members,  
yet but one body.

21 And the eye cannot say vnto the hand,  
I haue no neede of thee: nor the head againe  
to the feete, I haue no neede of you.

22 Yea, much rather those members of  
the body, which seeme to bee more feeble,

a The Corinthi-  
ans having noti-  
ble gifts, seemed  
to haue for-  
gotten, of  
whom, and for  
what end they  
had receiued  
them

b Which could  
not heare your  
prayers.

c By Satans sug-  
gestion.

Mark 9.39.

d As no man that  
hath the Spirit of  
God, can blas-  
pheme Christi,  
and worship  
idols: so none  
can acknowledge  
Christ for Lord  
and God without  
the same Spirit.

Iohn 3.13.

chap 8.6.

phil. 2.1.

e To wit, the  
Church, which is  
the whole body.

f That is, the vn-  
derstanding of  
the Scriptures.

g To doe onely  
miracles by.

h To worke by  
miracles against  
Satan and hypo-  
crites, as was  
done against A-  
nania, Blymas,  
&c.

i Meaning, the  
declaration of  
Gods mysteries.

k To take both  
the doctrine and  
the persons.

Rom. 12.3.

eph. 4.7.

l That we might  
be one body with  
Christ, and the  
whole Church  
one Christ of the  
which con-  
iunction, bop-  
tisme and the  
Lords Supper  
are effectual  
signes: for by  
baptisme wee  
are regenerate  
into one spirit,

and by the Lords  
Supper, we are incorporated into Christs body, to bee governed by the  
same Spirit. m And therefore whatsoever the diuinitie is, yet the  
profit ought to bee common, and serue to the edification of the  
Church, a Whole vs seemeth to bee more vile,

are necessarie.

o We are more carefull to conuert them.

23 And vpon those members of the body, which we thinke most vnboned, put we more <sup>o</sup> double on: and our vnicuersally haue more comeliness on.

24 For our comely partes neede it not: but God hath tempered the body together, and hath giuen the more honor, to that part which lacketh.

25 Least there should bee any diuision in the body: but that the members should haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member bee had in honour, all the members reioyce with it.

27 Nowe yee are the body of Christ, and members <sup>q</sup> of his part.

28 And God hath ordeined some in the Church as first Apostles, secondly Propheets, thirdly teachers, then them that doe miracles: after that the gifts of healing, helpers, gouernours, diuersities of tongues.

29 Are all Apostles? Are all Propheets: are all teachers?

30 Are all doers of miracles? haue all the gifts of healing: do all speake with tongues: do all interpret?

31 But I desire you the best gifts, and I will shew you a more excellent way.

## CHAP. XII.

Because loue is the fountain and rule of edifying the Church, he sheweth forth the nature, office and praise thereof.

Though I speake with the tongues of men, and of Angels, and haue not loue, I am as sounding brasse, or a tinkling cymball.

2 And though I haue the gift of prophesie, and know all secrets, and all knowledge, yea, if I had <sup>a</sup> all faith, so that I could reuolue mountains, and haue not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is countifull: loue exulteth not: loue doth not boast of selfe: it is not puffed vp:

5 It is not enuieous: it is not puffed vp: it is not provoked to anger: it thinketh not euill.

6 It reioyceth not in iniquitie, but reioyceth in the truth:

7 It suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 Loue doeth neuer fall away, though that prophesies be abolished, or the tongues cease, or knowledge vanish away.

9 For we know in part, and we know

a If the Angels had tongues, and I had the vfe thereof, and did not bestow them to profit my neighbour, it were nothing but vaine babbling.  
b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historical) which beleeueth the mightie power of Christ, but cannot apprehend Gods mercie through him: and this diuels haue, Iam. 2. 19. and therefore is separated from charitie, but the faith that iustifieth in effect cannot, as Iohn. 3. 9. Math. 17. 20. Luke 17. 6. c. Not that it sufficeth it selfe to be abused, but inuoluntarily by all loue and humanitie. d Which may be without offence of Gods word. e Knowledge it selfe shall be perfected in the world to come, and not abolished, but the manner of knowing and teaching shall cease, when wee shall bee before Gods presence, where we shall neither need schools nor teachers. f That is, imperfectly. g Or, reach.

these in part.

10 But when that which is perfect, is come, then that which is in part, shall bee abolished.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For nowe wee see through a glasse darkly, but then shall we see face to face. Now I know in part: but then shall I know such as I am I knowen.

23 And now abideth faith, hope and loue, even these three: but the chiefest of these is loue.

## CHAP. XIII.

He exhorteth to loue, commendeth the gift of tongues, and other spiritual gifts, 5 But chiefly prophesying. 34 He commaundeth women to keepe silence in the Church, 40 And sheweth what good order ought to be observed in the Church.

Follow after loue, and cometh spiritual gifts, I shew rather that yee may <sup>a</sup> prophesie.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man <sup>b</sup> heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth <sup>c</sup> himselfe: but he that prophesieth, edifieth the Church.

5 I would that yee all spake strange languages, but rather that yee prophesied: for greater is hee that prophesieth, then hee that speaketh diuers tongues, except yee expound it, that the Church may receive edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profit you, except I speake to you, either by <sup>d</sup> reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Whereouer, things without life, which giue a sounde, whether it bee a pipe, or an harpe, except they make a distinction in the soundes, how shall it be known what is piped, or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except yee utter words that haue signification, how shall it be vnderstood what is spoken? for yee shall speake in the <sup>e</sup> aire.

10 There are so many kindes of voyces (as it commeth to passe) in the world, and none of them is dumb.

11 Except I know then the power of the voyce, I shall be vnto him that speaketh, <sup>f</sup> a Barbarian, and he that speaketh, shall bee a Barbarian vnto me.

12 Wherefo, so much as yee couet spiritual gifts, lette that yee may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, pray, that he may interpret.

14 For if I pray in a strange tongue, my spirit <sup>g</sup> is quayed, but mine understanding is without <sup>h</sup> fruit.

g The tongues of God  
h Or, laughing  
i Because it is  
uain both here  
and in the life to  
come: but faith  
and hope apper-  
taine onely to  
this life.

a That is, to  
pound the word  
of God to the  
edification of the  
Church.  
b Vnderstand  
him.  
c By the  
all gift, which  
hath receiued  
d For he pro-  
fitteth none like  
himselfe.  
e The prophesie  
expounded  
which God hath  
reueiled, and  
the doctrine  
which hee  
hath giuen vs  
to vnderstand.  
f Or, flane  
g Your words  
shall be lost: for  
ye shall neither  
glorifie God  
thereby, nor  
profit man.  
h Or, as the thing  
requirith.

g That is, they  
may be able to  
be vnderstood  
h He conuen-  
teth the Corin-  
thians of barba-  
roulness in that  
thing, whereby  
they thought to  
h. we are to be  
the greater  
of eloquence.  
i And doth his  
part.  
k Not in respect  
of him that pray-  
eth, but in respect  
of the Church,  
which is nothing  
edified thereby.









12 In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shall blow, and the dead shall be raised by incorruptible, and we shall be changed.

13 For this corruptible must put on incorruption: and this mortal must put on immortality.

14 So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to passe the saying that is written, "Death is swallowed up into victory."

15 O death, where is thy sting? O grave, where is thy victory?

16 The sting of death is sinne; and the strength of sinne is the Law.

17 But thanks bee unto God, which hath given vs by victory through our Lord Iesus Christ.

18 Therefore my beloved brethren, be ye stedfast, unmoveable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.

19 The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

Hee putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 Wee must perseuere in faith, in the love of Christ and our neighbour. 15 After his commendations hee wisheth to them all prosperitie.

Concerning the gathering for the Saintes, as I haue obtained in the Churches of Galatia, so doe ye also.

2 Every first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever ye shall allowe by letters, them will I send to bring your liberality unto Ierusalem.

4 And if it be meete that I go also, they shall goe with me.

5 Now I will come unto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may bee that I will abide, yea, as winter with you, that ye may bring me on my way whithersoever I goe.

7 For I will not see you now in my passage; but I trust to abide a while with you,

if the Lord permit.

8 And I will taste at Ephesus untill Pentecost.

9 For a great doore and effectuall is opened unto mee; but there are many adversaries.

10 Nowe if Timotheus come, see that hee be without feare with you, for hee worketh the worke of the Lord, euen as I doe.

11 Let no man therefore despise him; but conuey him forth in peace, that he may come unto mee: for I looke for him with the brethren.

12 As touching our brother Appollos, I greatly desired him to come unto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue convenient tyme.

13 Catch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in a loue.

15 Nowe, brethren, I beseech you (ye knowe the house of Stephanas, that it is the first frutes of Achaia, and that they haue giuen themselves to minister unto the Saintes)

16 That ye be obedient euen unto such, and to all that helpe with vs and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my spirit, and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an holy kiss.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him bee had in excommunication, hee is excommunicate to death.

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, written from Philipp, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

c Because God

blest his labour.

d Willing that

they should defend him against

the aduersaries of Christ, because it

is the Churches

duety to be careful for the pre-

seruation of their

ministers.

e As though he

were too young to

be a minister,

f That is, safe and

found.

g Let Satan

steale vpon you

at vnwares.

h For they had

every man re-

spect to himselfe

contrary to loue.

i That is, the first

which embraced

the Gospel.

k And reuerence

them.

l The griefe that

I tooke for your

absence, was

greatly asswaged

by their presence.

m Or, minde.

Rom. 16. 16.

2. cor. 13. 12.

1. pet. 5. 14.

n In token of

mortal loue,

which thing was

## The second Epistle of Paul to the Corinthians.

### THE ARGUMENT.

As nothing can be written either so perfectly, or with so great affection and zeale, which is not profitable to many, and resisted by some: so the first Epistle written by Saint Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their stubbornesse, and contemne the Apostles authoritie. By reason whereof, Paul being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them, First therefore hee wiseth them well in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to heare with their inabilitie and imperfection, lest contrary to his fatherly affection, he should have bene compelled to vse rigour and severity. And as touching his sharpe writing in the former Epistle, it came through their fault, as it is now evident both in that, that he pardoneth the trespasser, seeing hee doeth repent: and also in that hee was quiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to undermine his authoritie, hee confuteth their arrogant brag, and commendeth his office, and the diligent executing of the same: so that Satan must have greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect wherof is newnesse of life, forsaking of our selues, cleaving to God, fleeing from idolatrie, embracing the true doctrine, and that sorrow which engendreth true repentance: to the which is ioyned mercy and compassion toward our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought onely to fill their bellies, whereas he contrariwise sought them, and not their goods, as those ambitious persons slandered him: wherefore as his coming he menaceth such as rebell against his authoritie, that hee will declare by lively example that he is the faithfull ambassador of Iesus Christ.

## C H A P. I.

4 He declareth the great profite that cometh to the faithfull by their afflictions, 15. 17 And because they should not impute to lightnesse, that he deferred his coming contrary to his promise, he proueth his constancie, both by the sinceritie of his preaching, and also by the immutable truth of the Gospel. 21 Which truth is grounded on Christ, and sealed in our hearts by the holy Ghost.



ALL an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus, to all the Saints which are in all Achata :

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Blessed be God, even the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that wee may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether wee be afflicted, it is for your consolation, and saluation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as wee know that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how wee were pressed out of measure passing strength, so that wee altogether doubted, euen of life.

9 Yea, we receiued the sentence of death in our selues, because wee should not trust in our selues, but in God, which raiseth the dead.

10 Altho deliuered vs from so great

a death, and death deliuer vs: in whom we trust, that yet hereafter he will deliuer vs.

11 So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thanks may be giuen by many persons for vs.

12 For our reioicing is this, the testimony of our conscience, that in simplicitie and godly purenesse, and not in fleshly wisdom, but by the grace of God wee haue had our conuersion in the world, and most of all to youmards.

13 For we write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as ye haue acknowledged vs partly, that we are your reioicing, euen as ye are ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace.

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I not lightnesse? or mind I those things which I minde? according to the flesh, that with mee should bee a Yea, yea, and Nay, nay?

18 Yea, God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him are Yea, and are in him Amen, vnto the glory of God through vs.

21 And it is God which establisheth vs with you in Christ, and hath anointed vs.

22 Altho hath also sealed vs, and hath giuen the earnest of the Spirit in our hearts.

God to witness, that he preacheth the truth, that he preacheth nothing vnto them but onely Iesus Christ, who is the most constant and infallible truth of the Father. They are made and performed, and wee are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs, Ephe. 1. 13. and 4. 30. Ephe. 1. 14. chap. 5. 5.

Rom. 15. 30.

i He reioiceth reason may they ought to pray vnto God for his recovery.

k Vnto dw. dome which God gaue me from beauen.

l Ye know partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know mee to be the same to the very ende.

m In that we haue taught you the Gospel sincerely.

n Because we haue wonne you to Christ.

o Which shall abolish all worldly glory.

p Which is rashly to promise and not to performe.

q Now to as firme one thing, and then to deny it, which is a signe of inconstancie.

r Hee teacheth

s He preacheth nothing vnto them but onely Iesus Christ, who is the most constant and infallible truth of the Father. t They are made and performed, and wee are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs, Ephe. 1. 13. and 4. 30. Ephe. 1. 14. chap. 5. 5.

a Meaning the country where of Corinthus was the chiefe citie.

Ephe. 1. 3.

1. pet. 1. 3.

b Or, praise and glory be giuen.

c Which I suffer for Christ, or which Christ suffereth in me, Rom.

7. 5. & 8. 5. col. 1. 24.

d For seeing him endure so much, they had occasio to be confirmed in the Gospel.

e As God onely worketh all things in vs: so

cloth he also our saluation by his free mercy, and by such means as

he hath here elfe in this life for vs to be exercised in.

f Hereby hee sheweth his owne infirmitie, that it might appeare how wonder-

fully Gods graces wrought in him.

g I was vnto in my selfe to die.

h So many dangers of death.

23 Now I call God for a record unto my soule, that I spare you, I came not as yet unto Corinthians.

24 Not that wee have dominion over your faith, but we are helpers of your joy: for by faith ye stand.

of Christ, in them that are saved, & in them which perish.

16 To the one we are the favour of death, unto death, and to the other the favour of life, unto life, and who is sufficient for these things?

17 For we are not as many, which make merchandise of the word of God: but as of sincerity, but as of God in the sight of God we speak in Christ.

1 The preaching of the Gospel bringeth death to them which only consider Christes death as a common death, and be thereat offended, or els thinke

it folly: and bringeth againe life to them, who in this death beholde their life. Rom. 1. 16. Rom. 16. 18. chap. 4. 2. m That i, which preach for gain, & corrupt it to serve mens affections, for, through Christ, or of Christ.

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the truth which he preached, 6 And to exalt his Apostleship against the brag of the false apostles, 7 13. he maketh comparison betwixt the Law and the Gospel.

2 We begin to praise our selves againe: Do we need we as some other, Epistles of commendation unto you, or letters of commendation from you?

2 We are our epistle, written in our hearts, which is understood and read of all men.

3 In that ye are ministered, to be the epistle of Christ ministered by us, and written, not with inke, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selves, to thinke any thing as of our selves: but our sufficiency is of God,

6 Who also hath made vs able ministers of the new Testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 If then the ministrations of death were glorious, in that the children of Israel could not beholde the face of Moses for the glorie of his countenance (which glorie is done away)

8 Now shall not the ministrations of the Spirit be more glorious?

9 For if the ministry of condemnation was glorious, much more both the ministrations of righteousness exceed in glorie.

10 For even that which was glorified, was not glorified in this point, that it was conching the exceeding glorie.

11 For if that which should be abolished, was glorious, much more shall that which remaineth be glorious.

12 Seeing then that wee haue such trust, we use great boldnesse of speech.

13 And wee are not as Moyses, which put a vail upon his face, that the children of Israel should not looke unto the ende

a Meaning himselfe, Timotheus, and Siluanus.

b Who were Godpen.

c The hardnesse of mans heart,

before he be regenerate, is as

stone table,

Exek. 1. 17. and 36. 26. but being

regenerate by the spirit of God, it

is as soft as shell,

that the grace of the Gospel may

be written in it, as in new tables,

Ierem 31. 31, 33.

33.

d Whose minister Moses was,

e Which Christ gave.

f Meaning the spiritual doctrine,

which is in our hearts.

g Thus he nameth the Law,

in comparison of the Gospel.

h After that God had spoken with him and given him the Law.

i For the Law declareth all men

to be vnder condemnation. k Meaning of the Gospel, which declareth that Christ is made our righteousness. l In preaching the Gospel. Exod. 24. 33. m Moses shewed the Law as it was couered with shadowes, so that the Levites eyes were not lightened, but blinded, and so could not come to Christ, who was the end thereof: againe, the Gospel fetcheth forth the glorie of God clearly, not couering our eyes, but driving the darknesse away from them.

He sheweth his loue towards them, requiring likewise that they would be favourable to the incestuous adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacy of his doctrine, 17 confuting thereby such quarrell pickers as vnder pretence of speaking against his person, sought nothing but the overthrow of his doctrine.

18 I determine thus in my selfe, that I would not come againe to you in heaviness.

2 For if I make you loze, who is he then that should make me glad, but y I am which is made sorrow by me?

3 And I wrote this same thing unto you, lest when I came, I should take heaviness of them, of whom I ought to reioyce: this confidence haue I in you all, that my joy is the joy of you all.

4 For in great affliction, and anguish of heart I wrote unto you with many teares: not that ye should be made sorrow, but that ye might perceive the loue which I haue, specially unto you.

5 And if any haue caused sorrow, the same hath not made me sorrow, but partly (lest I should charge him) you all.

6 It is sufficient unto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to forgive him, and comfort him, lest the same should be swallowed by with our much heaviness.

8 Wherefore, I pray you, that you would confirme your loue towards him.

9 For this cause also did I write, that I might know the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for verely if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the sight of Christ.

11 Lest Satan should circumvent us: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but took my leave of them, and went away unto Macedonia.

14 Now thanks be unto God, which always maketh us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 For we are unto God the sweet savour

of Christ, in them that are saved, & in them which perish. 16 To the one we are the favour of death, unto death, and to the other the favour of life, unto life, and who is sufficient for these things? 17 For we are not as many, which make merchandise of the word of God: but as of sincerity, but as of God in the sight of God we speak in Christ.

18 I determine thus in my selfe, that I would not come againe to you in heaviness.

19 For if I make you loze, who is he then that should make me glad, but y I am which is made sorrow by me?

20 And I wrote this same thing unto you, lest when I came, I should take heaviness of them, of whom I ought to reioyce: this confidence haue I in you all, that my joy is the joy of you all.

21 For in great affliction, and anguish of heart I wrote unto you with many teares: not that ye should be made sorrow, but that ye might perceive the loue which I haue, specially unto you.

22 And if any haue caused sorrow, the same hath not made me sorrow, but partly (lest I should charge him) you all.

It is sufficient unto the same man, that he was rebuked of many.

So that now contrariwise ye ought rather to forgive him, and comfort him, lest the same should be swallowed by with our much heaviness.

Wherefore, I pray you, that you would confirme your loue towards him.

For this cause also did I write, that I might know the proofe of you, whether ye would be obedient in all things.

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For we are unto God the sweet savour

n Christ is our mediator and author of the new Testament whose doctrine is spiritual, and giveth life to the Law.  
John 4. 24.  
o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleere glasse.

of that which should be abolished.

14 Wherefore their mindes are hardened: for until this day remaineth the same coverting unshaken away in the reading of the old testament, which vaile in Christ is put away.

15 But euen unto this day, when Moyses is read, the vaile is laid ouer their hearts.

16 Neuertheless, when their heart shall be turned to the Lord, the vaile shall be taken away.

17 Now the "Lord is the " Spirit, and where y Spirit of the Lord is, there is libertie.

18 But wee all beholde as in a " mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

### CHAP. III.

1 He declareth his diligence and roundness in his office, 8. And that which his enemies took for his disadvantage, to wit the crosse and afflictions which he endured, he turneth to his great advantage, 11. 17 shewing what profit commeth thereby.

Therefore, seeing that we haue this ministerie, as wee haue received mercy, " wee faint not:

2 But haue cast from vs the " cloakes of shame, and " walke not in craftinesse, neither handle wee the word of God deceitfully: but in declaration of the truth we appooint our selues to euery mans conscience in the sight of God.

3 If our Gospel bee then hid, it is hid to them that are lost.

4 In whom the god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the " image of God, should not shine vnto them.

5 For wee preach not our " selues, but Christ Iesus the Lord, " and our selues your seruants for Iesus sake.

6 For God that " commanded the light to shine out of darkenesse, is hee which hath shined in " our hearts, to giue the " light of the knowledge of the glorie of God in the face of Iesus Christ.

7 But we haue this " treasure in earthen vessels, that the excellencie of that power might be of God and not of vs.

8 Wee are afflicted on euery side, yet are we not in distresse: in pouertie, but not overcome of pouertie.

9 Wee are persecuted, but not forsaken: cast downe, but we perish not.

10 Euerywhere wee beare about in our body the " dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For wee which live, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall fleshy.

a For any troubles or afflictions.  
b Meaning such shifts and pretences as become not them that haue such a great office in hand.  
chap. 3. 17.  
c To wit, Satan, Iohn 12. 31. and 14. 30.eph. 6. 12.  
d In whom God doeth them himselfe to be seene: and here Christ is called for in respect of his office.  
e As they which preach for gaine, or else which rather seeke to be seene & knownen, then to edifie.  
Gens. 1. 3.  
f Which are your seruants.  
g That we hauing received light should communicate the same with others, and therefore Christ calleth them the light of the world, Math. 5. 14.  
h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carie is nothing worse or inferior, 1. All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should be comfortable to Christ their head, yet by the mightie power of Christ, who overcame death, they are made conquerours.

12 So then " death worketh in vs, and life in you.

13 And because wee haue the same " Spirit of faith, according as it is written, " Belieued, and therefore haue I spoken, we also beleene, and therefore speake.

14 Knowing that he which hath raised by the Lord Iesus, shall " raise vs up also by Iesus, and shall liue with you.

15 For all things are for your sakes, that most plenteous grace by the thanksgiving of " many, may redound to the prayse of God.

16 Therefore wee faint not, but though our outward man " perish, yet the inward man is " reuiued daily.

17 For our " light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glorie:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporal: but the things which are not seene, are eternall.

you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory. || Or be corrupted. o Groweth lighter. p Which is so called in respect of the euertlasting life.

### CHAP. V.

1 Paul proceedeth to declare the vilitie that commeth by the crosse. 4 How we ought to prepare our selues vnto it, 5 by whom, 9 and for what end, 14. 19. He setteth forth the grace of Christ, 20 and the office of ministers, and all the faithfull.

For wee know that if " our earthly house of this tabernacle be destroyed, wee haue a buildingauen of God, that is, an house not made with hands, but eternall in the heauens.

2 For therefore wee sigh, desiring to be clothed with our house, which is from heauen.

3 Because that if we be clothed, we shall not be found " naked.

4 For indeed we that are in this tabernacle, sigh and are burdened, " because wee would not bee unclothed, but would bee clothed by you, that mortality might be swallowed vp of life.

5 And hee that hath created vs for this thing, is God, " who hath also giuen vnto vs the " earnest of the Spirit.

6 Therefore we are alway " bold, though we know that whilst we are " at home in the body, we are absent from the Lord.

7 (For wee " walke by faith, and not by sight)

8 Neuertheless, wee are bolde, and loue rather to remooue out of the body, and to dwell with the Lord.

9 Wherefore also wee couet, that both dwelling " at home, and remoouing " from home, we may be acceptable to him.

10 " For wee must all appeare before the iudgement seate of Christ, " that euery man may receive the things which are done in his body, according to that hee hath done, whether it be " good or euill.

11 Knowing therefore the " terror of the

k By our death you haue life: for that the fruit of our affliction commeth to you. l The same fruit by the inspiration of the holy Ghost. Rom. 8. 10. m In deliuering vs from these dangers, which is as it were a restoring from death to life. n That I being deliuered and restored to you againe, may not onely my selfe giue God thanks for this infinite benefit of deliuerance; an also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory. o Groweth lighter. p Which is so called in respect of the euertlasting life.  
a After this body shall be dissolved, it shall be made incorruptible and immortal.  
|| Or, if so be we shall be found clothed, and not naked.  
Rom. 1. 16. 15. || Or, whereas, Chap. 1. 12. b Not onely quiet in mind, but also ready to susteine all dangers: being affected of the good liberality thereof. || Or, strangers in the body. c For here onely we beleeue in God, and see him not. d In this body. e Out of this body, to heauen. Rom. 14. 10. f That is, either glory or shame. g His last iudgement.



the Lord, we be perfwade men, and wee are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 For wee praye not our selues againe vnto you, but give you an occasion to reioyce of vs, that ye may haue to answer against them, which reioyce in the face, and not in the heart.

13 For whether wee be out of our wif, we are it to God: of whether wee be in our right mind, we are it vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one bee dead for all, then were all dead.

15 And he died for all, that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe.

16 Therefore, henceforth know wee no man after the flesh, yea, though wee had known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, let him be a new creature. \* Olde things are passed away: behold, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministry of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their finnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are wee ambassadors for Christ: as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him to bee sinne for vs, which knewe no sinne: that wee should bee made the righteousness of God in him.

For we doe not commend Christ himselfe nowe, as he was an excellent man: as hee was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and do you thinke that I will flatter any man in setting forth his gifts? Yea, when I praise my selfe, I commend the power of God: when I commend our Lord, I praise the mighty power of God set forth by vs wretched men. Let him be regenerate, and renounce himselfe: the rest is nothing. 1<sup>st</sup> a. 43. 19. <sup>2<sup>nd</sup></sup> a. 21. 5. f. Therefore our Conscience cannot enioy the life euertlasting, nor come to that, a sacrifice for sinne, u. By imputation, when wee are dead with Christs iustice.

#### CHAP. VI.

1 An exhortation to Christian life: 11 And to heare him like afflictions, as hee doeth them. 14 Also to keepe themselves from all pollution of idolatrie both in body and soule, and also haue no acquaintance with idolaters.

2 Wee therefore as workers together beseech you, that ye receive not the grace of God in vaine.

3 For hee sayth, \* I haue heard thee in a time accepted, and in the day of saluation haue I encountered thee: behold nowe the accepted time, behold nowe the day of saluation.

4 Wee giue no occasion of offence in any

thing, that our ministry should not bee reprehended.

5 But in all things wee approve our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

6 In stripes, in prisons, in tumults, in labours,

7 By watchings, by fastings, by purity, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue unfeigned,

8 By the word of truth, by the power of God, by the armour of righteousnesse on the right hand and on the left,

9 By honour and dishonour, by euill report, and good report, as deceiuers, and yet true:

10 As vnknown, and yet known: as dying, and behold, wee liue: as chastened, and yet not killed:

11 As following, and yet alway reioicing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

12 I Corinthians, our mouth is open vnto you: our heart is made large.

13 We are not kept strait in our owne bowels.

14 Nowe for the same recompense, I speake as to my children, \* Wee you also enlarged.

15 Be not vnequally yoked with the infidels: for what fellowship hath righteousnesse with vnrigheteousnesse: and what communion hath light with darknesse?

16 And what concord hath Christ with Belial? or what part hath the deceiver with the infidel?

17 And what agreement hath the Temple of God with idols: \* for ye are the Temple of the liuing God: as God hath sayde, \* I will dwell among them, and walke there: and I will be their God, and they shall be my people.

18 Therefore, come out from among them, and separte your selues, sayeth the Lord: and touch none vnclane thing, and I will receiue you.

19 And I will be a Father vnto you, and ye shall be my sonnes and daughters, sayeth the Lord Almighty.

20 For els haue to do with them in any thing vnclane, it is here reprobated. Eccles. 19. 18. <sup>1<sup>st</sup></sup> Cor. 5. 11. <sup>2<sup>nd</sup></sup> Cor. 3. 16. & 6. 19. 1 So called, because he hath not only liued in himselfe, but giueth it also to all liuing creatures. <sup>1<sup>st</sup></sup> a. 26. 11. 12. 1<sup>st</sup> a. 5. 2. 11. 1<sup>st</sup> a. 31. 1.

#### CHAP. VII.

1 Hee exhorteth them by the promises of God to keepe themselves pure, 3. 7 offering them from his loue, 8. 13 and doth not excuse his suerity toward them, but reioyceth thereat, considering what profit came thereby. 10 Of two sorts of forsworn.

2 Seeing then we haue these promises, dearely beloved, let vs cleanse our selues from all filthines of the flesh and spirit, and grow vp vnto full holinesse in the feare of God.

3 Consciences pure toward God: God will one day impute you for your halting. b. Of body and soule.

2 \* Receiue

b By the infidels if they saw no fruit come thereof. 1. <sup>1<sup>st</sup></sup> Cor. 4. 4.

c He declareth with what weapons he resisted his afflictions.

d Who is the efficient cause, e Which is the finall cause.

f By the Gospel and the power of God and his own integritie, he overthrew Satan,

g Signifying his most vehement affliction.

h Their judgement was so corrupted, that they were not likewise affectioned to wards him, as he was towards them.

i Shew like affection towards me.

k Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

l Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

m Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

n Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

o Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

p Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

q Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

r Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

s Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

t Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

u Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

v Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

w Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

x Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

y Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

z Hee seemeth to allude to that which is written, Deuter. 22. 10. where the Lord commandeth that an ox and an ass be not yoked together, because the march is vnquall: so if the faithfull march with the infidels,

e That we may teach you.  
d By greedy covetousness.

e He had neither rest in body nor Spirit: and it seemeth that he alludeth to that which is written, Deut. 32. 25. For the cross to mans eye is common both to the godly and to the wicked, although to contrary ends. f This joy overcame all my sorowes.

1. Pet. 2. 19. g Whose heart Gods spirit doth touch, he is fory for his finnes committed against so mercifull a Father, and therefore the fruits of his repentance, as witness Dauid and Peters testis: others which are fory for their finnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Achitophel, and Judas, h In asking God forgiveness.

i For in judging and chastising your felues, you prevented Gods anger.  
j Or, heart. k The Greeke word signifieth his bowels, whereby is meant most great love & tender affection. l Both in thinking and reporting well of you.

2 Receive us: we have done wrong to no man: wee have confirmed no man: wee have not defrauded no man.

3 I speake it not to you: your condemnation: for I have sayd before, that yee are in our hearts to die and live together.

4 I beseech you with great boldnesse of speech toward you: I rejoyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on every side, fightings without, and terrors within.

6 But God, that comforteth the abject, comforted us at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith hee was comforted of you, when hee tolde us your great desire, your mournings, your fervent mind to me ward, so that I rejoyced much more.

8 For though I made you sorry with a letter, I repent not, though I did repent: for I perceive that the same Epistle made you sorry, though it were but for a season.

9 I now rejoyce, not that ye were sorry, but that ye followed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by us.

10 For godly sorow causeth repentance unto saluation, not to be repented of: but the worldly sorow causeth death.

11 For behold, this thing that yee have bene so godly sorry, what great care it hath wrought in you: yea, what clearing of your felues: yea, what indignation: yea, what feare: yea, how great desire: yea, what zeale: yea, what punishment: in all things ye have shewed your felues that ye are pure in this matter.

12 Wherefore, though I wrote unto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appear unto you.

13 Therefore wee were comforted, because yee were comforted: but rather wee rejoyced much more for the sorow of Titus, because his Spirit was refreshed by you all.

14 For if that I have boasted any thing to him of you, I have not bene ashamed: but as I have spoken unto you all things in truth, even so our boasting unto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, and how with feare and trembling ye received him.

16 I rejoyce therefore that I may put my confidence in you in all things.

CHAP. VII.

1 By the example of the Macedonians, 9 and Christ, he exhorteth them to continue in relieving the poore Saints, commending their good beginning.  
23 After hee commendeth Titus, and his fellowes unto them.

Woe doe you also to wit, brethren, of the Churches of Macedonia.

2 Because in great trial of affliction their ioy abounded, and their most extreme povertrie abounded unto their rich liberality.

3 For to their power (I beare record) yea, and beyond their power, they were willing,

4 And played us with great instance that we should receive the grace, and fellowship of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gave their owne felues, first to the Lord, and after unto us by the will of God,

6 That we should exhort Titus, that as he had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abound in every thing, in faith and word, and knowledge, and in all diligence, and in your love toward us, even so see that yee abound in this grace also.

8 This say I not by commandement, but because of the diligence of others: therefore prove I the naturalnesse of your love.

9 For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poore, that ye through his povertrie might be made rich.

10 And I shewe my minde herein: for this is expedient for you which have begun not to do onely, but also to will, a perrage.

11 Solve therefore performe to doe it also, that as there was a readinesse to will, even so yee may performe it of that which yee have.

12 For there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it, that other men should be cald and you grieved.

14 But upon like condition, at this time your abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be equalitye.

15 As it is written, \* Yee that gathered much, had nothing over, and he that gathered little, had not the lesse.

16 And thankes be unto God, which hath put in the heart of Titus the same care for you,

17 Because he accepted the exhortation, yea, he was so careful, that of his owne accord he went unto you.

18 And wee have sent also with him the brother, whose name is in the Gospel renowned all the Churches.

19 (And not to onely, but is also chosen of the Churches to be a fellow in our journey concerning this grace that is ministered by us unto the glory of the same Lord, and declaration of your prompt mind)

20 Avoiding this, that no man should blame us in this abundance that is ministered by us,

21 \* Bountifull for honest things, not onely before the Lord, but also before men.

a This benefit God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great poverty, were very liberal towards others: b So that a most abundant river of riches flowed out of their povertrie, c So hee calleth their liberality, either because they were the benefactors of Gods graces, or because they received them, d God freely, and so they desired Paul to see to the distribution thereof, e Chap. 9. 12. d Every man may doe good that hath ability thereunto: but to will, and have a minde to doe good, cometh of perfect charity, f That as you helpe others in their need, so others shall helpe your want, g That both you and others in occasion shall have may reliefe, h In relieving godly according to their necessities, i Exod. 16. 18. g And willingly offered himself to gather your almes, h In preading the Gospel, i Some understand this to be spoken of Luke, chosen of Barnabas, k Rom. 12. 17. i His well doing is approved before God and man.

22 And we haue sent with them our brother whom we haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any do enquire of Titus, hee is my fellow and helper to youward: or of our brethren, they are messengers of the Churches, and the glory of Christ.

24 Therefore shew toward them, and befoe the Churches the proofs of your loue, and of the reioycing that we haue of you.

# CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes charitably, 7 shewing what fruit will come thereof.

8 As touching the ministering to the Saints, it is superfluous for me to write vnto you.

2 For I knowe your readinesse of minde, wherof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, lest our reioycing ouer you should bee in vaine in this behalf, that yee (as I haue sayd) be ready:

4. Lest if youe of Macedonia come with me, and find you vnprepared, wee (I neede not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, and come as of beneuolence, and not as of sparring.

6 This ye yet remembre that he which soweth sparingly, shall also reap sparingly, and hee that soweth liberally, shall also liberally.

7 As every man to his heart, so let him giue, not grudgingly, or of necessity: \* For God loneth a cheerefull giver.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing all sufficiency in all things, may abound in every good worke.

9 As it is written, \* He hath sparred abroad, and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he that sitheth feede to the hungry, will minister likewise bread for foode, and multiply your feede, and increase the fruits of your beneuolence.

11 That on all parts ye may be made rich vnto all liberality, which causeth through vs thanksging vnto God.

12 For the ministratiō of this seruice not onely supplieth the necessities of the Saints, but also is abundant by the thanksging of many vnto God.

13 (Which by the experiment of this ministratiō payeth God for your voluntary submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)

14 And by \* their prayer for you, desiring after you greatly for the abundant grace of God in you.

15 Thankes therefore bee vnto God for his unspeakable gift.

# CHAP. X.

He toucheth the false apostles and defendeth his authoritie, exhorting them to obedience. 11 And sheweth what his power is. 13 And how he vseth it.

Now I Paul my selfe beseech you by the meekenesse, and gentlenesse of Christ, which when I am present among you, am \* base, but am bolde toward you being absent.

2 And this I require you, that I neede not to bee bolde when I am present, with that same confidence, wherewith I thinke to bee bolde against some, which esteeme vs as though wee walked according to the flesh.

3 Nevertheless, though we walke in the flesh, yet we doe not warre after the flesh.

4 (For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie every thought to the obedience of Christ.

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on things after the appearance? If any man trust in himselfe that he is Christ, let him consider this againe of himselfe, that as he is Christ, euen so are we Christs.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, \* saith he, are soye and strong, but his bodily presence is weak, and his speech is of no valie.

11 Let such one thinke this, that such as wee are in word by letters when wee are absent, such will we be also in deed, when wee are present.

12 For wee dare not make our selues of the number, or to compare our selues to them, which praise themselves: but they understand not that they \* measure themselves with themselves, and compare themselves with themselves.

13 But wee will not reioyce of things, which are not within our measure, \* but according to the \* measure of the line, wherof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond our measure, as though wee had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase to be magnified by you, according to our line abundantly,

a These words his backbiters vied, thinking thereby to diminish his authoritie, as ver. 10. b As though we boasted of our felices by a carnal affliction.

c Meaning a certain man among them, which thus spoke of Paul. d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselves by their worthy acts: and if they will compare with others, let them shew what countreies, what cities, and people they haue wonne to the Lord: for who will praise that souldier, which onely at the table can finely talke of warres, and when he cometh to the brunt, is neither valiant nor expert. e That is, the gifts and vocation, which God had giuen him to winne others by.

f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached.  
Iere. 9. 34.  
1. cor. 1. 31.

16 And to preach the Gospel in those regions which are beyond you: not to rejoyce in another mans line, that is, in the things that are prepared already.

17 \* But let him that reioyceth, reioyce in the Lord.

18 For he that prayeth himselfe, is not allowed, but he whom the Lord prayeth.

## CHAP. XI.

2 Hee declareth his affection towards them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false Apostles, 16 The peruerse iudgement of the Corinthians, 22 And his owne prayes.

**W**ould to God ye could suffer a little  
my foolishnesse, and indeed<sup>e</sup> ye suf-  
fer me.

2 For I am ielous ouer you, with godly  
 ielouſie: for I haue prepared you for one  
 husband, to present you as a pure virgine to  
 Christ:

3 But I feare lest as the \* serpent beguiled Eve through his subtilty, so your mindes should be corrupt from the simplicitie that is in Christ.

4 For if hee that cometh preacheth another <sup>o</sup> Jesus then him whom we haue preached: or if yee receiue another <sup>o</sup> spirit then that which ye haue receiued: either another Gospel, then that ye haue receiued, ye might well haue suffered him.

5 Whereby I suppose that I was not inferior to the very chief Apostles.

6 And though I bee rude in speaking,  
yet I am not so in knowledge, but among you  
we haue bene made manifest to the utmost,  
in all things.

7 Haue I committed an offence, because  
I abased my selfe, that ye might be exalted,  
and because I preached to you the Gospel of  
God freely?

8 <sup>th</sup> robbed other Churches, and tooke wages of them to doe you service.

9 And when I was present with you and had neede, I was : not shewfull to the hinderance of any man : for that which was lacking unto mee, the brethren which came from Macedonia supplied, and in all things I kept and will keepe my selfe, that I should not \* bee grievous to you.

IO <sup>k</sup> The trueth of Christ is in mee, that  
this reioycing shal not be shut vp against me  
in the regions of Achaia.

II Wherefore? because I loue you not?  
God knoweth.

12 But what I doe, that will I doe:  
that I may cut away occasion from them  
which desire 'occasion, that they might  
bee found like vnto vs in that wherein they  
reioyce.

i Hee did not onely labour with his handes for his liuing, but in his  
 extreme pœuertie preached diligently without burdening any man,  
 or els waxing fountfull to do his duertie to euery man. Chap. 12. 13.  
 Acts 20. 34. k Let not the trueth of Chrill be thought to be in me,  
 if I suffer my ioy to be shut vp, which I haue conceiued of Grecia.  
 To flander my ministry, if I should receiue wages.

13 For such false = Apostles are deceitfull  
workers, and transfigure themselves into the  
Apostles of Christ.

14 And no marvel: for Satan himself is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transfigure themselves, as though they were the ministers of righteousness, whose end shall bee according to their works.

16 I say againe, let no man thinke, that  
I am foolish: or else take me euen as a foole,  
that I may also boast my selfe a litle.

17 That I weake, I weake it not after  
the Lord: but as it were foolishly, in this my  
great boasting.

18 Seeing that many reioyce • after the  
flesh, I will reioyce also.

19 For ye suffer fooles gladly, because  
that ye are wise.

20. For ye suffer even if a man bring you into bondage, if a man denoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

12 ¶ I ſpeake as concerning the reproch:  
as though that wee had bene ⁊ weake: but  
whereſo any man is bolde ( I ſpeake fooliſhly)  
I am bold alſo.

22 They are Chaldees, \* to am I: they  
are Israelites, To am I: they are the seed of  
Abraham, to am I:

23 They are the ministers of Christ, (I  
speak as a fool) I am more: in labours  
more abundant: in stripes above measure: in  
prison more plentifully: in death oft.

24 Of the Jewes: five times receimed I  
fourtie stripes\* saue one.

25 \* I was thistle-beaten with roddes:  
I was once stoned: I suffered thistle-shp-  
wacke: night and day haue I bene in the  
derpe sea.

26 In continuing I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesses, in perils in the sea, in perils among false brethren.

27 In wearinesse and painefulnesse, in watching often, in hunger, and thirst, in fastings often, in cold and nakednes.

28 Beside the things which are outward,  
I am cumbered daily, and have the care of all  
the Churches.

29 Who is weake, and I am not weake?  
who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce  
of mine <sup>x</sup> infirmities.

31 The God, even the Father of our Lord  
Jesus Christ, which is blessed for evermore,  
knoweth that I lie not.

32 In Damascus the gouernour of the people vnder King Aretas, layed watch in the citie of the Damascens, and would haue caught me.

33 But at a windowe was I let downe  
in a basket through the wall, and escaped his  
hands.

## CHAP. XII.

1 He reioyceth in his preferment. 3. 7 But chiefly in his humblenesse, 11 And layeth the cause of his



his boasting upon the Corinthians. 14. *Hee sheweth what good will be beareth them.* 20. *And promiseth to come unto them.*

1. It is not expedient for me no doubt, to reioyce: for I will come to vilions and reuelations of the Lord.

2. I know a man: in Christ about fouretee yeres agoone, (whether hee were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the third heauen.

3. And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4. Vnto that he was taken vp into Paradyse, and heard words which cannot be spoken, which are not possible for man to utter.

5. Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6. For though I would reioyce, I should not be a foole: for I will say the truth, but I reframe lest any man should thinke of me above that becometh in me, or that he heareth of me.

7. And lest I should bee exalted out of measure, through the abundance of reuelations, there was giuen vnto mee a picke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8. For this thing I besought the Lorde: that he might depart from me.

9. And he sayd vnto me, My grace is sufficient for thee: for my power is made perfect through weaknesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11. I was a foole to boast my selfe, yee haue compelled mee: for I oughte to haue bene commended of you: for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

12. The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great works.

13. For what is it wherein ye were inferior vnto other Churches, except that I haue not bene so slouthfull to your hindrance: forgiue me this wrong.

14. Beholde, the third time I am ready to come vnto you, and yet will I not bee slouthfull to your hindrance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15. And I will most gladly bestowe, and will bee bestowd for your soules: though the more I loue you, the lesse I am loved.

16. But bee it that I charged you not:

yet so much as I was craftie, I took you with guile.

17. Did I pill you by any of them whom I sent vnto you?

18. I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steps?

19. Againe, thinke ye that we exerce our selues vnto you? we speake before God in Christ. But we doe all things, dearly beloved, for your edifying.

20. For I feare, lest when I come, I shall not find you such as I would: and that I shall be found vnto you as such as ye would not, and lest there be strife, enuying, wrath, contentions, backbiting, whisperings, swellings, and discords.

21. I feare lest when I come againe, my God abate me among you, and I shall be waste many of them which haue sinned already, and haue not repented of the uncleannesse, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1. He threatneth the obstinate, 2. And declareth what his power is by their owne testimony.

3. Also he sheweth what is the effect of this Epistle. 11. After hauing exhorted them to their duty, he wisheth them all prosperity.

This is the third time that I come vnto you. In the mouth of two or three witnesses shall every word stand.

2. I told you before, and tell you before: as though I had bene present the second time, to write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3. Seeing that yee seeke experience of Christ, that speaketh in mee, which toward you is not weak, but is mighty in you.

4. For though he was crucified concerning his infirmities, yet in mee he sheweth the power of God. And wee no doubt are weak in him: but wee shall line with him, through the power of God towards you.

5. Prooue your selues whether yee are in the faith: examine your selues: know yee not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6. But I trust that ye shal know that we are not reprobates.

7. Now I pray vnto God, that yee doe none euill, nor that we should seeme approued, but that ye should do that which is honest, though we be as reprobates.

8. For wee cannot doe any thing against the truth, but for the truth.

9. For we are glad when we are weak, and that ye are strong: this also wee wish for, even your perfection.

Thus sayd his aduersaries, that though heooke it not by himselfe, yet he did it by the means of others.

1. To go to you. Meaning, sharpe and seuerely. There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory and ioy, as also nothing did so much cast downe his heart, as when his labor did no good.

His first coming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three comings he calleth his three witness.

Deut. 19. 15. man. 18. 16. ioh. 8. 17. hebr. 10. 28. In my first epistle, Chap. 4. 20. c In I he humbled himselfe, and tooke vpon him the forme of a seruant.

d Christ as touching the flesh, in mans iudgement, was vile and abied: therefore we that are his members, can not be otherwise esteemed: but being crucified, he shewed him-

selfe very God: so thinke, that we whom ye content as dead men and c. slawes, haue through Gods such power to exerce against you, that ye may feele sensibly that we line in Christ. 1. Cor. 2. 1. 28. In mans iudgement, who for the most part reiecteth the best and approueth the worst. f Haue abundance of the grace of God.

And 10. Therefore

When the Lord lested his purpose, he appoynted to go straight vnto the Lord Iesus to Corinthus, Chap. 1. 15. Which intent being changed, he went to Macedonia, &c. whence now he appoynteth the third time to come vnto them. i Which declareth his fatherly affection, for your cause or persons.

**g** Commit not by your negligence, that which is ordained to saluation turne to your destruction.

10 Therefore write I these things being absent, lest when I am present, I should use sharpenesse, according to the power which the Lord hath given me, to a confutation, and not to destruction.

11 Finally brethren, farewell: be perfect: be of good comfort: be of one minde: live in peace, and the God of loue and peace shall be with you.

12 Greete one another with an holy kiss. All the Saints salute you.  
13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

Rom. 16. 16.  
1. Cor. 16. 20.  
1. Pet. 5. 14.  
h Which was according to those countries in those dayes both of the Iewes and of other nations.

## The Epistle of the Apostle Paul to the Galatians.

### THE ARGUMENT.

**T**He Galatians, after they had bene instructed by Saint Paul in the truth of the Gospel, gave place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must bee diligently obserued, which thing the Apostle so earnestly reasoneth against, that hee proueth that the granting thereof, is the overthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false preachers did pretend, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, hee proueth both that hee is an Apostle ordained by God, and also that hee is not inferior to the rest of the Apostles. Which thing established, he proceedeth to his purpose, proving that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vie and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the truth and the end thereof is come: Wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the greatnesse of mans traditions: finally he sheweth wherein his liberty standeth, and what exercises appertaine thereunto.

### CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselves to bee seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Law were necessary to saluation.  
8 And detesteth them that preach any otherwise then Christ purely.  
13 He sheweth his own conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

**P**aul an Apostle (not of men, neither by man, but by Iesus Christ, and God the Father, which hath rayled him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Iesus Christ.

4 Which gaue himselfe for our sinnes, that he might deliuer vs from this present euill world, according to the will of God, our Father.

5 To whom bee glory for euer and euer, Amen.

6 I marvelle that yee are so loone remooued away vnto another Gospel from him that hath called you in the grace of Christ.

7 Which is not another Gospel, same that there be some which trouble you, and intend to peruert the Gospel of Christ.

8 But though that wee, as an Angel from heauen preach vnto you otherwise then that which wee haue preached vnto you, let him bee accursed.

9 As wee sayd before, to say I note againe, if any man preach vnto you otherwise then that we haue receiued, let him bee accursed.

10 For as now we preach I mans doctrine, or Gods: or goe I about to please men: for if I should yet please men, I were not the seruant of Christ.

11 Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Jewish religion, how that I persecuted the Church of God extremely, and wasted it.

14 And posited in the Jewish religion, about many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueale his sonne in mee, that I should preach him among the Gentiles, immediately I communicated not with flesh and blood:

his appoyning from the mothers wombe, and thirdly, his calling. 10 Or some, Ephe. 3. 8. m That is, with any man, as though I had neede of his counsell to approue my doctrine.

17 Neither

THESE.

a For God is the author of all ministerie.

b This prerogative was peculiar to the Apostles. Luke 1. 74.

c Which is, the corrupt life of man without Christ.

d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our workes?

therefore to ioyne these two together is to ioyne light with darkness, death with life, and doeth viterly overthrow the Gospel.

f If it were possible, that an Angel should so do: whey Paul desired the certaintie of preaching.

g Since that of a Pharisee I was made an Apostle 1. Cor. 15. 1.

h That is, doctrine, inuened by man, rather by mans authoritie do I preach it.

i By an extraordinary reuelation. Acts 9. 1.

Or age.

k That is, of the Law of God, which was giuen to the ancient fathers.

l He maketh three degrees: Gods euill predestination in it his counsell, then

17 Neither

17 Whether came I againe to Ierusalem, to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Ierusalem to visite Peter, & abode with him fifteene dayes.

19 And none of the other Apostles saw I, save James the Lords brother.

20 Now the things which I write vnto you, behold, I witness before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was unknowne by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the faith which he destroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why I am not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Tea, and that he hath reproved Peter the Apostle of the Iewes. 16 After he cometh to the principal scope, which is to proue that iustification cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

Then fourteene yeeres after, I went by againe to Ierusalem with Barnabas, and tooke with me Titus also.

2 And I went by by reuelation, and communicated with them of the Gospel, which I preach among the Gentiles, but particularly with them that were the chiefe, lest by any meanes I should runne, or had runne in vaine.

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised.

4 For all the false brethren that crept in: who came in privily to steale out our libertie, which wee have in Christ Iesus, that they might bring vs into bondage.

5 To whom we gave no place by subjection for an houre, that the truth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they were in time past, it maketh no matter to mee: God accepteth no mans person) neuertheless, they that are the chiefe, did communicate nothing with me.

7 But contrariwise, when they saw that the Gospel ouer the Circumcision, was committed vnto mee, as the Gospel ouer the Circumcision was vnto Peter:

8 (For hee that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by mee toward the Gentiles)

9 And when James, and Cephas, and John knew of the grace that was given vnto mee, which are counted to be pillars, they gaue to mee and to Barnabas the right

hand of fellowship, that we should preach vnto the Gentiles, and they vnto the Circumcision.

10 And because we were agreed by the

hands of fellowship, that we should preach vnto the Gentiles, and they vnto the Circumcision,

10 Warning only that we should remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstood him face to face: for he was to be blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the right way to the truth of the Gospel, I layd vnto Peter before all men, If thou bring a Iew, livest as the Gentiles, and not like the Iewes, why art thou constrained vpon the Gentiles to doe like the Iewes?

15 Allee which are Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ: euen wee, I say, have believed in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law, no flesh shall be iustified.

17 If then while wee seeke to be made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the Law, and that I might liue vnto God, I am crucified with Christ.

20 Thus I liue, yet not I now, but Christ liueth in me: and in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued mee, and giuen himselfe for me.

21 I doe not abrogate the grace of God: for if righteousness be by the Law, then Christ died without a cause.

finne. o Nor as I was once, but regenerate, and changed into a new creature, in qualitie, and not in substance. p In this mortall body. q As did the false apostles which preached not the faith in Christ. || Or, for nothing.

CHAP. III.

1 He rebuketh them sharply, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham. 10, 19. 24 And by the office, and the end, both of the Law, 21. 25 And of faith.

1 Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?

2 This onely would I learne of you, Received ye the Spirit by the workes

had bene crucified among you. b Meaning the gifts of the Spirit.

Act. 11. 18.

2 Cor. 9. 3.

g Meaning be-

fore all men.

h Greece, & a

single face.

i In bringing

their consciences

into doubt by

thine example

and authoritie

and here the A-

postle cometh

to his chiefe

point.

l For so Iewes

called the Gen-

tilites in reproch.

Or, man.

Rom. 3. 29, 30.

Phil. 3. 9.

k Except our

fruits be agree-

able to our faith,

we declare that

we haue not

Christ.

l For he caused

them not to

finne, but disco-

losed it, neither

tooke he away

the righteousness

of the Law, but

showed their hy-

pocrites, which

were not able to

performe that

whereof they

boasted.

m For my do-

ctrine is to de-

stroy sinne by

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lish sinne.

n And feeble his

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## Who are Abrahams children.

## To the Galatians.

## Testimonie of the Spirit

*a* The Law is the doctrine of Israel, as Chap. 1. 2. 3. d The false apostles taught that Christ profited nothing, except they were circumcised, and that the Law was the perfection, and Christs doctrine onely the rudiments thereunto. e And ceremonies of the Law? *Gen. 15. 6. rom. 4. 3. iames 2. 23. Gen. 12. 3. eccles. 44. 20. 21. act. 3. 5. f* Which thinke to be iustified by their own. *Deut. 27. 26. Habak. 2. 4. rom. 1. 17. hebr. 10. 38. g* The Law pronounceth not them iust, which beleue, but which worke, and so condemneth all them which in all points doe not fulfill it. *Leuit. 18. 5. Deut. 27. 23. h* Which is the Gospel. *i* I will vie a common example, that you may be ashamed to attribute lesse vnto God, then vnto such covenants, which one man maketh to another. *Hebr. 9. 17. k* No more is the promise or covenant of God abrogated by the Law, nor yet is the Law added to the promise to take any thing away that was superfluous, or to supply any thing that wanted. *l* Which declareth that the Jewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seed. *m* That sinne might appeare and be made more abundant and so all to be shut vp vnder sinne.

*n* Who are the children of the Law, or by the hearing of faith preached? *o* Are ye so foolish, that after ye haue begun in the spirit, ye would now be made perfect by the flesh? *p* Haue ye suffered so many things in vaine: if so be it be even in vaine. *q* Ye therefore that minister to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached? *r* Yea rather as Abraham beleueed God, and it was imputed to him for righteousness. *s* Know ye therefore, that they which are of faith, the same are the children of Abraham. *t* For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, \* In thee shall all the Gentiles be blessed. *u* So then they which bee of faith, are blessed with faithful Abraham. *v* For as many as are of the workes of the Lawe, are vnder the curse: for it is writen, \* Cursed is every man that continueth not in all things, which are writen in the booke of the Lawe, to doe them. *w* And that no man is iustified by the Law in the sight of God, it is euident: \* for the iust shall liue by faith. *x* And the Law is not of faith: but the man that shall doe those things, shall liue in them. *y* Christ hath redeemed vs from the curse of the Law, when hee was made a curse for vs (for it is writen, \* Cursed is every one that hangeth on tree) *z* That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the promise of the Spirit through faith. *a* Brethren, I speake as men doe, \* Though it be but a mans covenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto. *b* Now to Abraham and his seede were the promises made. Yee sayest not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which is Christ. *c* And this I say, that the Law which was four hundredth and thirtie yeeres after, cannot disannull the covenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect. *d* For if the inheritance bee of the Law, it is no more by the promise, but God gaue it vnto Abraham by promise. *e* Wherefore then serueth the Law? It was added because of the transgressions, till the seede came vnto the which

the promise was made: and it was aduanced by Angels in the hande of a Mediator. *f* Now a Mediator is not a Mediator of one: but God is one. *g* Is the Law then against the promise of God? God forbid: for if there had bene a Law giuen which could haue giuen life, surely righteousness should haue bene by the Law. *h* But the Scripture hath concluded vs vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue. *i* But before faith came, we were kept vnder the Law, and shut vp vnto the faith which should afterward be reueiled. *k* Wherefore the Law was our schoolmaster to bring vs to Christ, that wee might be made righteous by faith. *l* But after that faith is come, we are no longer vnder a schoolmaster. *m* For ye are all the sonnes of God by faith in Christ Iesus. *n* For all yett that are baptized into Christ, haue put on Christ. *o* There is neither Jewe nor Greeke: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus. *p* And if yee be Christes, then are ye Abrahams seedes, and heires by promise. *q* If therefore the promise, and so through Christ both Jewes and Gentile is faulced. *r* Has serued wherefore the ceremonies were ordained. *s* Which being shadowes must ende when Christ the truth cometh. *t* He moueth them by certaine exhortations. *u* And confirmeth his argument with a strong example, or allegorie. *v* Then I say, that the heire as long as he is a childe, differeth nothing from a seruant, though he be lord of all. *w* But is vnder tutors and gouernours, vntill the time appointed of the father. *x* Euen so, wee when wee were children, were in bondage vnder the rudiments of the world. *y* But when the fullnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Law, which before he might redeeme them which were vnder the Law, that we might receiue the adoption of the sonnes. *z* And because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba, Father. *a* Wherefore, thou art no more a seruant, but a sonne: now if thou bee a sonne, thou art also the heire of God through Christ. *b* Rom 8. 14. 15. *c* For our adoption vnto Christ is sealed by him. *d* He instructeth both Jewes and Gentiles to call God their Father in every language, so that none are excepted. *e* Which maye all see thy libertie.

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8 But such then, when ye knowe not God, ye did seruice vnto them, which by nature are not gods.

9 But now knowinge ye knowe God, ye as yet are knowne of God, howe cometh ye as yet vnto impotent & beggerly rudiments, wherunto as from the beginninge ye will bee in bondage againe?

10 Ye observe dayes, and moneths, and times, and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Bee ye as I: for I am euen as your brethren, I beseech you: ye haue not hurt me at all.

13 And ye knowe, howe throughly I infirmite of the flesh, I preached the Gospel vnto you at the first.

14 And the triall of mee which was in my flesh, ye despised not, neither abhorred: but ye receiued mee as an Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? For I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ielous ouer you, amiss they, they would exclude you, that ye should altogether lose them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.

19 By little children of whom I translate in birth againe, vntill Christ bee formed in you.

20 And I would I were with you now, that I might change my voyce: for I am in doubt of me.

21 Tell me, ye that will bee vnder the Law, doe ye not heare the Law?

22 For it is written, that Abrahā had two sonnes, \* one by a seruant, and \* one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and hee which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for the two mothers \* are the two Testaments, the one which is \* Agar of mount Sina, which gendereth vnto bondage.

25 (For Agar or Sina is a mountaine in y Arabia, and it answereth to Ierusalem which now is) and shee is in bondage with her children.

26 But Ierusalem, which is I about, is free: which is the mother of vs all.

27 For it is written, \* Reioyce thou \* har-

ren that bearest no children: breake forth, and crye, thou that comest not: for the desolate hath many more children, than shee which hath an husband.

28 \* Therefore, brethren, we are after the manner of Isaac, children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what saith the Scripture? \* Put out the seruant and her sonne: for the sonne of the seruant shall not bee heere with the sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the \* free woman †

CHAP. V.

¶ He laboureth to draw them away from circuncision. ¶ And sheweth them the battell betwixt the spirit and the flesh, and the fruits of them both. ¶ And saith therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 \* Behold, I Paul say vnto you, that if yee be circumsised, Christ shall profit you nothing.

3 For I tellie againe to every man, which is circumsised, that hee is bound to keepe the whole Law.

4 Ye are \* abolished from Christ, inso-much as ye are fulfilled by the Law, ye are fallen from grace.

5 For we through the Spirit \* waite for the hope of righteousness through faith.

6 For in Iesus Christ neither circumcision anylet any thing, neither uncircumcision, but faith which worketh by loue.

7 Ye did runne well: who did let you, that ye did not obey the \* truth?

8 It is not the persuasion of him that \* calleth you.

9 \* A little \* leauen doth leaue the whole lump.

10 I haue trust in you through the Lord, that ye will be none otherwise minded: but he that troubleth you, he beate his condemnation, whosoener he be.

11 And brethren, if I yet preach circuncision, why doe I yet suffer persecution? Then is the \* slander of the Crosse abolished.

12 Would to God they were euen cut off, which doe disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vnto your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For \* all the Lawe is fulfilled in one word, which is this, \* Thou shalt loue thy neighbour as thy selfe.

15 If yee bite and deuoure one another, take heed lest yee be consumed one of another,

16 Then I say, \* Make in the \* Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the \* flesh lusteth against the Spi-

Rom 9. 8.

Gen. 21. 10.

a For we are in the Church of Christ which is our mother, and not of the Synagogue, which is a seruant vnder the Law.

† By the libertie wherewith Christ hath made vs free.

¶ Act 15. 1.

a If you ioyne circuncision to the Gospel as a thing necessary to saluation.

1 Cor. 1. 17.

b We liue in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that we should by faith and not by the Law obtaine the crowne of glorie, which Christ giueth freely.

c Then whatsoeuer is not the word of God, which here bee calleth truth, is verities.

d Which is God.

1 Cor. 5. 6.

e A little corruption doth destroy the whole doctrine.

f That ye will imbrace the word of God purely.

g That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, and therewith were offended.

h Meaning the

second table. *Leuit. 19. 18. mat. 22. 39. mar. 12. 31. iam 2. 8. Rom. 13. 14. 1. pet. 2. 11.* i In the man regenerate. k That is, the naturall man striueth against the Spirit of regeneration.

rit, and the Spirit against the flesh: and these are contrarie one to another, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not under the Law.

19 Wherefore the workes of the flesh are manifest, which are adulterie, fornication, uncleannesse, wantonnesse,

20 Idolatrie, wrath, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which doe such things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is loue, for peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperance: against such there is no law.

24 For they that are Christs, haue crucified the flesh with the affections and the lusts.

25 If wee liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vse gentlenesse toward the weak, 2 And to shewe their brotherly loue and modestie: 3 Also to provide for their ministers, 4 To perseuere, 5 To reioyce in the crosse of Christ, 6 To newnesse of life, 7 And last of all, whether to them with the rest of the faithful all prosperitie.

1 Brethren, if a man bee fallen by occasion into any fault, ye which are spirituall, restore such one with the spirit of meeknesse, considering thy selfe, least thou also be tempted.

2 Beare ye one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when hee is nothing, hee deceiveth himselfe in his imagination.

4 But let every man proue his owne worke, and then shall he haue reioycing in

himselfe onely and not in another. 5 For every man shall beare his owne burden. 6 Let him that is taught in the word, make him that hath taught him, partaker of all his goods. 7 Be not deceived: God is not mocked: for whatsoever a man soweth, that shall hee also reape. 8 For hee that soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life everlasting. 9 Let vs not therefore be wearie of well doing: for in due season wee shall a reape, if we faint not. 10 As while wee haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the household of faith. 11 See how large a letter I haue written vnto you with mine owne hand. 12 As many as desire to make a faire shew in the flesh, they constrain you to bee circumcised, onely because they would not suffer persecution for the crosse of Christ. 13 For they themselves which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. 14 But God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world. 15 For in Christ Iesus neither circumcision auayleth any thing, nor uncircumcision, but a new creature. 16 And as many as walke according to this rule, peace shall be vpon them, and mercie, and vpon the Israel of God. 17 From henceforth let no man put mee to businesse: for I beare in my bodie the markes of the Lord Iesus. 18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Unto the Galatians written from Rome.

things which please mens fantasies. m Which is regenerate by faith. n That is, vpon the lawes, as Rom. 10. 19. o Let no man trouble my preaching from henceforth: for my markes are witness how valiantly I haue fought, p Which are odious to the world, but glorious before God.

## The Epistle of Paul to the Ephesians.

### THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assurcth them of saluation, because they were thereunto predestinated by the free election of God, before they were borne, and sealed vp to his eternal life by the holy Ghost, giuen vnto them by the Gospel, the knowledge of the which myserie hee prayeth God to confirme towards them. And to the intent they should not glorie in themselves, hee sheweth them their extreme miserie,

misery wherein they were plunged, whereby have Christ, as people who have God & Christ, and whom the promises were made, and yet by the free mercy of God in Christ Jesus, they were saved, and have appointed to be their Apostle, as all other Gentiles: therefore he desired God to lighten the Ephesians hearts with the perfect understanding of his Son, and to refresh them likewise to be full of so great benefits, neither to be moved with the false apostles, which seek to overthrow their faith, and tread under foot the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal counsel of God: who by this means only prefereth his Church. Therefore the Apostle commendeth his ministry, forasmuch as God thereby might among men, and cause them to bring forth most plentiful fruits, in innocency, without spot, without guile, pertaining to godliness. Let all of us declare that not only in general, what ought to be the life of the Christian, but also the way particularly, what things concern every mans salvation.

CHAP. I.

After his salvation, 4. He sheweth that the chief cause of their salvation standeth in the free election of God through Christ. 16. He declareth his good will toward them, giving them his praying God for their faith. 21. The majesty of Christ.

**P**ART II. An Epistle of Jesus Christ, by the will of God, to the Saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed bee God even the Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessing in heavenly things in Christ.

4 As he hath chosen us in him, before the foundation of the world, that we should be holy, without blame before him in love.

5 Which hath predestinated us, to be adopted through Jesus Christ unto himselfe, according to the good pleasure of his will.

6 To the praise of the glory of his grace, wherein with he hath made us accepted in his beloved.

7 By whom we have redemption through his blood, even the forgiveness of sinnes, according to his riches of grace.

8 Whereby he hath redeemed us unto himselfe, in all wisdom and understanding.

9 And hath opened unto us the mystery of his will according to his good pleasure, which he had purposed in him.

10 That in the dispensation of the fulnes of the times, he might gather together in one all things, both which are in heaven, and which are in earth, even in Christ.

11 In whom also we are chosen when we were predestinated, according to the purpose of him, which worketh all things after the counsell of his owne will.

12 That we were which first trusted in Christ, should be unto the people of his glory.

13 In whom also ye have trusted after that ye heard the word of truth, even the Gospel of your salvation, wherein also after that ye were elected, ye were sealed with the holy Spirit of promise.

14 Which is the earnest of our inheritance, until the redemption of the possession, purchased by the blood.

And them which are in heaven, and them which are in earth: also the things which remaine in earth stand of the Jewes & Gentiles. Though we be redeemed from the bondage of sinne by the death of Christ, Rom. 6. 22. yet we hope for this second redemption which shall be when we shall possesse our inheritance in the same, whereof we have the holy Gospel for a pledge, at Chap. 4. 30.

chased unto the people of his glory.

15 Therefore also, after that I heard of the faith, which ye have in the Lord Jesus, and love toward all the Saints,

16 I began not to give thanks for you, making mention of you in my prayers.

17 That the God of our Lord Jesus Christ the Father of glory, might give unto you the Spirit of wisdom, and revelation through the knowledge of him.

18 That the eyes of your understanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance in the Saints.

19 And what is the exceeding greatness of his power toward us, which beleeve, according to the working of his mightie power.

20 Which he wrought in us, when he raised him from the dead, and set him at his right hand in the heavenly places.

21 Where about all principalities, powers, and might, and domination, & every name that is named, not in this world only, but also in that that is to come.

22 And hath made all things subject under his feet, and hath appointed him over all things to be the head of the Church.

23 Which is his body, even the fullness of him that filleth all in all things.

himselfe perfect without vs which are his members: the Church is also called Christ, as 1. Cor. 12. 13.

CHAP. II.

5 To magnifie the grace of Christ, which is the only cause of salvation. 11 He sheweth the wicked manner of people they were, before their conversion.

18 And what they are now in Christ.

And you hath he quickened, that were dead in trespasses and sinnes,

2 Wherein in time past ye walked according to the course of this world, and after the prince that ruled in the ayre, even the spirit, that now worketh in the children of disobedience.

3 Among whom we also had our conversation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.

4 But God which is rich in mercie, through his great love wherewith he loved us,

5 Even when we were dead by sinnes, he hath quickned us: together in Christ, by whose grace ye are saved.

Col. 2. 13. Chap. 2. 13. 1. Made him governor of all things both in heaven and in earth: so that Christs body is now only there, or els it should not be a true body, and his ascension should be but a fantastical thing, and onely imagined. Psal. 86. m. This is the grace of Christ toward his Church, that he counteth not

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d We that are the members, are raised vp from death, and reign with our head Christ in heauen by faith,

6 And hath raised us by together, and made us to sit together in the heavenly places in Christ Jesus,

7 That he might shew in the ages to come, the exceeding riches of his grace, through his kinneship toward vs in Christ Jesus,

8 For by grace are we saved through faith, and that not of our selues: it is the gift of God,

9 Not of works, lest any man should boast himselfe.

10 For we are his workmanship created in Christ Jesus vnto good workes, which God hath ordained that we should walke in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were aliens from the commonwealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Jesus, ye which once were farre off, are made nether by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stoy of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandements which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace.

16 And that he might reconcile both vnto God in one body by his crosse, and slay hatred thereby.

17 And came, and preached peace to you which were asunder, and to them that were nere.

18 For through him wee both haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers and foreigners: but citizens with the Saints, and of the household of God,

20 And are built vpon the foundation of the Apostles & Prophets, Jesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.

22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAPTER III.

1 He sheweth the cause of his imprisonment, 2 Desireth them not to faint because of his trouble, 3 And prayeth God to make them steadfast in his Spirit.

1 Of this cause, I Paul am the prisoner of Jesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is given mee to you,

3 This is, that God by reuelation hath shewed this mystérie vnto mee (as I wrote

above in lets words,

4 Whereby when ye read, ye may know mine understanding in the mystérie of Christ.)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel.

7 Whereof I am made a minister by the gift of the grace of God given vnto mee through the working of his power.

8 When vnto me the least of all Saints is this grace given, that I should preach among the Gentiles the vnspeakable riches of Christ.

9 And to make cleare vnto all men what the fellowship of the mystérie is, which from the beginning of the world hath bene hid in God, who hath created all things by Jesus Christ.

10 To the intent that now vnto principalities & powers in heavenly places might bee knowne by the Church the manifold wisdom of God.

11 According to the eternall purpose, which he wrought in Christ Jesus our Lord,

12 By whom wee haue boldnesse and entrance with confidence by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Jesus Christ,

15 Of whom is named the whole familie in heauen and earth.)

16 That he might grant you according to the riches of his glory, that ye may bee strengthened by his Spirit in the inner man.

17 That Christ may dwel in your heart as by faith, that ye, being rooted and grounded in love,

18 May bee able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to know the lône of Christ, which passeth knowledge, that ye may bee filled with all the fullnesse of God.

20 vnto him therefore that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs,

21 Bee praye in the Church by Christ Jesus, throughout all generations for euer, Amen.

1 That all the graces of God may abound in you. Rom. 16.25. in that we seele Christ in vs.

CHAPTER IIIII.

1 He exhorteth them vnto meekenes, long suffering, vnto loue and peace, 3 Every one to ferue and edifie another with the gift that God hath given him, 14 To beware of strange doctrine, 22 To lay aside the old conseruation of greedy lusts & to walke in a new life.

1 Wherefore, being prisoner in the Lord, I pray you that ye walke worthy of the vocation wherunto ye are called,

2 Which

e That is in the first chap. of this Epistle, verse 9.

d Although the fathers and the Prophets had reuelations certain, yet it was not in comparison of that abundance which was shewed when the Gentiles were called, neither yet was the time nor the manner knowne.

Chap. 1. 19. 1. Cor. 15. 9. 10. Gal. 1. 16. Rom. 1. 6. 23. 24. 26. 27. 28. 1. 10. Tit. 1. 2. 1. Pet. 1. 20.

c The Angels.

f The Church being gathered off to many kinds of people, is an example or a

gasse for the Angels to beheld the wisdom of God in, who hath turned their particular differences into an vniuersall concord, and of the Synagogs

of bondage, hath made the Church of freedom.

g He that is one of the body of Christ, is inwardly

h The faithfull which dyel before Christ came, were adopted by him, and made one familie with the Saints which yet remaine alive.

i For we confesse that which we beleene.

k All perfection on every side in him.

l That is, in that we seele Christ in vs.

m That is, in that we seele Christ in vs.

n That is, in that we seele Christ in vs.

o That is, in that we seele Christ in vs.

p That is, in that we seele Christ in vs.

q That is, in that we seele Christ in vs.

r That is, in that we seele Christ in vs.

s That is, in that we seele Christ in vs.

a He reioyceeth in that he suffered imprisonment for the maintenance of Christs glory.

b Which was his vocation to preach vnto the Gentiles.

Phil. 1. 27. col. 13. 1. the. 1. 12.

a For the Lords cause.





# Awake from sleepe,

# To the Ephesians,

# Childrens and seruants duties

## CHAP. VI.

**F** And make them known by your honest and godly life.

**G** The word of God discouereth the vices which were hid before.

**H** God thus speaketh by his seruants to draw the infidels from their blindness.

**I** Selling all worldly pleasures to buy time.

**K** In these perillous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godlines, which the world hath taken from you.

**Rem. 12.2.**  
**1 the/4 3.**  
**HO**r, sing of praise & thanksgiving.

**L** And not onely with tongue, m Except our friendship be ioyed and knit in God, it is not to be esteemed.

**Col. 3. 1. 1. 1.**  
**1. 1. 1.**  
**1. 1. 1.**  
**1. 1. 1.**

**N** The Church: so the husband ought to nourish, gouerne, and defend his wife from perils.

**Col. 3. 19.**  
**O** Baytisme is a token that God hath consecrated the Church to himselfe, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ.

**P** Because it is covered and clad with Christs iustice & holinesse.

**Q** This our conjunction in Christ must be considered as Christ is the husband, and wee the wife, which are not onely ioyed to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the scale and testimony thereof is the Supper of the Lord.

**Gen. 2. 14. math. 19. 5. mar. 10. 7. 1. Cor. 6. 16.**

**9** For the fruite of the Spirit is in all goodnesse, and righteousness, and truth.

**10** Approuing that which is pleasing to the Lord.

**11** And haue no fellowship with the unfruitfull works of darkness, but euen reprove them rather.

**12** For it is shame euen to speake of the things which are done of them in secret.

**13** But all things when they are reproved of the light, are manifest: for it is light that maketh all things manifest.

**14** Therefore he saith, Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.

**15** Take heed therefore that ye walke circumspectly, not as fooles, but as wise.

**16** Redeeming the time: for the dayes are euill.

**17** Therefore, be ye not vnwise, but vnderstand what the will of the Lord is.

**18** And be not drunk with wine, wherein is excess: but be fulfilled with the Spirit.

**19** Speaking vnto your selues in psalms, and hymnes, and spirituall songs, singing, and making melody to the Lord in your hearts.

**20** Giving thanks alwaies for all things vnto God euen the Father, in the name of our Lord Iesus Christ.

**21** Submitting your selues one to another in the feare of God.

**22** As Christ, submit your selues vnto your husbands, as vnto the Lord.

**23** For the husband is the head of the Church, euen as Christ is the head of the Church, and the same is the saviour of his body.

**24** Therefore, as the Church is in subiection to Christ, euen so let the wifes be to their husbands in euery thing.

**25** As husbands, loue your wifes, euen as Christ loued the Church, and gave himselfe for it.

**26** That he might sanctifie it, & cleanse it by the washing of water through the word.

**27** That he might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing: but that it should be holy, and without blame.

**28** So ought men to loue their wifes, as their owne bodies: he that loueth his wife, loueth himselfe.

**29** For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord and hee the Church.

**30** For we are members of his body, of his flesh, and of his bones.

**31** For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shall be one flesh.

**32** This is a great secret, but I speake concerning Christ, & concerning the Church.

**33** Therefore euerie one of you, doo ye so: let euery one loue his wife, euen as himselfe, and let y<sup>e</sup> wifes see that they feare her husband.

**1** How children should behaue themselves toward their fathers and mothers, **4** Likewise parents toward their children, **5** Seruants toward their masters, **9** Masters toward their seruants. **13** An exhortation to the spirituall battell, and what weapons the Christians should fight withall.

**C**hildren, obey your parents in the Lord: for this is right.

**2** Honour thy father and mother, (which is the first commandment with promise)

**3** That it may be well with thee, and that thou mayest live long on earth.

**4** And ye, fathers, provoke not your children to wrath: but bring them vp in instruction and information of the Lord.

**5** Seruants, be obedient vnto them that are your masters, according to the flesh, with feare and trembling, in singleness of your hearts as vnto Christ.

**6** Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart.

**7** Which good will serueth the Lord, and not men.

**8** And know yee that whatsoever good thing any man doeth, that same shall hee receive of the Lord, whether he be bond or free.

**9** And yee masters, doe the same things vnto them, putting away chenting: and know that euen y<sup>e</sup> master also is in heauen, neither is there respect of persons with him.

**10** Finally, my brethren, bee strong in the Lord, and in the power of his might.

**11** Put on the whole armour of God, that ye may be able to stand against the assaults of the deuill.

**12** For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darkenesse of this world, against spirituall wickednesse, which are in the hee places.

**13** For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, & hauing finished all things, stand fast.

**14** Stand therefore, and hauing on the breastplate of righteousness.

**15** And your feet shod with the preparation of the Gospel of peace.

**16** Abooue all, take the helmet of faith whereby ye may quench all the fierie darts of the wicked.

**17** And take the helmet of saluation, and the sword of the Spirit, which is the word of God.

**18** And pray alwaies with all manner prayer & supplication in the Spirit: and watch therewith with all perseuerance and supplication for all saints.

**19** And for wee, that utterance may be giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospel.

**20** Whereof I am the ambassador in bonds,

**Col. 3. 20.**  
**Exod. 20. 12.**  
**Deut. 5. 16 et seq.**  
**3. 9. mar. 15. 4.**  
**mar. 7. 10.**

**a** This is the first commandment of the second table, and hath the promise with condition.

**b** By ascription.

**c** That they be not brought up in wantonnesse, but in the feare of the Lord.

**Col. 3. 22. 1. 1.**  
**1. 1. 1.**

**d** Which haue dominion ouer your bodies, but not ouer y<sup>e</sup> soules.

**10. 1. 1. 1.**  
**10. 1. 1. 1.**

**Deut. 10. 17. 2. 1.**  
**19. 7. 10. 1. 1.**  
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bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ But that yee may also know mine affaires, and what I do, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things.

22 Withone I haue sent vnto you for the same purpose, that yee might know mine affaires, and that hee might comfort your

hearts.

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace bee with all them which loue our Lord Iesus Christ, to their immortallitie, Amen.

Written from Rome vnto the Ephesians, and sent by Tychicus.

k Or, to be without corruption, that is, to haue life euerslasting, which is the end of this grace.

## The Epistle of Paul to the Philippians.

### THE ARGUMENT.

Paul being warned by the holy Ghost to goe to Macedonia, planted first a Church at Philippi a citie of the same country: but because his charge was to preach the Gospel vniuersally to all the Gentiles, hee trauielled from place to place, till at the length hee was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him who declaring him the state of the Church, caused him to write this Epistle, wherein hee commendeth them that they stood manfully against the false Apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially hee desired them to flee ambition, and imbrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false Apostles, hee confuteth their false doctrine, by proving onely Christ to be the ende of all true religion, which whom we haue all things, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular and generall, with testification of his affection toward them, and thankfull accepting of their beneuolence.

### CHAP. I.

1 Saint Paul discovereth his heart toward them, 3 By his thanksgiuings, 4 Prayers, 8 And wishes for their faith and saluation, 7. 12. 20. He sheweth the fruits of his cross, 15. 27. And exhorteth them to writing, 28 And patience.

And Timotheus the seruants of Iesus Christ, to all the Saints in Christ Iesus which are at Philippi, with the Bishops, and Deacons: 2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 ¶ I thanke my God, hauing you in perfect remembrance,

4 (Alwayes in al my prayers for all you, praying with gladnesse)

5 Because of the fellowship which yee haue in the Gospel, from the first day vnto now.

6 And I am perswaded of this same thing, that hee that hath begonne this good worke in you, will perfect it vntill the day of Iesus Christ,

7 As it becommeth mee to lo iudge of you all, because I haue you in remembrance, that both in my bonds, and in my defence and confirmation of the Gospel, you all were partakers of my grace.

8 For God is my record, how I long after you all from the very heart roote in Iesus Christ,

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That yee may discern things that differ one from another, that ye may be pure,

and without offence, vntill the day of Christ,

11 Filled with the fruits of righteousness, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I would yee understood, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,

13 So that my bonds in Christ are famous throughout all the iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lord are boldened through my bonds, and dare more frankly speake the word.

15 Some preach Christ, euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention and not purely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I am so for the defence of the Gospel.

18 What then? yet Christ is preached all manner wayes, whether it bee vnder a pretence, or sincerely: and I therein toy: yea, and will toy.

19 For I know that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life, and in death advantage,

**a** To live in the flesh, is to live in this brittle body, till we be called to live celestially; but to live according to the flesh, or to be in the flesh, signifies to be defiled with the filthie concupiscences of the flesh.  
**|| Or, body.**  
*Epheſ. 4. 1. coloff. 1. 10. 2. theſſ. 2. 13. || Or, stand.*  
**y** The more that tyrants rage against y Gospel, the more manifestly they declare that they runne to their owne destruction, and againe, constant persueuance for Christs sake, is an euident signe of saluation. **q** God sheweth by this meane of bearing the crosse, who are his, and who are not. **|| Or, Christs cause.**

**22** And together to live in the flesh, were profitable for mee, and what to choole, I know not.  
**23** For I am greatly in doubt on both sides, desiring to be looked and to bee with Christ, which is best of all.  
**24** Nevertheless, to abide in the flesh, is more needfull for you.  
**25** And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith.  
**26** That yee may more abundantly reioyce in Iesus Christ for me, by my continuing to you againe.  
**27** Only let your conuersation bee, as it becometh the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters that yee continue in your spirit, and in one minde fighting together through the faith of the Gospel.  
**28** And in nothing feare your adversaries, which is to them a token of perdition, and to you of saluation, and a gift of God.  
**29** For unto you it is given for Christ, that not onely yee should decrease in him, but also suffer for his sake.  
**30** Having the same fight, which yee saw in me, and now heare to be in me.

CHAP. II.

**3** He exhorteth them above all things to humility, whereby pure doctrine is chiefly maintained.  
**19** Promising that he and Timotheus will speedily come unto them. **27** And excuseth the long tarrying of Epaphroditus.

**a** If yee loue me, that you desire my comfort.  
**b** From the consent of willes and mindes he proceeded to the agreement in doctrine, that there might be full and perfect concord.  
*Rom. 13. 10.*  
**c** If Christ being very God equal with the Father, layd aside his glory and being Lord, became a servant, and willingly submitted himselfe to most shameful death, shall we which are nothing but vile slaves, through arrogancie tread down our brethren, and preferre our selues? **d** For hee that was God should haue done none iniurie to the Godhead.  
*Matth. 30. 28.* **e** The poore and weak nature of man. **f** Hee was seene and heard of men, so that his behaviour and person declared that he was a miserable man. *Hebr. 2. 3.*

**1** If there bee therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercie,  
**2** Fulfill my ioy, that yee be like minded hauing the same love, being of one accord, and of one iudgement,  
**3** That nothing be done through contention of vaine glorie, but that in meekenes of minde every man esteeme other better then himselfe.  
**4** Look not every man on his owne things, but every man also on the things of other men.  
**5** Let the same minde be in you that was in Christ Iesus.  
**6** Who being in the forme of God, thought it no robbery to be equal to God:  
**7** But he made himselfe of no reputation, and took on him the forme of a servant, and was made like unto men, and was found in shape as a man.  
**8** He humbled himselfe, and became obedient unto the death, euen the death of the crosse.

**9** Wherefore God hath also highly exalted him, and given him a Name above every Name.  
**10** That at the Name of Iesus should every knee bow, both of things in heauen, and things in earth, and things vnder the earth.  
**11** And that every tongue should confesse that Iesus Christ is the Lord, unto the glory of God the Father.  
**12** Wherefore my beloved, as yee haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence to make an ende of your owne saluation with feare and trembling.  
**13** For it is God which worketh in you, both the will and the deed, euen of his good pleasure.  
**14** Doe all things without murmuring and reasonings.  
**15** That ye may be blamelesse, and pure, and the lonnes of God without rebuke in the midst of a naughty and crooked nation, among whom yee shine, as \* lightes in the world.  
**16** Holding forth the word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.  
**17** Yea, and though I be \* offered by you on the sacrifice, and service of your faith, I am glad, and reioyce with you all.  
**18** For the same cause also be ye glad, and reioyce with me.  
**19** And I trust in the Lord Iesus to send \* Timotheus shortly unto you, that I also may be of good comfort, when I know your state.  
**20** For I haue no man like minded, who will faithfully care for your matters.  
**21** For all seeke their owne, and not that which is Iesus Christs.  
**22** But yee know the prooffe of him, that as a sonne with the Father, hee hath serued with me in the Gospel.  
**23** Him therefore I hope to send asoone as I know how it will goe with me.  
**24** And trust in the Lord, that I also my selfe shall come shortly.  
**25** But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellow soldier, euen your messenger, and he that ministered vnto me such things as I wanted.  
**26** For hee longed after all you, and was full of heavinesse, because ye had heard, that he had bene sicke.  
**27** And no doubt hee was sicke, very neere vnto death: but God had mercy on him, and not on him only, but on me also, lest I should haue sorrow vpon sorrow.  
**28** I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might bee the lesse sorrowfull.  
**29** Receiue him therefore in the Lord with all gladnesse, and make much of such.  
**30** Because that for the \* worke of Christ hee \* was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

*Rom. 14. 11. 1/2. 45. 23. g* Worship and be subiect to him, *10. 13. 13. 1. cor. 8. 6. and 13. 3.*

**h** Range forward in that race of righteousness wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good works, and so to make your vocation sure.

**i** Which may make you careful and diligent, **k** Which is his free grace.

**1. Pet. 4. 9. Matt. 5. 16.**  
**l** As they which in the night set forth a candle to give light to others.

**m** The Gospel. **n** The word signified to power out as the deale offering was powered on the sacrifice.

**o** To continue you in your faith. *After 1. 6. 3. 1. cor. 10. 24.*  
**p** They rather sought profit by their preaching then Gods glory.

**q** He calleth here the worke of Christ to visite Christ, who was bound in the person of Paul, and was in need of necessities. **r** He approacheth them which hazard their life to relieve the prisoners of Christ.



CHAP. III.

2 He warneth them to beware of false teachers, 3 against whom be seteth Christ, 4 likewise himselfe, 9 and his doctrine, 23 and reprooveth many owne righteousnesse.

10 Recouer, my brethren, reioyce in the Lord. It grieveth me not to write the same things to you, and for you it is a lute thing.

11 Beware of dogs; beware of evil workers; beware of the concision.

12 For wee are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh:

13 Though I might also haue confidence in the flesh. If any other man thinketh that he hath wherof he might trust in the flesh, much more I:

14 Circumcised the eighth day, of the kinred of Israel, of the tribe of Benjamin, an Hebrew of the Hebrewes, \* by the lawe a Pharise:

15 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was irreuerable.

16 Yet the things that were damage vnto mee, the same I counted losse for Christ sake.

17 Yea, doubtles I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to bee dunge, that I might winne Christ.

18 And might bee found to him, wherof I haue mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith.

19 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and he made conformable vnto his death.

20 If by any means I might attaine vnto the resurrection of the dead:

21 Not as though I had already attained, neither were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

22 Brethren, I count not my selfe, that I haue attained to, but one thing I doe: I forget that which is behind, and endeavour my selfe vnto that which is before.

23 And follow hard toward the marke, for the price of the high calling of God in Christ Iesus.

24 Let vs therefore as many as be perfect, be thus minded: and if ye be otherwise minded, God shall reueale euen the same vnto you.

25 Wherehelesse in that whereunto wee are come, let vs proceede by one rule, \* that we may minde one thing.

26 Brethren be followers of me, and looke on them, which walke so, as yee haue vs for an ensample.

27 For many walke, of whom I haue told you often, and now see you weeping, that they are the enemies of the crosse of Christ,

19 Whose end is damnation, whose God is their belly, & whose glory is to their shame, which minde earthly things.

20 But our conuersation is in heauen, from whence also we looke for the Saviour, euen the Lord Iesus Christ.

21 Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

CHAP. IIIII.

1 He exhorteth them to be of honest conuersation, 15 and thanketh them, because of the promise that they made for him being in prison, 21 and so concludeth with salutations.

1 Therefore, my brethren, beloved and longed for, my joy and my crowne, to continue in the Lord, ye beloved.

2 I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

3 And I beseech thee, faithful fellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient mind be knowne vnto all men. The Lord is at hand.

6 Be nothing careful, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thanks.

7 And the peace of God which passeth all understanding, shall preserve your hearts and minds in Christ Iesus.

8 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are of good report, if there be any vertue, if there be any praise, thinke on these things.

9 Which ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall bee with you.

10 Now I reioyce also in the Lord greatly, that now at the last yee are resumed againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunity.

11 I speake not because of want: for I haue learned in whatsoever state I am, therewith to be content.

12 And I can bee abased, and I can abound: every where in all things I am instructed both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the matter of giuing and receiuing, but ye onely.

10 reward.

o The vaine glory which they seeke after in this world, shall turne to their confusion and shame.

p In mind and affection.

1. Cor. 1.7.

1st. 2. 11, 13.

Psal. 69. 28. Luke 10. 20. reue. 3. 5. and 20. 12.

and 21. 27.

a This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, Chap. 13. 9.

b To succour you.

Math. 6. 25.

c From Satan, who seeketh to take from vs this peace of conscience.

d That is, begin anew to help me.

e That I was not able to endure my poudry.

f Not of his own verue or free will.

g When I first preached the Gospel vnto you.

h He had giuen of his part in communicating with them spi-

ritual things, but he recited nothing of them, which ought at least to haue reuealed him in his necessity.

Our hope sayd vp.

To the Colossians.

All things created by Christ.

16 For euen when I was in Thessalonica, yet sent once, and afterward againe for my necessitie,

*Or abound toward your count.*

17 For that I desire a gift: but I desire the fruit which may I further your reckoning.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an abour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your ne-

cessities through his riches with glory in Iesus Christ.

20 Unto God euen our Father be praye for evermore, Amen.

21 Salute all y<sup>e</sup> Saints in Christ Iesus. The brethren, which are with me greet you.

22 All the Saints salute you, and most of all they which are of y<sup>e</sup> Class household.

23 The grace of our Lord Iesus Christ be with you all, Amen.

Written to the Philippians from Rome, and sent by Epaphroditus.

*i Of such as shd belong to the Emperor Nero.*

## The Epistle of Paul to the Colossians.

### THE ARGUMENT.

IN this Epistle S. Paul putteth difference betwene the liuely, effectfull and true Christ, and the fained, counterfeit, and imagined Christ, whom the false apostles taught. And first he confirmeth the doctrine, which Epaphras had preached, wishing them the increase of faith, to esteeme the excellencie of Gods benefit toward them, teaching them also that saluation, and whatsoever good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospel. But forasmuch as the false brethren would haue mixed the Law with the Gospel, hee toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all things are but mere vanitie. And as for circumsision, abstinence from meates, externall holinesse, worshipping of Angels as means whereby to come to Christ, hee vterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particular-ly to all the faithfull.

### CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discovereth the counterfeit Christ of the false apostles. 25 He approoveth his authoritie and charge, 28 And of his faithfull executing of the same.

**P**aul an Apostle of IESVS Christ, by the will of God, and Timotheus our brother, 2 To them which are at Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

*a Which was a citie of Phrygia.*

3 We giue thanks to God euen the Father of our Lord Iesus Christ, alwayes praying for you:

*b For without Christ there is no faith to be saved by, but onely a vaine opinion.*

4 Since we heard of your faith in Christ Iesus, and of your loue toward all Saints,

5 For the hopes sake which is laid vp for you in heauen, whereof ye haue heard before by the word of truely, which is the Gospel.

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that ye heard and truly knew the grace of God,

7 As ye also learned of Epaphras our deare fellow servant, which is for you a faithfull minister of Christ:

*c Which cometh of the holy Ghost.*

8 Which hath also declared vnto vs your loue, which ye haue by the spirit.

*d That is, Gods. Ephes. 4.1. phil. 1. 27. 1. thes. 2. 13.*

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire that ye might bee fulfilled with knowledge of his will, in all wisdom, and spiritual understanding,

10 That ye might walke worthy of the

Lord, & please him in all things, being<sup>a</sup> fruitfull in all good workes, and increasing in the knowledge of God.

*1 Cor. 1.*

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulness,

12 Gining thanks vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light,

*Math. 3. 19. and 17. 5. 2. pet. 1. 12.*

13 Which hath delivered vs fro the power of darkness, and hath translated vs into the kingdom<sup>a</sup> of his deare Sonne,

*Hebr. 1. 3. e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him eternally.*

14 In whome wee haue redemption through his blood, that is, the forgiveness of sinnes.

15 Which is the<sup>a</sup> image of the invisible God, the first borne of every creature.

*f Borne before any thing was created.*

16 For by him were all things created, which are in heauen, and which are in earth, things visible and invisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

*John 1. 3. 1. Cor. 15. 28. reuel. 1. 5. g He that rose first againe from the dead, to take possession of life everlasting: which rising may be called a new birth.*

17 And he is before all things, and in him all things consist.

18 And he is the head of the body of the Church: he is the beginning, and the first borne of the dead, that in all things he might haue the preeminence.

19 For it pleased the Father, that in him should all fulnesse dwell.

20 And by him to reconcile all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because your mindes were set in euill workes, hath hee now also reconciled,

*John 1. 3. 1. Cor. 15. 28. reuel. 1. 5. g He that rose first againe from the dead, to take possession of life everlasting: which rising may be called a new birth.*

*John 1. 3. 1. Cor. 15. 28. reuel. 1. 5. g He that rose first againe from the dead, to take possession of life everlasting: which rising may be called a new birth.*

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*John 1. 3. 1. Cor. 15. 28. reuel. 1. 5. g He that rose first againe from the dead, to take possession of life everlasting: which rising may be called a new birth.*

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 In the body of his flesh through death, to make you holy, and unblameable, and without fault in his sight.  
23 If ye continue grounded and stablished in the faith, and be not moved away from the hope of the Gospel, whereof ye have heard, and which have bene preached to every creature which is under heaven, whereof I Paul am a minister.  
24 Now rejoyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.  
25 Whereof I am a minister, according to the dispensation of God, which is given me unto youward, to fulfill the word of God.  
26 Which is the mystérie hid since the world began, and from all ages, but now is made manifest to his saints.  
27 To whom God would make known what is the riches of his glorious mystérie among the Gentiles, which riches is Christ in you, the hope of glory.  
28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.  
29 Whereunto I also labour and strive, according to his working, which worketh in me mightily.

putting off the limessall body of the flesh, through the circumcision of Christ.  
12 In that ye are buried with him through baptism, in whom ye are also rayed up together through the faith of the operation of God which raised him from the dead.  
13 And ye which were dead in sinnes, and in the uncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespasses.  
14 And putting out the handwriting of ordinances that was against us, which was contrary to us, he even rooke it out of the way, and fastened it upon the crosse.  
15 And hath spoiled the Principalities, and powers, and hath made a shew of them openly, and hath triumphed over them in the same crosse.  
16 Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.  
17 Which are but a shadow of things to come: but the body is in Christ.  
18 Let no man at his pleasure, heere rule over you by humbleness of minde and worshipping of Angels, advancing himselfe in those things which hee neuer sawe, rashly pufft up with his fleshy minde,  
19 And beholdeth not the head, whereof all the body furnished and knit together by joynts and bandes, increaseth with the increasing of God.  
20 Wherefore if ye bee dead with Christ from the ordinances of the world, why, as though ye lived in the world, are ye burdened with traditions?  
21 As Touch not, Taste not, Handle not:  
22 Which all are perisht with the using, and are after the commandements and doctrines of men:  
23 Which things have in deed a shew of wisdom, in voluntarie religion and humbleness of minde, and in not sparring the body: neither have they it in any estimation to satillie the flesh.

f Made by the Spirit of Christ.  
Rom. 6. 4.  
Ephes. 1. 19.  
g In believing that God by his power raised vp Christ, whereof we have a sure token in our baptism.  
Ephes. 3. 1.  
h Or, as all our, Ephes. 3. 15.  
i Or obligation.  
h The ceremonies and rites were as it were a publike profession, and handwriting of the miserable estate of mankind: for circumcision did declare our natural pollution: the purifying, and washing signified the flesh of sinne; the sacrifices testified that we were guiltie of death, which were all taken away by Christs death.  
i As Satan and his angels from whom he hath taken all power.  
k Or, distinction, as to make difference betwixt dayes.  
l Meaning, that the hypocrites.

Meaning, that the good will reward them, & they shall returne backe from Christ, to the service of Angels or any other invention, or els ceremonies of the Law, which have fastid their offer, and are void in Christ.  
P. I would ye knew what great things I have for your sakes, and for them of Laodicea, and for as many as have not seen any person in the flesh.  
2 That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance of understanding, to know the mystérie of God even the Father and of Christ.  
3 In whom are hid all the treasures of wisdom and knowledge.  
4 And this I say, lest any man should beguile you with enticing words.  
5 For though I be absent in the flesh, yet am I with you in the spirit, rejoycing, and beholding your order, and your stedfast faith in Christ.  
6 As ye have therefore received Christ Jesus the Lord, so walke in him,  
7 Rooted & builded in him, and stablished in the faith, as ye have bene taught, abounding therein with thanksgiving.  
8 Beware lest there bee any man that spoyle you through philosophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.  
9 For in him dwelleth all the fulnesse of the Godhead bodily.  
10 And ye are complete in him: which is the head of all Principalitie and power:  
11 In whom also ye are circumcised with circumcision made without hands, by

led them at their pleasure into all superstition, and error.  
f Found you of your price. m And operate nothing to the kingdom of God. n Such as men have chosen according to their owne fantasticke. Or, but they are of no value, save for the filling of the flesh.  
o They pinch and default their body to shew themselves greater hypocrites.  
C H A P. III.  
1 He sheweth where we should seeke Christ. 2 Hee exhorteth to mortification. 3 To put off the old man and to put on Christ. 4 To the which he addeth exhortations, both generall and pericular, to chastitie and humilitie.  
1 Ye then bee risen with Christ, seeke those things which are above where Christ sitteth at the right hand of God.  
2 Set your affection on things which are above, and not on things which are on the earth.  
3 For ye are dead, and your life is hid with Christ in God.  
4 When Christ, which is our life, shall appeare, then shall ye also appeare with him in glory.

a After that ye have bene dead to beggerly ceremonies.  
b Which either serve but for a time, or els are invented by men.  
c With Christ.

Ephes. 5. 3.

d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the Spirit, and not in the flesh,

Rom. 6. 4. *ephe. 4. 25. hebr. 12. 1. 1. pet. 2. 1. and 4. 1. 3.*

Gen. 1. 26. and 5. 1. and 9. 6. *ephe. 4. 32. and 6. 11.*

e He heweth what fruits are in them that are dead to  $\gamma$  world and are risen againe with Christ *|| Or, she bowels of mercies.*

f Let it guide all your doings.

*|| Or, gracious, or thankfull.*

g The doctrine of the Gospel.

h Psalmes properly concerne.

i complainings to God, narrations and exhortations.

o hymnes only thanksgiving.

songs, concerne prayes, & thanks

giving, but not so largely & amply as hymnes doe.

*ephe. 4. 29.*

*|| Or, thanksgiving.*

1. Cor. 10. 31.

*ephe. 5. 12.*

1. Pet. 3. 7.

*ephe. 2. 5.*

*ephe. 6. 1.*

i Which are in the Lord.

k By too much rigour.

*ephe. 6. 5.*

*titus. 2. 9.*

1. pet. 2. 18.

l The cruell master.

*Deut. 10. 17.*

*psal. 6. 7.*

*Eccles. 35. 13.*

*rom. 2. 11.*

*gala. 2. 6.*

*ephe. 6. 9.*

m Whether he be master or servant.

5 \* \* \* \* \* **Justifie therefore your members** which are on the earth, fornication, uncleanness, the inordinat<sup>e</sup> affection, enill concupiscence, and covetousnesse which is idolatry.

6 For the which things sake the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye lived in them.

8 \* But now put ye away enen all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking out of your mouth.

9 Lie not one to another, seeing that ye have put off the olde man with his works.

10 And have put on the newe, which is renewed in knowledge \* after the image of him that created him.

11 Where is neither Grecian, nor Jewe, circumcision, nor uncircumcision, Barbarian, Scythian, bond, free : but Christ is all in all things.

12 \* Now therefore, as the elect of God \* holy and beloved, put on a tender mercy, kindnesse, humblenesse of minde, meeknesse, long suffering :

13 Forbearing one another, and forgiving one another, if any man have a quarrell to another, even as Christ forgave you, even so do ye.

14 And above all these things, put on love, which is the bond of perfectnesse.

15 And let the peace of God rule in your hearts, to the which ye are called in ordinances, and be ye sanctified.

16 Let the  $\gamma$  word of Christ dwell in you plentifully in all wisdoms, teaching and admonishing your owne selves, in Psalmes, and hymnes, & spiritual songs, singing with a  $\gamma$  grace in your hearts to the Lord.

17 \* And whatsoever ye shall do in word or deede, doe all in the name of the Lord Jesus, giving thanks to God even the Father by him.

18 \* \* \* \* \* **Slaves**, submit your selves unto your husbands, as it is counsell in the Lord.

19 \* Wives, love your viues, and be not bitter unto them.

20 \* \* \* \* \* **Children**, obey your parents : in all things : for that is well pleasing unto the Lord.

21 Fathers, \* prouoke not your children to anger, lest they be discouraged.

22 \* \* \* \* \* **Servants**, be obedient unto them that are your masters according to the flesh in all things, not with eye service as men pleasers, but in singleness of heart, fearing God.

23 And whatsoever ye doe, doe it heartily, as to the Lord, and not unto men,

24 Knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ.

25 But hee \* that doeth wrong, shall receive for the wrong that hee hath done, and there is no \* respect of persons.

## CHAP. III.

1 \* \* \* \* \* **His servants** shew to be sincere in prayer, to walke wisely toward them that are not yet come to the true knowledge of Christ. He salueth them, and visiteth them all prosperously.

2 \* \* \* \* \* **Ye** masters, doe unto your servants, that which is iust and equall, knowing that ye also have a master in heauen.

3 \* \* \* \* \* **Continue** in prayer, and watch in the same with thanksgiving.

4 \* \* \* \* \* **Praying** also for us, that God may open vnto vs the  $\gamma$  door of inheritance, to speake the myserie of Christ : wherefore I am also in bonds.

5 \* \* \* \* \* **That** I may utter it, as it becommeth me to speake.

6 \* \* \* \* \* **Call** wisely toward them that are without, and redeme the time.

7 \* \* \* \* \* **As** your speech be gracious alwayes, and powdered with salt, that ye may know how to answer every man.

8 \* \* \* \* \* **As** Ephesus our beloved brother, and faithful minister, and fellow servant in the Lord, shall declare vnto you my whole state.

9 \* \* \* \* \* **As** I have sent vnto you for the same purpose, as he knoweth your state, and might comfort your hearts.

10 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

11 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

12 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

13 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

14 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

15 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

16 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

17 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

18 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

19 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

20 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

21 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

22 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

23 \* \* \* \* \* **As** I have sent vnto you a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

Luke. 18. 1.

1. thess. 5. 17.

Ephes. 6. 18.

2. thess. 3. 1.

a That I may

freely preach

the Gospel.

Ephes. 5. 15.

b To the com-

modie of your

neighbour.

c Behoweth

time well, which

the malice of

men every where

plucketh from

you, to abuse it.

d Pertaining to

edification and

mist with so

vanitie.

Philem. 10.

e If they only

did helpe him

preach the Gos-

pel at Rome,

where was Peter

or other famous

twentie years

that they fast

be shodde.

Rome.

f In preaching

the Gospel.

2. Tim. 4. 10. 1.

g Either to Paul,

or els which they

would write an

answer to this

Epistle sent to

the Colossians.

ans.



# The first Epistle of Paul to the Thessalonians.

## THE ARGUMENT.

After that the Thessalonians had bene well instructed in the faith, persecution (which perpetually followed the preaching of the Gospel) arose, against the which although they did constantly stand, yet S. Paul (as most careful for them) sent Timothee to strengthen them, whoo alone at almost nothing him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to bee constant in faith, and to suffer whatsoever God calleth them vnto for the testimony of the Gospel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheate, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrow their faith, taught falsely, as touching the poynt of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, lest the sudden coming of Christ come vpon them at vnwares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

### CHAP. I.

2 Hee thanketh God for them, that they are so steadfast in faith and good works, 6 And receiue the Gospel with such earnestnes, 7 That they are an example to all others.

**P**aul and Silvanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Grace be with you, & peace from God our father, and from the Lord Jesus Christ.

2 \* Allee giue God thanks alwayes for you all, making \* mention of you in our prayers

3 \* Without ceasing, remembering your \* effectual faith, and \* diligent loue, and the patience of your hope in our Lord Jesus Christ, in \* sight of God our Father,

4 Knowing, beloved brethren, that yee are elect of God.

5 For our \* Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in much assurance, as yee knowe after what manner wee were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with \* ioy of the holy Ghost,

7 So that ye were as \* examples to all that beleue in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith also which is toward God, spread abroad in all quarters, that wee neede not to speake any thing.

9 For \* they themselves shewe of you what maner of entering in we had vnto you, and how yee turned to God from idols, to seruie the \* liuing and true God,

10 And to looke for his Sonne from heauen, whom hee rayled from the dead, \* euen Jesus which deliuereth vs from the \* present wrath to come.

### CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 Hee commendeth his diligence in preaching, 3 And theirs in obeying, 18 He excuseth his absence, that he could not come and open his heart to them,

For ye your selues knowe, brethren, that our entrance in vnto you was not in vaine,

2 But euen after that wee had suffered before, and were shamefully intreated at \* Philippi (as ye know) wee were bold \* in our God, to speake vnto you the Gospel of God with much strutting.

3 For our exhortation was not by deceit, nor by vnicleanesse, nor by guile.

4 But as we were allowed of God, that the Gospel should bee committed vnto vs, so we speake, nor as they that \* please men, but God, which trieth our hearts.

5 Neither yet did wee euer bee flattering wordes, as yee knowe, nor coloured countenance, God is record.

6 Neither sought we praise of men, neither of you, nor of others.

7 When we might haue bene \* chargeable, as the Apostles of Christ: but wee were gentle among you, euen as a \* nourse cherisheth her children.

8 Thus being affectioned toward ye, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, \* our labour and trauaile: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, howe holily, and iustly, and blameably we behaued our selues among \* you that beleue.

11 As yee knowe how that wee exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That yee \* would walke worthy of God, who hath called you vnto his kingdom and glory.

13 For this cause also thanke wee God without ceasing, that when yee receiued of vs the worde of the preaching of God, yee receiued it not as the worde of men, but as it is indeede the worde of God, which also worketh in you that beleue.

14 For brethren, yee are become followers of the Churches of God, which in Iudea are in \* Christ Jesus, because yee haue also suffered the same things of your owne

a Not in outward shewe and in pompe, but in trauell and in the feare of God. Acts 16. 12, 23.

b By his helpe and grace.

c Which declareth a naughty conscience.

d Or, in authority.

e He humbled himselfe to support all things without all respect of lucre: euen as the tender mother which nourseth her children, and thinketh no offence too vile for her childrens sake.

Acts 20. 34.

1. cor. 4. 12.

2. thes. 3. 8.

e For it is not possible to auoid of the reproches of the wicked, which euer hate good doers.

Ephes. 4. 1.

phil. 1. 27.

colos. 1. 10.

f In his Name and vnder his protection.

## Appoynted in afflictions.

## I. Thessalonians.

## Increase in loue and hollinesse.

g And woulde  
hinder all men  
from their salu-  
tion.

h And heape vp  
the measure,  
Mat. 23. 32.

i He meaneth  
not this of all the  
Iewes in generall:  
but of cer-  
taine of them  
particularly,

which ceased not  
after they had  
put Christ to  
death, to perse-  
cute his word &  
his ministers,

Rom. 1. 11.  
k Therefore I  
could not forget  
you, except I  
would forget my  
selfe.

a Rather seeking  
your commodity  
then mine owne,  
in sending of Ti-  
motheus to you,  
1. Cor. 16. 1.

b His great affec-  
tion toward the  
small flocke,  
c Meaning Sat-  
tan,

d If ye remaine  
constant in faith  
& true doctrine,  
I thinke that  
all mine afflictions  
be so many  
pleasures, and that  
be restored from  
death to life.

e If your perse-  
uere in faith,  
Rom. 1. 10.  
and 15. 23.

f We must dayly  
grow from faith  
to faith,

country men, when as they haue of y<sup>e</sup> Deuoy-  
15. Who haue killed the Lord Iesus, and  
their owne Prophets, and haue persecuted  
vs, and God they please not, and they are  
contrary to all men,

16 And forbid vs to preach vnto the  
Gentiles, that they might be saved, to fulfil  
their sinnes alwayes: for the wrath of  
God is come on them, to the vtmost.

17 Forasmuch, brethren, as we were  
kept from you for a season, concerning sight,  
but not in the heart, we were enioined the more  
to see your face with great desire:

18 Therefore we would haue come vnto  
you (Paul, at least once or twice) but Sat-  
tan hindered vs.

19 For what is our hope or joy, or crowne  
of reioycing? are not euen you it in the pre-  
sence of the Lord Iesus Christ at his com-  
ming?

20 Yes, ye are our glory and joy.

### CHAP. III.

1 He sheweth how greatly hee was affectioned  
towards them, both in that hee sent Timotheus to  
them, 10 And also prayed for them.

**V**herefore since we could no longer  
forbear, we thought it good to re-  
maine at Athens alone.

2 And haue sent Timotheus our bre-  
ther and minister of Gods, & our labour fel-  
low in the Gospel of Christ, to stablish you,  
and to comfort you touching your faith,

3 That no man should be moued with  
these afflictions: for ye your selues knowe,  
that we are appoynted thereto.

4 For verely when we were with you,  
we tolde you before that we should suffer  
tribulations, euen as it came to passe, and  
ye know it.

5 Euen for this cause, when I coulde  
no longer forbear, I sent him that I might  
knowe of your faith, least the tempter  
had tempted you in any sort, and that our  
labour had bene in vaine.

6 But now lately when Timotheus  
came from you vnto vs, and brought vs  
good tidings of your faith and loue, and that  
ye haue good remembrance of vs alwayes,  
desiring to see vs, as we also doe you,

7 Therefore, brethren, we had consolati-  
on in you, in all our affliction, and necessarie  
through your faith.

8 For now are wee alive, if ye stand  
fast in the Lord.

9 For what thanks can we recompense  
to God againe for you, for all the way  
wherewith wee reioyce for your sakes be-  
fore our God,

10 Night and day praying exceedingly,  
that wee might see your face, and might  
accomplish that which is lacking in your  
faith:

11 Nowe God himselfe, euen our Fa-  
ther, and our Lord Iesus Christ, giue our  
iourney vnto you,

12 And the Lord increase you, and make  
you abound in loue one towards another,  
and towards all men, euen as wee doe to-  
ward you:

13 To make your hearts stable, and  
sound in holinesse before God euen  
our Father, at the coming of our Lord  
Iesus Christ with all his Saints.

### CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocen-  
cie, 9 Loue, 11 Labour, 13 And moderati-  
on in lamenting for the dead, 17 Describing the end  
of the resurrection.

18 Furthermore we desired you, bre-  
thren, and exhort you in the Lords Ie-  
sus, that ye increase more and more, as  
ye haue receiued of vs, how ye ought to  
walke, and to please God.

2 For ye know what commandments  
we gaue you by the Lord Iesus.

3 For this is the will of God euen your  
sanctification, and that ye should abstaine  
from fornication,

4 That euery one of you should know,  
how to possess his vessel in holinesse and  
honour,

5 And not in the lust of concupiscence, e-  
uen as the Gentiles which know not God:

6 That no man oppresse or defraud his  
brother in any matter: for the Lord is a  
uenger of all such things, as wee also haue  
tolde you before time, and testified.

7 For God hath not called vs vnto vni-  
ciansse, but vnto holinesse.

8 We therefore that despise these things,  
despise not man, but God who hath euen  
giuen you his holy Spirit.

9 But as touching brotherly loue, ye  
need not that I write vnto you: for ye are  
taught of God to loue one another.

10 Yes, and that thing verely ye doe vnto  
all the brethren, which are throughout all  
Macedonia: but we beseech you, brethren,  
that ye increase more and more,

11 And that ye study to bee quiet, and  
to meddle with your owne businesse, and to  
worke with your owne handes, as wee  
commanded you,

12 That ye may haue your selues hon-  
estly towards them that are without, and  
that nothing be lacking vnto you.

13 I would not brethren, haue you ig-  
norant concerning them which are allepse,  
that ye forsooke not, euen as other which  
haue no hope.

14 For if we beleue that Iesus is dead,  
and is risen, euen so them which sleepe in  
Iesus will God bring with him.

15 For this say we vnto you by the word  
of the Lord, that we which liue, and are re-  
maining in the coming of the Lord, shall  
not preuent them with sleepe.

16 For the Lord himselfe shall descende  
from heauen with a shoute, and with the  
voyce of the Archangell, and with the  
trumpet of God: and the dead in Christ shall  
rise first.

17 Then shall we which liue remaine,  
bee caught vp with them also in the

bodies out of the graue. m Which is in the name of the Lord, and  
as he should speake himselfe, 1. Cor. 15. 23. Mat. 24. 31. 1. Cor. 15. 52.  
n Meaning them which shalbe found alive, o In this sudden ta-  
king vp there shall be a kinde of mutation of the qualities of our bo-  
dies, which shall be as a kinde of death.

Chap. 5. 23.  
1. Cor. 1. 8.

a And as it were,  
ouercome your  
selues.

b The Greeke  
word signifieth  
such commande-  
ments as are recei-  
ued from some man to  
them in his name  
to others,

Rom. 12. 2.  
eph. 5. 17.

c That is, that  
you should desi-  
re your selues  
wholly vnto God  
d That is, his bo-  
dy which is pro-  
phased by such  
filthinesse.

1. Cor. 6. 8.  
1. Cor. 1. 2.

e By these pre-  
cepts of godly  
life it appeareth  
what were the  
commandments  
which Paul gaue  
vnto them.

1. Cor. 7. 40.  
Ioh. 15. 34.

and 15. 32. 1. ioh.  
2. 8. and 4. 21.  
2. The. 3. 7.

f And not be  
idle.

g As strangers  
and in debt.  
h But that ye  
may be able by  
your diligence  
to supply your  
want and ne-  
cessity.

i He doeth not  
commend all  
kinde of sorow,  
but that which  
proceedeth of  
indefelity.

k Or, haue con-  
tinued constant  
in the faith of  
Christ.

l By raising their  
bodies out of the graue, and as he should speake himselfe, 1. Cor. 15. 23. Mat. 24. 31. 1. Cor. 15. 52.  
m Meaning them which shalbe found alive, o In this sudden ta-  
king vp there shall be a kinde of mutation of the qualities of our bo-  
dies, which shall be as a kinde of death.

cloudes

clouds, to meete the Lord in the ayre; and so shall we euer be with the Lord.  
18 *Wherefore*, comfort your selues one another with these wordes.

CHAP. V.

1 *He informeth them of the day of iudgement and coming of the Lord, 6 Exhorting them to watch, 12 And to regard such as preach Gods word among them.*

**B**UT of the 2 times and seasons, brethren, ye haue no neede that I write vnto you.  
2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, & safetie, then shall come vpon them sudden destruction, as the 2 trauaile vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day should come on you, as it were a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 *Wherefore* let vs not sleepe as doe others, but let vs 4 watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the 2 day, be sober, 2 putting on the breastplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs unto wrath, but to obteine saluation by y meane of our Lord Iesus Christ.

10 *Which* died for vs, that whether wee wake or 2 sleepe, wee should liue together with him.

11 *Wherefore* exhort one another, and coule one another, euen as ye doe.

12 *When men continue in sinnes, and will not awake to godlinesse.*

13 And not be ouercome with the crafts of the world. *c* That is, tempted by the Gospel. *1 Th. 5. 17. eph. 6. 17. f* Here it is taken only to sic, and is meant of the faithfull.

12 *How* wee helpe you, brethren, that ye know them, which labour among you, and are ouer you in the Lord, and s admonish you.

13 That ye haue them in singular loue for 2 their workes sake. Be at peace among your selues.

14 *Woe* desire you brethren, admonish them that are vnrely: comfort the feeble minded: beare with the weak: be patient toward all men.

15 2 See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 1 Reioyce euermore.

17 2 Pray continually.

18 In all things giue thanks: for this is the will of God in Christ Iesus toward you.

19 Quench not the 2 Spirit.

20 Despise not 1 prophesying.

21 Trye all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 *Now* the very God 2 of peace sanctifie you throughout: and I pray God that your 2 whole spirit and soule and body, may be kept blamelesse vnto the coming of our Lord Iesus Christ.

24 2 Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

crease in godlinesse. 1 The preaching of the word of God. *Chap. 3. 12. 13. 1 Cor. 1. 8.* m Then is a man fully sanctified & perfect, when his minde (thinketh nothing, his soule, that is, his vnderstanding and will couet nothing, neither his body doeth execute any thing contrary to the will of God. *1 Cor. 1. 9.*

The first Epistle vnto the Thessalonians written from Athens.

## The second Epistle of Paul to the Thessalonians.

### THE ARGUMENT.

**L**est the Thessalonians should thinke that Paul neglected them, because hee went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruites of faith, neither to be moued with that vaine opinion of such as taught that the coming of Christ was at hand, striuing as before that day there shuld bee a falling away from true religion, euen by a great part of the world, and that Antichrist shuld reigne in the Temple of God: finally commending himselfe to their prayer, and encouraging them to constancie, he willeth them to correct such thampely, as like idlers of other mens labours, whom, if they doe not obey his admonitions, hee commandeth to excommunicate.

CHAP. II.

3 *He thanketh God for their faith, loue, and patience, 11 He prayeth for the increase of the same, 13 And sheweth what fruit shall come thereof.*

**I**N and Gaius, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the

Lord Iesus Christ:

2 Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

3 2 We ought to thanke God alwayes for you brethren, as it is meete, because that your faith groweth exceedingly, and the loue of every one of you toward another aboundeth,

g. As the Soule is bound to loue the shephard, so is it his duty to

teach them and exhort them in true religion.

h. Where this cause ceaseth, that they worke not: the honour

also ceaseth, and they must be expelled as wolues out of the flocke.

*Pro. 17. 1. 3. 6. 20. 23. Matt. 5. 19. rom. 12. 17. 1. Pet. 3. 9.*

i. Have a quiet minde and conscience in Christ, which shall make

you reioyce in the troubles of sorowes, *Rom. 5. 3. 2. Cor. 6. 10.*

*Luk. 18. 1. ecle. 18. 2. col. 4. 3.*

k. God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but

hath reuiled by what meanes it may be maintained, that is by

such exhortations as these, and by continual in-

crease in godlinesse.

1 The preaching of the word of God.

12. 13. 1 Cor. 1. 8.

m Then is a man fully sanctified & perfect, when his minde (thinketh nothing, his soule, that is, his vnderstanding and will couet nothing, neither his body doeth execute any thing contrary to the will of God. 1 Cor. 1. 9.

1. Thes. 1. 3.

## Vengeance for them that know not

## II. Thessalonians. God. The mysterie of iniquitie,

a Which proceedeth of your faith as a most notable fruit.

b The faithful by their afflictions see as in a cleare glasse, the end of Gods iust iudgement, when as they shall reigne with Christ which haue suffered with him, and the wicked shall see his extreme wrath and vengeance.

Inde 6.

a. The 4. 16.

c By whom he declareth his might.

d As God is everlasting, so shall their punishment be everlasting: and as he is most mighty of power, so shall their punishment be most fore.

e The free beneuolence of Gods goodness, comprehendeth his purpose, his predestination and vocation: the worke of faith containeth our iustification, to the which God addeth glorification: and all these he worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs.

4 So that were our selues ctyoyce of you in the Churches of God, because of your patience, and faith in all your persecutions and tribulations that ye suffer.

5 Which is a token of the righteous iudgement of God, that ye may be commended worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you.

7 And to you which are troubled, rest with vs when the Lorde Iesus shall shew himselfe from heauen with his mighty Angels.

8 In flaming fire, rendyng vengeance vnto them that doe not know God, & which obey not vnto the Gospell of our Lorde Iesus Christ.

9 Which shall be punished with everlasting perdition, from the presence of the Lorde, and from the glory of his power.

10 When he shall come to be glorified in his Saints, and to be made marvellous in all them that beleue (because our testimonie toward you was beleueed) in that day.

11 Wherefore, wee also pray alwayes for you, that our God may make you worthy of his calling, and fulfill all the good pleasure of his goodness, and the worke of faith with power.

12 That the Name of our Lorde Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lorde Iesus Christ.

13 As the head with the body. f Faith is Gods wonderfull worke in vs.

5 Remember yet not, that when I was yet with you, I tolde you these things:

6 And now ye knowe what I withheld that he might be reuelled in his time.

7 For the mysterie of iniquitie doeth already worke: onely he which now withholdeth, shall let, till hee be taken out of the way.

8 And then shall the wicked man be reuelled, to whom the Lorde shall consume with the Spirit of his mouth, and shall abollish with the brightnesse of his coming.

9 Euen him whose comming is by the working of Satan, with all power and signes, and lying wonders.

10 And in all deceiuablenesse of burgherousnes, among them that perish, because they receiued not the loue of the truerthy, that they might be saved.

11 And therefore God shall send them strong delusion, that they should beleue lies.

12 That all they might be damned, which beleueed not the truerthy, but had pleasure in burgherousnes.

13 But were ought to giue thanks alway to God for you, brethren, beloved of the Lorde, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truerthy.

14 Whereunto hee called you by our Gospell, to obtayne the glory of our Lorde Iesus Christ.

15 Wherefore, brethren, stand fast and keepe the instructions, which ye haue bene taught, either by word, or by our Epistle.

16 Nowe the same Iesus Christ our Lorde, and our God, euen the Father which hath loued vs, and hath giuen vs euertlasting consolation and good hope through grace.

17 Comfort your heartes, and stablish you in euery word and good worke.

n The fountaine of our election is the loue of God: the sanctification of the Spirit, and beleueing the truerthy are testimonies of the same election. o Before the foundation of the world. p And Gospell. q By our preaching. r That is the doctrine. 1. Thel. 3. 2. Chap. 3. 4. f That is, by my preaching of the Gospell.

### CHAP. III.

1 He desireth them to pray for him, that the Gospell may prosper. 6 And giueth them warning to repress the idle, 16 And so warneth them all wealth.

Furthermore, brethren, pray for vs, that the worke of the Lorde may haue free passage, and bee glorified, euen as it is with you.

2 And that wee may be deliuered from unreasonable and euill men: for all men haue not faith.

3 But the Lorde is faithful, which will stablish you, and keepe you from euill.

4 And we are perswaded of you through the Lorde, that yet both doe, and will doe the things which we command you.

5 And the Lorde guide your heartes to the loue of God, and the waiting for of Christ.

f Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lorde was nere, and in the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare themselves to patience then to rest and quiesce for as yet there was a let, that is, that the Gospell should be preached throughout all, Mar. 24. 14. g To wit, primly, and is therefore called a mysterie, because it is secret.

h Which shall stay for a time, 1/a. 1. 1. 4. i That is, with his word, k Meaning the whole time that he shall remaine.

l Satans power is limited that he cannot hurt the elect to their destruction, m Delighted in false doctrine.

n The fountaine of our election is the loue of God: the sanctification of the Spirit, and beleueing the truerthy are testimonies of the same election. o Before the foundation of the world. p And Gospell. q By our preaching. r That is the doctrine. 1. Thel. 3. 2. Chap. 3. 4. f That is, by my preaching of the Gospell.

a As false relation, or dreames.

b Which are spoken or written.

Ephe. 5. 6.

c A wonderfull departing of the most part from the faith.

d This wicked Antichrist comprehendeth the whole succession of the persecutors of the Church, & all that abominable kingdome of Satan, whereof some were beastes, some lions, others leopards, as Daniel describeth them, and is called the man of sinne, because he setteth himselfe vp against God. e Who as hee destroyeth others, so shall he be destroyed himselfe.

### CHAP. II.

3 He sheweth them that the day of the Lorde shall not come, till the departing from the faith come first. 9 And the kingdome of Antichrist, 15 And therefore hee exhorteth them not to bee deceived, but to stand steadfast in the things that hee hath taught them.

Now, wee beseech you, brethren, by the Nourishing of our Lorde Iesus Christ, and by our assembling vnto him.

2 That ye be not suddenly moued from your minde, nor troubled, neither by spirit, nor by word, nor by letter, as it were from us, as though by day of Christ were at hand.

3 Let no man deceiue you by any meanes: for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition.

4 Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that hee doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 Who as hee destroyeth others, so shall he be destroyed himselfe.

Ephe. 6. 18. 19. Col. 4. 3.

a Although they boast themselves thereof.

b Upon the flights of Satan.

c By the word of God.



6 *Also* command you, brethren, in the Name of our *Lorde* *Iesus* *Christ*, that ye withdrawe your selues from every brother that walketh inordinately, and not after the *4* instruction, which he received of vs.

7 *For* ye your selues knowe \* how ye ought to follow vs: for we behaved not our selues inordinately among you.

8 Neitherooke we bread of any man for nought: but we wrought with \* labour and trauaile night and day, because we would not be chargeable to any of you.

9 Not but that we had auerhenge, \* but that we might make our selues an example vnto you to follow vs.

10 *For* euen when we were with you, this we warned you of, that if there were any, which would not worke, that he should not eate.

11 *For* we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are such, we command and exhort by our *Lorde* *Iesus* *Christ*, that they worke with quietnes, and eate their owne bread.

13 And yet brethren, be not wearie in well doing.

14 If any man obey not our sayings, note him by a letter, \* and haue no company with him, that he may be ashamed.

15 Yet count him not as an \* enemy, but admonish him as a brother.

16 Now the *Lorde* of peace giue you peace alwayes by all meanes. The *Lorde* be with you all.

17 The salutation of mee *Paul*, with mine owne hand, which is the \* token in every Epistle: so I write,

18 The grace of our *Lorde* *Iesus* *Christ* be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

## ¶ The first Epistle of Paul to Timotheus.

### THE ARGUMENT.

IN writing this Epistle, Paul seemed not onely to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionis, which vnder pretence of zeale to the Law, disquieted the godly with foolish & vnprofitable questions, whereby they declared, that professing the Law, they knew not what was the chiefe end of the Law. And as for himselfe, he so confesseth his vniworthinesse, that he sheweth, what worthinesse the grace of God hath preferred him: and therefore hee willett prayers to bee made for all degrees and sorts of men, because that God by offering his Gospel and *Christ* his sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles witnesseth. And forasmuch as God hath left ministers as ordinary meanes in his Church to bring men to saluation, he describeth what manner of men they ought to be, to whom the myserie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion, men shall teach things contrary to the word of God. This done, he teacheth what widowers should be receiued or refused to minister to the sicke: also what elders ought to be chosen into office, exhorting him neither to be hasty in admitting nor in iudging any: also what is the duty of seruants, the nature of false teachers, of vaine speculations, of couetousnesse, of rich men, and aboute all things he chargeth him to beware of false doctrine.

### CHAP. I.

3 *Hee* exhorteth Timotheus to waite vpon his office, namely so, as that nothing be taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charity, and education are the end thereof. 10 And admonisheth of Hymeneus and Alexander.

**P** A U L an Apostle of *Iesus* *Christ*, by the commandment of God our Saviour, and of our *Lorde* *Iesus* *Christ* our hope,

2 \* vnto Timotheus my naturall sonne in the faith: Grace, mercie, and peace from God our Father, and from *Christ* *Iesus* our *Lord*.

3 As I brought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest command some, that they teach none other doctrine.

4 Neither that they giue heede to \* fables and genealogies, \* which are endlesse, which breede questions rather then godly

edifying which is by faith.

5 *For* \* the ende of the commandment is loue out of a pure heart, and of a good conscience, and of faith vnfeined.

6 From the which things some haue erred, and haue turned vnto vaine talking.

7 They would be Doctors of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 \* And we know that the Law is good, if a man vie lawfully.

9 Knowing this, that the Lawe is not giuen vnto a \* righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to \* sinners, to the vnholie, and to the prophane, to murderers of fathers and mothers, to manslaughter,

ence, neither a good conscience without faith, nor faith without the worde of God: so their doctrine which is an occasion of contention is worth nothing. ¶ *Cor. Of the Law. Rom 7. 12.* c Whose hearts Gods Spirit doeth direct to doe that willingly which the Law requireth: so that their godly affection is to them as a Law without farther constraint. d Such as onely delight in sinning.

¶ ¶ ¶. iii.

10 ¶

## Why Christ came,

## I. Timotheus. Womens modestie. Of ministers,

e Which steale away children or seruants.

chap. 6. 15.

f He declareth to Timothy the excellent force of Gods Spirit in them whome he hath chosen to beare his word, although before they were Gods vter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God,

h Which chesed away infidelitie,

i Which ouercame crueltie.

|| Or, faithfull and assured.

Math. 9. 13.

mark. 2. 17.

k He brasteth forth into these godly affections, considering Gods great mercie toward him.

l It appeareth that the vocation of Timothy was approved by notable prophecies which then were

reueiled in the primitive Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. Chap. 6. 13. m That is, found do Grine,

1. Cor. 5. 5. n Excommunicate, and cast out of the Church,

a That is, of euery degree, and of all sorts of people.

b Although they persecute the Church of God, so it be of ignorance: els if they doe it maliciously as Iulianus Apostata, they may not be praised for,

Gal. 5. 12. 1. thef,

2. 16. 2. tim. 4. 14. 1. iohn. 5. 16. 1. Pet. 3. 9.

c As Iewe and Gentile, poore, and rich.

d Who will reconcile of all nations, people and sort to one God.

e Who being God, was made man,

f He sheweth that there can be no mediator, except he be also the redeemer,

to To whomongers, to buggers, to menstealers, to lepers, to the perjured, and if there be any other thing, that is contrary to wholesome doctrine,

11 Which is according to the glorious Gospel of the blessed God, which is committed vnto me.

12 Therefore I thank him, which hath made mee strong, that is, Christ Iesus our Lord: for hee counted me faithfull, and put me in his seruice:

13 When before I was a blasphemer, and a persecuter, and an oppressour: but I was receiued to mercie: for I did it ignorantly through vbeliefe.

14 But the grace of our Lord was exceeding abundant with faith and lowe, which is in Christ Iesus.

15 This is a true saying, & by all means worthy to be receiued, that Christ Iesus came into the world to saue sinners, of whom I am a chief.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shewe an mee all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 Now vnto the king euerlasting, immortal, inuisible, vnto God onely wise, be honour, and glory for euer, and euer, Amen.

18 This commendement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou by them shouldest fight a good fight,

19 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwacke.

20 Of whome is Tymaneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

21 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwacke.

22 Of whome is Tymaneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

23 Notwithstanding, thou shalt be sound do Grine, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. Chap. 6. 13. m That is, found do Grine,

1. Cor. 5. 5. n Excommunicate, and cast out of the Church,

### CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparell and modestie of women.

1 Erbout therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men,

2 For kings, and for all thas are in authority, that wee may leade a quiet and a peaceable life, in all godlinesse and honestie.

3 For this is good and acceptable in the sight of God our Father,

4 Which will that all men shalbe saved, and come vnto the knowledge of the truth.

5 For there is one God, and one Mediatour betwene God and man, which is the man Christ Iesus,

6 Who gave himselfe a rancome for all

men, to be a testimonie in due time,

7 Wherunto I am ordained a preacher and an Apostle (I speake the truth in Christ, and lye not) euen a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, euery where lifting vp pure hands without wrath, or doubting.

9 Likewise also the women, that they aray themselves in comely apparell, with shamefastnes and modestie, not with broidered haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that profess the feare of God) with good works.

11 Let the women learne in silence with all subiection.

12 I permit not a woman to teach, neither to blurpe authoritie ouer the man, but to be in silence.

13 For Adam was first formed, then Cur.

14 And Adam was not deceived, but the woman was deceiued, and was in the transgression.

15 Notwithstanding, through bearing of children, she shalbe saved, if they continue in faith, and loue, and holinesse with modestie.

16. 34. Gen. 1. 27. Gen. 3. 6. m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they shalbe saved. n That is, guiltie of the transgression. || Or, women,

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g Which should beleeue.

h Which the Prophets testified, that Christ should offer himselfe for the redemption of man at the time that God had determined.

i As testimonies of a pure heart and conscience.

1. Pet. 3. 3.

k The word signifies to play, to cripe, to broid, to folde, to burl, to carle, or to lay curiously:

wherby al pompe and wantonnesse is condemned, which women vse in trimming their heads.

l Read 1. Cor.

1. 2. 1. Cor.

2. 1. Cor.

3. 1. Cor.

4. 1. Cor.

5. 1. Cor.

6. 1. Cor.

7. 1. Cor.

8. 1. Cor.

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11. 1. Cor.

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17. 1. Cor.

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22. 1. Cor.

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26. 1. Cor.

27. 1. Cor.

28. 1. Cor.

29. 1. Cor.

30. 1. Cor.

31. 1. Cor.

32. 1. Cor.

chap. i. 19.  
 1. Having the  
 doctrine of  
 the Goſpel, & the  
 will of God.

2. Of the Biſhops  
 and Deacons.  
 3. The good re-  
 putation of all men,  
 4. To ſerve God  
 with greater affec-  
 tion, becauſe  
 they have alway  
 a good confei-  
 ence.

5. This is ſpoken  
 in reſpect of  
 men, forasmuch  
 as in this world  
 the meeth only  
 remaineth in the  
 Church, by reaſon  
 of Gods  
 word: for other-  
 wiſe Chriſt is the  
 foundation and  
 the corner ſtone,  
 which both be-  
 areth and maintaineth  
 his Church.

6. Approovd juſt, in that he was  
 not onely a man, but God alſo.

7. So that the Angels are moved at  
 his excellencie.

8. To the right hand of God the Father.

9. To the right hand of God the Father.

10. To the right hand of God the Father.

11. To the right hand of God the Father.

12. To the right hand of God the Father.

13. To the right hand of God the Father.

14. To the right hand of God the Father.

15. To the right hand of God the Father.

double tongued, not given unto much wine,  
 neither to filthy lucre.

9. Having the myſtery of the faith in  
 pure conſcience.

10. And let them firſt be proved: then let  
 them miniſter, if they be found blameleſſe.

11. Likewiſe their motives muſt be honeſt,  
 not euill ſpeakers, but ſober, and faithfull in  
 all things.

12. Let the Deacons bee the huſbands of  
 one wife, and ſuch as can rule their children  
 well, and their owne houſholds.

13. For they that have miniſtered well, get  
 themſelves a good degree, and great il-  
 lustration in the faith, which is in Chriſt Jeſus.

14. Theſe things write I unto thee, truſt-  
 ing to come very ſhortly unto thee.

15. But if I tarry long, that thou mayeſt  
 yet know how thou oughteſt to behave thy  
 ſelfe in y<sup>e</sup> houſe of God, which is the Church  
 of the living God, the pillar and ground  
 of truth.

16. And without controuerſe, great is  
 the myſtery of godlineſſe, which is, God is  
 maniſted in the fleſh, iuſtified in the ſpi-  
 rit, ſcene of Angels, preached unto the  
 Gentiles, beleevd on in the world, and re-  
 ceivd up in glory.

17. And without controuerſe, great is  
 the myſtery of godlineſſe, which is, God is  
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 Gentiles, beleevd on in the world, and re-  
 ceivd up in glory.

which is the ſhadow of all men, ſhadow  
 of thoſe that beleve.

11. Theſe things command and teach.  
 12. Let no man deſpiſe thy youth, but bee  
 unto thee that beleve, an example, in  
 word, and conuerſation, in love, in ſpirit, in  
 faith, and in pureneſſe.

13. Till I come, give attendance to read-  
 ing, to exhortation, and to doctrine.

14. Deſpiſe not the gift that is in thee,  
 which was given thee by propheteſſe with  
 the laying on of the handes of the companie  
 of the Eldership.

15. Theſe things exerciſe, & give thy ſelfe  
 unto them, that it may be ſcene how thou  
 proſperit among all men.

16. Take heede unto thyſelfe, and unto  
 learning: continue therein: for in doing  
 this thou ſhalt both ſave thy ſelfe, and them  
 that heare thee.

17. Or, that all may ſee how thou proſperit  
 what ſaithfully doe thy duty, which is an advance  
 of thy ſalvation.

18. He teacheth him how he ſhall behave him-  
 ſelfe in rebuking all degrees.

19. The eſtabliſhing of mini-  
 ſters: 23 The governance of his body, 24 and  
 the iudgement of finnes.

20. He rebuketh him how he ſhall behave him-  
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The power of  
 God declareth  
 it ſelfe toward all  
 men, but chiefly  
 toward the faith-  
 full by prefer-  
 ring them: and  
 here he meaneth  
 not of liſe euer-  
 laſting.

g In godly zeale  
 or gifts of the  
 Spirit.

h And revelati-  
 on of the holy  
 Ghoſt.

i Under this  
 name he conti-  
 neth the whole  
 miniſterie of the  
 Church which

is the ſalvation  
 of thy ſalvation.

k Thou  
 ſhalt ſaithfully doe  
 thy duty, which is an advance  
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### CHAP. IIII.

3. He teacheth him what doctrine he ought to  
 ſee, 6. 8. 11 and what to follow, 15 and when  
 he ought to exerciſe himſelfe continually.

Now the ſpirit ſpeaketh evidently, that  
 in the latter times ſome ſhall depart  
 from the faith, and ſhall give heed unto  
 ſpirits of error, and doctrines of devils,

2. Which ſpeake lies through hypocriſie,  
 and have their conſciences burned with an  
 hot yron.

3. Forbidding to marry, and commanding  
 to abſtaine from meates which God hath  
 created to be received with giuing thanks  
 of them which beleve and know the truth.

4. For every creature of God is good,  
 and nothing ought to be reſuſed, if it be re-  
 ceivd with thankſgiving.

5. For it is ſanctified by the worde of  
 God, and prayer.

6. If thou put the brethren in remem-  
 brance of theſe things, thou ſhalt be a good  
 miniſter of Jeſus Chriſt, which hath bene  
 nourished by in the wordes of faith, and of  
 good doctrine, which thou haſt continually  
 followed.

7. But caſt away prophane, & old wiues  
 fables, and exerciſe thy ſelfe unto godlineſſe.

8. For bodily exerciſe profiteth little:  
 but godlineſſe is profitable unto all things,  
 which hath the promiſſe of the life preſent,  
 and of that that is to come.

9. This is a true ſaying, & by all meanes  
 worthy to be received.

10. For therefore were labour and are re-  
 buked, becauſe we truſt in the living God,  
 and to enjoy life euerlaſting.

11. Theſe things command and teach.  
 12. Let no man deſpiſe thy youth, but bee  
 unto thee that beleve, an example, in  
 word, and conuerſation, in love, in ſpirit, in  
 faith, and in pureneſſe.

13. Till I come, give attendance to read-  
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14. Deſpiſe not the gift that is in thee,  
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22. He rebuketh him how he ſhall behave him-  
 ſelfe in rebuking all degrees.

a Take care for  
 them.

b Paul willerh  
 that the widowes  
 put the Church  
 to no charge,  
 which have either  
 children or kin-  
 folk, that are  
 able to relieue  
 them, but that  
 the children  
 ſupport their mother,  
 or kinfolk, ac-  
 cording as nature  
 hindereth them.

c Which hath ſo  
 many of worldly  
 meanes to helpe  
 her ſelfe with.

d Becauſe there is  
 utterly vnprofi-  
 table.

e He meaneth  
 ſuch widowes,  
 which being juſtly  
 divorced from  
 their firſt huſ-  
 bands, married  
 againe to the  
 ſlander of the  
 Church: for els  
 he doeth not re-  
 prove the wi-  
 dowes that have  
 been of ſome ma-  
 ried then once,  
 forgetting their  
 vocation.

g Not onely have ſlandered the Church in lea-  
 ving their charge, but have forſaken their religion,  
 & therefore ſhall be puniſhed  
 with euerlaſting death.

h They have not onely done diſhonour  
 to Chriſt, in lea-  
 ving their vocation,  
 but alſo have broken their faith.

i Under this  
 name he conti-  
 neth the whole  
 miniſterie of the  
 Church which  
 is the ſalvation  
 of thy ſalvation.

k Thou  
 ſhalt ſaithfully doe  
 thy duty, which is an advance  
 of thy ſalvation.

l He rebuketh him how he ſhall behave him-  
 ſelfe in rebuking all degrees.

m The eſtabliſhing of mini-  
 ſters: 23 The governance of his body, 24 and  
 the iudgement of finnes.

i Which are  
without all mans  
helpe and suc-  
cour.

Dem. 5. 16

Dem. 25. 4

1. cor. 9. 9

Mat. 10. 10

luke 10. 7.

k Except that  
he which doeth  
accuse him, haue

at least two wit-  
nesses, which pro-  
mise with the ac-  
cuser to proue

that which they  
say to his charge.

l Chiefly the mi-  
nisters, and so all  
others.

Chap. 6. 13.

|| Or, profess.

|| Or, without ba-  
se iudgement.

m In admitting  
them without  
sufficient triall.

n From iust of-  
fence.

o As Simon the  
Sorcerer.

p Their sinnes  
follow, which for  
a time haue de-  
ceiued the godly,

and after are de-  
tected, as Saul,  
Iudas, and other  
hypocrites.

Ephes. 6. 5.  
col. 3. 23.  
1. pet. 2. 18.

a That is, of the  
grace of God,  
as their seruants  
are, and having  
the same adop-  
tion.  
Chap. 1. 4.

to goe about from house to house: yea, they  
are not onely idle, but also wanters and bu-  
sibodies, speaking things which are not  
conely.

14 I will therefore that the yonger wo-  
men marrie, and beare children, & gouerne  
the house, and giue none occasion to the ad-  
ueryary to speake euill.

15 For certaine are already turned backe  
after Satan.

16 If any faithfull man, or faithfull wo-  
man haue widowes, let them minister vnto  
them, and let not the Church bee charged,  
that there may bee sufficient for them that  
are widowes: in dedee.

17 The Elders that rule wel, are wor-  
thy of double honour, especially they which  
labour in the word and doctrine.

18 For the Scripture saith, Thou shalt  
not mouell the mouth of the ope that tread-  
eth out the corne: and, The labourer is  
worthy of his wages.

19 Against an Elder receiue none ac-  
cusation, but vnder two or three witnesses.

20 Them that sinne, rebuke openly,  
that the rest also may feare.

21 I charge thee before God and the  
Lord Iesus Christ, & the elect Angels, that  
thou obserue these things without preferring  
one to another, & do nothing partially.

22 Lay hands suddenly on no man, nei-  
ther be partaker of other mens sinnes: keepe  
thy selfe pure.

23 Dinke no longer water, but vse a li-  
tle wine for thy stomackes sake, and thine  
often infirmities.

24 Some mens sinnes are open: before  
hand, and goe before vnto iudgement: but  
some mens sinnes follow after.

25 Likewise also the good works are ma-  
nifest before hand, and they that are other-  
wise cannot be hid.

#### CHAP. VI.

1 The duty of seruants toward their masters.  
3 Against such as are not satisfied with the word  
of God. 6 Of true godlines, and commendation of  
mind. 9 Against couetousnes. 11 A charge  
giuen to Timothee.

12 As many seruants as are vnder the  
Looke, count their masters worthy of all  
honour, that the Name of God, and his do-  
ctrine be not euill spoken of.

2 And they which haue beleueing ma-  
sters, let them not despise them, because they  
are brethren, but rather doe seruice, because  
they are faithfull, & beloued, & partakers of  
the benefit. These things teach and exhort.

3 If any man teach otherwise, and con-  
sented not to the wholesome wordes of our  
Lord Iesus Christ, & to the doctrine, which  
is according to godlines,

4 He is puffe up, and knoweth nothing,  
but doeth about questions and strife of  
words, wherof commeth enuie, strife, rai-

lings, euill surmising,

5 Gaine disputations of men of corrupt  
mindes, and belittling of the truth, which  
thinke that gaine is godliness: from such  
separate thy selfe.

6 But godliness is great gaine, if a  
man be content with that he hath.

7 For wee brought nothing into the  
worlde, and it is certaine, that we can carie  
nothing out.

8 Therefore when wee haue foode and  
raiment, let vs therewith be content.

9 For they that will bee rich, fall into  
tentation and snares, and into many foolish  
and noysome lustes, which drawe men in  
perdition and destruction.

10 For the desire of money is the roote of  
all euill, which while some lusted after, they  
erred from the faith, and perced them-  
selves throug with many sorowes.

11 But thou, O man of God, flee these  
things, and follow after righteousness, god-  
liness, faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay hold  
of eternall life, wherunto thou art al-  
lowed, and hast professed a good profession be-  
fore many witnesses.

13 I charge thee in the sight of God,  
who quickned all things, and before Iesus  
Christ, which vnder Pontius Pilate wit-  
nessed a good confession,

14 That thou keepe this commandment  
without spot, and vnbreakeable, vntill the  
appearing of our Lord Iesus Christ.

15 Which in due time he shall shew, that  
is blessed and prince onely, the King of  
kings, and Lord of lords.

16 Who onely hath immortallitie, and  
dwelleth in the light, that none can attaine  
vnto, whom neuer man sawe, neither can  
see, vnto whom be honour and power euer-  
lasting, Amen.

17 Charge them that are rich in this  
worlde, that they bee not high minded, and  
that they trust not in vncertain riches, but  
in the liuing God, (which giueth vs abun-  
dantly all things to enioy).

18 That they doe good, & be rich in good  
works, and ready to distribute, and commu-  
nicate,

19 Laying by in store for themselves a  
good foundation against the time to come,  
that they may obtaine eternall life.

20 O Timotheus, keepe that which is  
committed vnto thee, and auoide prophane  
and vaine babblings, and oppositions of  
science falsely so called.

21 Which while some professe, they haue  
erred concerning the faith. Grace bee with  
thee, Amen.

The first epistle to Timotheus written from  
Laodicea, which is the chiefest cite of  
Phrygia Pacatiana.

b They that me-  
sure religion by  
riches, are here  
taught, that only  
religion is the  
true riches.

c That for their  
felicity in riches,

d For they are  
never quiet, nei-  
ther in soule nor  
bodie.

e Whom Gods  
Spirite doth rule,

Chap. 5. 11

Math. 27. 11

John 18. 37

Chap. 1. 11.

f By this mighty  
power of God I  
faithfull and  
diligent body  
to stand in their  
vocation, al-  
though I world,  
Satan, and hell  
rage against me.

Renol. 17. 14

and 15. 16

John 1. 18

1. John 4. 13

g In things per-  
taining to this  
life.

Marko 4. 19

luke 12. 15

Matth. 6. 10

luke 22. 33

h The gifts of  
God for the wil-  
ty of the Church.

Chs. 1. 4. and 4. 7.

i As when que-  
stion engendred  
question.

## The second Epistle of Paul to Timotheus.

### THE ARGUMENT.

The Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospel, and in the



the constant and sincere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the ill as doe husbandmen, which at length receive the fruits of their labours, and to cast off all feare & care, as soldiers doe which seek only to please their captaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heed of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subverted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should bee offended at their fall, being men of authoritie and in estimation, hee sheweth that all that profess Christ are not his, and that the Church is subject to this calamitie, that the euill must dwell among the good till Gods triall come: yet hee recomfort them whom hee hath elected, euen to the ende. And that Timotheus should not bee discouraged by the wicked, hee declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vilitie of the Church, desiring him to come to him for certaine necessarie affaires, and to with his and others salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to steadfastnes and patience in persecution, and to continue in the doctrine that hee hath taught him, 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onephiphorus.

**R**ail an Apostle of Iesus Christ, by the will of God, according to the promise of life, which is in Christ Iesus.

2 To Timotheus my beloved sonne: Grace, mer-  
cy and peace from God the Father, and from  
Iesus Christ our Lord.

3 I thank God, whom I serue from  
mine elders with pure conscience, that  
without ceasing I haue remembrance of thee  
in my prayers night and day,

4 Desiring to see thee, mindfull of thy  
teares, that I may be filled with joy:

5 When I call to remembrance the  
vntained faith that is in thee, which dwel-  
leth in thy grandmother Lois: and in thy  
mother Eunice: and am assured that it dwel-  
leth in thee also.

6 Wherefore I put thee in remembrance  
that thou stirre vp the gift of God which  
is in thee, by the putting on of mine  
hands.

7 For God hath not giuen to vs the  
spirit of fear, but of power, and of loue,  
and of a sound minde.

8 Be not therefore ashamed of the testi-  
monie of our Lord, neither of mee his pui-  
ner: but be partaker of the afflictions of the  
Gospel, according to the power of God,

9 Which hath saved vs and called vs  
with an holy calling, not according to our  
works, but according to his owne pur-  
pose and grace, which was giuen to vs  
through Christ Iesus before the worlde  
was.

10 But is now made manifest by the ap-  
pearing of our Saviour Iesus Christ, who  
hath abolished death, and hath brought life  
and immortallitie vnto light through the  
Gospel.

11 Whereunto I am appointed a pre-  
acher, and Apostle, and a teacher of the Gen-  
tiles.

12 Therefore though I should be  
in paine and contemptible, yet was honourable and glorious: therefore  
my mindes ought to be lifted vp from the consideration of worldly  
things, to contemplate the maiestie thereof. 1 Tim. 2. 9.

13 For the which cause I also suffer these  
things, but I am not ashamed: for I know  
whom I haue believed, and I am persua-  
ded that hee is able to keepe that which I  
haue committed to him against that day.

13 Keepe the true patencie of the whole  
some words, which thou hast heard of me in  
faith and loue which is in Christ Iesus.

14 That worthy thing which was com-  
mitted to thee, keepe though the holy Ghost,  
which dwelleth in vs.

15 Whis thou knowest, that al they which  
are in Asia, be turned from mee: of which are  
Hygelus and Hermogenes.

16 The Lord giue mercie vnto the house  
of Onephiphorus: for he oft refreshed me, and  
was not ashamed of my chains.

17 But when hee was at Rome, he sought  
me out very diligently, and found me.

18 The Lord grant vnto him that he may  
finde mercie with the Lord at that day, and  
in how many things he hath ministered vnto  
me at Ephesus, thou knowest very well.

CHAP. II.

1 He exhorteth him to be constant in trouble, so  
suffer many, and to abide fast in the wholesome  
doctrine of our Lord Iesus Christ, 11 shewing  
him the falsities of Gode counsailes touching the sal-  
uatione of his, 19 and the manner thereof.

Thou therefore my sonne, be strong in the  
grace that is in Christ Iesus.

2 And what things thou hast heard of  
mee, the many witnesses, the same deliver  
to faithful men, which shall be able to teach  
other also.

3 Thou therefore suffer affliction as a  
good soldier of Iesus Christ.

4 As man that warreth entangleth him-  
selfe with the affairs of this worlde, because he  
would please him, that hath chosen him to be  
a soldier.

5 And if any man will strice for a mas-  
ter, he is not crowned, except hee strice as he  
ought to doe.

6 The husbandman must labour before  
he receiue the fruites.

7 Consider what I say: and the Lord  
give thee understanding in all things.

8 Remember that Iesus Christ, made of  
the seede of Dauid, was raised againe from  
the dead according to my Gospel:

9 Wherein I suffer trouble, as an euill  
dort, euen vnto bonds: but the word of God  
is not bound.

10 Therefore

Which is my  
selfe.

The graces of  
the holy Ghost.

In the pre-  
sence of many  
witnesses.

a So that the  
crueltie of God  
may remaine  
perfect.

b As with his  
household, and  
other ordinarie  
affaires.

c So that the  
paine must goe  
before the re-  
compense.

d Notwithstan-  
ding mine im-  
prisonment the  
word of God  
hath his race, and  
increaseth.

being sent of  
God to preach  
the life which  
is in Christ Iesus,

following the  
steps of mine  
masters, as A-

braham, Isaac,  
Jacob and others  
of whom I am

come, and of  
whom I receiued  
this religion by  
succession.

the gift of  
God: so certain  
ly I shall

glorified in our  
hearts, which  
learn and the

life about to  
quench, and  
therefore wee

will mourne it,  
and thus it is  
with the rest  
of the Elders of  
Ephesus, 1 Tim.

4. 14.

As though  
God would de-  
stroy vs,

1 Cor. 1. 1. 7.

the peace of  
his first  
coming, which  
though I feared

more and contemptible, yet was honourable and glorious: therefore  
my mindes ought to be lifted vp from the consideration of worldly  
things, to contemplate the maiestie thereof. 1 Tim. 2. 9.

3. Cor. 1. 4.

sol. 1. 34.

e To confirm their faith, more effecting the edification of the Church then himselfe.

Rom. 6. 5.

Matth. 10. 33.

marke 8. 38.

Rom. 3. 3 & 9. 6.

f Giving to eue-

ry one his iust

portion: wherein

he alludeth to

the Priests of the

old Law, which

in their sacrifice

gaue to God his

part,ooke their

owne part, and

gaue to him that

brought the sacri-

fice his due tie.

1. Tim. 4. 7. and

6. 20. vs. 3. 9.

g He groundeth

vpon Gods cle-

ction and mans

faith.

h Because the

wicked should

not couer them-

selves vnder the

nome of the

Church, he shew-

eth by this simi-

litude, that both

good and bad

may be therein.

i That is, both

separate himselfe

from the wicked,

and also purge

his naturall cor-

ruption by Gods

Spirit.

1. Cor. 1. 2.

1. Tim. 1. 4. and

4. 7. vs. 3. 9.

k Which doe

not edifie.

l Which faile of

ignorance.

m He meaneth

not this of Apo-

states or hereticks,

whom hee wil-

leth to flee but

of them onely which

as yet are not come

to the knowledge

of the truth, and fall through

ignorance, [Or, that being deliuered out of the snare of the deuil, of

whom they are taken, they may come to amendment & perform his will]

1. Tim. 4. 1. 2 pet.

3. 3. iude. 1. 8.

10. Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glorie.

11 It is a true saying, For if we be dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: if we denie him, he also will denie vs.

13 If we beleue not, yet aduerbly hee faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and wraeth before the Lord, that they strue not about wordes, which is to no profite, but to the pertructing of the hearers.

15 Studie to shewe thy selfe approued vnto God, a workman that needeth not to bee ashamed, building the way of truth aright.

16 Stay prophane and baite babblings: for they shall increase vnto more iniquitie.

17 And their word shall fret as a canker: of which sort is Hypocritus and Philetus,

18 Which as concerning the truth haue erred, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his, and Let every one that calteth on the name of Christ, depart from iniquitie.

20 Notwithstanding in a great house are not onely vessels of golde and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from these, he shall be a vessel vnto honour, sanctified and meete for the Lords use, and prepared vnto every good worke.

22 Flee also from the lusts of youth, and follow after righteousness, faith, loue, and peace, with them that call on the Lord with pure heart.

23 And put away foolish, and vnlearned questions, knowing that they engender strife.

24 But the seruant of the Lord must not strine, but must be gentle toward all men, apt to teach, suffering the euill men patiently,

25 Instructing them with meeknesse that are contrarie minded, prouing if God at any time will giue them repentance, that they may know the truth.

26 And if they may come to amendment put offe the time of the deuil, which are taken of him at his will.

1 For men shall be louers of their owne selves, couetous, boasters, proud, curled spea-  
kers, disobedient to parents, without thankfull, vnholly.

2 Without natural affection, trucebreakers, false accusers, intemperate, fierce, de-  
spisers of them which are good.

3 Cruell, headie, he minded, louers of pleasures more then louers of God.

4 Having a shew of godlinesse, but haue denied the power thereof: turne away there-  
fore from such.

5 For of this sort are they which creep into houses, and lead captiue simple women laden with sinnes, and leade with diuers lustes.

7 Which women are euer learning, and are neuer able to come to the knowledge of the truth.

8 And as Iannes and Jambres with-  
stode Moses, so doe they also resist the truth, men of corrupt mindes, reprobate concerning the faith.

9 But they shall penalle no longer: for their madness shall be euident vnto all men, as theirs also was.

10 For thou hast fully known my doc-  
trine, manner of liuing, purpose, faith, long suffering, loue, patience.

11 Persecutions, and afflictions, which came vnto mee at Antiochia, at Iconsum, and at Lystra, which persecutions I suffe-  
red: but from them all the Lord deliuered mee.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall wax worse and worse, deceiuing and being  
deceiued.

14 But continue thou in the things which thou hast learned, and art persuaded there-  
of, knowing of whom thou hast learned them.

15 And that thou hast known the holy  
Scriptures to be chiding, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to impute, to correct, and to instruct in righteousness.

17 That the man of God may bee absolute, being made perfect vnto all good  
works.

18 He exhorteth Timothee to be steadfast in the word, and to suffer aduersity, 6. maketh mention of his owne death, 9. and biddeth Timothee come  
vnto him.

19 Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing,  
and in his kingdom.

20 Preach the word: be instant in season, and out of season: reprove, exhort, with all long suffering and doctrine.

21 For the time will come, when they will not suffer wholesome doctrine: but heauing their eares itching, shall after their owne  
lusts get them an heape of teachers.

22 And shall turne their eares from the  
truth, and shall be giuen vnto fables.

23 But

a He speaketh of them which make profession to be Christians.

b As Monks, Friers, and such hypocrites,

c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my mind and will was.

e The word signifies them that by any craftie packing or conueyance beguile men with false colors, statutes, and illusions, and such God stretch vp to exercise his by them; and here S. Paul admonisheth vs of them.

f Which is con-  
tent to be go-  
uerned by Gods word.

g The only Scripture sufficient to lead vs to perfection.

h I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

i I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

j I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

k I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

l I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

m I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

n I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

o I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

p I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

q I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

r I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

s I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

t I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

u I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

v I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

w I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

x I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

y I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

z I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

aa I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

ab I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

ac I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

ad I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

ae I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

af I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

ag I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

ah I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

ai I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

aj I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

ak I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

al I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

am I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

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ao I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

ap I charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom.

CHAP. III.

1 He prophesieth of the perillous times, 3. Ser-  
ueth out hypocrites in their colours, 23. Sheweth  
the state of the Christians, 14. And how to auoid  
danger, 16. Also what profit cometh of the  
Scriptures.

1 His know also, that in the last dayes  
I shall come perillous times.

But tasted them in all things: suffer  
adversitie: be the worke of an Evangelist:  
make thy ministry fully known.

6 For I am now ready to bee offered,  
and the time of my departing is at hand.

7 I have fought a good fight, and have  
finished my course: I have kept the faith.

8 For henceforth to layd up for mee the  
crowne of righteousness, which the Lord  
the righteous Judge shall give me at that  
day: and not to me onely, but unto all them  
also that love his appearing.

9 Make speede to come unto me at once.

10 For Demas hath forsaken mee, and  
hath embraced this present world, and is de-  
parted unto Thellalonica. Crescens is gone  
to Galatia, Titus unto Dalmatia.

11 Onely Luke is with mee. Take  
Marke and bring him with thee: for hee is  
profitable unto me to minister.

12 And Tychicus have I sent to Ephe-  
sus.

13 The cloake that I left at Troas  
with Carpus, when thou comest, bring  
with thee, and the bookes, but specially the  
parcements.

14 Alexander the coppersmith hath done  
mee much evill: the Lord reward him ac-  
cording to his worke.

15 Of whom bee thou ware also: for hee  
withstood our preaching day.

16 At my first answering, no man as-  
sisted me, but all forsooke me: I pray God, that  
it may not bee layd to their charge.

17 Notwithstanding the Lord assisted  
me, and strengthened mee, that by mee the  
preaching might be fully known, and that  
all the Gentiles should heare, and I was de-  
livered out of the mouth of the Lion.

18 And the Lord will deliver mee from  
every evill worke, and will preserve mee  
unto his heavenly kingdome: to whom bee  
prayer for ever and ever, Amen.

19 Salute Prisca, and Aquila, and the  
household of Onesiphorus.

20 Erastus abode at Corinthus: Tro-  
phimus I left at Miletum sicke.

21 Make speede to come before winter.  
Cubitus greetereth thee, and Pudens, & Li-  
mus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy  
spirit. Grace be with you, Amen.

The second Epistle written from Rome unto  
Timotheus the first Bishop elected of  
the Church of Ephesus, when Paul  
was presented the second time before the  
Emperour Nero.

h If S. Peter had  
bene there, he  
would not have  
forsaken him.

i Out of the  
great danger of  
Nero.

k That I com-  
mit nothing un-  
worthy mine  
office.  
Chap. 16.

## The Epistle of Paul to Titus.

### THE ARGUMENT.

When Titus was left in Crete to finish that doctrine which Paul had there begun, Satan stirred  
up certain which went about not only to overthrow the government of the Church, but also  
to corrupt the doctrine: for some by ambition would have thrust in themselves to be pastors: others,  
under pretext of Moses Law brought in many trifles. Against these two sorts of men Paul armeth Ti-  
tus: first teaching him what manner of ministers be ought to chuse, chiefly requiring that they be men of  
sound doctrine, to the intent they might resist the adversaries, and among other things he noteth the  
Iewes which put a certaine holiness in meates and such outward ceremonies, teaching them which are  
the true exercises of a Christian life, and what things appertaine to every mans vocation. Against the  
which if any man rebell or else doeth not obey, he willeth him to be avoided.

### CHAP. II.

5 He admonisheth Titus touching the government  
of the Church: 7 The ordinance and office of mini-  
sters: 12 The nature of the Cretians and of them  
which sow abroad Iewish fables and inventions  
of men.

And a servant of God, and an  
Apostle of Jesus Christ, ac-  
cording to the faith of Gods  
elect, and the knowledge of  
the truth, which is according  
to godliness,

2 Under the hope of eternal life, which  
God that cannot lye, hath promised before  
the world began:

3 But hath made his word manifest in  
due time through the preaching, whereby is  
committed unto me, according to the com-  
mandment of God our Saviour:

4 To Titus my naturall sonne accor-  
ding to works as a cause to move him to this free mercede. Rom. 16.  
1. Cor. 1. 1. 2. Cor. 1. 1. 1. Pet. 1. 1. Gal. 1. 1. c Who  
but preach life, and preferreth life. d In respect of faith, which  
is common to them both, so that thereby they are brethren: but  
in respect of the ministry, Paul begate him as his sonne in faith.

ding to the common faith, grace, merite and  
peace from God the Father, and from the  
Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete,  
that thou shouldest continue to rebelle the  
things that remaine, and shouldest ordi-  
ne officers in every citie, as I appointed  
thee.

6 If any be blameable, the hus-  
band of one wife, having faithful children,  
which are not slandered of riot, neither are  
disobedient.

7 For a Bishop must be blameable, as  
Gods steward, not forward, not an-  
gry, not given to wine, no strifer, not given  
to filthy lucre,

8 But hardenous, one that loveth  
goodness, mild, & righteous, holy, tem-  
perate,

9 Holding fast the faithful word ac-  
cording to doctrine, that he also may be able to  
rebuke with doctourine doctrine, and im-  
proue them that say against it.

10 For there are many disobedient and  
vaine talkers and deceivours of mindes,  
chiefly

1. Tim. 3. 2.

c That is, with-  
out all infamie,  
whereby his au-  
thoritic might be  
diminished.

f Who hath the  
dispensation of  
his gifts.

|| Or, goodmen.

g Toward men.

h Toward God.

# The Elders good example. The inferiours To Titus. duties. Stay foolish questions.

1 Which were not only the Jewes, but also the Hebionites and Cerinthians heretics, which taught that the Law must be joyned with Christ. k He calleth Epimenides the Philosopher or Poet, whole verse he here reciteth, a Prophet, because the Cretians so esteemed him: and as Læcius writeth, they sacrificed unto him, as to a God, forasmuch as he had a marvellous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation. 1 Tim. 1. 4. Rom. 14. 20. 1 Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselves to all wickednesse.

chiefly they of the Clematition. 11 Allholle mounthes must be stopped, which subuert wholse houses, teaching things which they ought not for filthy bures sake. 12 One of themselves, even one of their owne \* prophets said, The Cretians are alwayes liars, full beates, full bellies. 13 This witness is true: wherefore rebuke them sharply, that they may be found in the faith, 14 And not taking herde to \* Jewissh fables and commandements of men, that turne from the truth. 15 Unto the pure \* are all things pure, but unto them that are defiled, and unbelieving, nothing pure, but euen their mindes and consciences are defiled. 16 They professe that they knowe God, but by 1 mooues they denie him, and are abominable and disobedient, and unto every good worke reprobate.

pearing of the glory of the mighty God, and of our Saviour Iesus Christ. 14 Let the same himselfe see vs, that hee might redeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes. 15 These things speake, and exhort, and reuile with all \* authority. Set that no man despise thee.

d Most deare and precious. e As becometh the ambassador of God,

## CHAP. III.

1 Of obedience to such as be in authority. 2 He warneth Titus to beware of foolish and unprofitable questions, 12 Concluding with certaine private matters, 15 And salutarious.

Put them in remembrance that they \* be subject to the principalities and powers, and that they be obedient, and ready to every good worke. 2 That they speake euill of no man, that they bee no fighters, but soft, shewing all meekenesse vnto all men.

Rom. 13. 1. 1. Pet. 2. 13, 14. a Although the rulers be mischievous, yet are we bound to obey them in ciuill policie, and whereas they command vs nothing against the word of God,

3 \* For we our selues also were in times past brutish, disobedient, deceiued, seruing the lusts and diuers pleasures, lining in malice, enuie and enme, hateful, and hating one another. 4 But when the bountifullnesse and loue of God our Saviour towards man appeared,

1. Cor. 6. 11. b For let vs consider what we our selues were, when God shewed vs fauour, 2. Tim. 1. 9. c God doth not iustifie vs for respect of any thing, which he seeth in vs, but doth preuent vs with his grace and freely accepteth vs.

5 \* For by the workes of righteousness, which wee had done, but according to his mercie he saued vs, by the \* washing of the new birth, & the renewing of the holy Ghost, 6 Which hee shedde on vs abundantly through Iesus Christ our Saviour,

7 That we being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I will thou shew vnto a time, that they which haue believed in God, might be careful to shew forth good workes. These things are good, and profitable vnto men.

9 That I say foolish questions, & genealogies, and contentions, & brawlings about the Law: for they are unprofitable and vaine.

10 \* Reiect him that is an heretike, after once or twise admonition.

11 Knowing that he that is such, is peruerse, and a snare being damned of his owne will.

12 When I shall send Artemas vnto thee, or Tychicus, be diligent to come to me, vnto Nicopolis: for I haue determined there to winter.

13 Being Iudas, the exhorter of the Law, and a witness on their journey diligently, that they lacke nothing.

14 And let ours also leaue to shew forth good workes as necessary vles, that they be not fruitfull.

15 All that see with mee, salute thee. Grete them that loue vs in the faith. Grace be with you all, Amen.

1. Tim. 1. 4. and 4. 7. 2. Tim. 2. 16, 17. c This commandment is giuen to the minister, and so particularly to all men to whom the word is not committed: but eke the Magistrate, whose chief office is to maintain Gods glory in his Church, ought to see that all such rotten and infectious members from

## CHAP. II.

1 He commendeth vnto him the whole some doctrine, and telleth him how hee shall teach all degrees to behaue themselves, 11 Through the benefit of the grace of Christ.

Beeke thou the things which become a whole some doctrine,

2 That the elder men be sober, honest, discrete, found in the faith, in loue, and in patience:

3 The elder women likewise, that they bee in such behauiour as becometh holynesse, not idle attires, not giuen to much wine, but teachers of honest things,

4 That they may instruct the young women to be sober mindes, that they loue their husbands, that they loue their children,

5 That they be discrete, chaste, keeping at home, good, and \* subiect vnto their husbands, that the word of God be not blasphemed.

6 Exhort young men likewise, that they be sober minded, 7 About all things they shew themselves as an example of good workes with vncorrupt doctrine, with grauitie, integrity,

8 And with the whole some word, which cannot be reproued, that he which will standeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 Let seruants be subiect to their masters, and please them in all things, not answering againe,

10 Neither speake, but that they shew all good faithfulness, that they may adorne the doctrine of God our Saviour in all things.

11 \* For the grace of God, that bringeth \* saluation vnto all men hath appeared,

12 And teacheth vs that we should denie vngodlinesse, and worldly lusts, and that wee should liue soberly, and righteously, and godly in this present world,

13 Looking for the blessed hope, and ap-

a Where with our soules are fed and maintained in health.

b Not running to and fro without necessary occasions, which is a signe of lightnesse. Ephes. 5. 22, 23, 24.

Ephes. 6. 5. colos. 3. 22. 1. pet. 2. 18.

1. Cor. 1. 2. colos. 1. 22. c Of what condition or state forget they be.

To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

f So that there is no hope of amendment. g Willingly, and willingly. h It is probable that he was an interpreter of the Law of Moyses, as Apollos, &c.



# The Epistle of Paul to Philemon.

## THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witness, and a declaration of the same. For faire passing the basenesse of his matter, hee sieth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments proouing the due tie of one Christian to another, and so with salutations endeth.

4 Hee reioyceth to beare of the faith and loue of Philemon, whom he desireth to forgive his seruant Onesimus, and lovingly to receiue him againe.

**P** A. A prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper, 2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the fellowshipp of thy faith may be made fruitfull, and that whatsoever good thing is in you through Christ Iesus, may be knowne.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints hearts are comforted.

8 Therefore, though I be very bolde in Christ to commaund thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my soune Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, that is, mine owne bowels,

13 Whom I would haue retained with me, that in thy stead hee might haue ministered vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of necessity but willingly.

15 It may be that hee therefore departed for a season, that thou shouldest receiue him for euer,

16 Not now as a seruant, but as a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If he hath hurt thee, or sweeth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Psa, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Whereouer also prepare mee lodging: for I trust through your prayers I shall be giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

# The Epistle to the Hebrewes.

## THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witness, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authoritie, although wee know not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby hee principally meaneeth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his coming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the Prophecies, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and hee the Lord, but so Lorde, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leviticall Priests were but shadowes, and therefore at his coming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the twentie and five verse of the same Chapter: yea and is the king to whom all things are subiect, as appeareth from that vers. 25. to the beginning of the last Chapter. Wherefore according to the examples of the olde fathers, we must con-

clandy

flantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, wee may godly and religiously perseuer, euen to the ende, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that wee may both be thankfull to God, and dutifull to our neighbour.

## C H A P. I.

1 He sheweth the excellencie of Christ. 4 aboute the Angels, 7 and of their office.

a God, who is euer constant, and mercifull to his Church, declared his will in time past, not at all once, or after one sort, but from time to time and in sundry sort: but now last of all he hath fully declared all truth to vs by his Sonne.

b So that now we may not credit any newe reuelacions after him.

c He intreateth here of Christ, both as touching his person, which is very God and very man, by whom all things are made, and also as touching his office, Whereby he is king, Prophet, and Priest.

W. 1. 7. 26. colof. 1. 15. d The liuely image & partener, so that he that seeth him, seeth the Father, Iohn 14. 9 for else the person of the Father is not seene, but apprehended by faith.

e So that our finnes can be purged by none other meanes. f Much more then, then all other things created.

T. 1. 7. chap. 5. 5. 17. 33. g Because he was at the time appointed, declared to the world. 2 Sam. 7. 14. 1. chro. 22. 10. P. 1. 97. 7. P. 1. 104. 4. h Hee compareth the Angels to the windes, which are here beneath as Gods messengers. P. 1. 45. 6. 7. i The administration of the kingdom is iust. k This is meant in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that wee may all receiue of him euery one according to his measure. T. 1. 102. 25. P. 1. 110. 1. mat. 22. 44. 2. cor. 15. 25. ebd. 10. 12.

## C H A P. II.

1 Hee exhorteth vs to be obedient vnto the new Lawe which Christ hath giuen vs. 9 And not to be offended at the infirmities and lowe degree of

Christ. 10 Because it was necessarie that for our sakes he should take such an humble state vnto him, that he might be like vnto his brethren.

W herefore we ought diligently to giue heede to the things which wee haue heard, lest at any time wee should let them slippe.

2 For if the worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward.

3 How shall we escape, if we neglect so great saluation, which at the first beganne to bee preached by the Loyde, and afterward was confirmed vnto vs by them that heard him.

4 God bearing witness thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the world to come, wherof we speake.

6 But one in a certaine place witnessed saying, What is man, that thou shouldst be mindful of him? or the sonne of man that thou wouldest consider him!

7 Thou makest him a little inferior to the Angels: thou crownest him with glorie and honour, and hast set him a boue the workes of thine hands.

8 Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. 9 But we yet see not all things subdued vnto him.

9 But wee see Iesus crowned with glorie and honour, which was made a little inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whome are all things, and by whome are all things, seeing that hee brought many children vnto glory, that hee should consecrate the Prince of their saluation through afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all of one; wherefore hee is not ashamed to call them brethren.

12 Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing psayles to thee.

with Christ. Mat. 28. 18. 1. cor. 15. 27. philip. 2. 9. 10. 11. h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glory with him. i To nam, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortalitye, giue vs assurance of our saluation. m Therefore wee by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vntion of our flesh. P. 1. 22. 31. o. This proueth Christes humilitie.

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chaps we leake, and runne out on euery part.

b Which was the Law giuen to Moses by the hands of Angels. Gal. 3. 19.

c As the Gospel is, which only offereth saluation.

d That is, the Apostles. Marke 16. 20.

e Which King calleth the new heauens, and the new earth. Chap. 65. 17.

f Whereof Christ is the Father, Ili. 9. 6. that is, the head of vs his members.

g He speaketh here chiefly of the faithfull, which are made

through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue only but in part.

h In making him fellow heire

i To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glory with him. i To nam, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortalitye, giue vs assurance of our saluation. m Therefore wee by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vntion of our flesh. P. 1. 22. 31.

Meaning, that  
Christ tooching  
his humanity  
put his trust in  
God.

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Meaning, that  
Christ tooching  
his humanity  
put his trust in  
God.

13 And againe, \* I will put my trust in him. And againe, \* Beholde, here am I, and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy \* through death, him that had the power of death, that is the deuil.

15 And that hee might deliuer all them, which for feare of \* death were all their life time subiect to bondage.

16 For hee in no sort tooke the Angels, but hee tooke the seede of Abraham.

17 Wherefore in all things it became him to be made like vnto his brethren, that hee might be mercifull, and a faithful high Priest in things concerning God, that hee might make reconciliation for the finnes of the people.

18 For in that hee \* suffered, and was tempted, he is able to succour them that are tempted.

19 Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

CHAP. III.

1 Hee requirerh them to be obedient vnto the worde of Christ, 3 Who is more worthy then Moses, 12 The punishment of such as wil harden their hearts, and not beleue, that they might haue eternall rest.

Therefore, holy brethren, partakers of the heavenly vocation, \* consider the Apostle and high Priest of our \* profession, Christ Iesus:

2 Who was faithful to him that hath appointed \* him, euen as \* Moses was in all his house.

3 For this man is counted worthy of more glory then Moses, in as much as hee which hath builded the house, \* hath more honour then the house.

4 For every house is builded of some man, & he that hath built all things, is \* God.

5 Nowe Moses verely was faithful in all his house, as a seruant, for a witness of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose house we are, if we hold fast the confidence, and the reioycing of the hope vnto the end.

7 Wherefore, as the holy Ghost sayeth, \* To day if ye shall heare his voyce,

8 Harden not your heartes, as in the \* pronocation, according to the day of the temptation in the wilderness.

9 Where your fathers tempted mee, prouened mee, and saw my workes fourtie yeeres long.

10 Wherefore I was grieved with that generation, and sayde, They erre ener in their heart, neither haue they knowen my wayes.

11 Therefore I swaie in my wrath, \* If I will put my power, f For in obeying the Sonne, we are made the house of God, Psal 95.7.8. chap. 4.7. g As when yee provoked Gods anger in Massa and Meriba, Exo. 17.7. h Meaning, that they should not enter.

they shall enter into my rest.

12 Take heede, brethren, lest at any time there be in any of you an euill heart, and disobedient, to depart away from the liuing God.

13 But exhort one another dayly, while it is called \* To day, least any of you bee hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we keepe liue vnto the \* ende the \* beginning, wherewith we are hypothiden,

15 So long as it is sayd, \* To day if yee heare his voyce, harden not your heartes, as in the pronocation.

16 For some when they heard, prouoked \* him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres: was hee not displeased with them that sinned, \* whose \* hartkesies fell in the wilderness?

18 And to whome swaie hee that they should not enter into his rest, but vnto them that obeyed not?

19 So wee see that they could not enter in, because of vnbelieve.

CHAP. IIIII.

3 The worde without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleueers. 12 The nature of the word of God.

Et vs feare therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seeme to bee deuipted.

2 For vnto vs was the Gospel preached as also vnto them: but the worde that they heard, profited not them, because it was not \* mixed with faith in those that heard it.

3 For we which haue beleued, doe enter into rest, as hee sayde to the other, \* As I haue swayne in my wrath, If \* they shall enter into my rest: although \* the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, \* And God did rest the seuenth day from all his workes.

5 And in this place againe, It they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therinto, and they to whome it was first preached, entered not therein for vnbeliefes sake:

7 Againe he appointed in \* Dauid a certaine day by \* To day, after so long a time, saying, as it is sayd, \* This day if ye heare his voyce, harden not your heartes.

8 For if \* Iesus had giuen them rest, then would hee not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entered into his rest: hath also ceased from his owne workes,

signific our heavenly rest. Gene. 2.2. deu. 5.14. d That is, in the Palmes. Chap. 3.7. e Meaning, Iosua. f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God.

1 As disobedient God, they in old time were debarred from the quietnesse of the land of Canaan: so they which do not obey Christ, shall not enter into the heavenly rest.

k Which is all that time wherein God doeth call vs: while he therefore speaketh, let vs heare.

l Which is by faith to embrace and holde fast the true doctrine of Iesus Christ.

m Or, foundation of our assurance, n To wit, the Lord.

Numb. 14.37. o Or, bodies and members.

1 As disobedient God, they in old time were debarred from the quietnesse of the land of Canaan: so they which do not obey Christ, shall not enter into the heavenly rest.

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k Which is all that time wherein God doeth call vs: while he therefore speaketh, let vs heare.

l Which is by faith to embrace and holde fast the true doctrine of Iesus Christ.

**g** For it mortally woundeth rebellious, & in the elect it killeth the old man that they should liue vnto God.  
**h** Where the affections are.  
**i** Which contendeth will and reason.  
**k** As that thing which is clef: a funder euen through the mids of the backe, & so is made open, that it may be seene throughout.  
**l** Or, enseruicing whom we speake.  
**1** Therefore when we heare this word, we must tremble, knowing thereby that God soundeth our hearts.

**a** He sheweth that man can haue none access to God without an hie Priest, because that of him selfe he is prophane and sinfull.  
**b** Which were of things without life.  
**c** As of beasts, which are killed.  
**d** Th is, of sinners.

**1. Cor. 13. 10.**  
**2. Ps. 2. 7. cba. 1. 3**  
**2. Ps. 110. 4.**  
**chap. 7. 17.**

**e** Who was both Priest and King.  
**f** When he liued in this world.

**g** He meaneth that most earnest prayer which Christ prayed in the garden, where he sweat drops of blood.

**h** Being in perplexitie, and fearing the horrors of death.

**i** He digresseth till he come to the beginning of the 7. chap.

as God did from his.

**11** Let vs study therefore to enter into that rest, lest any man fall after the same example of disobedience.

**12** For the worde of God is liuely, and mighty in operation, and sharper then any two edged sword, and is entred through euen vnto the deuinding asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

**13** Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, & with whom we haue to do.

**14** Seeing then that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

**15** For we haue not an hie Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

**16** Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need.

#### CHAP. V.

**5** He compareth Iesus Christ with the Levitical Priests, shewing wherein they either agree, or dissent. **11** Afterward he reprooueth the negligence of the Iewes.

**1** Every high Priest is taken from among men, and is ordained for men, in things pertaining to God, that hee may offer both gifts, and sacrifices for sinnes.

**2** Which is able sufficiently to haue compassion on them, that are ignorant, and that are out of the way, because that hee also is compassed with infirmity.

**3** And for the same sake hee is bound to offer for sinnes, as well for his owne part, as for the peoples.

**4** And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.

**5** So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but hee that sayd vnto him, Thou art my sonne, this day begate I thee, gaue it him.

**6** As hee also in another place speaketh, Thou art a Priest for euer after: the order of Melchisedec.

**7** Which in the dayes of his flesh did offer by prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.

**8** And though hee were the sonne, yet learned hee obedience, by the things which he suffered.

**9** And being consecrate, was made the author of eternall saluation vnto all them that obey him:

**10** And is called of God an hie Priest after the order of Melchisedec.

**11** Of whom wee haue many things to say, which are hard to be vttered, because wee are dull of hearing.

**12** For when as concerning the time ye ought to bee teachers, yet haue ye neede againe that we teach you the first principles of the worde of God: and are become such as haue neede of milke, and not of strong meate.

**13** For every one that useth milke, is ignorant in the worde of righteousness: for he is a babe.

**14** But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

#### CHAP. VI.

**1** He proceedeth in reproving them, and exhorteth them not to faint. **12** But to be steadfast & patient, 18 sheweth much as God is sure in his promise.

**1** Therefore leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God.

**2** Of the doctrine of baptisme, and laying on of hands, & of the resurrection from the dead, and of eternall iudgement.

**3** And this will we doe if God permit.

**4** For it is impossible that they, which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

**5** And haue tasted of the good worde of God, & of the powers of the world to come,

**6** If they fall away, should be renewed againe by repentance: seeing they crucified againe to themselves the Sonne of God, and make a mocke of him.

**7** For the earth which drinketh in the faine that commeth out vpon it, and bringeth forth herbes meete for them by whom it is dyed, receiveth blessing of God.

**8** But that which beareth thornes and briers, is reproued, & is neere vnto cursing, whose ende is to be burned.

**9** But beloued, wee haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

**10** For God is not vnrighteous, that hee should forget your worke, and labour of loue, which ye liued toward his flame, in that ye haue ministered vnto the Saints, and yet wither.

**11** And wee desire that every one of you shew the same diligence, to the full assurance of hope vnto the ende.

**12** That ye be not slouthfull, but followers of them, which through faith and patience, inherite the promises.

**13** For when God made the promise to Abraham, because hee had no greater to sweare by, hee swore by himselfe.

**14** Saying, Surely I will abundantly bless thee and multiply thee marvellously.

**15** And so after that hee had taried patiently, he enjoyed the promise.

**16** For men verely sweare by him that is greater then themselves, and an othe for

f Whereby it may appeare, that you are fully perswaded of life everlasting. **g** As the holy fathers, Prophets, and Martyrs, that were before vs. **Gene. 12. 2. and 17. 4. and 22. 17.**

**10. 7. Judgement.**  
**Read 1. Cor. 3. 2.**

**1** That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.

**a** That is, the first rudiments of our Christian religion.

**b** Hee mentioneth five points of the catechisme which was then in vse: the confession of sinne, the summe of the faith: a briefe explication of baptism, and laying on of hands: the article of the resurrection, and the last iudgement.

**c** Then the vse of baptism was declared, when on the soleme dayes appointed to baptize, the Church came together.

**d** It is Gods singular gift to increase in knowledge and to go forward in the vnderstanding of Gods word.

**Mat. 12. 31. 32**  
**2. pet. 1. 2. and 3. 10. 26.**

**e** They which are apostates, sinne against the holy Ghost, haue Christ crucified and make him, but to their own destruction and therefore fall into desperation & cannot repent.

confir.



confirmation is among them an ende of all strife.

17 So God willing more abundantly to shewe vnto the bettes of promise the stability of his counsel, bound himselfe by an oth.

18 That by two immutable things, wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs.

19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it is entred into that which is within the vaile.

20 Whither the forerunner is for vs entred in, euen Iesus that is made an high Priest for euer after the order of Melchisedec.

1 Which is heauen, whither Christ is gone before to prepare vs a place.

# CHAP. VII.

1 Hee compareth the Priesthood of Christ vnto Melchisedec, 11 Also Christs Priesthood with the Lawes.

For this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the Kings, and blessed him.

2 To whome also Abraham gaue the tithes of all things, who first is by interpretation King of righteousness: after that, hee is also King of Salem, that is, King of peace.

3 Without a father, without mother, without kindred, and hath neither beginning of his day, nor end of life: but is likened vnto the Sonne of God, and continueth, a Priest for euer.

4 Now consider how great this man was vnto whom euen the Patriarch Abraham gaue the tithes of the spoiles.

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a commandement to take according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But hee whose kindred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without al contradiction, the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he receiue them, of whom it is testified, that he is liue.

9 And to say as the thing is, Leui also which receiue tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchisedec mette him.

11 If therefore perfection had bene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For if the Priesthood bee changed,

then of necessity must there bee a change of the Law,

13 For hee of whom these things are spoken, pertaineth vnto another tribe, wherof no man serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen by another Priest.

16 Which is not made Priest after the Lawe of the carnall commandement, but after the power of the endless life.

17 For hee testifieth thus, Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disannulled, because of the weakness thereof, and vnpassableness.

19 For the Law made nothing perfect, but the bringing in of a better hope made perfect, whereby we draw neere vnto God.

20 And so much as it is not without an othe (for these are made Priests without an othe):

21 But this, hee is made with an othe by him that sayde vnto him, The Lord hath sware, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.

22 But so much is Iesus made a suretie of a better Testament.

23 And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath an euertlasting Priesthood.

25 Wherefore, he is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmlesse, undefiled, separate from sinners, and made higher then the heauens:

27 Which needed not daily as those hie Priests to offer by sacrifice, first for his owne finnes, & then for the peoples: for that doth he once, when he offered by himselfe.

28 For the Lawe maketh men hie Priests, which haue infirmities: but the word of the othe that was since the Law, maketh the Sonne, who is consecrated for euermore.

was first made after the Law was giuen: but because the declaration of that eternall othe was then reueiled vnto the world.

# CHAP. VIII.

6 He proueth the abolishing aswell of the Leuiticall Priesthood, as of the old Covenants by the spiritual and euertlasting Priesthood of Christ, And by the New covenant.

Now of the things which were haue spoken, this is the summe, that wee haue such an hie Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 And is a minister of the Sanctuary, and

g. The Law and the Priesthood are both of one condition: so that both Aarons and Moses office pertaine to Christ, which is Priest and Lawmaker.

h Which stood in outward and corporall ceremonies, Psal. 110. 4.

i For the Law hath no vertue nor profite, till a man become to Christ.

|| Or it was an introduction of a better hope.

Psal. 110. 4.

|| Or, covenant.

k Therefore all others are blasphemous that either make themselves his successors, or pretend any other sacrifice.

l The fruit of his Priesthood is to saue, and that fully and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperefect by reason of our infirmities.

Leuit. 16. 6. m And cannot without blasphemy be said to be offered againe, or els by any creature: for none could offer him, but himselfe.

n Not that it

That is, hee

uch, and

b Which is the body of Christ.  
c For els it should be corruptible.  
d Hee prometh that Christs body is the true Tabernacle, and that he must needs be made man, the intent that hee might haue a thing to offer, which was his body.  
Exod. 25. 40.  
Act. 7. 44.

e Seeing the offerings of the Levites were but shadows of heavenly things, as appeareth by the oracle to Moses, it followeth then that Christs heavenly Sanctuarie, his tabernacle and office are farre more excellent.  
Or, couenant.

Jer. 31. 34.  
Rom. 11. 27.  
Chap. 10. 16.

f That is, when Christ shall reme our finnes by the preaching of the Gospel.  
g Signifying that there should be no more diuision, but all shall be made one Church.

h Man by transgressing the bandes of the couenant could not enioy the commoditie thereof.  
i Men shall not in the time of the Gospel bee so ignorant as they were before, but shall know God much more perfectly through Christ.

and of the true Tabernacle, which the Lord vouchsafed, and not man.

3 For every high Priest is ordeined to offer both gifts & sacrifices: wherefore it was of necessity, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts.

5 As he serue vnto the paterne & shadow of heavenly things, as Moyses was warned by God, when hee was about to finish the Tabernacle. \* See, said he, that thou make all things according to the paterne shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established vpon better promises.

7 For if that first Testament had bene faultlesse, no place should haue bene sought for the second.

8 \* For in rebuking them he saith, \* Behold, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament.

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will bee their God, and they shall be my people.

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know mee, from the least of them to the greatest of them.

12 For I will bee mercifull to their inrighteousnesse, and I will remember their finnes and their iniquities no more.

13 In that hee saith a new Testament, hee hath abrogate the olde: nowe that which is disannulled and wared olde, is ready to vanishe away.

14 For where a Testament is, there must bee the death of him that made the Testament.

15 And for this cause is he the Mediator of the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 \* For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alieue.

18 Wherefore, neither was the first ordeined without blood.

19 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alieue.

20 Wherefore, neither was the first ordeined without blood.

about with golde, wherein the golden potte which had Manna was, and \* Aarons rod that had budded, and the \* Tables of the Testament.

5 \* And ouer the Arke were the glorious Cherubims, shadowing the Mercie seat: of which things we will not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwaies into the first Tabernacle, and accomplished the seruice.

7 But into the second went the high Priest alone, once euery yeere, not without blood which hee offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost: this signified, that the way into the holiest of all was not yet opened, whyles as yet the first tabernacle was standing,

9 Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice.

10 Which only stood in meats & drinkes, and in washings, and carnall rites, vntill the time of reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calves: but by his owne blood entered hee in once vnto the holy place, and obtained eternall redemption for vs.

13 \* For if the blood of buls & of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the flesh,

14 How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead works, to serue the liuing God?

15 And for this cause is he the Mediator of the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

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Num. 17. 10.  
1. King. 8. 9.  
2. Chron. 5. 10.

Exod. 25. 22.  
10. For power of the Arke.

Exod. 30. 10.  
Leuit. 16. 3.

10. For error.

c For so long as the hie Priest offered once a yeere for his finnes and for the finnes of the people, and all while this earthly tabernacle stood the way into the heavenly tabernacle, which is made open by Christs blood, could not be entered into.

10. For perfect.

d Neither yet him for whom they were offered.

e Which ceremonies although they were ordeined of God, yet considered in themselves, or compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.

f Till the new Testament was appointed.

g Which was his body and his man nature.

h Which is heauen.

i For Christ was the sacrifice of the Tabernacle, and the Priest.

Leuit. 16. 14.  
num. 19. 4.

k The Levitical Priest offered beasts blood.

l Made betweene God and Christ, who by his death should make vs heires.

Gal. 3. 29. o He prometh that Christ must die, because the Couenant or Testament of none effect without the death of the Testator.

p Whom the death of beasts that were sacrificed, which signifieth that Christ would pacifie his Fathers wrath with his blood.

1. John 1. 7. reformation.

m Which of them selves procure death, and are the fruites thereof.

Luke 1. 74. Rom. 5. 6. 1. Peter 3. 18. n Made betweene God and Christ, who by his death should make vs heires.

Gal. 3. 29. o He prometh that Christ must die, because the Couenant or Testament of none effect without the death of the Testator.

p Whom the death of beasts that were sacrificed, which signifieth that Christ would pacifie his Fathers wrath with his blood.

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19 For when Moses had spoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and purple wool and hyssop, and sprinkled both the book, and all the people,

20 \* Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices than are these.

24 For Christ is not entered into the holy places that are made with hands, which are similitudes of the true Sanctuary: but is entered into very heaven, to appear now in the sight of God for us,

25 Not that he should offer himself: often, as the high Priest entered into the holy place every year with other blood,

26 (For then must he have often suffered the foundation of the world): but now in the end of the world hath he appeared once to put away sinne, by the sacrifice of himself.

27 And as it is appointed unto men that they shall once die, and after that cometh the judgement,

28 So \* Christ was once offered to take away the sinnes of many, & to do them that look for him, that he appear the second time without sinne unto salvation.

CHAP. X.

1 The old Lawe had no power to cleanse away sinne, 10 but Christ did it with offering of his body once for all. 22 An exhortation to receive the goodness of God thankfully, with patience & stedfast faith.

23 The Law having the shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer yeere by yeere continually, sanctifie the consciences therunto,

2 For would they not then have ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes every yeere.

4 For it is impossible that the blood of buls and goats should take away sinnes.

5 Wherefore when hee cometh into the world, he saith, \* Sacrifice and offering thou wouldest not: but a body hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I say, Lo, I come, (In the beginning of the which book it is written of mee,) to obey thee, which both tend to one purpose, & Or, and folding: for in old time they used to fold books like rolls.

that I should do thy will, O God.

8 About when he said, Sacrifice and offering, and burnt offerings, and sinne offerings, thou wouldest not have, neither hast pleasure therein (which are offered by the Law)

9 Then sayd he, Lo, I come to doe thy will, O God, he taketh away the first, that he may establish the second.

10 By the which will we are sanctified, even by the offering of the body of Jesus Christ once made.

11 And every Priest appeareth dayly ministering, and oft times offereth one manner of offering, which can never take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, \* sitteth for euer at the right hand of God,

13 And from henceforth waiteth till his enemies be made his footstool.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had sayd before,

16 \* This is the Testament that I will make unto them, After those dayes, saith the Lord, I will put my lawes in their heart, and in their mindes I will write them.

17 And their sinnes and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Jesus we may be bold to enter into the holy place,

20 By the new, and not by the old way, which he hath prepared for vs, through the vail, that is, his flesh:

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, \* sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe the profession of our hope, without wavering (for hee is faithful that promised)

24 And let vs consider one another, to provoke unto loue, and to good workes,

25 Not forsaking the fellowship that we haue among our selues as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth neere.

26 \* For if we sinne willingly after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes,

27 But a fearful looking for of judgement, and violent fire, which shall consume the adulteraries.

28 Hee that despiseth Moses lawe, dieth without mercy \* under two or three witnesses.

29 Of how much sorer punishment suppose ye shall hee be worthy, which treadeth under foot the Sonne of God, and counteth

o Of Christs second coming. Chap 6.4. p That is, forsake Iesus Christ, as Iudas, Saul, Arius, Julian the Apostate did. Deut. 19.15. Mat. 18.16. John 8.17. 2. cor. 13.1.

f That is, sacrifices.

g Which is the will of God to stand content with Christs sacrifice.

h Chap 1.13.

i Psal 110.1.

j 1. cor. 15.25.

k chap 1.13.

l That is, sanctified to God and made perfect.

m 1. cor. 31.33.

n chap 8.8, 10.

o rom. 11.27.

p Where there remaine no sinnes to be forgiven, there is no more sacrifice: seeing therefore that

only Christs death hath washed away all sinnes, and doeth ever refresh when sinners do repent

there can be none other sacrifice but that, and it can be no more reiterated.

k For the offering of thanksgiving, which is the only sacrifice now of the Christians, is not for sinne: but a thanksgiving

and an offering vp of our selues and ours for the same.

l We by Christ haue that libertie which the ancient fathers could not haue by the Lawe.

m The blood of Christ is alwaies fresh and lively before the Father to sprinkle

and quicken vs.

n That is, having our hearts made pure.

q Whereby it is evident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap 6.4.

Dem. 32. 35.  
rom. 12. 19.  
r Defend the godly and punish the wicked.  
s For the which thing also Saint Paul praiseth the Philipians and the Thimothee.  
||Or, of that state.

Haback. 2.4.  
nom. 1. 17.  
galat. 3. 11.

terth the blood of the Testament as an unholy thing, wherewith he was sanctified, and dooth despise the Spirit of grace?

30 For we know him that hath said, \*Vengeance belongeth vnto mee: I will recompence, saith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Nowe call to remembrance the dayes that are passed, in the which, after yee had receiued light, yee endured a great fight in afflictions,

33 Partly while you were made a gazing stocke both by reproches and afflictions, and partly while ye became companions of them which were so tolled to and fro.

34 For both yee sowed with me for my bonds, and suffered with toy the spoiling of your goods, knowing in your selues howe that ye haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 \* Nowe the iust shall liue by faith: but if any wiche draw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which with draw our selues vnto perdition, but followe faith vnto the consecration of the soule.

## CHAP. XI.

1 What faith is, and a commendation of the same. 2 Without faith we cannot please God, 16 The steadfast beliefs of the fathers in old time.

NOW faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our Elders were well reported of.

3 \* Through faith wee vnderstand that the world was ordeined by the word of God, so that the things which wee see, are not made of things, which did appeare.

4 By faith Abel \* offered vnto God a greater sacrifice then Cain, by the which he obtained witness that he was a righteous, God testifying of his giftes: by the which faith also, he being dead, yet \* speaketh.

5 By faith was \* Enoch taken away, that he should not see death: neither was he founde: for God had taken him away: for because he was taken away, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for hee that cometh to God, must beleue that God is, and that hee is a

rewarder of them that feare him.

7 By faith \* Isaac being warned of God of the things which were as yet not seene, smooued with reuerence, prepared the Altar to the sauing of his household, though the which Altar he condemned the world, & was made betre of the rightcouesnes, which is by faith.

8 By faith \* Abraham, when he was called, obeyed God, to go out vnto a place, which he should afterward receiue for inheritance, and he went out, not knowing whither they went.

9 By faith he abode in the lande of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob betres with him of the same promise.

10 For hee looked for a citie having a foundation, whose builder & maker is God. 11 Through faith \* Sara also receiued strength to conceive, and was deliuered of a childe when shee was past age, because shee iudged him faithfully which had promised.

12 And therefore sprang there of one, even of one which was dead, so many as the starres of the heaue in multitude, and as the sand of the sea shore which is unnumerable.

13 All these died in faith, and \* receiued not the promises, but saw them a farre off, and beleueed them, and receiued them thankfully, & confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seeke a country.

15 And if they had bene mindful of that country, from whence they came out, they had leisure to haue returned.

16 But now they desire a better, that is, an heavenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith \* Abraham offered by Isaac, when he \* was tryed, and he that had receiued the promises, offered his onely begotten Sonne.

18 (To whom it was said, In Isaac shall thy seed be called.)

19 For he considered that God was able to raise him vp even from the dead: from whence he receiued him also after a sort.

20 By faith, \* Isaac blessed Jacob and Esau, concerning things to come.

21 By faith, \* Jacob when he was a dying, blessed both the sonnes of Joseph, and \* leaning on the end of his staffe, worshipped God.

22 By faith \* Joseph when he died, made mention of the departing of the children of Israel, & gaue commandement of his bones.

23 By faith Moses when he was borne, was hid three moneths of his parents, because they saw he was a proper childe, neither feared they the Kings \* commandement.

24 By faith \* Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures

Gen. 22. 12.

Ecl. 4. 4. 29.

Gen. 12. 4.

Gen. 12. 4.

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Gen. 12. 4.





1 Whence the word of God must come.  
m Which shall be extended thorow all the world.  
n By the Gospel we are joynd with the Angels and Patriarches.  
Gen. 4. 10.

o Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel.  
Heb. 3. 7.

Deut. 4. 24.  
p To destroy them that resist him.

Rom. 12. 10.  
1. pet. 4. 8.  
Gen. 18. 3.  
and 19. 3.

a As incontinencie is a disease common to men of all sorts and degrees, so marriage the remedie is offered by the free mercy of God to all manner of men without respect.  
b The Lord.  
Ioh. 1. 9.  
Psal. 118. 6.

\*That is, written to no one man, city, or countrey, but to all the Jewes generally, being now dispersed.

appeared, that Moses said, I feare & quake.  
22 But ye are come unto the mount Sion, and to the city of the living God, the celestiall Jerusalem, and to the company of innumerable Angels.

23 And to the congregation of the first borne, which are written in heaven, and to God the Judge of all, and to the spirits of iust and perfect men.

24 And to Jesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on earth: much more shall we not escape, if we turne away from him, that speaketh from heaven.

26 Wherefore then shooke the earth, and now hath declared, saying, \* Yet once more will I shake, not the earth onely, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands: that the things which are not shaken, may remaine.

28 Wherefore seeing we receive a kingdom, which cannot be shaken, let vs have grace whereby we may to serve God, that we may please him with reverence & feare.

29 For \* euen our God is a consuming fire.

# CHAP. XIII.

1 He exhorteth vs vnto love, 2 To hospitality, 3 To thinke vpon such as be in aduersity, 4 To maintaine wedlocke, 5 To auoid contention, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke wnto our governors.  
17 And obedient vnto our governors.  
Et \* brotherly love continue.

2 Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vnto us.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

4 \* Marriage is honourable among all, and the bed vndefiled: but whosoemongers and adulterers God will iudge.

5 Let your conversation be without guile, & be content with those things that ye haue: for \* he hath sayd, \* I will not false thee, neither will I deceiue thee.

6 So that we may boldly say, \* The Lord is mine helper, neither will I feare what man can do vnto me.

7 Remember them which haue the oversight of you, which haue declared vnto you

the word of God: whose faith follow, considering what hath bene the ende of their conuersation.

8 Jesus Christ: yesterday, and to day, the same also is for euer.

9 Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with \* meates, which haue not polluted them that haue bene occupied therein.

10 We haue an altar, whereof they haue no authority to eat, which serue in the tabernacle.

11 \* For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Jesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproch.

14 \* For here wee haue no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praye alwayes to God, that is, the \* fruite of the lippen, which confess his name.

16 To do good, and to distribute, forget not: for with such sacrifices God is pleased.

17 Obey them that haue the oversight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is impossible for you.

18 Hear for vs: for wee are assured that wee haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye do, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Jesus, the great Shepherd of the sheepe, through the blood of the everlasting Testament,

21 Make you perfect in all good workes, to do his will, working in you that which is pleasant in his sight, through Jesus Christ, to whom be praye for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in few wordes.

23 Know that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the oversight of you, and all the Saints. They of Italy salute you.

25 Grace be with you all. Amen.

Written to the Hebrewes from Italy, and sent by Timotheus,

## The \* generall Epistle of Iames.

### THE ARGVMENT.

IAMES the Apostle and sonne of Alphewrote this Epistle to the Jewes which were conuerred to Christ, but dispersed through diuers countreys, and therefore hee exhorteth them to patience and prayer, to embrace the true worde of God, and not to be partiall, neither to boaste of an idle faith,

c He was, in, and shall be the foundation of the Church for euer.  
d Whatsoever doctrine is not according to the simple truth of Gods word, is strange.

e By repressing them which flourish perfectly pure difference between meate, he condemneth all the seruice which stood in ceremonies, comparing it with the spiritual worshiping and regeneration.

f They that liue to the ceremonies of the Law, cannot see, that is, cannot be partakers of our altar, which is, thanksgiving and liberality, which two sacrifices or offerings are now only left to the Christians.  
Leuit. 24. 11. & 16. 29. g So that the Priests had no piece thereof.  
Micah 3. 10. h Thanksgiving and doing good are our onely sacrifices which please God.  
i Read Acts 20. 28. & Ioh. 10. 11.

faith, but to declare a true faith by lively fruites, to moude ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vnder their faults which they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

## C H A P. I.

3 He exhorteth to reioyce in trouble, 6 To be fervent in prayer with stedfast desires, 19 To looke for all good things from above, 21 To forsake all vice, and thankfully to receive the words of God, 22 Not onely hearing it, and speaking of it, but to doe thereafter, 27 What true religion is.

**A**mes a servant of God, and of the Lord Iesus Christ, to the riuellie Tribes which are scattered abroad, saluation. 2 O hearken, count it exceeding joy, when yee fall into diuers tentations.

3 \* Knowing that the \* trying of your faith bringeth forth patience.

4 And let patience haue her \* perfect worke, that yee may be perfect and entire, lacking nothing.

5 If any of you lacke \* wisdom, let him aske of God, which giveth to all men liberally, and reprobeth no man, and it shall be giuen him.

6 \* But let him aske in faith, and haue not: for he that mouereth, is like a waue of the sea, tost of the winde and caried away.

7 Whether let that man thinke that hee shall receive any thing of the Lord.

8 A \* \* \* \* \* manning minded man is unstable in all his wayes.

9 Let the brother of loyn degree reioyce in that he is \* \* \* \* \* :

10 Against hee that is rich, in that he is made \* \* \* : for as the flowers of the grasse shall be \* \* \* \* \* away.

11 For as when the sunne riseth with heat, then the grasse withereth: and his flower falleth away, and the beautie of the fashion of it is perished: even so shall the rich man fade away in all his wayes.

12 \* Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is \* \* \* \* \* , I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away by his owne concupiscence, and is enticed.

15 When lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Therefore beare withereth.

17 Every good \* \* \* \* \* , and every perfect gift is from above, & cometh downe from the Father of light, with whom is no variablenesse, neither shadowing by turning.

18 If his owne will begate be vs with the word of crosse, that wee should be as the first fruites of his creatures.

19 Wherefore my beare brethren, \* let every man be \* \* \* \* \* to heare, slow to speake,

Prov. 17. 27. k That is, prompt to learne.

and \* \* \* \* \* to impart.

20 For the wrath of man beeth not accomplishe: the righteousness of God.

21 Wherefore lay apart all filthinesse, and superfluitie of malitiousnes, and receive with meekenesse the word that is \* \* \* \* \* in you, which is able to saue your soules.

22 \* And be ye doers of the word, and not hearers onely, deceiuing your owne selves.

23 For if any heare the word, and doe it not, he is like vnto a man, that becometh his naturall face in a \* \* \* \* \* .

24 For when he hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was.

25 But who lo looketh in the perfect Law of libertie, and continueth therein, hee not being a forgetful hearer, but a doer of y word, shall be blessed: in his deede.

26 If any man among vs seemeth religious, and restraineth not his tongue, but deceiveth his owne heart, this mans religion is haire.

27 Pure religion is undefiled before God, when the Father, is this, to visite the fatherlesse and widowes in their affliction, and to keepe himselfe unpolluted of the world.

## C H A P. II.

1 He forbiddeth to haue any respect of persons, 5 But to regard the poore as well as the rich, 8 To be loving and mercifull, 12 And not to boast of faith, where no deedes are: 17 For it is but a dead faith, where good workes follow not.

**M**y brethren, haue not the faith of our glorious Lord Iesus Christ: in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit heere vnder my footstool,

4 \* \* \* \* \* ye are partiall in your iudges, and are become hidges of euill thoughts?

5 Hearken my beloved brethren, hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdom which hee promised to them that loue him?

6 But ye haue despised the poore. Do not the rich oppresse you by tyranny, and doe not they draw you because the magnificent states?

7 Doe not they blasphem the \* \* \* \* \* name after which ye be named?

8 But if ye fulfill the \* \* \* \* \* Law according to the Scripture, which sayeth, \* Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 \* But if ye regard the persons, ye commit sinne, and are reprobeth of the Law, as transgressors.

10 For \* \* \* \* \* shall keepe the whole

1 For we cannot heare God, except we be peaceable and modest. m But hindreth Gods worke in vs.

n By hearing the word preached. Math. 7. 21, rom. 2. 13.

o So Gods word is a glasse where in we must behold our selves, and become like vnto him.

p In so behauing himselfe.

a As esteeming faith and religion by y outward appearance of men, [Or, acceptance, b That is, are ye not euill affected, need?

c Seeing God esteemeth them, we may not contemne them.

d The Name of God and Christ whereof you make profession: & in y they dishonour God, it is not meet that you his children should honour them.

e Which is here take psonally for yie or bread way whei in there is no turnings, & every man can goe in every man is our neighbour, as well the poore as the rich.

Leuit. 19. 1. mat. 22. 39. Mat. 5. 13.



Exod. 20. 14.  
deut. 5. 18.

f By the mercy  
of God which  
delivereth vs  
from the curse  
of the Law;  
g And searcheth  
it not.

h S. Paul to the  
Romans and  
Galatians, dispo-  
seth against  
them which at-  
tributed iustifi-  
cation to workes;  
and here S. James  
reasoneth against  
them which ve-  
terly condemne  
workes: therefore  
Paul sheweth the  
causes of our ius-  
tification, and  
James the effects:  
there it is de-  
clared how we  
are iustified: here  
how we are  
known to be  
iustified: there  
workes are ex-  
cluded as not the  
cause of our ius-  
tification: here,  
they are appro-  
ved as effects  
proceeding ther-  
of: there they are  
denied to pre-  
sore them that  
shall be iustified:  
and here they are  
sayd to follow  
them that are  
iustified.

Luke 3. 11.  
i In thine owne  
opinion.

Or, without  
workes.

k Here deales  
are considered as  
ioyned with true  
faith. l So that  
faith was not idle.

m The more his  
faith was declared  
by his obedi-  
ence and good  
workes, the more  
was it known to  
men to be perfect,  
as the goodnesse of  
a tree is known by  
her good fruites,  
otherwise no man  
can haue perfection  
in this world: for  
euery man must  
pray for remission  
of his finnes, and  
increase of faith.

Gen. 15. 6. rom. 4. 3. gal.  
3. 6. n Is so known  
and declared to  
man. o Of that  
barren and dead  
faith whereof ye  
boast. Iohs. 2. 1. p  
Meaning hereby  
all them that  
were not Iewes,  
and were receiued  
to grace. q Where-  
fore we are ius-  
tified onely by  
that liuely faith,  
which doeth ap-  
prehend the  
mercy of God  
toward vs in  
Iesus Christ.

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tified onely by  
that liuely faith,  
which doeth ap-  
prehend the  
mercy of God  
toward vs in  
Iesus Christ.

Lawe, and yet faileth in one point, he is guilty of all.

11 For he that saith, Thou shalt not commit adultery, said also, Thou shalt not kill. Showe though thou dost none adultery, yet if thou killest, thou art arraignable of the Law.

12 So speake yet, and so doe, as they that shall be judged by the Law of libertie.

13 For there shall be iudgement mercilesse to him that sheweth no mercie, and mercie is reioyceth against iudgement.

14 What availeth it, my brethren, though a man saith he hath faith, when he hath no workes: can the faith saue him?

15 For if a brother or a sister bee naked and destitute of dayly food,

16 And one of you say unto them, Depart in peace: warme you selves, and fill your bellies, notwithstanding ye giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shew thee my faith by my workes.

19 Thou believest that there is one God: thou doest well: the devils also beleue it, and tremble.

20 But wilt thou vnderstand, O thou baine man, that the faith, which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vnder the altar?

22 Seest thou not that the faith wrought with his workes, and through the workes was the faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham beleueed God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 Seest thou how that of workes a man is iustified, and not of faith only.

25 Likewise also was not Rahab the harlot iustified through workes when she had receiued the messengers, and sent them out another way?

26 For as the bodie without the spirit is dead, euen so the faith without workes is dead.

1 So that faith was not idle. m The more his faith was declared by his obedience and good workes, the more was it known to men to be perfect, as the goodnesse of a tree is known by her good fruites, otherwise no man can haue perfection in this world: for euery man must pray for remission of his finnes, and increase of faith.

Gen. 15. 6. rom. 4. 3. gal. 3. 6. n Is so known and declared to man. o Of that barren and dead faith whereof ye boast. Iohs. 2. 1. p Meaning hereby all them that were not Iewes, and were receiued to grace. q Wherefore we are iustified onely by that liuely faith, which doeth apprehend the mercy of God toward vs in Iesus Christ.

## CHAP III.

1 He forbiddeth all ambition to seeke honour about our brethren. 3 He describeth the properties of the tongue. 15. 16. And what difference there is betwixt the wisdom of God, and the wisdom of the world.

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we haue sinned all. If any man sinne not in word, he is a perfect man, and able to bide all the body.

3 Behold, we put bits into the horses mouths, that they should obey vs, and we turne about all their bodie.

4 Behold also the ships, which though they bee so great, and are driven of fierce windes, yet are they turned about with a very small rudder, whither soeuer the gouernour listeth.

5 Euen so the tongue is a little member, and boasteth of great things: behold, how great a thing a little fire kindleth.

6 And the tongue is fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an unruly euil, full of deadly poyson.

9 Wherewith blest we God, euen the father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fontaine send forth at one place sweete water and bitter?

12 Can the fig tree, my brethren, bring forth olives, either a vine figs: so can no fontaine make both salt water and sweete.

13 Likewise is a wilde man and endued with knowledge among you: let him shewe by good conversation his workes in meekenesse of wisdom.

14 But if ye haue bitter envying, and strife in your hearts, reioyce not, neither be ioyous against the crocets.

15 This wisdome descendeth not from above, but is earthly, sensuall, and deuillish.

16 For where envying and strife is, there is sedition, and all manner of euill workes.

17 But the wisdome that is from above, is first pure, then peaceable, gentle, easie to be entreated, full of mercie and good fruites, without iudging, and without hypocrisy.

18 And the fruites of righteousnesse is sown in peace, of them that make peace.

## CHAP III.

1 Having showed the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 He exhorteth them to loue God, 7 And submis themselues to him, 11 Not speaking euill of their neighbours, 13 but patiently to defend on Gods prouidence.

From whence are warres and contentions among you: are they not hence, euen of your lusts that fight in your members?

2 Ye lust, and haue not: ye enuy, ye haue indignation, and cannot obtaine: yet fight and

a Viper not through amicitia, oner your brethren.

For, humble. b He that well considereth himselfe, shall not be rigorous toward his brethren.

Ecclm. 1. 4. 1. and 19. 16. and 25. 1.

c He that is able to moderate his tongue, hath attained to an excellent vertue.

For, matter. d An heape, and ful measure of all iniquitie.

e The importance of the tongue is as a flame of hell fire.

f Without inuention and dissimulation.

g And examining things with extreme rigor as hypocrites, who onely iustifie themselves, and condemn all others.

h So that their life is according to their profession.

i Without inuention and dissimulation.

j And examining things with extreme rigor as hypocrites, who onely iustifie themselves, and condemn all others.

k So that their life is according to their profession.

l For the fire of the meben continually fighteth against the Law of the minde.

m For the fire of the meben continually fighteth against the Law of the minde.

n For the fire of the meben continually fighteth against the Law of the minde.



and warre, and get nothing, because ye aske not.

3 **P**ee aske and receive not; because pee aske amisse, that ye might consume it on your lusts.

4 **P**e adulterers & adulteresses, know ye not that the amity of the world is the enemie of God? **A**lthowever therefore will be a friend of the world, maketh himselfe the enemie of God.

5 **D**o ye thinke that the Scripture sayth in vaine. **T**he spirit that dwelleth in vs, lusteth after enmy?

6 **B**ut the Scripture offereth more grace, and therefore saith, **G**od resisteth the proud, and giveth grace to the humble.

7 **S**ubmit your selves to God: resist the devill, and he will flee from you.

8 **D**raw neere to God, and he will draw neere to you. **C**lenſe your hands, ye sinners, and purge your hearts, ye maulering mindes.

9 **S**uffer afflictions, and know ye, and weep: let your laughter bee turned into mourning, and your joy into heavinesse.

10 **C**ast downe your selves before the Lord, and he will lift you up.

11 **S**peake not euill of another, brethren. **H**e that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and condemneth the Lawe: and if thou condemnest the Lawe, thou art not an observer of the Law, but a iudge.

12 **T**here is one Lawgiver, which is able to save, and to destroy. **C**anſt thou that iudgest another man?

13 **G**oe to now yee that say, **T**o day or to morrow wee will goe into such a cite, and continue there a yeece, and buy and sell, and get gaine,

14 **A**nd yet yee cannot tell what shall be to morrow. **F**or what is your life? It is even a vapour that appeareth for a little time, and afterward vanisheth away.

15 **F**or that ye ought to say, **I**f the Lord will, and, **I**f we live, we will doe this or that.

16 **B**ut note ye reioyce in your boastings: all such reioycing is euill.

17 **T**herefore, **k** to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

2 **H**e threatneth the wicked rich men, & exhorteth unto patience, 13 to beware of swearing, 16 one to acknowledge his faults to another, 20 and one to labour to bring another to the truth.

**G**oe to now, yee rich men: weep, and howle for your miseries that shall come upon you.

2 **P**our riches are corrupt, and your garments are moth eaten.

3 **P**our golde and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

**P**ee have heaped up treasure for the last dayes.

4 **B**ehold, the hire of the labourers, which have reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them which have reaped, are entered into the eares of the Lord of hosts.

5 **P**e have lured in pleasure on the earth, and in wantonnesse, **P**e have nourished your hearts, as in a day of slaughter.

6 **P**e have condemned & have killed the iust, and he hath not resisted you.

7 **B**ee patient therefore, brethren, unto the coming of the Lord. **B**ehold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the former and the latter raine.

8 **B**e ye also patient therefore, and settle your hearts: for the coming of the Lord draweth neere.

9 **G**udge not one against another, brethren, lest ye be condemned: behold, the iudge standeth before the doore.

10 **T**ake, my brethren, the Prophets for an example of suffering adversitie, & of long patience, which have spoken in the Name of the Lord.

11 **B**ehold, we count them blessed which endure. **P**ee have heard of the patience of Job, and have known what ende the Lord made. **F**or the Lord is very pitifull and mercifull.

12 **B**ut before all things, my brethren, **S**wear not, neither by heaven, nor by earth, nor by any other othe: but let your yea, bee yea, and your nay, nay, lest ye fall into condemnation.

13 **I**s any among you afflicted? **L**et him pray. **I**s any merry? **l**et him sing.

14 **I**s any sicke among you? **L**et him call for the Elders of the Church, and let them pray for him, and anoint him with oile in the Name of the Lord.

15 **A**nd the prayer of faith shall save the sicke, and the Lord shall raise him up: and if hee have committed sinne, it shall be forgiven him.

16 **A**cknowledge your finnes one to another, and pray one for another, that yee may bee healed: for the prayer of a righteous man availeth much, if it bee fervent.

17 **V**ell as was a man subject to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 **A**nd he prayed againe, and the heaven gave raine, and the earth brought forth her fruit.

19 **B**rethren, if any of you have erred from the truth, and some man hath converted him,

20 **L**et him know that he which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of finnes.

Rom. 1. 5.  
c To suffice till the end of the world.

d Which were the dayes of the sacrifices or tealls when they vsed to banker & feed more abundantly then other dayes  
e Which is when the corne is sowne, and a little before it is mowen,  
f Be not grieved nor aske vengeance.

Mat. 5. 34.  
g That which must be affirmed, a firme it simply, and without oth: likewise that which must be denied: by this he taketh not from the magistrates his authority, who may require anoth for the maintenance of iustice, judgement, and truth.  
h Or, hyperbole.  
i The gift of healing was then in the Church, Marke. 6. 13.  
i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.  
k In calling on the Name of the Lord.

l Open that which grieveth you, that a remedy may be founde: and this is commanded both for him that complaineth and for him that heareth, that y one should shew his griefe to the other.  
1. King. 17. 2.  
ecclesi. 4. 1.  
Luke. 25.

# The first Epistle generall of Peter.

## THE ARGUMENT.

He exhorted the faithful to denie themselves, and to contemne the world, that being delivered from all carnall affections and impediments, they may more speedily attaine to the heavenly kingdom of Christ, whereunto we are called by the grace of God revealed to vs in his Sonne, and haue already received it by faith, possessed it by hope, and are therein confirmed by holines of life. And to the intent this faith should not faile, seeing Christ contemned and reiected almost of the whole world, hee declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hee should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithful: therefore he exhorted them courageously to goe forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselves. And because it is appointed for all that are godly to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserveth for the wicked. Last of all, he teacheth how the ministers ought to behaue themselves, forbidding them to vsurpe authoritie ouer the Church: also that young men ought to be modest, and apt to learne, and so endeth with an exhortation.

### CHAP. I.

1 He sheweth that through the abundant mercy of God we are elect & regenerate to a liuely hope, 7 and how faith must be tried. 10 that the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhorted them to a godly conuersation forasmuch as they are now borne anew by the word of God.

**P**ETER an Apostle of Iesus Christ, to the strangers that dwell here there thorough Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect, according to the foreknowledge of God the Father unto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 Blessed be God even the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs again vnto a liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vnderfaded, and that fadeth not away, reserved in heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time,

6 Wherein ye reioyce, though now for a season (if need require) ye are in heavinesse, though manifold temptations,

7 That the trial of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glory, at the appearing of Iesus Christ,

8 Although ye haue not seene, and yet loue him, in whom now, though ye see him not, yet doe you beleue, and reioyce with ioy vnspokeable and glorious,

9 Receiving the lend of your faith, even the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the spirit which resteth before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glorie that should followe.

12 Vnto whom it was revealed, that not vnto themselves, but vnto vs they should minister the things that are now shewed vnto you by them which haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the Angels desire to beholde.

13 Wherefore, gird up the loynes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as hee which hath called you, is holy, so be ye holy in all manner of conuersation,

16 Because it is written, "Be ye holy, for I am holy."

17 And if ye call him Father, which without respect of personudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, received by the traditions of the fathers,

19 But with the precious blood of Christ, as of a lambe without blemish, and without spot.

20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes.

21 Which by his meanes doe beleue in God that raised him from the dead, and gaue him glory, that your faith and hope might

i Their ministry

was more profitable to them: for we see the things accomplished, which they prophesied.

13 k Prepare your selues to the Lord.

14 Luke 12. 35.

15 Vnill his second coming. m When you were in ignorance and knew not Christ.

16 Luke 1. 7.

17 Leuit. 11. 44. 45.

18 19 a and 20 7.

20 Deut. 10. 17. rom. 1. 11. gal. 2. 6.

21 n According to the sinceritie of the heart,

o Reade Bre. kiel. 30. 18.

1. Cor. 6. 30. 1. Cor. 9. 14. 3.

22 iob. 1. 7. rom. 1. 9. 2. Cor. 16. 25. eph. 3. 9. col. 1. 26. 1. tim. 1. 9. 10. 1. 3.

p When Christ appeared vnto the world, and when the Gospel was preached,

a Which were Iewes, to whom he was appointed to be an Apostle.

b The free election of God is the efficient cause of our saluation, the material cause is Christs obedience, our effectual calling is the formal cause, and the final cause is our sanctification.

1 Or, vnto obedience.

c To wit, of Christ.

2. Cor. 1. 3.

ephe. 1. 3.

d For it is but dead and vaine hope which is without Christ.

e Therefore they ought to looke for no earthly kingdom of the messias.

f At the day of iudgement.

g And need doth to require, when it pleaseth God to lay his crosse vpon his, so to draw them from earthly things, and make them partakers of his heavenly graces.

h At his second coming.

might be in God.

22 Seeing your soules are purified in obeying the truth through the spirit, to loue properly without fainting, loue one another with a pure heart fervently.

23 Bring hyme answere, not of mortall feede, but of immortal, by the word of God who liueth and endureth for ever.

24 For all flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, the flower faileth away.

25 But the word of the Lord endureth for ever: and this is the word which is preached among you.

### CHAP. II.

1 Hee exhorteth them to lay aside all vices, 4 Shewing that (christ is the foundation whereupon they build. 9 The excellent estate of the Christians. 11 He prayeth them to abstaine from fleshly lusts. 13 To obey the rulers. 18 How seruants should behaue themselves toward their masters. 30 He exhorteth to suffer after the ensample of Christ.

Wherefore, laying aside all malitiousnesse and all guile, and dissimulation, and enuy, and all euill speaking,

2 As new borne babes desire the sincere milke of the word, that ye may growe thereby,

3 If to be that ye haue tasted how dountifull the Lord is,

4 To whome ye come as vnto a liuing stone disallowed of men, but chosen of God and precious.

5 And ye as liuely stones be made a spirituall house, and holy: Priesthood to offer by spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is contained in the scripture, Beholde, I put in Sion a chiefe corner stone, elect and precious: and he that beleueth therein, shall not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which bee disobedient, the same is made the head of the corner.

8 And a stone to stumble at, and a rock of offence, euen to them which stumble at the worde being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a royal, a Priesthood, an holy nation, a peculiar people, that ye should shew forth the vertues of him that hath called you out of darknesse into his marvellous light,

10 Which in time past were not a people, yet are now the people of God, which in time past were not vnder mercie, but now haue obtained mercie.

11 Dearly beloved, I beseech you as strangers and pilgrimes, abstaine from fleshly lusts, which fight against the soule.

12 And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie

God in the day of the visitation.

13 Submit your selues vnto all manner ordinance of man for the Lordes sake, whether it bee vnto the king, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloke of malitiousnesse, but as the seruants of God.

17 Honour all men: loue brotherly fellowship: feare God: honour the king.

18 Seruants, bee subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 For this is thankeworthy, if a man for conscience toward God endure griefe suffering wrongfully.

20 For what praise is it, if when ye bee buffeted for your faults, ye take it patiently: but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For herunto ye are called: for Christ also suffered for vs, leaving vs an ensample that ye should follow his steps.

22 Who did no sinne, neither was there guile found in his mouth.

23 Who when hee was reuiled, reuiled not againe: when hee suffered, he threatened not, but committed it to him that iudgeth righteously.

24 Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue in righteousness: by whose stripes ye are healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepherd and bishop of your soules.

### CHAP. III.

1 How wiues ought to order themselves toward their husbands, 3 and in their apparell. 7 The duties of men toward their wiues. 8 Hee exhorteth all men to unity and loue, 14 and patiently to suffer trouble by the example and benefit of Christ.

Likewise let the wiues be subiect to their husbands, that euen they which obey not the word, may without the word be wiues by the conuersation of the wiues,

2 As the church beholde your pure conuersation, which is with feare.

3 As holie apparelling let it not bee outward, as with broided haire, and golde put about, or in putting on of apparell.

4 But let the hid man of the heart be incorrupt, with a meek and quiet spirit, which is before God a thing much to be.

5 For euen after this manner in time past did the holy women, which trusted in God, see themselves, and were subiect to their husbands.

6 As Sara obeyed Abrahams, and called him Sir: whose daughters ye are, while

Your good conuersation shalbe as a preparatiue against that day that God shall shew mercy vnto them and turne them. Rom. 13. 1. Or, publiquis gouernment.

Chap. 1. 17. Rom. 13. 10. f With them which acknow- ledge one selfe Father in heauen. Eghef. 6. 5. Col. 3. 22. g In all obedience: this must be before our eyes, that we obey in the Lords for if any command things against God, then let vs answere, It is better to obey God then men. 1 Cor. 7. 10. h Knowing that God layeth this charge vpon him. 1 Pe. 5. 9. 1. ioh. 3. 5. 1 Pe. 5. 5. mat. 6. 17.

Col. 3. 18. ephes. 5. 22.

1. Tim. 2. 9.

Gene. 28. 12. Or, master. while

Gen. 11. 10.

Chap. 1. 17.

Therefore we renounce our former nature.

1. ioh. 6. eccles. 1. 10.

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a But willingly do your duty: 1 for your condition is not the worse for your obedience.

1. Cor. 7. 3. b By neither keeping them too strict, nor in giving them too much liberty.

c Taking care, and providing for her.

d Man ought to love his wife, because they lead their life together: also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellow-heires together of life everlasting.

e For they cannot pray when they are at dissension.

Prou. 13. 3. and 20. 32.

mat. 5. 39. rom. 12. 17.

1. the. 5. 15. f God hath made vs when we were his enemies heires of his kingdom,

and shall now we forgive our brethren a small fault?

Psal. 34. 13. 1. the. 1. 16.

g To take vengeance of him.

Math. 5. 10. h That is, when they think to make you afraid by their threatenings.

1. the. 1. 13. i Give him praise and depend on him.

Chap. 3. 12. Rom. 5. 6. hebr. 9. 15. 38.

k By the power of God, I Christ being from the beginning head and gouernour of his Church, came in the dayes of Noe, not in the body, which then he had not, but in Spirit, and preached by the mouth of Noe, for the space of 120 yeeres, to the disobedient, which would not repent, and therefore are now in prison referred to the last iudgement. Gen. 6. 14. math. 24. 38. Luke 17. 26. 1. Or. persons. 1. Or. she taking to witness of a good conscience. Hebr. 1. 3.

to fill ye do well, not being afraid of any terror.

7 \* Likewise ye husbands dwell with them as of men of knowledge, giving honour vnto the woman, as vnto the weaker vessel, euen as the which are heires together of the grace of life, that your prayers be not interrupted.

8 Finally be ye all of one mind: one suffer with another: loue as brethren: be pitifull: be courteous.

9 \* Not repaying euill for euill, neither rebuke for rebuke: but contrariwise blessing, knowing that ye are thereunto called, that ye should be heires of blessing.

10 \* For if any man long after life, and to see good dayes, let him reframe his tongue from euill, and his lips that they speake no guile.

11 \* Let him eschew euill and doe good: let him seek peace and follow after it.

12 For the eyes of the Loyde are ouer the righteous, and his eares are open vnto their prayers: and the face of Loyd the is vpon them that do euill.

13 And who is it that will harme you, if ye follow that which is good?

14 \* Notwithstanding blessed are ye, if ye suffer for righteousness sake. Ye, a feare not their feare, neither be troubled.

15 \* But sanctifie the Loyd God in your hearts: and be ready alwayes to giue an answer to every man that asketh you a reason of the hope that is in you.

16 \* And that with meekenesse and reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God be do) that ye suffer for well doing then for euill doing.

18 \* For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the spirit.

19 By the which he also went, and preached vnto the spirits that are in prison.

20 Which were in time past disobedient, when once the long suffering of God abode in the dayes of Noe, while the Arke was preparing, wherein few, that is, eight soules were saved in the water.

21 To the which also the figure that now sauerly vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and powers, and might are subiect.

1 He exhorteth men to cast from sinne, 2 To spend no more time in vice, 3 To be sober and apt to pray, 4 To loue each other, 5 To be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

17 As much then as Christ hath suffered for vs in the flesh, arme your selves likewise with the same: minde, which is that hee which hath suffered in the flesh, hath ceased from sinne.

2 That he henceforward should liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

3 \* For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttony, drinkings, and in adominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excess of riot: therefore speake they euill of you.

5 Which shall giue accounts to him, that is ready to iudge quick and dead.

6 For vnto this purpose was the Gospel preached also vnto the dead, that they might bee condemned according to men, in the flesh, but might liue according to God, in the spirit.

7 Know the end of all things is at hand. Bee ye therefore sober, and watching in prayer.

8 But about all things haue frequent loue among you: for loue conereth the multitude of sinnes.

9 \* Be ye barbarous one to another without grudging.

10 \* Let every man, as he hath received the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him talke as the words of God. If any man minister, let him doe it as of the abilitie which God ministereth, that God in all things may bee glorified through Iesus Christ, to whom is praise and dominion for euer and euer, Amen.

12 Dearly beloved, thinke it not strange concerning the fierie trial, which is among you, to prove you, as though some strange thing were come vnto you:

13 But reioyce, in as much as ye are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad, and reioyce.

14 \* If ye bee rased vpon for the Name of Christ, blessed are ye: for the spirit of glorie and of God, resteth vpon you: which on their part is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murderer, or as a thief, or an euill doer, or as a buisles body in other mens matters.

16 But if any man suffer as a Christian, let him not bee ashamed: but let him glorifie God in this behalf.

a Our sanctification standeth in two poynts, in dying to sinne, and liuing to God.

1. Or. body. Ephe. 4. 22.

b Although the wicked thinke this Gospel new, and vexe you that inbrace it: yet hath it bene preached to this of time past, which now are dead, to the intent that they might have bene condemned, or dead to sinne in the flesh, and also might have liued to God in the spirit, which two are the effects of the Gospel.

c As hee moueth vs to reproc our brother when hee offended vs: so hee hideth and pardone the faults which he committeth against vs, though they be neuer so many.

Rom. 12. 13. hebr. 13. 2.

Rom. 12. 6. Phil. 2. 14.

Mat. 5. 10. d That is, by the

inidels.



*John. 1. 11, 23.*  
*As concerning*  
*his life, where he*  
*is punished,*

17 For the time is come, that I iudgement must begin at the house of God. If it first begin at vs, what shall the ende bee of them which obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare?

19 Therefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

1 The duty of Pastours is to feede the flocke of Christ, and what reward they shall haue if they be diligent. 2 He exhorteth young persons to submit themselves to the Elders. 3 To bee sober, and to watch that they may resist the enemy.

4 The Elders which are among you, I beseech which are also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall bee revealed.

5 Feed the flocke of God, which dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready mind:

6 Not as though yee were lordes ouer Gods heritage, but that yee may be enamples to the flocke.

7 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

8 Likewise ye yonger, submit your selues vnto the Elders, & submit your selues euery

man one to another: \*Decke your selues inwardly in lowlinesse of mind: for God resisteth the proude, and giueth grace to the humble.

9 Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time.

10 Cast all your care on him: for he careth for you.

11 Be sober and watch: for your adversary the deuill as a roaring lion walketh about seeking whom he may deuoure:

12 Whome resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world.

13 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that yee haue suffered a little, make you perfect, confirme, strengthen, and stablish you.

14 To him be glory and dominion for euer and euer, Amen.

15 By Siluamus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein yee stand.

16 The Church that is at Babylon elected together with you, saluteth you, and Marcius my loue.

17 Greete ye one another with the kisse of loue. Peace be with you all which are in Christ Iesus, Amen.

*Rom. 12. 10.*  
*James 4. 6.*

*James 4. 10.*

*Psa. 55. 22. wyl.*  
*12. 13. mar. 6. 35.*  
*Luke 12. 32.*  
*Luke 22. 31.*

b Nothing cometh vnto vs which we see not to appertaine to rest of Christs members and therefore we ought not to refuse that condition which is common to all the Saines.

c Which was a famous cite in Assyria, where Peter then was the Apostle of the circumcision.  
*Rom. 16. 16.*  
*1. cor. 16. 20.*  
*2. cor. 13. 12.*

## The second Epistle generall of Peter.

### THE ARGUMENT.

The effect of the Apostle here, is to exhort them which haue once professed the true faith of Christ, to stand to the same coven to the last breath: also that God by his effectual grace towards men moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in increasing his gifts in the godly: wherefore by godly life, he being now almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly things (as hee had oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Gospel, whereof he is a cleere witness, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to bee the Sonne of God: as likewise the Prophet testified. And least they should promise to themselves quietnes by professing the Gospel, hee warneth them both of troubles which they should full sore by the false teachers, and also by the mockers and contemptors of religion, whose manner and trade he liuely stretcheth forth as in a table, aduertising the faithfull not onely to waite diligently for Christ, but also to beholde presently the day of his coming, and to persecute themselves vsupposed against the same.

### CHAP. I.

4 Forasmuch as the power of God hath giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good works, & fruits of iustice. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God as he himselfe had scene vpon the mount.

In our Peter a servant, and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the righteousness of our God and Saviour Iesus Christ.

Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his godly power hath giuen vnto vs all things that pertaine vnto life and godlines, through the knowledge of him that hath called vs vnto glory and vertue.

4 Whereby most great, and precious promises are giuen vnto vs, that by them yee should be partakers of the godly nature, in that yee flee the corruption, which is in the world through lust.

5 Therefore gife euen all diligence therunto: to your mortification & vertue with your faith: and with vertue, knowledge:

b He speaketh of Christ as he is God and Saviour.

c That is, salvation.

d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Same.

e Wee are made partakers of the diuine nature, in that we flee the corruption of the world, or as Paul writeth, are dead to sinne and are not in the flesh, f Godly manners.

**p** The Greeke word significeth him that naturally cannot see, except hee holdeth neere his eyes. So Peter calleth such as cannot see heavenly things which are faire off purblind, or sandblind. h Albeit it be sure in a false, forasmuch as God cannot change: yet we must confirme it in our selues by the fruits of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth and iustificeth vs.

**i** For God will euer uphold you. **k** In this body, 2. Cor. 5. 3. 4. **l** John 3. 1. 8. **m** 1. Cor. 1. 17. and 2. 1.

**n** *For Scripturall and crafty.* Math. 17. 5. **o** For by Christs presence it was for the time holy. **p** That is, the doctrine of the Prophets. **q** A perfect knowledge then vnder the Law. **r** Meaning, Christ the sonne of iustice, by his Gospel. **s** 1. Tim. 3. 16. **t** p. Commech not of men. **u** *For interpretation.*

6 And with knowledge, temperance: and with temperance, patience: and with patience, godliuesse:

7 And with godliuesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that you neither shall be idle nor vnfruitfull in the knowledge of our Lord Iesus Christ.

9 For he that hath not these things, is blind, and cannot see faire off, and hath forgotten that he was purged from his olde sinnes.

10 Therefore, brethren, giue rather diligence to make your calling & election sure: for if ye doe these things, ye shall neuer fail.

11 For by this meane an entering shalbe ministered vnto you abundantly into the euerlasting kingdome of our Lord and Saviour Iesus Christ.

12 Therefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge; and be established in the present timest.

13 For I thinke it meete as long as I am in this tabernacle, to stirre you up by putting you in remembrance.

14 Seeing I know that the time is at hand, that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I wil endeavour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.

16 For wee followed not **u** deceivable fables, when wee opened vnto you the power, and coming of our Lord Iesus Christ, but with our eyes we beheld his maiestie:

17 For hee receiued of God the Father honour and glory, when there came such a voyce to him from the excellent glory. **v** This is my beloued Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the holy mount.

19 **w** *These haue also a most sure* woide of the Prophets, to the which ye doe wel that ye take heede, as vnto a light that shineth in a darke place, vntill the day dawne, and the day shalbe as in your hearts.

20 **x** So that ye first know this, that no prophesie in the Scripture is of a priuate motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

Hee prophesieth of false teachers, and sheweth their punishment.

**p** *There were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, & bring vpon themselves swift damnation.*

2 And many shall follow their damnable wayes, by whom the way of truth shall be euill spoken of.

3 And through couetousnesse shall they with fained wordes make merchandise of you, whose iudgement long agoe is not faare off, and their damnation theyeetly not.

4 For if God spared not the Angels that had sinned, but cast them downe into hel, and deliuered them into chaines of darkness, to be kept vnto damnation:

5 Neither hath spared he the olde world, but saued **u** the eight person a preacher of righteousness, and brought in the flood vpon the world of the vngodly.

6 And **v** turned the cities of Sodom and Gomorrah into ashes, condemned them and ouerthrowe them, and made them an example vnto them that after should liue vngodly.

7 And denieth iust Lot, vered with the vncleane conuersion of the wicked.

8 For he being righteous, and dwelling among them, in seeing and hearing, vered his righteous soule from day to day with their vniuersall detest.

9 The Lord knoweth to deliuer the godly out of temptation, and to reserve the vniuert vnto the day of iudgement to bee punished:

10 And chiefly them that walke after the flesh, in the lust of uncleannesse, and despite the gouernement, which are presumptuous, and stand in their owne conceits, and feare not to speake euill of them that are in dignitie.

11 **x** *As heras the Angels which are greater both in power and might,* giue not railing iudgement against them before the Lord.

12 But these, as brute beasts, led with sensuality, & made to be taken, and destroyed, speake euill of those things which they know not, and that peris through their own corruption.

13 And shall receive the wages of unrighteousnesse, as they which count it pleasure to live deliciouly for a season. Spots they are and blotches, delighting themselves in their deceitings, in teasing with you.

14 **y** *Having eyes full of adultery, and that cannot cease to sinne,* beguiling vnsutable soules: they haue hearts exercised with couetousnesse, curied children.

15 **z** *Which forsaking the right way haue gone all aray, following the way of* Balaam, the sonne of Balaam, which lound the wages of unrighteousnesse.

16 But hee was rebuked for his iniquitie: for the dumb Ass speaking with mans voyce, forbade the foolishnesse of the prophet.

17 These are wel without water, and clouds caried about with a tempest, to whom the blacke darkenesse is reserved for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lusts of the flesh them that were

**For, in fables and wanton.**

**a** This is evidently scene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certain that he is not the successor of Simon Peter, but of Simon Magus. **Job. 4. 18. Jude 6. Gen. 7. 1. Gen. 19. 24. 25.**

**Gen. 19. 16. 1. King. 22. 32. Job. 1. 12.**

**b** Albeit the Angels condenned the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

**c** As beasts without reason or wit, follow whither nature leadeth them: so these wicked men desire of the Spirit of God, only seek to fill their sensuality, & as they are vessels made to destruction and appointed to this iudgement, so they fall into the snare of Satan to their destruction.

**d** For in your holy feasts they sit as members of the Church, whereas indeed they be but spots, & so receive you, reade Jude 12. **Num. 22. 31. Jude 11.**

**e** They haue some appearance outwardly, but within they are drie and barren, or at most they cause but a tempest.

**Acts 20. 29. 1. Tim. 4. 1. Jude 4. and 18.**

were cleane escaped from them which are wrapped in error.

19 Promising vnto them liberty, and are themselves the seruants of corruption: for of whomsoever a man is overcome, euen vnto the same is he in bondage.

20 For if they, after they haue escaped from the slauishesse of the world, through the knowledge of the Lord, and of the Sauour Iesus Christ, are yet rangled againe therein, and overcome, the latter end is woofe with them then the beginning.

21 For it had bene better for them, not to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holy commandement giuen vnto them.

22 But it is come vnto them, according to the true p[ro]u[er]be. The dog is returned to his owne vomite: and The sow that was washed, to the wallowing in the mire.

### CHAP. III.

3 Hee sheweth the impietie of them which mocke at Gods promise. 7 After what sort the end of the world shalbe. 8 That they prepare themselves thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures. 18 concluding with eternall thanks to Christ Iesus.

THIS second Epistle I nowe write vnto you, beloved, wherewith I stirre vp and warne your pure mindes,

2 To call to remembrance the wordes, which were told before of the holy Prophets, and also the commandmentes of vs the Apostles of the Lord our Sauour.

3 This first vnderstand, that there shal come in the last daies, mockers, which will walke after their lusts,

4 And say, Calthese is the promise of his coming: for since the fathers died, all things continue alikes from the beginning of the creation.

5 For this they willingly knowe not, that the heauens were of old, and the earth that was of the water, and by the water, by the word of God.

6 Calthese the world that then was, perished, overwhelmed with the water.

7 But the heauens and earth, which are

nowe are kept by the same word in store, and reserved vnto fire against the day of iudgement, & of the destruction of ungodly men.

8 Dearly beloved, bee not ignorant of this one thing, that one day is with the Lord, as a thousand yeres, and a thousand yeres as one day.

9 The Lord is not slacke concerning his promise (as some men count slackenesse) but is patient towards vs, and would haue no man to perish, but would all men to come to repentance.

10 But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a noyse, & the elements shall melt with heate, and the earth with the works that are therein, shall be burnt vp.

11 Seeing therefore that all these things must be dissolued, what manner persons ought ye to be in holy conuersation and godliness,

12 Looking for, & hasting vnto the coming of the day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate:

13 But we looke for new heauens, and a new earth, according to his promise, wherein dwelleth righteousness.

14 Calthese, beloved, seeing that yee looke for such things, bee diligent that ye may be found of him in peace, without spot, and blamelesse.

15 And suppose that the long suffering of our Lord is saluation, euen as our beloved brother Paul according to the wisdome giuen vnto him wrote to you,

16 As one that in his Epistles speaketh of these things: among the which some things are hard to bee understood, which they that are vnlerned and vnsittable pervert as they doe also other Scriptures vnto their owne destruction.

17 Be therefore, beloved, seeing ye know these things before, beware lest ye bee also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord & Sauour Iesus Christ, to him be glory both now and for euermore, Amen.

2 Peter 3. 4.  
Ezech. 33. 11.  
1. ier. 2. 4.  
d He speaketh  
not here of the  
secret and eternal  
counsell of God,  
wherby he electeth  
whom he pleaseth  
him, but  
of the preaching  
of the Gospel,  
wherby all are  
called & bidden  
to the banquet  
Math. 24. 44.  
1. ier. 5. 2. reue.  
3. 3 and 16. 15.  
1. ier. 5. 17. & 64.  
2. ier. 31. 1.  
e In quiet con-  
science.

Rom. 2. 4.  
f Albeit his Epis-  
tles were written  
to peculiar Churches,  
yet they con-  
taine a generall  
doctrin apper-  
taining to all men  
g As no man  
condemneth the  
brightness of the  
sun, because his  
eye is not able  
to susteine the  
clearnesse there-  
of: so the hard-  
nesse which we  
cannot sometime  
compass or per-  
fectly vnderstand  
in the Scriptures,  
ought not to  
take away from  
vs the vse of the  
Scriptures.  
10. i. ier. 31.

## The first Epistle generall of Iohn.

### THE ARGVMENT.

AFTER that S. Iohn had sufficiently declared, how that our whole saluation doth consist onely in Christ, lest that any man should thereby take a boldnesse to sinne, he sheweth that no man can beleeue in Christ, vnlesse hee doth endenour himselfe to keepe his commandmentes, which thing being done, he exhorteeth them to beware of false Prophets, whom he calleth Antichrists, and to trie the spirites. Last of all, he doth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

### CHAP. I.

2 True witness of the euerslasting word of God.  
7 The blood of Christ is the purgation of sinnes:  
10 No man is without sinne.

That which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the worde

of life,

2 (For the life appeared, and wee haue seene it, and beare witness, and shew vnto you the eternall life, which was with the Father, and appeared vnto vs)

3 That, I say, which wee haue seene and heard, declare wee vnto you, that ye may also haue fellowship with vs, and that

ing ioyned together in Christ by faith, should bee the sonnes of God.

c Which giueth  
life, and had it in  
himselfe, Iohn  
1. 4.  
d Before all be-  
ginning.  
e The effect of  
the Gospel is,  
that we all be-  
come





our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your joy may be full.

5 This then is the message, which wee haue heard of him, and declare vnto you, that God is light, and in him is no darknesse.

6 If we say that we haue fellowship with him, and walke in darknesse, we lie, and doe not truely.

7 But if we walke in the light as hee is in the light; wee haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 If we say that we haue no sinne, wee deecie our selues, and truely is not in vs.

9 If we acknowledge our sinnes, hee is faithfull and iust, to forgive vs our sinnes, and to cleanse vs from all vntighteousnesse.

10 If wee say wee haue not sinned, wee make him a liar, and his word is not in vs.

*Iohn 8. 12.*

f The fruits of our faith must declare whether we be ioyned in God or no: for God being the very puritie and light, will not haue fellowship with them which lie in sinne and darknesse.

g In an euill conscience, and with out the feare of God.

That is Christ with vs, and wee with our selues. *Hebr. 9. 14. 1. pet. 1. 19. reue. 1. 5. 1. King. 8. 46. 2. chron. 6. 36. psal. 20. 9. eccle. 7. 23.*  
i If we be not alliaied, earnestly and openly to acknowledge our selues before God to be sinners. *1. Ior. doct. 11.*

CHAP. II.

1 Christ is our advocate. 10 Of true love, and how it is tried. 12 To beware of Antichrist.

**M**Y babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Advocate with the Father, Iesus Christ the iust.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.

3 And hereby we are sure that we know him, if we keepe his commandments.

4 Hee that saith, I know him, and keepeth not his commandments, is a liar, and the truely is not in him.

5 But hee that keepeth his word, in him is the loue of God perfect in deed: hereby we know that we are in him.

6 Hee that saith hee remaineth in him, ought enen so to walke, as he hath walked.

7 Wherein, I write no new commandment vnto you: but an olde commandment which ye haue had from the beginning: that the olde commandment is the word, which yee haue heard from the beginning.

8 Again, a new commandment I write vnto you, that which is true in him, and also in you: for the darknesse is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darknesse vntill this time.

10 He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

11 But hee that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.

a Christ is our onely advocate and atonement: for the office of intercession and redemption are ioyned together.  
b That is, of them which haue embraced the Gospel by faith in all ages, degrees and places: for there is no saluation without Christ.  
c That is, by faith, and so obey him: for knowledge cannot be without obedience.  
d Whereby he loueth God: to that to loue God is to obey his word.  
e *1. Ior. doct. 11.*  
f When the Law was giuen.  
g Loue thy neighbor as thy selfe, is the olde commandment taught in the Law, but when Christ, saith, So loue one another as I haue loued you, he giueth a new commandment onely as touching the forme, but not as touching the nature or substance of the precept. *Chap. 3. 14.*

12 Little children, I write vnto you, because your sinnes are forgiven you for his Names sake.

13 I write vnto you, fathers, because yee haue known him that is from the beginning: I write vnto you young men, because yee haue overcome the wicked.

14 I write vnto you, babes, because yee haue known the Father. I haue writ vnto you, fathers, because yee haue known him, that is from the beginning. I haue written vnto you, young men, because yee are strong, and the word of God abideth in you, and yee haue overcome the wicked.

15 Loue not the world, neither the things that are in the world. If any man loue the world, the loue of the Father is not in him.

16 For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof, but hee that fulfilleth the will of God abideth euer.

18 Babes, it is the last time, and as yee haue heard that Antichrist shall come, euens now are there many Antichrists, whereby we know that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

20 But ye haue an oymntment from him, that is, holy, & ye haue known all things.

21 I haue not written vnto you, because ye know not the truth: but because yee know it, and that no lie is of the truth.

22 Who is a liar, but hee that denieth that Iesus is Christ: the same is the Antichrist that denieth the Father and the Sonne.

23 Who denieth the Sonne, the same hath not the Father.

24 Hee therefore abide in you that came which yee haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, yee also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath giuen vs, euereuall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anoynting which ye received of him, dwelleth in you: and ye need not that any man teach you: but as the same anoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him at his coming.

29 If yee knowe that hee is righteous, know ye that hee which doth righteously, is borne of him.

30 He that sinneth himselfe vnto you, and teacheth you by the holy Ghost, and his miracles. *1. Ior. an Christ. a.* By this name be meant the whole Church of Christ in generall.

g Heareth all the faithfull children, as he being their spiritual Father, contributing to aide men knowledge of great things, to young men strength, to children obedience, and reuerence to their governors.  
h For Christs sake.  
i *1. Ior. the deuil.*  
j *1. Ior. the deuil.*  
k To live in pleasure.  
l Wantonnesse, Ambition and pride.  
m In which seemed to haue bene of our number, because for a time they occupied a place in the Church.  
n The grace of the holy Ghost.  
p Which is Christ.  
q In this Epistle which I now write vnto you.  
r He that shall away or diminish either of the names in Christ, as he that confoundeth or separateth them, shall that putteth no difference betweene the person of the Sonne, and also he that beleueueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messiah.  
s Then the infidels worship not the true God.  
t But he that confesseth the Sonne, hath also a Father.  
u Christ cometh.



## C H A P. III.

1 The singular loue of God toward vs, 7 And how we againe ought to loue one another.

1 **B**ehold, what loue the Father hath shewed on vs, that we should be called the sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

2 Dearly beloved, now are we the sons of God, but yet it doth not appear what we shall be: and we know that when he shall appear, we shall be like him: for we shall see him as he is.

3 And every man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seene him, neither hath known him.

7 Little children, let no man deceive you: he that doeth righteousness, is righteous, as he is righteous.

8 We that committeth sinne, is of the deuil: for the deuil sinneth from the beginning: for this purpose appeared the Sonne of God, that he might loose the works of the deuil.

9 Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can hee sinne, because he is borne of God.

10 In this are the children of God known, and the children of the deuil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should loue one another.

12 Not as Cain which was of the wicked, and slew his brother: and wherefore slew he him? because his owne works were euill, and his brothers good.

13 Marcella not, my brethren, though the world hate you.

14 I know that we are translated from death into life, because we loue the brethren: \* If he that loveth not his brother, abideth in death.

15 Whosoever hateth his brother, is a man slayer: and ye know that no man slayer hath eternall life abiding in him.

16 Whereby haue we preferred loue, that hee layde downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 And whosoever hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue only, but in deede and in truth.

19 For thereby we know that wee are of the truth, and shall beseege him assure our hearts.

20 For if our heart condemne vs, God

is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne us not, then haue we boldnes toward God.

22 And whatsoever we aske, wee receive of him, because hee keepe his commandments, and do those things which are pleasing in his sight.

23 This is then his commandment, that we beleue in the Name of his Sonne, Iesus Christ, and loue one another, as hee gave commandment.

24 For he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that hee abideth in vs, euen by the Spirit which he hath giuen vs.

## C H A P. IIII.

1 Difference of spirits, 2 How the Spirit of God may be knownen from the spirit of error, 7 Of the loue of God and of our neighbour.

1 Dearly beloved, beleue not every spirit, but trie the spirits whether they are of God: for many false prophets are gone out into the world.

2 Whereby shall ye know the spirit of God? Every spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And every spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome yee haue heard, how that hee should come, and now already he is in the world.

4 Little children, ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God, \* hee that knoweth God, \* heareth vs: he that is not of God, heareth vs not. Whereby know we the spirit of truth, and the spirit of error.

7 Beloued, let vs loue one another: for loue commeth of God, and every one that loveth, is borne of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is loue.

9 In this I appeared the loue of God toward vs, because God sent his only begotten Sonne into the world, that we might liue through him.

10 Herein is loue, not that we loved God, but that hee loved vs, and sent his Sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loved vs, we ought also to loue one another.

12 No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Whereby knowe wee that we dwell in him, and he in vs? because he hath giuen vs of his Spirit.

14 And we haue seene and doe testifie, that the Father sent the Sonne to be the Saviour of the world.

15 Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God,

16 And we haue known, and beleue

Iohn 1.5.7. and 16.33.

mat. 11.33. chap. 14.

Iohn 6.29. and 17.3.

Iohn 13.34. and 15.10.

a Them which boast that they haue the Spirit to preach of prophecies.

b Who being very God, came from his Father, and tooke vpon him our flesh.

c He that confesseth or preacheth this truly, hath the Spirit of God, else not.

d Satan the prince of the world.

e With pure affection and obedience.

f Truth it is, that God hath declared his loue in many other things, but herein hath passed all other.

g By his onely death.

h So that his confession proceedeth of faith.

## Three witnesses.

1 Or, *ward vs.*  
1 By inspiring it into vs.

the loue that God hath in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 Verin is the loue perfect in vs, that we should haue boldnes in the day of iudgement: for as he is, euen so are we in this world.

18 There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnes: and he that feareth, is not perfect in loue.

19 Like loue him, because he loued vs first.  
20 If any man say, I loue God, and hate his brother, he is a liar: for how can hee that loueth not his brother whom hee hath seene, loue God whom hee hath not seene?

21 And this commaundement haue we of him, that he which loueth God, should loue his brother also.

## CHAP. V.

1. 10. 13 Of the fruits of faith. 14. 20 The office and authoritie, and dominie of Christ. 21 Against images.

VVhoener beleueth that Iesus is the Christ, is borne of God, and eueny one that loueth him which begate, loueth him which he begotten of him.

2 In this we know that we loue the children of God, when we loue God, and keepe his commaundements.

3 For this is the loue of God, that we keepe his commaundements: and his commaundements are not grievous.

4 For all that is borne of God overcometh the world: and this is the victory that overcometh the world, euen our faith.

5 Who is it that overcometh the world, but he which beleueth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by water and blood, not by water onely, but by water and blood: and it is the Spirit, that beareth witness: for the spirit testifieth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

8 And these are three, which beare record: Our mind inspired by the holy Ghost, g Which testifieth to our hearts, that we are the children of God.

## II. Iohn,

## The sinne vnto death.

cord in the earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which hee testified of his Sonne.

10 He that beleueth in the Sonne of God, hath the witness in himselfe: he that beleueth not God, hath made him a liar, because hee beleueth not the recorde, that God witnessed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may know that ye haue eternall life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance, that wee haue in him, that if we aske any thing according to his will, he heareth vs.

15 And if wee knowe that hee heareth vs, whatsoever wee aske, wee know that we haue the petitions that we haue desired of him.

16 If any man see his brother sinne a sinne, that is not vnto death, let him aske, and he shall giue him life: for them that sinne not vnto death. There is a sinne vnto death: I say not that thou shouldst pray for it.

17 All unrighteousnesse is sinne, but there is a sinne not vnto death.

18 Iesus knoweth that whatsoever is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and the wicked cometh him not.

19 I know that we are of God, and the whole world lieth in wickednesse.

20 But wee knowe that the Sonne of God is come, and hath giuen vs a mind to knowe him, which is true: and we are in him that is true, that is, in his Sonne Iesus Christ: this same is very God, and eternal life.

21 Babes, keepe your selues from idols, Amen.

Iohn 3. 30.

1 At God,

Mat. 7. 9. & 11.

22. chap. 3. 12.

h Although hee

is sinne hee is to

deceiue, yet God

through his me-

cie pardoneth him

in his Sonne

Christ.

Mat. 12. 31. mar.

3. 29. Iude 1. 3. 10

1 As thine is

whom God hath

for sake, that

they fall into

water despaire.

k Giueh not

himselfe so out

to sinne, that he

forgetteth God.

l Taketh heed

that he sinne not.

m That is, sinne

n With a moral

wound.

o That is, sinne

generally, of

themselves, like

in were bound in

enill.

Luc. 24. 45.

p Christ very

God.

q Meaning from

euery forme and

fashion of thing

which is set up

for any deuotion

to worship God.

a Is regenerate by the vertue of his spirit.

b The loue of God must go before, or else we cannot loue aright.

c They are called to the sonnes of God, which are led with his spirit: for they delight therein.

1 Cor. 13. 57.

d That is, regeneration.

e The water and blood that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction.

f Our mind inspired by the holy Ghost,

g Which testifieth to our hearts, that we are the children of God.

h We cannot excuse the grise of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.

i According to Gods word.

John 15. 12.

Or, di. Erinn.

Or, worthy and noble.

a According to godliness, and not with any worldly affection.

## The second Epistle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the truth, 5 And exhorteth them vnto loue, 7 Warneth this to beware of such deceiuers as denie that Iesus Christ is come in the flesh, 8 Prayerth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with that that bring not the true doctrine of Christ Iesus our Saviour.

The Elder to the select Lady, and her children, whome I loue in the truth: and not only, but also all that haue knowne the truth.

2 For the truths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lorde

Iesus Christ the sonne of the Father, with truth and loue.

4 I reioiced greatly, that I found of thy children walking in the truth, as we haue receiued a commaundement of the Father.

5 And now beleeve I thee Lady, (not as writing a new commaundement vnto thee, but that same which we had from the beginning) that we loue one another.

6 And this is the loue, that we should walke after his commaundements. This commaundement is, that as ye haue heard from the beginning, ye should walke in it.

7 For many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. See that is such one, is a deceiver and an Antichrist.

8 Look

d By suffering  
our selves to be  
seduced,  
e He that passeth  
the limits of pure  
doctrine.

1. Iohn. 17.

8 Look to your selves, that we <sup>d</sup> lose not  
the things which we have done, but that we  
may receive a full reward.

9 Whosoever <sup>e</sup> transgresseth, & addeth  
not in the doctrine of Christ, hath not God.  
He that continueth in the doctrine of Christ,  
he hath both the Father and the Sonne.

10 If there come any unto you, and bring  
not this doctrine, <sup>f</sup> receive him not to house,

neither bid him, <sup>g</sup> God speede.

11 For he that biddeth him, God speede,  
is partaker of his euill deedes. Although I  
had many things to write vnto you, yet I  
would not write with paper and ink: I but  
trust to come vnto you, and speake mouth to  
mouth, that our ioy may be full.

12 The Iohnes of thine elect sister greets  
thee, Amen.

f Have nothing  
to do with him,  
neither shew him  
any signe of sa-  
lutation, or ac-  
quaintance.

Or, wrongly.

## The third Epistle of Iohn.

3 He is glad of Gaius that he walketh in the  
truth, 8 Exhorteth them to bee louing vnto the  
poore Christians in their persecution, 9 Sheweth  
the unkind dealing of Diotrephes, 12 And the  
good report of Demetrius.



I write vnto the beloved  
Gaius whome I loue in the  
truth.

2 Beloued, I write chiefly  
that thou prosperest and faredest  
well, as thy loue prospereth.

3 For I reioyced greatly when the bre-  
thren came, and testified of the truth that is  
in thee, how thou walkest in the truth.

4 I haue no greater ioy then this, that is,  
to heare that my lonnes walke in <sup>a</sup> verity.

5 Beloued, thou doest faithfully whatso-  
euer thou doest to the brethren, and to stran-  
gers.

6 Which bare witness of thy loue before  
the Churches, whom if thou bringest on  
their iourney, as it <sup>b</sup> becometh according to  
God, thou shalt doe well.

7 Because that for his Names sake, they  
went forth, and took nothing of the Gen-  
tiles.

8 Wee therefore ought to receive such,  
that we might be helpers to the truth.

9 I write vnto the Church; but Dio-  
trephes which loveth to haue the preemi-  
nence among them, receiveth vs not.

10 Wherefore if I come, I will declare  
his deedes which hee doeth, prating a-  
gainst vs with malicious wordes, and no-  
therwith content, neither bee himselfe re-  
ceiveth the brethren, but forbiddeth them  
that would, and thrusteth them out of the  
Church.

11 Beloued, followe not that which is  
euill, but that which is good: hee that doeth  
well, is of God: but he that doeth euill, hath  
not <sup>c</sup> seene God.

12 Demetrius hath good report of all  
men, and of the truth it selfe: yea, and wee  
our selves beare record, and ye know that  
our record is true.

13 I haue many things to write: but I  
will not write like and pen write vnto thee.

14 For I trust I shall shortly see thee, and  
we shall speake mouth to mouth. Peace bee  
with thee. The friends salute thee. Greete  
the friends by name.

Or, knowen.

## The generall Epistle of Jude.

### THE ARGVMENT.

Saint Iude admonisheth all Churches generally to take heed of deceiters, which goe about to draw  
away the hearts of the simple people from the truth of God, and willett them to haue no society  
with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures,  
what horrible vengeance is prepared for them: finally, he comforteth the faithfull, & exhorteth them  
to persevere in the doctrine of the Apostles of Iesus Christ.



I am a servant of Iesus  
Christ, & brother of James,  
to them which are called and  
sanctified <sup>a</sup> of God the Fa-  
ther, and <sup>b</sup> referred to Iesus  
Christ:

2 Mercy vnto you, and peace, and lone  
be multiplied.

3 Beloued, when I gaue all diligence to  
write vnto you of the common saluation, it  
was needfull for me to write vnto you, to ex-  
hort you, that ye should earnestly contend  
for the maintenance of the faith, which was  
<sup>c</sup> once given vnto the Saints.

4 For there are certaine men crept in,  
which were before of old <sup>d</sup> ordeined to this  
their end against the contemners of religion and apostates, shewing  
the such men trouble not the Church at all adventures, but are ap-  
pointed thereunto by the determinate counsell of God,

condemnation: ingodly men they are which  
turne the grace of our God into wanton-  
ness, and <sup>e</sup> denie God the onely Lord, and  
our Lord Iesus Christ.

5 I will therefore put you in remem-  
brance, soasmuch as ye once knew this, how  
that the Lord after that he had deliuered the  
people out of Egypt, <sup>f</sup> destroyed them after-  
ward which <sup>g</sup> beleued not.

6 The Angels also which kept not their  
first estate, but left their owne habitation,  
hee hath referred in everlasting chains vnder  
darkenesse vnto the iudgement of the  
great day.

7 As <sup>h</sup> Sodome and Gomorhe, and  
the cities about them, which in like maner  
as they did, committed fornication, and fol-  
lowed <sup>i</sup> strange flesh, are set forth for an ex-  
ample, and suffer the vengeance of eternall  
fire.

2. Pet. 2. 1.

Numb. 14. 37.  
f Their incredula-  
lity was the foun-  
taine of all their  
euill.

2. Pet. 2. 4.  
g Or, original.  
h Then (halbe  
their extreme  
punishment.  
Gen. 19. 24. 25.  
i Most horrible  
pollutions.

i Which shew themselves dull and impudent. k It is most like that this example

was written in some of those bookes of the Scriptures which are now lost, Num. 3. 1. 14. iosh. 1. 10. 13. a. chro. 9. 29. l In Zecharie 3.

2. Christ vnder the name of the Angel, rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.

m By their carnall iudgement.

Gen. 4. 8. Numb. 32. 13. n For as Core, Dathan, and Abiram, rose vp and spake against Moses, so doe these against them that are in authority. Numb. 16. 1. 2. o These were generall sectes which the faithfull kept, partly to protect their brotherly loue, and partly to relieue the needie, Terul in Apologet. chap. 39. p Either of God, or of his Church. 2. Peter. 2. 17. Reuel. 1. 7. q This saying of Enoch might for the worthinesse thereof haue beene as a common saying among men of all times, or else haue been written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn. 20. 31.

8 Likewiſe notwithstanding these dreamers also deſile the flesh, and deſpise government, and ſpeake euill of them that are in authority.

9 Per Michael the Archangel, when he ſtroue againſt the deuill, and diſputed about the body of Moſes, durſt not blame him with curſed ſpeaking, but ſayd, The Lord rebuke thee.

10 But theſe ſpeake euill of thoſe things, which they know not: & whatſoeuer things they know naturally, as beaſts which are without reaſon, in thoſe things they corrupt themſelues.

11 Who be vnto them: for they haue followed the way of Cain, and are caſt away by the decreit of Balaams wages, and periſh in the gainſaying of Core.

12 Theſe are ſpoils in your feaſts of charitie when they feaſt with you, without all feare feeding themſelues: clowdes they are without water, caried about of windeſ, corrupt trees, and without fruit, twiſe dead, and plucked vp by the rootes.

13 They are the raging waues of the ſea, ſomting out their owne ſhame: they are wandring ſtarres, to whom is referred the blackneſſe of darkeneſſe for euer.

14 And Enoch alſo the ſeventh from Adam, propheſied of ſuch, ſaying, Behold,

the Lord commeth with thouſands of his Saints.

15 To giue iudgement againſt all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell ſpeakings which wicked ſinners haue ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their owne luſtes: whoſe mouthes ſpeake proud things, hauing menſ perſons in admiration, becauſe of a vantage.

17 But ye beloved, remember the wordes which were ſpoken beſore of the Apoſtles of our Lord Ieſus Chriſt,

18 Howe that they tolde you that there ſhould be mockers in the laſt time, which ſhould walke after their owne vngodly luſtes.

19 Theſe are makers of ſects, fleſhly, hauing not the Spirit.

20 But, ye beloved, edifie your ſelues in your moſt holy faith, praying in the holy Ghoſt,

21 And keepe your ſelues in the loue of God, looking for the mercie of our Lord Ieſus Chriſt, vnto eternall life.

22 And haue compaſſion of ſome, in putting difference:

23 And other ſaue with feare, pulling them out of the fire, and ſaue euen the garment ſpotted by the fleſh.

24 Now vnto him that is able to keepe you that ye fall not, and to preſent you faultleſſe beſore the preſence of his glorie with joy,

25 Theſe are, to God onely wiſe, our Sauour, bee glorie, and maiſtie, and dominion, and power, both now and for euer, Amen.

occafions, which are as preparatiues, and accessaries to the same.

## The Reuelation of Iohn the Diuine.

### THE ARGUMENT.

It is maniſeſt, that the holy ghoſt would as it were gather into this moſt excellent Booke a ſumme of thoſe prophesies, which were written beſore, but ſhould be fulfilled after the comming of Chriſt, adding alſo ſuch things as ſhould be expedient, as well to forewarne vs of the dangers to come, as to admoniſh vs to beware of ſome, and encourage vs againſt others. Herein therefore is lively ſet forth the diuinitie of Chriſt, and the teſtimonies of our redemption: what things the Spirit of God alloweth in the miniſters, and what things he reprooſeth the prouidence of God for his elect, and of their glory and conſolation in the day of vengeance: howe that the hypocrites which ſling like ſcorpions the members of Chriſt, ſhall be deſtroyed. But the Lambe Chriſt ſhall defend them which beare witneſſe to the truth, who in diſpice of the beaſt and Satan will reigne ouer all. The liuely deſcription of Antichriſt is ſet forth, whoſe time and power notwithstanding is limited: and albeit that he is permitted to rage againſt the elect, yet his power ſtretcheth no further then to the hurt of their bodies: and at length he ſhall be deſtroyed by the wrath of God, when as the elect ſhall giue praiſe to God for the victorie: neuertheleſſe, for a ſeaſon God will permit this Antichriſt, and ſtrumpet, vnder colour of faire ſpeech and pleaſant doctrine, to deceiue the world: wherefore he aduerteth the Godly (which are but a ſmall portion) to auoid this harlots flatteries and brags, whoſe ruine without mercie they ſhall ſee, and with the heauenly companies ſing continuall prayſes: for the Lambe is married: the word of God hath gotten the victorie: Satan that a long time was vnſe, is now caſt with his miniſters in to the pit of fire to be tormented for euer, whereas contrariwiſe the faithfull (which are the holy ciue of Ieruſalem, and wife of the Lambe) ſhall enjoy perpetual glory. Reade diligently, iudge ſoberly, and call carneſtly to God for the true vnderſtanding hereof.

CHAP.

† In vngodly neſſe and iniquitie. Pſal. 17. 10.

1. Tim. 4. 1. 2. Tim. 3. 1. 2. Pet. 3. 3.

† Or of regeneration.

† Some may be woone with gentleneſſe, other by ſharpeſſe.

† By ſharpeſſe, proofes to draw them out of danger.

u He willett us onely to cut off the euill, but alſo to take away all to the ſame.

¶ Or, declared to Iohn,



## C H A P. I.

1 The cause of this revelation. 3 Of them that read it. 4 John writeth to the seven Churches. 5 The Mainie & office of the same of God. 20 The vision of the Candlestickes and starres.



**E**ve. 1 Revelation of Iesus Christ which GOD gave unto him, to shew unto his seruantes things which must shortly be done: which hee sent, and shewed by his Angel unto his seruant John.

2 Also here record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is hee that readeth, and they that heare the words of this prophesie, and keepe those things which are written therein: for the time is at hand.

4 John to the 7 seuen Churches which are in Asia: Grace be with you, & peace from him, which is, and which was, & which is to come, and from the seuen spirits which are before his throne.

5 And from Iesus Christ, which is a faithfull witnesse, and the first begotten of the dead, and Prince of the Kings of the earth, unto him that loved vs, and washed vs from our sinnes in his blood.

6 And made vs Kings and Priests vnto God, euen his Father, to him be glory and dominion for euermore, Amen.

7 Behold, he cometh with clouds, and euery eye shall see him: yea, euen they which haue pierced him throughe: and all kindred of the earth shall woe: before him. Euen so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, euen the Almighty.

9 I John euen your brother, and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpet.

11 Saying, I am Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the voyce

13 I say, 1. Job. 1. 7. 9. 1. pet. 2. 5. Mat. 24. 30. 1. sa. 3. 14. iude 14.

14 They that contemned Christ, and most cruelly persecuted him, and perished to death, shall then acknowledge him, I say, for him. Chap.

21. 18 and 23. 13. 1. Alpha and Omega are the first and last letters of the a b c of the Greekes. K Which some call Sunday: S. Paul the first day of the weeke, 1. Cor. 16. 2. after so. 7. and it was established after that the Iewes Sabbath was abolished. 1. I am he before whom nothing was, yea, by whom whatsoever is made, was made, and hee shall remaine when all things shall perish: euen I am the eternal God. m Of the which some were fallen: others decayed: some were proud: others negligent: so that hee sheweth remedy for all.

15 That is, him whose voyce I heard.

that spake with mee: and when I was turned, I saw 7 seuen golden candlestickes.

13 And in the middes of the seuen candlestickes, one like vnto the sonne of man, clothed with a garment downe to the feet, and girded about the paps with a golden girdle.

14 His head, and haire were white as white wool, and as snow, and his eyes were as a flame of fire.

15 And his feete like vnto fine brasse, burning as in a furnace: and his voice as the sound of many waters.

16 And hee had in his right hand seuen starres: & out of his mouth went a sharpe two edged sword: and his face shone as the sunne shined in his strength.

17 And when I sawe him, I fell at his feete as dead: then he layd his right hand vpon me, saying vnto me, Feare not: I am the first and the last.

18 And am alieue, but I was dead: and behold, I am alieue for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come: hereafter.

20 The mystery of the seuen stars which thou sawest, in my right hand, and the seuen golden candlestickes, is this. The seuen starres are the Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

21 This word signified his word and the vertue thereof, as is declared, Heb. 4. 11. 12. Dan. 10. 8. 9. a To comfort me, 1. sa. 41. 4. 44. 6. b Equal God with my Father, and eternall. c That is, power ouer them. d In the latter dayes. e In my protection. f That is, the ministers, Mal. 2. 7.

## C H A P. II.

He exhorteth foure Churches 5 To repentance, 10 To perseverance, patience and amendment, 5. 14. 20. 23. As with by threatnings. 7. 10. 17. 26 As promises of reward.

**V**nto the Angel of the Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlestickes.

2 I know thy works, and thy labour, and thy patience, and how thou canst not forbear them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue somewhat against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, & doe the first works: or els I will come against thee shortly, and will remouee thy candlesticke out of his place, except thou amend.

6 The first loue that thou hadst toward God and thy neighbour at the first preaching of the Gospel. f The office of the Pastor is compared to a candlesticke or lampe, forasmuch as he ought to shine before men.

o Mean ing, the Churches.

p Which was Christ, the head of the Church.

q As the chiefe Priest.

r For in him was no concupiscence, which is signified by girding the loynes.

s To signifie his wisdom, eternall, and diuinity.

t To see the secrets of the heart.

u His judgments and wayes are most perfect.

x Both because all nations prayse him, and also his word is heard and preached through the world.

y The Pastors of the Churches.

z Both because all nations prayse him, and also his word is heard and preached through the world.

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g These were heretics which held that wises should be common, & as some thinke, were named of one called Nicolas, of whom is written, *Acts 6.5.* which was chosen among the Deacons.

h Meaning, the life euertlasting: thus by corporall benefits he rayseth them vp to consider spirittuall blessings.

i This is thought to be Polycarpus, who was minister of Smyrna *86.* yeeres, as he himselfe confessed before Herodes, when he was led to be burned for Christs cause.

k The eternall Diuinity of Iesus Christ is here most plainly declared, with his manhood, and victory ouer death, to assure his that they shall not be overcome by death.

l This was the persecution vnder the Emperour Domitian.

m In spirittuall treasures.

n They are not Abrahams children according to the flesh.

o Here he nameth the auctorour of all our calamity, encouraging vs manfully to fight against him, in promising vs the victory. p The ende of affliction is, that we may be tryed and not destroyed. q Signifying many times, as *Genesis 31.41.* numb. *14.22.* although there shall be comfort and release.

r The first death is the naturall death of the body, the second is the eternall death: from the which all are free that beleeue in Iesus Christ, *Iohn 5.24.*

s The word of God is the sword with two edges, *Hebr. 4.12.* t All townes and countreyes whence Gods word and good liuing is banished, are the throne of Satan, and also those places where the word is not preached sincerely, and manners aright reformed. u In the very heart of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sort. x All such are like counsellors to Balaam, which for lucre perswade to idolatry or whoredome. *Numb. 23.14 & 25.11*

y And not common to all.

6 But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare, what the Spirit saith vnto the Churches. To him that overcometh, will I giue to eat of the tree of life, which is in the middes of the Paradise of God.

8 And vnto the Angel of the Church of he that is first, and last, which was dead, and is alive.

9 I know thy workes and tribulation, and pouerty, (but thou art rich) and I know the blasphemy of them, which say they are Jewes, and are not, but are the Synagogue of Satan.

10 Feare none of these things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that ye may be tryed, and ye shall haue tribulation ten dayes: be thou faithful vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith vnto the Churches. He that overcometh, shall not be hurt of the second death.

12 And to the Angel of the Church which is at Pergamus write, These things saith which hath the sharpe sword with two edges.

13 I know thy workes and where thou dwellest, even where Satans throne is, and thou keepest my name, and hast not denied my faith, euen in those dayes when Antipas my faithfull martyr was slain among you, where Satan dwelleth.

14 But I haue a few things against thee, because thou hast these them that maintaine the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or els I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that overcometh, will I giue to eate of the Manna that is vnto him, and will giue

him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know thy workes and thy loue, and service, and faith, and thy patience, and thy workes, and that they are more at the last then at the first.

20 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Jezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them commit fornication, and to eate meate sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall know that I am her which search the reins and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you, I say, the rest of them of Thyatira, as many as haue not this learning, neither haue knowne the deepenesse of Satan (as e they speake) I will put vpon you none other burden.

25 But that which ye haue already, hold fast till I come.

26 For he that overcometh and keepe thy workes vnto the ende, to him will I giue power ouer nations,

27 And hee shall rule them with a rod of yron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

17.10. f The false teacher learned their doctrine by this name, though it contained the most deepe knowledge of heavenly things, and was in deepe drawn out of the deepe dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arrians, &c. vnto beautifie their monstrous errors and blasphemies. g The children of Izabel. *Psal 1.9.*

### CHAP. III.

Hee exhorteth the Churches or ministers to the true profession of faith, and to watching, 12 With promises to them that perseuere.

And write vnto the Angel of the Church which is at Sardis. These things saith he that hath the seven Spirits of God, and the seven starres, I know thy workes: for thou hast a name that thou livest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God.

3 Remember therefore, howe thou hast receiued and heard, and holdest fast, and repent. \* If therefore thou wilt not watch,

x Such a stone was wont to be giuen vnto them that had gotten any victory or prize, in respect of honour, and therefore is figured he that is token of Gods fauour by degrees: also it was a signe that one was cleared in iudgement.

a The new name also signifieth renouance and honour, *II Cor. 5.10.* b To helpe the Saines.

c *King 16.31.* As that haue Izabel ministred strange religion, and exercised cruelty against the seruants of God, who are there among them that doe the like.

d They that consent to idolatry and false doctrine, commit spirittuall whoredome, wherof followeth corporall whoredome, *Matt. 4.13.*

e Them that follow her wayes. *1 Sam. 16.17. 17.9. 1. Cor. 11.20. 11.21.*

f The minister liueth when he bringeth forth good fruit, he is dead.

g *Chap. 1.6.15.* 1. the. 3. 10. 2. the. 3. 10.

I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Notwithstanding thou hast a few garments yet in shreds, which have not defiled their garments, and they shall walke with mee in white: for they are worthy.

5 He that overcometh, shall be clothed in white array, and I will not put out his name out of the Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith unto the Churches.

7 And write vnto the Angel of the Church which is of Philadelphia, These things sayeth hee that is holy and true, which hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth.

8 I knowe thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Beholde, I will make them of the Synagogue of Satan, which call themselves Iewes and are not, but doe lie: behold, I say, I will make them that they shall come and worship before thy feet, and shall know that I haue loved thee.

10 Because thou hast kept the wordes of my patience, therefore I will deliuer thee from the hour of temptation, which will come upon all the world, to trie them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy crowne.

12 Him that overcometh, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the name of my God, and the name of the citie of my God, which is the new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayeth Amen, the faithfull and true witness, the beginning of the creatures of God,

15 I knowe thy workes, that thou art neither colde nor hot: I would thou werest colde or hot.

16 Therefore, because thou art lukewarme, and neither colde nor hot, it will come to passe, that I shall spew thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, and miserable, and poor, and blinde, and naked.

18 I counsell thee to buy of me golde tried by the fire, that thou mayest bee made rich, and white raiment, that thou mayest bee clothed, and that thy filthy nakednesse doe not appeare: and I anoynt thine eyes with eye salve, that thou mayest see.

19 As many as I loue, I reburke and chastise: bee zealous therefore and amend.

20 Beholde, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that overcometh, will I graunt to sit with me in my throne, even as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

# CHAP. IIII.

1 The vision of the Maiestie of God. 2 He seeth the throne & one sitting vpon it, 8 and 24 seates about it with 24 elders sitting vpon them, and foure beastes praying God day and night.

After this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with mee, saying, Come vp hither, and I will shew thee things which must bee done hereafter.

2 And immediately I was rauished in the spirit, and beholde, a throne was set in heauen, and one sat vpon the throne.

3 And hee that sat, was to looke vpon like vnto a Jasper stone, and a Sardine, and there was a rainbow round about the throne in sight like vnto an Emeraude.

4 And round about the throne were foure and twentie seates, and vpon the seates I saw foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, and there were seuen lamps of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse like vnto crystal: and in the mids of the throne, and round about the throne were foure beastes full of eyes before and behinde.

7 And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the foure beastes had each one of them six wings about him: and they were full of eyes within, and they cried not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come.

9 And when those beastes gaue glory, and honour, and thanks to him that sat on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sat on the throne, and worshipped him, that liueth for euer more, and cast their crownes before the throne, saying,

g It is as cleere as cristall before the eyes of God, because there is nothing in it so lile that is hid from him. h Or, vnder the throne. i They are called Cherubims, Ezek. 10.20. i We are hereby taught to giue glory to God in all his works. j Ps. 63. k They will challenge no authority, honour, nor power before God.



II Thou art \*worthy, O Loyde, to receive glory, and honour, and power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He saith the Lambe opening the booke, 8. 14. And therefore the foure beasts, the 24 Elders, and the Angels praise the Lambe, and do him worship, 9 For their redemption and other benefites.

2 And I saw in the right hand of him that sat late vpon the throne, a Booke written within, and on the backside, sealed with 7 seuen seales.

3 And I saw a strong Angell, which preached with a loud voyce, Alho is worthy to open the Booke, and to looke the seales thereof?

4 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

5 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

6 And one of the Elders sayd vnto mee, Weepe not: beholde, the \* Lion which is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the Booke, and to looke the seuen seales thereof.

7 Then I beheld, and loe, in the middes of the throne, and of the foure beastes, and in the middes of the Elders, stood a \* Lambe, as though hee had bene killed, which had 7 seuen hornes, and 7 seuen eyes, which are the seuen spirits of God, sent i nto all the world.

8 And he came and tooke the Booke out of the right hand of him that sat vpon the throne.

9 And when hee had taken the Booke, the foure beasts, and the foure and twentie Elders \* fell downe before the Lambe, hauing euery one harpes and golden vialles full of odours, which are the \* prayers of Saints.

10 And they sung a newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast \* redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

11 And hast made vs vnto our God \* Kings and Priestes, and wee shall \* reigne on the earth.

12 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beasts and the Elders, and there were \* thousand thousands,

13 Saying with a loud voyce, \*Worthy is the \* Lambe that was killed, to receive power, and riches, and wisdom, and strength, and honour, and gloire, and praise.

14 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and al that are in them, heard I saying, Praise, and honour, and gloire, and power bee vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

15 And the foure beasts said, Amen, and

the foure & twentie Elders fell downe, and worshipped him that sitteth for euermore.

CHAP. VI.

The Lambe openeth the first seale, and many things follow the opening thereof, so that this containeth a generall prophesie to the ende of the world.

1 After, I behelde when the Lambe had opened one \* of the seales, and I heard one of the foure beasts say, as it were the \* voyce of thunder, Come and see.

2 Therefore I beheld, and loe, there was a \* white horse, and he that \* sat on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might overcome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was \* red, and power was giuen to him that \* sat thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and hee that sat on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A \* measure of wheat for a peny, and thre measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a \* pale horse, and his name that sat on him was Death, and I hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the \* fifth seale, I sawe vnder the altar \* the soules of them that were killed for the worde of God, and for the testimonie which they maintained.

10 And they cryed with a loud voyce, saying, Vnto long, Lord, holy and true! doe it not thou iudge & auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was sayd vnto them, that they should rest for a little season, vntill their fellowe seruants, and their brethren that should be killed men as they were, were fulfilled.

12 And I behelde when hee had opened the sixth seale, and loe, there was a great \* earthquake, and the \* sunne was as blacke as \* sackcloth of haire, and the \* moone was like blood.

13 And I behelde when hee had opened the seauenth seale, and loe, there was a great \* earthquake, and the \* sunne was as blacke as \* sackcloth of haire, and the \* moone was like blood.

a The opening of the scale is the dedication of Gods will, and the executing of his iudgements. b Signifying, that there were maruclous things to come.

c The white horse signifieth innocence, vigour, and felicitie, which should come by the preaching of the Gospel.

d He that rideth on the white horse, is Christ. e Signifying the cruel warres that ensued when the Gospel was refused.

f Who was Satan. g This signifieth an extreme famine and want of all things.

h The Greeke worde signifieth that measure which was ordinarily giuen to seruants for their portion or hire of meate for one day.

i Which amounted to about four pence halfe penny.

k Whereby is meant sicknesses, plagues, pestilence, and death of man and beast.

l Or, the graine. m The continual persecution of the Church noted by the fifth scale.

n The soules of the Saints are vnder the altar, which is Christ; meaning that they are in his safe custody in the heauens.

o Which signifieth the change of the true doctrine, which is the greatest cause of motions, and troubles that come to the world. p That is, the brightness of the Gospel. q The Church fully and defiled with idolatry, and afflicted by tyrants.

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifie all the counsels, and iudgements of God, which are onely known to Christ the sonne of Dauid, verse 5. b That is, many. Gene. 49. 9.

c This vision confirmeth the power of our Lord Iesus which is the Lambe of God that taketh away the sinne of the world. d That is, maruclous power. e Signifying the fullness of the spirit which Christ pouerth vpon all. f The Angels honour Christ: he is therefore God. g This declareth how the prayers of the faithfull are agreeable vnto God, reade Acts 10. 4 and chap. 8. 3. h Our Saviour Iesus hath redeemed his Church by his blood-shedding, and gathered it of all nations. i Pet. 3. 9. i Not corporally. Dan. 7. 10. Chap. 4. 11.



Doctors and  
preachers that  
depart from the  
truth.

The Kingdome  
of God is hid, and  
withdrawn from  
men, and appea-  
red not.

Realmes, king-  
domes and per-  
sons, that did  
seeme to be as  
stable in the faith  
as mountains.

Isa. 19. Iosef. 10  
I Jobe 23. 9.

Such men as  
are turned of what  
they thought they  
were, shall be desper-  
ate, and notable to  
sustaine the weight of Gods  
wrath, but shall continually feare his iudgements.

13 And the 4 barres of beames fell vnto  
the earth, as a figge tree casteth her Greene  
figs, when it is shaken of a mighty wind.

14 And 4 heauen departed away, as a  
scroll when it is rolled, and euery moun-  
taine and Ile were moued out of their  
places.

15 And the Kings of the earth, and the  
great men, and rich men, and the chiefe  
captaines, and the mightie men, and euery  
bond man, and euery freeman, hid them-  
selves in denes, and among the rocks of  
the mountaines.

16 And sayd to the 4 mountaines & rocks,  
fall on vs, and hide vs from the presence  
of him that sitteth on the thron, and from  
the wrath of the Lambe.

17 For the great day of his wrath is come,  
and who can stand?

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18 And I saw the 4 Angels standing round  
about the throne, and about the Elders, & the  
four beasts, and they fell before the throne  
on their faces, and worshipped God.

19 Saying, Amen. Blessing and glory, and  
wisdom, and thanks, and honour, and pow-  
er, might be vnto our God for euermore,  
Amen.

20 And one of the Elders spake, saying  
vnto me, What are these which are arrayed  
in long white robes? and whence came they?

21 And I sayd vnto him, Sir, thou  
knowest. And he said to me, These are they,  
which came out of great tribulation, and  
haue washed their long robes in the blood  
of the Lambe.

22 Therefore are they in the presence of  
the throne of God, and serue him day and  
night in his Temple, and he that sitteth  
on the throne, will dwell among them.

23 They shall hunger no more, neither  
thirst any more, neither shall the sunne  
light on them, neither heat.

24 For the Lambe, which is in the midst  
of the throne, shall governe them, and  
shall leade them vnto the 4 liuely foun-  
taines of waters, and God shall wipe away  
all teares from their eyes.

25 Iesus Christ the mediator and redeemer.  
Hee shall giue them life and conserue them  
in eternall felicity.

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about the throne, and about the Elders, & the  
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of Iudah were sealed twelue thousand. Of  
the tribe of Zabulon were sealed twelue  
thousand.

8 Of the tribe of Joseph were sealed  
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9 After these things I beheld, and loe,  
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number, of all nations, and kindreds, and  
people, and tongues, stood before the  
throne, and before the Lambe, clothed with  
long white robes, and palmes in their  
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10 And they cryed with a loud voyce,  
saying, Saluation cometh of our God,  
that sitteth vpon the thron, and of the  
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taines of waters, and God shall wipe away  
all teares from their eyes.

i That is, the  
tribe of Ephra-  
im, which was  
Iosephs sonne.

k In signe of  
purity.

l In token of  
victory and fel-  
licity.

m All that are  
sued, attribute  
their saluation  
vnto God onely  
and to his Christ,

and to none o-  
ther thing.

n There is no  
purity nor clean-  
nesse, but by the  
blood of Christ  
onely, which pur-  
geth our sinnes,

and so maketh  
vs white.

o That is, of the  
Majesty of God  
the Father, the  
Sonne, and the  
holy Ghost.

p Meaning con-  
tinually: for  
else in heauen  
there is no  
night.

q For all infir-  
mitie and mis-  
erie shall be then  
taken away.

r They shall  
haue no more  
griefe and paine,  
but still ioy and  
consolation.

s Which is very God,  
u Hee shall giue them life and conserue them  
in eternall felicity.

Isa. 25. 8. chap. 21. 4.

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# CHAP. VII.

4-9 He seeth the seruants of God sealed in their  
foreheads: out of all nations and people, 15 which  
though they suffer trouble, yet the Lambe feedeth  
them, leadeeth them to the fountaine of liuing wa-  
ter, 27 and God shall wipe away all teares from  
their eyes.

And after that, I saw foure Angels stand  
on the foure corners of the earth, holding  
the foure 4 windes of the 4 earth, that the  
windes should not blow on the earth, neither  
on the sea, neither on any 4 tree.

2 And I sawe another 4 Angel come vp  
from the East, which had the seale of the li-  
uing God, and he cryed with a loud voyce to  
the foure Angels to whom power was giuen  
to hurt the earth and the sea,

3 Saying, Hurt ye not the earth, nei-  
ther the sea, neither the trees, till we haue  
sealed the seruants of our God in their  
foreheads.

4 And I heard the number of them,  
which were sealed, and there were sealed 4 an  
hundred and foure and forty thousand of all  
the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue  
thousand. Of the tribe of Reuben were  
sealed twelue thousand. Of the tribe of Gad  
were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue  
thousand. Of the tribe of Scephathi were  
sealed twelue thousand. Of the tribe of Ma-  
nasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed  
twelue thousand. Of the tribe of 4 Levi  
were sealed twelue thousand. Of the tribe

of Iudah were sealed twelue thousand. Of  
the tribe of Zabulon were sealed twelue  
thousand.

8 Of the tribe of Joseph were sealed  
twelue thousand. Of the tribe of Benjamin  
were sealed twelue thousand.

9 After these things I beheld, and loe,  
a great multitude, which no man coulde  
number, of all nations, and kindreds, and  
people, and tongues, stood before the  
throne, and before the Lambe, clothed with  
long white robes, and palmes in their  
hands.

10 And they cryed with a loud voyce,  
saying, Saluation cometh of our God,  
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11 And all the Angels stood round about  
the thron, and about the Elders, & the four  
beasts, and they fel before the thron on their  
faces, and worshipped God.

12 Saying, Amen. Blessing and glory, and  
wisdom, and thanks, and honour, and pow-  
er, might be vnto our God for euermore,  
Amen.

13 And one of the Elders spake, saying  
vnto me, What are these which are arrayed  
in long white robes? and whence came they?

# CHAP. VIII.

1 The seventh scale is opened: there is silence  
in heauen. 6 The foure Angels blowe the trum-  
pets, and great plagues follow vpon the earth.

And when hee had opened the 7 seuenth  
scale, there was silence in heauen about  
halfe an houre.

And I sawe the seuen Angels, which  
stood before God, and to them were giuen  
the seuen trumpets.

3 Then another Angel came & stood be-  
fore the altar hauing a golden censer, and

danger thereof, and what troubles, scds, and heresies haue beene  
and shalbe brought into the Church thereby. b That the hearers  
might be more attentive. c Hee sheweth the onely remedy in our  
afflictions, to wit, to appeare before the face of God by the means  
of Iesus Christ, who is the Angel, the sacrifice, and the Priest which  
presenteth our prayers, which remaine yet in earth, before the altar,  
and diuine Maiesie of God.

333 5 much

much odours was given vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings & earthquake.

6 Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was hail and fire, mingled with blood, and they were cast into the earth, and the third part of the trees was burnt, and all greene grass was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell a great starre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called Wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the Sunne was smitten, and the third part of the moone, and the third part of the stars, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I behelde, and heard one Angel flying through the middes of heauen, saying with a loude voyce, Woe, woe, woe, to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

14 That is, some excellent minister of the Church, which shall corrupt the Scriptures. n Which here signifie false and corrupt doctrine. o That is, of Christ, who is the some of Iustice, meaning, that men by boasting of their workes and merits, obscure Christ, and tread his death vnder feet. p That is, of the Church. q Of the ministers and teachers, which have not taught as they ought to doe. r These are plaques for the contempe of the Gospel. s Horrible threatnings against the infidels and rebellious persons.

## CHAP. IX.

1 The first and six Angel blow their trumpets: the starre falleth from heauen. 2 The locusts come out of the smoke. 3 The first was a pest.

4 The four Angels that were bound are loosed. 5 And the third part of men is killed.

6 And the fifth Angel blew the trumpet, and a starre which was fallen

from heauen vnto the earth, and to him was given the key of the bottomlesse pit.

2 And he opened the bottomlesse pitt, and there arose the smoke of the pit, as the smoke of a great furnace, and the Sunne and the aier were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts vpon the earth, and vnto them was given power as the scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the grass of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheades.

5 And to them was commanded that they should not kill them, but that they should be vered five moneths, and that their paine should bee as the paine that cometh of a scorpion, when hee hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 And the forme of the locusts was like vnto horses prepared vnto battell, and on their heades were as it were crownes like vnto golde, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lions.

9 And they had habergions, like to habergions of yon: and the sound of their wings was like the sound of charrets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men five moneths.

11 And they haue a king ouer them, which destroy the elect, but such as are ordeyned to perdition, that is, the infidels, whom Satan blindeth with the efficacy of error, a. Thee, 2. 11. i Though the elect be hurt, yet they cannot perish. k The elect for a certaine space, and at times are in troubles for the wrath of God: but from April to September, which is five moneths. l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. 1. a. 2. 19. hof. 10. 8. Luke 23. 30. chap. 6. 16. m Such is the terror of the vnableeding conscience, which hath no assistance of mercy, but feeleth the iudgement of God against it, when men embrace error, and refuse the true simplicity of Gods worde. 1. 1. 16. 9. n Which signifieth that the Popes cleargie shall be proud, ambitious, bolde, stout, rash, rebellious, stubborne, cruel, lecherous, and authors of warre and destruction of the simple children of God. o They pretend a certaine title of honour, which in deed belongeth nothing vnto them, as the Priests by their crowns and strange apparell declare. p That is, they pretend great gentleness and loue: they are wise, politique, subtil, eloquent, and in worldly craftinesse passe all in all their doings. q That is, effeminate, delicate, idle, trimming themselves to please their harlots. r Signifying their oppression of the poore, and cruelty against Gods children. s Which signifieth their hardness of heart, and obduracy in their errors, with their assurance vnder the protection of worldly princes. t For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse. u To infect and kill with their venomous doctrine.

b This authority chiefly is committed to the Pope, in signe whereof he beareth the keys in his armes.

c Abundance of heresies and errors, which ouer with darkness Christ and his Gospel.

d Locusts are false teachers, heretikes, and worldly wise Prelates, with Monkes, Priests, Cardinals, Patriarchs, Archbishops, Bishops, Doctors, Rectors, and Masters, which forsake Christ, to maintain false doctrine.

e False and deuenable doctrine, which is pleasant to the flesh.

f That is, secretly to persecute, and to sting with their taile as Scorpions doe, such is the falsity of the hypocrites.

g For the false prophets cannot destroy the elect, but such as are ordeyned to perdition, that is, the infidels, whom Satan blindeth with the efficacy of error, a. Thee, 2. 11. i Though the elect be hurt, yet they cannot perish. k The elect for a certaine space, and at times are in troubles for the wrath of God: but from April to September, which is five moneths. l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. 1. a. 2. 19. hof. 10. 8. Luke 23. 30. chap. 6. 16. m Such is the terror of the vnableeding conscience, which hath no assistance of mercy, but feeleth the iudgement of God against it, when men embrace error, and refuse the true simplicity of Gods worde. 1. 1. 16. 9. n Which signifieth that the Popes cleargie shall be proud, ambitious, bolde, stout, rash, rebellious, stubborne, cruel, lecherous, and authors of warre and destruction of the simple children of God. o They pretend a certaine title of honour, which in deed belongeth nothing vnto them, as the Priests by their crowns and strange apparell declare. p That is, they pretend great gentleness and loue: they are wise, politique, subtil, eloquent, and in worldly craftinesse passe all in all their doings. q That is, effeminate, delicate, idle, trimming themselves to please their harlots. r Signifying their oppression of the poore, and cruelty against Gods children. s Which signifieth their hardness of heart, and obduracy in their errors, with their assurance vnder the protection of worldly princes. t For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse. u To infect and kill with their venomous doctrine.

h That is, the bishops and ministers, which forsake the word of God, and so fall out of heauen, and become angels of darkness.

<sup>a</sup> Which is Pope  
which the An-  
gels of hypo-  
crites, and Satans  
Ambassadors.

<sup>b</sup> That is, de-  
stroyer: for Anti-  
christ the sonne  
of perdition de-  
stroyeth mens  
soules with false  
doctrine, and the  
whole world with  
fire and sword.

<sup>c</sup> Which was the  
voyce of Christ,  
singing on the  
right hand of the  
Father.

<sup>d</sup> A Meaning, the  
enemies of the  
East countrey,  
which should as-  
sist the Church  
of God, as did  
the Arabians, Sar-  
acens, Turkes and  
Tatarsians.

<sup>e</sup> This signifieth  
the great readi-  
ness of the ene-  
mies.

<sup>f</sup> Which signi-  
fied their false  
doctrine and hy-  
pocrisie.

<sup>g</sup> And therefore  
were iustly de-  
stroyed.

<sup>h</sup> Jul. 15. 4. and  
13. 15.

<sup>i</sup> Which was Je-  
sus Christ that  
came to comfort  
his Church a-  
gainst the furious  
ambitions of Saran  
& Antichrist: so  
that in all their  
troubles, the  
faithfull are sure  
to finde comfort  
in him.

<sup>j</sup> Iesus Christ  
heard the testi-  
monie of Gods  
word towards vs.

<sup>k</sup> It overcame all the darkenesse of the Angel of the bottomlesse  
pit. d Straight, strong and pure from all corruptions. e Meaning  
the Gospel of Christ, which Antichrist cannot hide, seeing Christ  
bringeth it open in his hand. f Which declareth that in despite of  
Antichrist the Gospel should be preached through all the world: so  
that the enemies shall bee astonished. g The whole graces of Gods  
strictness themselves against Antichrist. Dan. 12. 4. h Beleeue  
that is written: for there is no need to write more for the vnderstan-  
ding of Gods children.

is the Angel of the bottomlesse pit, whose  
name in Hebrew is Abaddon, & in Greeke  
he is named Apollyon.

12 One more is past, and behold, yet two  
moore come after this.

13 ¶ Then the first Angel blew the trum-  
pet, & I heard a voyce from the four corners  
of the golden altar, which is before God.

14 Saying to the first Angel, which had  
the trumpet, Loose the four Angels which  
are bound in the great river Euphrates.

15 And the four Angels were loosed,  
which were prepared at an houre, at a day,  
at a moneth, and at a yeere, to slay the third  
part of men.

16 And the number of hostemen of warre  
were twentie thousand times ten thousand;  
for I heard the number of them.

17 And thus I saw the hostes in a vision,  
and them that sate on them, having fire ha-  
bergons, and of Iacins, and of hymsone,  
& the heads of the hostes were as the heads  
of lions: & out of their mouthes went forth  
fire and smoke, and bysmoke.

18 Of these thre was the third part of  
men killed, that is, of the fire, & of the smoke  
and of the bysmoke which came out of their  
mouthes.

19 For their power is in their mouthes,  
and in their talles: for their talles were like  
unto serpents, and had heads, wherewith  
they hurt.

20 And the remnant of the men which  
were not killed by these plagues, & repented  
not of the workes of their handes that they  
should not worship devils, & idoles of gold,  
and of silver, and of byssie, and of stone,  
and of wood, which neither can see, neither  
have, nor goe.

21 Also they repented not of their mur-  
der, and of their fornicie, neither of their for-  
nication, nor of their theft.

# CHAP. XI.

1 The Angel hath the booke open. 6 He swea-  
reth there shall be no more time. 9 He giueth the  
booke vnto Iohn, which eateth it vp.

2 And he had in his hand a little booke  
open, and he put his right foote vpon the sea,  
and his left on the earth.

3 And cried with a loud voyce, as when  
a lion roareth: and when he had cryed, seven  
thunders uttered their voyces.

4 And when the seven thunders had ut-  
tered their voyces, I was about to write:  
but I heard a voyce from heauen, saying vn-  
to me, & seale vp those things which

the seven thunders haue spoken, and write  
them not.

5 And the Angel which I saw stand vpon  
the sea, and vpon the earth, lift up his  
hand to heauen.

6 And sware: by him that liueth for e-  
uermore, which created heauen, and the  
things that therein are, and the earth, and  
the things that therein are, & the sea, and the  
things which therein are, that time should  
be no more.

7 But in the dayes of the voyce of the se-  
uenth Angel, when hee shall begin to blowe  
the trumpet, euery mystery of God shall  
be finished, as hee hath declared to his ser-  
uants the Prophets.

8 And the voyce which I heard from hea-  
uen, saide vnto me againe and sayd, Goe  
and take the little booke which is open in the  
handes of the Angel, which standeth vpon  
the sea and vpon the earth.

9 So I went vnto the Angel, and sayd  
to him, Giue me the little booke. And hee  
sayd vnto me, Take it, and eat it vp, and it  
shall make thy belly bitter, but it shall be in  
thy mouth as sweets as honey.

10 Then I tooke the little booke out of  
the Angels hand, and ate it vp, and it was  
in my mouth as sweet as honey: but when  
I had eaten it, my belly was bitter.

11 And he sayd vnto me, Thou must pro-  
phesie againe among the people and nati-  
ons, and tongues, and to many kinges.

¶ <sup>a</sup> Which signifieth that the ministers ought to receive  
the word into their hearts, and to haue true and deepe iudgement,  
and diligently to studie, and with zeale to utter it. b Signifying  
that albeit the minister haue consolation by the word of God,  
yet shall he haue more & grievous enemies, which shall be troublesome  
vnto him. c Not only meaning in his life time, but that this booke  
after his death should be as a preaching vnto all nations.

CHAP. XI.

1 The Temple is measured. 3 Two witnesses rai-  
sed by the Lord, are murdered by the beast. 11  
But after receiued to glory. 15 Christ is exalted,  
16 and God praised by the xxiii. Elders.

¶ Then was giuen mee a reede, like vnto a  
rod, and the Angel stood by, saying, Rise  
and mete the Temple of God, and the al-  
tar, and them that worship there.

2 But the court which is without the  
Temple cast out, and mete it not: for it is  
giuen vnto the Gentiles, and the holy citie  
shall they tread vnder foote two and forty  
moneths.

3 But I will giue power vnto my  
two witnesses, and they shall prophesie a  
Temple.

¶ The Temple was diuided into three parts: the body of the Temple which  
he called the court, wherinto euery man entred: the holy places  
where the Levites were: and the holie of all, wherinto the high Priest  
once a yeere entred: in respect therefore of these two last, the first is  
sayd to be cast out, because as a thing prophane it is neglected when  
the Temple is measured, and yet the adulteraries of Christ boast that  
they are in the Temple, and that none are of the Temple but they.

c That is, the Church of God. d Meaning, accertain time: for God  
hath linked the times of Antichrists tyranny. e By two witnesses I  
meaneth all the preachers that should build vp Gods Church, allu-  
ding to Zerubbabel and Iehoshua, which were chiefly appointed for  
this thing, and also to this saying, In the mouth of two witnesses standeth  
euery word.

1 That is, by God  
whom Christ  
by his diuinity  
is equall.

k The faithfull  
shall vnderstand  
and see this mys-  
terie of the last  
iudgement, the  
damnation of  
Antichrist and  
infidels, and also  
the glory of the  
iust at the resur-  
rection.

l As S. Iohn vn-  
derstood this by  
revelation, so is  
the same reuelled  
to the true prea-  
chers, so discouer  
the Pope and  
Antichrist.

m Meaning  
Christ.

n That is, the  
holy Scriptures  
which declareth  
that the Mini-  
ster must receiue  
them at the hand  
of God, before  
he can preach  
them to others.

¶ <sup>a</sup> Which decla-  
reth that Christ  
Iesus will build  
his Church and  
not haue it de-  
stroyed: for he  
measureth out  
his spirituall  
Temple.

b The Iewish

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## Two witnesses murdered,

## Revelation,

## The Church persecuted,

f Signifying a certain time: for when God giuech strength to his ministers, their persecutions seeme as it were but for a day or two.

g In poore and simple apparell. h Whereby are signified the excellent graces of them which beare witness to the Gospel. i Who hath dominion over the whole earth. k By Gods word, whereby his ministers discomfort the enemies.

l They denounce Gods judgement against the wicked, that they cannot enter into heaven. m Which isto declare and procure Gods vengeance. n That is, the Pope, which hath his power out of hell, and cometh thence.

o He sheweth how the Pope gaineth the victory, not by Gods word, but by cruell warre. p Meaning, the whole iurisdiction of the Pope which is compared to Sodome for their abominable sinne, and to Egypt because the true liberty to serue God is taken away from the faithfull, and

Christ was condemned by Pilate, who represented the Romane power which should be enemy to the godly. q The infidels are tormentted by hearing the truth preached. r Which shall bee at the last resurrection. s For it seemed that Antichrist had chased them out of the earth. t Of the power of Antichrist. u When they shall vnderstand by Gods word the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorifie God. x Albeit Satan by the Pope, Turke, and other instruments troubleth the world neuer so much, yet Christ shall reigne. y Iesus Christ. z This declarerh the office of the godly, which is to giue God thanks for the deliuerance of his, and to praise his iustice for punishing of his enemies.

thousand two hundredeth & threescore dayes, clothed in sackcloth.

4 These are two olive trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouths, and deuoureth their enemies: for if any man would hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power over waters to turne them into blood, & to smite the earth with all manner plagues as often as they will.

7 And when they haue finished their testimony, the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

8 And they corpses that lie in the streets of the great citie, which spiritually is called Sodome and Egypt, where our Lord also was crucified.

9 And they of the people and kindreds, and tongues, & Gentiles shall see their corpses three dayes and an halfe, & shall not suffer their karkasses to be put in graues.

10 And they that dwell vpon the earth, shall reioyce over them, and be glad, and shall sende gifts one to another: for these two Prophets vexed them that dwell on the earth.

11 But after three dayes and an halfe, the spirit of life coming from God, shall enter into them, and they shall stande by vpon their feete: and great feare shall come vpon them which saw them.

12 And they that heare a great voice from heauen, saying vnto them, Come vp hither. And they shall ascend vnto heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall be slaine in number seven thousand: and the remnant shall be astride, and giue glory to the God of heauen.

14 The second wor is past, and behold, the third wor will come anon.

15 And the seventh Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdomes of this world are our Lords, and his Christes, and hee shall reigne for evermore.

16 Then the foure and twentie Elders, which sat before God on their seates, fell vpon their faces, and worshipped God,

17 Saying, We giue thee thanks, Lord

God Almighty, which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdom.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldst giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldst destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the arke of his covenant: and there were lightnings, and voyces, and thundings, and earthquake, and much haile.

a Which signifieth the destruction of the enemies.

## CHAP. XII.

There appeareth in heauen a woman clothed with the sunne, & Michael fighteth with the Dragon, which persecuteth the woman. 1 The victory is gotten, so the comfort of the faithfull.

And there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone was vnder her feete, and vpon her head a crowne of twelue starres.

2 And shee was with childe, and cryed traouailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great red Dragon hauing seuen heads, and ten hornes, and seuen crownes vpon his heads.

4 And his taile deuo the third part of the starres of heauen, and cast them to the earth. And the Dragon stood before the woman, which was ready to be deliuered, to deuoure her childe when she had brought it forth.

5 So shee brought forth a man childe, which should rule all nations with a rod of iron: and her sonne was taken vp vnto God and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feede her there a thousand, two hundredeth and threescore dayes.

7 And there was a battell in heauen, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in heauen.

9 And the great Dragon that old serpent called the deuill and Satan, was cast out, which deceiveth all the world: hee was

a In this third vision is declared how the Church, which is compassed about with Iesus Christ the sonne of righteousnes, is persecuted of Antichrist.

b The Church troath vnder foote whosoever is morable and inconstant, with all corrupt affections and such like.

c Which signifieth God and his word.

d The Church euer with a most feruent desire longed that Christ should be borne, and that the faithfull might be regenerate by his power.

e The deuill and all his power which burneth with fury.

f For hee is the prince of this world, and almost hath the vniuersall gouernement. g By his flatteries and promises hee gaineth many of the excellent ministers and honourable persons, and bringeth them to destruction. h Which is Iesus Christ the first borne among many brethren, who was borne of the Virgine Marie, as of a speciall member of the Church. i The Church was removed from among the Iewes to the Gentiles, which were a barren wilderness, and so it is persecuted to and fro. k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithfull. l For the Dragon was deuiued of all his dignity, and had no more place in the Church.



even cast into the earth, and his angels were cast out with him.

10 Then I heard a loud voyce, saying, Now is saluation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by the blood of the Lambe, and by the word of their testimony, and they loved not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Also to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon saw that hee was cast vnto the earth, hee persecuted the woman which had brought forth the man childe.

14 But to the woman were giuen two wings of a great Eagle, that she might flie into the wilderness, into her place, where shee is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might carie her to bee caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimony of Iesus Christ.

18 And I stood on the sea sand.

#### CHAP. XIII.

1. 8 The beast deceiueth the reprobate. 2. 4. 13 And is confirmed by another beast. 17 The priuiledge of the beastes marke.

And I saw a beast rise out of the Sea, hauing 7 leauen heads, and 10 hornes, and vpon his hornes were tenne crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power, & his throne, and great authoritie.

3 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Alho is like

vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth that spake great things and blasphemies, and power was giuen vnto him, to doe: two and forty moneths.

6 And hee opened his mouth vnto blasphemie against God, to blasphemie his name and his tabernacle, and them that dwell in heauen.

7 And it was giuen to him to make war with the Saints, and to ouercome them, and power was giuen him ouer euery kind, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shall goe into captiuitie: if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast coming vnto the earth, which had two hornes, like the Lambe, but he spake like the dragon.

12 And hee did all that the first beast could doe before him, and hee caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And hee did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men.

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he made all, both small and great, rich and poore, free and bond, to receiue

the印 of the Inble, shewed himselfe one day in apparel as a Pope, and the next day in harness as the Emperour, and the two hornes in the Bishops mitre are signes thereof. He spake diuine doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde. For the Pope in ambition, crueltie, idolatry and blasphemie did follow and imitate the ancient Romanes. Brought them to idolatry, and astonished them with the name of that holy Empire (as hee termeth it).

The man of sinne, according to the operation of Satan shalbe with all power, signes, and miracles of lies. The first, 2. 9, 10. Before the whole Empire, which representeth the first beast, and is the image thereof. For the first Romane Empire was as the patrene, and this second Empire is but an image and shadow thereof. For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made Emperour. The same things which the Pope, or false prophet insinuat him in. Receive the ordinances and decrees of the seate of Rome, and to kiss the villaines soote, if he were put thereunto.

a marke

m They put their liues in danger so oft as need required.

n Meaning them that are giuen to the world and fleshly lusts.

o And was ouercome of Christ, then he fought against his members.

p Which the Lord had appointed for her. q God giueth meane to his Church to escape the furie of Satan, making his creatures to serue to the support thereof.

r Satan was not able to destroy the head nor the body, and therefore hee weeth his rage against the members.

s Here is the description of the Romane Empire, which standeth in crueltie and tyranny.

t Meaning Rome, because it was first gouerned by seven kings or Emperours, and also is compassed about with seven mountaines.

u Which signifie many prouinces.

v By these beastes are signified the Macedonians, Persians and Caldees, whom the Romanes ouercame. e That is, the deuill. f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the familie of the Cæsars ended in him. g For the Empire was established againe by Vespasian. h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.

i Antichristes time and power is limited. k In their bodies, not in soules.

l He meaneth that vniuersall departing whereof S. Paul speaketh to the Thessalonians.

m Antichrist hath no power over the elect. Chap. 1. 5.

n As God ordered from before all beginning, and all the sacrifices were as figures

o Christ death. They which led foules captiues into captiuitie.

p As the kingdome of Christ is from heauen, & bringeth men thither: so the Popes kingdome is of the earth, & leadeth to perdition, and is begun and established by ambition, couetousnes, heauiness, craft, treason and tyranny.

q Which signifie the Priesthood & the kingdom, and therefore hee giueth in his armes two keyes, and hath two swordes caried before him. So

boniface the eighth which first

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For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made Emperour.

a Whereby he re-  
nounce

Christ: for as  
faith, the word,  
and the Sacra-  
ments are the  
Christians  
markes: so this  
Antichrist will  
accepte none

but such as will approue his doctrine: so that it is not enough to con-  
fesse Christ, and to teleeue the Scriptures, but a man must subscribe  
to the Popes doctrine: moreover, their chilmatories, greasings,  
vowes, othes, and shauings are signes of this marke, in so much as  
no nation was accepted that had not many of these marked beaſts.  
d He that is not sealed with Antichrists marke, cannot be suffered to  
liue among men. e Such as may be vnderstood by mans reason: for  
about 666. yeeres after this reuelation, the Pope or Antichrist be-  
gan to be manifest in the world: for these characters  $\chi$  &  $\theta$  signifie  
666, and this number is gathered of the small number,  $\lambda$  &  $\alpha$  &  $\nu$  &  $\iota$  &  $\theta$  &  $\epsilon$ ,  
which in the whole make 666. and signifie Lareinus, or Latin,  
which noteth the Pope or Antichrist, who vieth in all things the La-  
tin tongue, and in respect thereof hee contemne the Hebrew and  
Greeke, wherein the word of God was first and best written: and be-  
cause Italy in old time was called Latium, the Italians are called La-  
tini, so that hereby hee noteth of what countrey chiefly hee should  
come.

## C H A P. XIII.

1 The notable company of the Lambe. 6 One  
Angel announceth the Gospel, 8 Another the fall  
of Babylon, 9 And the third warneth to flee from  
the beast, 13 Of their blessednesse which die in  
the Lord. 18 Of the Lords haruest.

a Iesus Christ ruc-  
led in his church  
to defend and  
cōfort it, though  
the beast rage ne-  
uer so much: and  
seeing Christ is  
present euer with  
his Church, there  
can be no vicars  
for wherethere  
is a vicar, there is  
no Church.  
b Meaning, a  
great and ample  
Church.  
c Which was  
the marke of  
their election, to  
wit, their faith.  
d Signifying, that  
the number of the  
Church should  
be great, & that  
they should speak  
boldly, & aloud,  
and so glorifie  
the Lord.

e None can prayse God but the elect whom he hath bought. f By  
whoreldome: and vnder this vice hee comprehendeth all other: but  
this is chiefly meant of idolatrie, which is the spiritual whoreldome.  
g For their whole delight is in the Lambe Iesus, and they loue none  
but him. h Which declareth that the faithfull ought to liue iustly  
and holily, that they may be the first fruits, and an excellent offering  
of the Lord. i Forasmuch as their finnes are pardoned, and they  
are clad with the iustice of Christ. k By this Angel are meant the  
true ministers of Christ which preach the Gospel faithfully.

a marke in their right hand or in their fore-  
heads.

17 And <sup>a</sup> that no man might buy or sell,  
saue he that had the marke, or the name of  
the beast, or the number of his name.

18 Here is wisdom. Let him that hath  
wit, count the number of the beast: for it is  
the number <sup>a</sup> of a man, and his number is  
like hundredth therefore and lixe.

kinred, and tongue, and people.

7 Saying with a loud voyce, <sup>a</sup> Feare  
God, and giue glory to him: for the houre  
of his iudgement is come: and worship him  
that made <sup>a</sup> heauen and earth, and the sea,  
and the fountaines of waters.

8 And there followed another Angel,  
saying, <sup>a</sup> It is fallen, it is fallen, <sup>a</sup> Babylon  
the great citie: for shee made all nations to  
drinke of the wine of the <sup>a</sup> wrath of her so-  
nification.

9 And the third Angel followed them,  
saying with a loud voyce, If any man wor-  
ship the beast and his image, and receiue his  
marke in his forehead, or on his hand,

10 The same shall drinke of the wine of  
the wrath of God, yea, of the <sup>a</sup> pure wine,  
which is poured into the cup of his wrath,  
and he shall bee tormented in fire and bym-  
stone before the holy Angels, and before the  
Lambe.

11 And the smoke of their torment shall  
ascend euermore: and they shall haue no rest  
day nor night, which worship the beast and  
his image, <sup>a</sup> & wholoener receiveth the print  
of his name.

12 Were is the patience of <sup>a</sup> Saints: here  
are they that keepe the commandments of  
God, and the faith of Iesus.

13 Then I heard a voyce from heauen,  
saying vnto mee, <sup>a</sup> Write, <sup>a</sup> Blessed are the  
dead, which hereafter die in the <sup>a</sup> Lord.  
Euen so sayth the Spirit: for they rest from  
their labours, and their works follow them.

14 And I looked, and behold, a white  
cloud, and vpon the cloud one sitting like  
vnto the Sonne of man, hauing on his head  
a golden crowne, and in his hand a sharpe  
sickle.

15 And another Angel came out of the  
Temple, crying with a loud voyce to him  
that sat on the cloud, <sup>a</sup> <sup>a</sup> Thrusht in thy  
sickle, and reape: for the time is come to reape:  
for the haruest of the earth is ripe.

16 And he that sat on the cloud, <sup>a</sup> thurst  
in his sickle on the earth, and the earth was  
reaped.

17 Then another Angel came out of the  
Temple which is in heauen, hauing also a  
sharpe sickle.

18 And another Angel came out from the  
<sup>a</sup> altar, which had power ouer fire, and cri-  
ed with a loud cry to him that had the sharpe  
sickle, and sayd, <sup>a</sup> Thurst in thy sharpe sickle,  
and gather the clusters of the vineyard of the  
earth: for her grapes are ripe.

19 And the Angel thurst in his sharpe sic-

delivered from the horrible troubles which are in the Church, & rest  
with God. j For the Lords cause. k Which are ingrafted in Christ  
by faith, which rest and stay only on him, and reioyce to be with him  
for immediately after their death they are receiued into Iey. l Signi-  
fying that Christ shall come to iudgement in a cloud, euen as hee  
seene to go vp. Iud. 13. mat. 23. 39. m The ouerthrow of the peo-  
ple is compared to an hauest, Iſai. 19. 5. also to a vintage, Iſai. 1.  
u This is spoken familiarly for our captiue, alluding vnto an hus-  
bandman, who suture his hie to be aduertised by his fernants when  
his haruest is ripe, and not that Christ hath neede to be tolde when  
hee should come to iudgement for the comfort of his Church, and  
destruction of his enemies. x This was Christ, who is also the  
Priest, and the sacrifice.

1 This is a certain place appointed, and not in the heaven.

2 By this similitude he declareth the horrible confusion of the

guyss and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

he on the earth, and cut downe the bines of the vineyard of the earth, and cast them into the great winepresse of the wrath of God.

20 And the 7 wine presse was troden without the city, and blood came out of the wine presse, vnto the 2 hoyle hidles by the space of a thousand & fire hundred furlongs.

21 And the 7 wine presse was troden without the city, and blood came out of the wine presse, vnto the 2 hoyle hidles by the space of a thousand & fire hundred furlongs.

## C H A P. XV.

1 Seven Angels haue the seven last plagues.

2 The song of them that ouercome the beast. 7 The seven vials full of Gods wrath.

3 And I sawe another signe in heauen, hauing the seven last plagues: for by them is fulfilled the wrath of God.

4 And I sawe as it were a glasse sea mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glasse sea, hauing the harpes of God.

5 And they sing the song of Moses the seruant of God, and the song of the Lambe, saying, Great and marvellous are thy works, Lord God Almighty: iust and true are thy wayes, King of Saints.

6 Who shall not feare thee, O Lord, and glorifie thy Name: for thou only art holy, and all nations that come & worship before thee: for thy iudgements are made manifest.

7 And after that I looked, and behold, the temple of the tabernacle of testimony was open in heauen.

8 And the seven Angels came out of the temple, which had the seven plagues, clothed in pure and 4 bright linnen, and hauing their 4 breasts girded with golden girdles.

9 And one of the 4 four beasts gaue vnto the seven Angels seven golden vials full of the wrath of God, which lineth for euermore.

10 And the temple was full of the smoke of the glorie of God, and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

## C H A P. XVI.

1 The Angels poure out their vials full of wrath.

2 And what plagues follow thereof. 15 Admonition to take heed and watch.

3 And I heard a great voyce out of the Temple, saying to the seven Angels, Go your wayes, and poure out the seven vials of the wrath of God vpon the earth.

4 And the first went, and poured out his viall vpon the earth: and there fell a noysoine and a grievous 4 loze vpon the men,

which had the marke of the beast, and vpon them which worshipped his image.

5 And the second Angel poured out his viall vpon the sea, and it became as the 4 blood of a 4 dead man: and euery living thing died in the sea.

6 And the third Angel poured out his viall vpon the riuers and fountaines of waters, and they became 4 blood.

7 And I heard the Angell of the 4 waters say, Loide, thou art iust, 4 which art, and 4 which wast, and holy, because thou hast iudged these things.

8 For they shed the blood of the Saints, and Prophets, and therefore shalt thou giuen them blood to drinke: for they are worthy.

9 And I heard another out of the Sanctuary say, Euen so, Loide God almightie, true and righteous are thy iudgements.

10 And the fourth Angel poured out his viall on the Sunne, and it was giuen vnto him to torment men with a heat of fire.

11 And men boyled in great heate, and 4 blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glory.

12 And the fifth Angel poured out his viall vpon the throne of the 4 beast, and his kingdome waged darke, and they 4 gnawed their tongues for sorrow.

13 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their works.

14 And the sixth Angel poured out his viall vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the Kings of the East shoulde bee prepared.

15 And I sawe three 4 nucleon spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

16 For they are the spirits of 4 devils, working miracles, to goe vnto the 4 Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

17 (\* Behold, I come as a thiefe. Blessed is hee that watcheth, and keepeth his garments, lest he walke naked, and men see his shirminesse)

18 And they gathered them together into a

k They shall shewe their furie, rage and blasphemie against God, when the light of his Gospell shall shine. 1 By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priests in Christ, haue taken away by disclosing their wicked deceit.

m That is, a strong number of the great deuil the Popes ambassadors, which are euer crying and croaking like frogs, and come out of Antichrists mouth, because they shoulde speake nothing but lyes, and vse all manner of crafty deceit to maintain their rich Euphrates against the true Christians.

n Albeit they call themselves spirituall and holy fathers, o For in all Kings courts the Pope hath had his ambassadors to hinder the kingdome of Christ. Chap. 3. 3. Matthew 24. 44. Luke 12. 39.

p Of righteousness, and holiness, wherewith we are clad through Iesu Christ.

b This is like to the first plague of Egypt, which signifieth all kinds of pestilences and contagious diseases.

c That is, corruption and infect.

d The first plague of Egypt was like vnto this.

e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commanders of Gods iust iudgements.

f Forasmuch as thou destroyest the rebels, and persecutest thine.

g Signifying famine, drought, and hote diseases, which proceeded thereof.

h The wicked were had hated, and stubborn.

i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in dark ignorance and errors.

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Chap. 3. 3. Matthew 24. 44. Luke 12. 39.

p Of righteousness, and holiness, wherewith we are clad through Iesu Christ.



q As if he would say, the craftiness of destruction, when as Kings and Princes shall warre against God, but the craft of Satan, are brought to that place where they shall be destroyed.

r This is the last judgement when Christ shall come to destroy the wicked and deliver his Church, f Meaning, the whole number of them that shall call themselves Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ, serve Antichrist, and some are Neuters, which are neither on the one side nor on the other. t Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternal paines, Iere 25. 15.

20 And every yle fledde away, and the mountains were not found.

21 And there fell a great haille, like talents, out of heauen upon the men, and men blasphemed God, because of the plague of the haille: for the plague thereof was exceeding great.

22 And the great citie was diuided in to three partes, and the cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath.

23 And every yle fledde away, and the mountains were not found.

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8 The beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the world) when they beheld the beast that was, and is not, and yet is.

9 Here is the minde that hath wilddome. The seven heads are seven mountains, whereon the woman sitteth: they are also seven Kings.

10 Five are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, is, even he eight, and is one of the seven, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not received a kingdom, but shall receive power, as Kings at one houre with the beast.

13 These haue one minde, and shall giue their power and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall overcome them: for he is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithful.

15 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the seven hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one consent, to giue their kingdom vnto the beast, vntill the words of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

19 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

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i This is the Roman Empire, which being fallen to decay, the whore of Rome vsurped authoritie, and proceeded from the deuil, and thither shall returne.

k Which are about Rome.

l For after that the Empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus died in lesse then fourteene years, and reigned as Kings: Domitian then reigned, and after him Cocceius Nerva which was the seventh.

m He meaneth Traian the Emperour, who was a Spaniard, and adopted by Nerva, but because hee persecuted the faithfull, he goeth also to perdition.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the

same. o And breake them to shivers as potters pots. 1. Thim 2. 15.

p Diuers nations, as the Gothes, Vandales, Huns, and other nations, which were once subiect to Rome, shall rise againe, and destroy it.

q That in stead of doing homage to Christ Iesus, they should be cast into a reprobate sence to serue Antichrist, and to dedicate themselves and theirs wholly vnto him.

r This is the minde that hath wilddome.

s The seven heads are seven mountains, whereon the woman sitteth: they are also seven Kings.

t Five are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

u And the beast that was, and is not, is, even he eight, and is one of the seven, and shall goe into destruction.

v And the ten hornes which thou sawest, are ten kings, which yet haue not received a kingdom, but shall receive power, as Kings at one houre with the beast.

w These haue one minde, and shall giue their power and authoritie vnto the beast.

x These shall fight with the Lambe, and the Lambe shall overcome them: for he is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithful.

y For God hath put in their hearts to fulfill his will, and to doe with one consent, to giue their kingdom vnto the beast, vntill the words of God be fulfilled.

z And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

aa And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

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ae And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

tion of Babylon, b He describeth Rome to be the sinke of all abomination and deuilishnesse, and a kind of hell.



The greatest  
part of the world  
have bene abused  
and seduced by  
this spirituall  
whoredome.

When God  
threateneth the  
wicked, he com-  
menceh his  
counselleth his  
what they ought  
to doe, that is,  
that they doe not  
communicate  
with the sinners of  
the wicked.

The grecke  
word is that her  
sinnes to follow  
one another, and  
the one after  
another, they  
growe to such an  
height that at  
length they  
reach the very  
heavens.

It pleased is he  
that can repay to  
the shewre the  
like as it writ-  
eth Mat. 137. 8, 9  
Ike 47. 3.

The glorious  
nothing of the  
sinners.

He full of peo-  
ple and mighty,  
both they that  
temporally have  
had profit by the  
sinners, & also  
the spirituall mer-  
chants shall for  
sorrow and want  
of their gaine, cry  
out and despaire.

Which is very  
copious and  
precious.

Such as I want-  
on vlt at Rome.  
This is the wil-  
lows, these  
merchants sell, &  
best cheap, which  
sould, notwithstanding  
sounding: 3 Sonne  
of God redee-  
mest with his  
precious blood,

1 Pet. 1. 19.

That is, the  
things which  
thou hast sold  
for nothing.

And so these  
signes of great  
sorrow,

3 For all nations have drunken of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, & the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice from heaven say, Come out of her, my people, that ye be not partakers in her sinnes, and that ye receive not of her plagues.

5 For her sinnes are come by vnto heaven, & God hath remembered her iniquities.

6 Reward her, even as she hath rewarded you, and give her double according to her workes: and in the cup that she hath filled to you, fill her the double.

7 And thus, as she glorified her selfe, and lusted in pleasure, so much give you to her torment and sorrow: for shee laith in her heart, I sit being a Queene, and am no widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorrow, and famine, and she shall be burnt with fire: for strong is the Lord God which will condemne her.

9 And the kings of the earth shall bewaile her, and lament for her, which have committed fornication, and lusted in pleasure with her, when they shall see the smoke of her burning.

10 And shall stand a farre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mighty citie: for in one hour is thy iudgement come.

11 And the merchants of the earth shall weep and waille over her: for no man buyeth her ware any more.

12 The ware of gold, & silver, and of precious stone, and of pearles, and of fine linen, and of purple, & of silk, and of scarlet, and of all manner of fine wood, and of all vessels of ivory, and of all vessels of most precious wood, and of brass, and of iron, and of marble,

13 And of cinnamon, and odours, and ointments, and frankincense, and wine, and oile, and fine flower, and wheat, and beasts, and sheepe, and horses, and chariots, & servants, and soules of men.

14 And the aples that thy soules lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt find them no more.

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wailing.

16 And saying, Alas, alas, the great citie, that was clothed in fine linen, and purple, and scarlet, and gilded with gold, and precious stone, and pearles.

17 For in one hour so great riches are come to desolation. And every shipmaster, and all the people that occupie ships, and shipmen, and whosever traffike on the sea, shall stand as farre off,

18 And cry, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they that cast dust on their heads, and cry weeping & wailing, and say, Alas,

alas, the great citie, wherein were made rich all that had ships on the sea by her traffike: for in one hour she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath giuen your iudgement on her.

21 Then a mighty Angel took up a stone, like a great millstone, and cast it into the sea, saying, Alas, such violence shall the great citie Babylon be cast, & shall be found no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpeters shall bee heard no more in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: & the voyce of the harp, organ, and of the pipe, shall be heard no more in thee: for thy merchants were the great men of the earth: and with thyne incantments were deceived all nations.

24 And in her were found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

# CHAP. XIX.

1 Praise are giuen vnto God for iudging the whore, and for auenging the blood of his seruants.

10 The Angel will not be worshipped, 17 The foules and birds are called to the slaughter.

And after these things I heard a great voyce of a great multitude in heauen, saying, Hallelu-iah, salutation, and glory, and honour, and power be to the Lord our God.

2 For true and righteous are his iudgements: for hee hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants, shed by her hand.

3 And againe they say, Hallelu-iah, and her smoke rise vp for euermore.

4 And the four and twenty Elders, and the foure beasts fell downe, and worshipped God that sat on the throne, saying, Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, both small and great.

16 And I heard like a voyce of a great multitude, and as the voyce of many waters, saying, Hallelu-iah: for our Lord God almighty hath reigned.

7 Let vs be glad and reioyce, and give glory to him: for the marriage of the Lamb is come, and his wife hath made her selfe ready.

8 And to her was granted, that she should be arrayed with pure fine linen, and shewing: for the fine linen is the righteousness of Saints.

9 Then shee sayde vnto mee, Write, Blessed are they which are called vnto the

complished when we shalbe ioyned with our head. g That is, the Angel. Math. 23. 2 chap. 14. 15. h Whom God of free mercie calleth to be partakers of his heavenly graces, and deliuereth from the filthy pollution of Antichrist.

For, noble estate  
p And hath re-  
uenged your  
cause in puni-  
shing her.

Iere. 51. 63.

q It shall not be  
like to other ci-  
ties which may  
bee builded a-  
gaine, but it shall  
be destroyed  
without mercy.

r The Romish  
prelates and mer-  
chants of foules  
are as kings and  
princes: so that  
their conuocations  
and pride must  
be punished: se-  
condly their  
crafts & deceits:

and thirdly their  
cruelty.

a That is, praise  
ye God, because  
the Antichrist &  
all wickedness is  
taken out of the  
world.

b So that all the  
Saints are confir-  
med, and ought  
nothing to doubt  
of the saluation  
of the faithfull.

c The wicked  
shall be burned in  
continual fire,  
that neuer shall be  
extinguished.

d By the foules  
beasties, & men  
all creatures.

e Signifying that  
his iudgements  
are true and iust,  
& that we ought  
to praise him e-  
uermore for the  
destruction of the  
Pope.

f God made  
Christ the bride-  
groom of his  
Church at the  
beginning, and  
at the last day  
he shall fully ac-  
complish when we  
shalbe ioyned with  
our head. g That is,  
the Angel. Math. 23. 2  
chap. 14. 15. h  
Whom God of free  
mercie calleth to be  
partakers of his  
heavenly graces, and  
deliuereth from the  
filthy pollution of  
Antichrist.

chap. 12. 8. 9.

i Who am charged to testify of Iesus, or which am partaker of the same Gospel and faith.  
k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God vseth to reueale his secrets by, to the Prophets, that they may declare them to others, also that we must beleue no other spirit of prophetic, but that which doeth testify of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our iudge shall be victorious, and shall triumph ouer his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.  
p That is, none can haue so full reuelation how Christ is very God, eternal, infinite & almighty, as he himselfe.

q Whereby is signified his victory, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the word, is made flesh, and is our Lord, our God,

and the iudge of the quicke and dead. f This declareth that his Angels shall come with him to iudge the world. r Which drieth the wicked into eternall fire. p sal. 2. 9. chap. 2. 27. u Which declareth his huminitie, wherein he is Lord of all, and shall iudge the world. 1 Tim. 6. 15. chap. 17. 14. x This signifieth that the day of iudgement shall be cleare and euident, so that none shall hide for the trumpet shall blow aloud, and all shall vnderstand it. y For the Pope and the worldly princes shall fight against Christ, euen vntill this last day. z The ouerthrow of the beast and his, which shall be chiefly accomplished at the second coming of Christ.

Lambs supper. And he sayd vnto me, These words of God are true.

10 And I fell before his feet to worship him: but he sayd vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus. (Worship God: for the testimony of Iesus is the spirit of prophetic.)

11 And I sawe heauen open, and behold, a white horse, & he that sat vpon him, was called Faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knew but himselfe.

13 And he was clothed with a garment dipt in blood, and his name is called, THE WORD OF GOD.

14 And the warriours which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall rule them with a rod of iron: for he it is that treadeth the winepresse of the fiercenesse and wrath of almighty God.

16 And hee bath vpon his garment, and vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the sunne, who cryed with a loud voice, saying to all the foules that dwelle by the mids of heauen, Come, and gather you selues together vnto the supper of the great God.

18 That ye may eate the flesh of Kings, and the flesh of his captiues, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of small and great.

19 And I sawe the beast, and the Kings of the earth, and their warriours gathered together to make battell against him that sat on the horse, and against his souldiers.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that receiued the beastes mark, and them that worshipped his image. Their body were aloue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which communed out of his mouth, and all the foules were killed with their flesh.

CHAP. XX.

2 Satan being bound for a certaine time, y And after his losse, vexeth the Church grievously. 10. 14. And vntill the world is iudged, he and his are cast into the lake of fire.

And I sawe an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a thousand yeres.

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeres were fulfilled: for after that he must be loosed for a litle season.

4 And I sawe scates: and they came vnto them, and iudgement was giuen vnto them, and I sawe the foules of them, that were beheaded for the witnesse of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his markes vpon their foreheads, or on their handes: and they liued, and reigned with Christ a thousand yeres.

5 But the rest of the dead men had not liue againe, vntill the thousand yeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God and of Christ, and shall reigne with him a thousand yeres.

7 And when the thousand yeres are expired, Satan shall be loosed out of his prison.

8 And shall go out to deceiue the people, which are in the foure quarters of the earth: euca = Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went by into the plaine of the earth, which compassed the tents of the Saints about, and the deloused city: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormentted euen day and night for euermore.

11 And I sawe a great white throne, and one that sat on it, from whose face fire went both the earth and heauen, and their place was no more found.

12 And I sawe the dead, both great and small stand before God: and the bookes

from sinne in newnesse of life. i The death of the soule, which is eternall damnation. k Shall bee true partakers of Christ and of his dignitie. l That is, for euer. m After that the chaine is broken, and the true preaching of Gods word is corrupt. n By them are meant diuers & strange enemies of the Church of God, as the Turke, the Saracens, and other: reade Ezek. 38. a and 39. 13. y By whom the Church of God should bee grievously tormentted. o Which was Christ prepared to iudgement with glory and maiestie. p Every mans conscience is as a booke wherein his deeds are written, which shall appeare when God openeth the booke.

a This Angel prefigureth the order of the Apostles, whose vocation and office was from heauen: or may signifie Church, which should tread downe the serpents head. b Hereby bee meant the Gospel whereby hell is shut vp by the faithful, and Satan is chained that he cannot hurt them, yea, and the saints hereby open to the iudiciall bar through their picture and burnt offering.

c That is, those Christs mistery vnto the time of Pope Syllister the second: so long the papall chaine should laster a fore reme.

d After this terme Satan had greater power then he had before.

e The glory and authority of the church suffer for Christs sake.

f That is, when they haue remained in this life. g He meaneth them, which are spiritually dead for in whom the seed liueth, hee dead to God. h Which is, to receiue Iesus Christ in true faith, and to liue.

Phil. 1.  
chap. 1.  
and 21. 27.

Understanding  
of kindes of  
death, whereby  
we have bene  
sane.  
Hell and death  
which are the last  
things shalbe  
destroyed.

were opened, & another booke was opened, which is the booke of life, and the dead were judged of those things which were written in the booke, according to their works.

13 And the sea came up, her dead, which were in her, and a death and hell delivred up the dead, which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

3. 24 The blessed estate of the godly. 8. 27 And the miserable condition of the wicked. 11 The description of the heavenly Ierusalem, & of the wife of the Lambe.

And I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy city new Ierusalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sat upon the throne said, Behold, I make all things new: and hee sayd unto me, Write: for these words are true and full.

6 And he sayd unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give to him that is athirst, of the well of the water of life freely.

7 He that overcometh, shall inherite all things, and I will be his God, and hee shall be my sonne.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars that have their part in the lake, which burneth with fire & brimstone, which is the second death.

9 And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the bride, the Lambe's wife.

10 And he caried me away in the spirit to a great and an high mountaine, and hee shewed me the great city, holy Ierusalem, descending out of heaven from God,

11 Having the glory of God: and her shining was like unto a stone most precious, as a Jasper stone cleare as Crystal.

12 And had a great wall and he, and had twelve gates, and at the gates twelve Angels, and the names written, which are the twelve tribes of the children of Israel.

13 On the East part there were three gates, and on the Southside three gates, on the Northside three gates, and on the West side three gates.

14 And the wall of the city had twelve foundations, and in them the names of the Twelve Twelve Apostles.

15 And he that talked with me had a golden reed to measure the city withall, and the gates thereof, and the wall thereof.

16 And the city lay foursquare, and the length is as large as the breadth of it, and he measured the city with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred, forty and four cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Jasper: and the city was pure golde like unto cleare glasse.

19 And the foundation of the wall of the city was garnished with all manner of precious stones: the first foundation was Jasper: the second of Saphire: the thirde of a Chalcodonie: the fourth of an Emerald:

20 The fifth of a Sardonyx: the sixth of a Sardonius: the seventh of a Chrysolite: the eight of a Berill: the ninth of a Topaz: the tenth of a Chrysolalus: the eleventh of a Jacynth: the twelfth of an Amethyst.

21 And the twelve gates were twelve pearles, and every gate is of one pearle, and the street of the city is pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty, and the Lambe are the Temple of it.

23 And the Citie had no neede of the Sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 And the people which are saved, shall walke in the light of it: and the Kings of the earth shall bring their glory and honour unto it.

25 And the gates of it shall not be shut by day: and there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought unto it.

27 And there shall enter into it none unclean thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambe's Booke of life.

CHAP. XXII.

1 The river of the water of life. 2 The fruitfulness and light of the city of God. 3 The Lord giveth ever his servants warning of things to come. 4 The Angel will not be worshipped. 5 To the word of God may nothing be added, nor diminished therefrom.

m But Greene  
and flourishing,  
n Signifying that  
the faithful shall  
be surely kept  
in heaven.  
o That is, place  
enough to enter  
for all we know  
there is but one  
way, & one gate,  
even Iesus Christ.

p For the Apo-  
stles were meane  
whereby Iesus  
Christ the true  
foundation was  
revealed to the  
world.

q This declar-  
eth that Christ is  
God inseparable  
with his Father.

r Here we see as  
in infinite other  
places, that Kings  
and princes (con-  
trary to that wic-  
ked opinion of  
the Anabaptists)

are partakers of  
the heavenly  
glory, if they rule  
in the feare of  
the Lord.

Phil. 4. 3. chap.  
3. 5. and 20 33.

Phil. 17.  
chap. 17.

1 All things shall  
be changed, and  
renewed into a  
new excellent &  
perfect estate,  
and therefore the  
day of reforma-  
tion is called  
the day of resur-  
rection of all  
things. A.D. 5. 21.

2 For all things  
shall be purged  
from their cor-  
ruption, and the  
faithfull shall en-  
ter into heaven  
with their head  
Christ.

3 The holy com-  
pany of the elect.

4 Meaning that  
God by his di-  
vine might will  
purge and re-  
new him and take  
them unto him.

5 A. 25. 8.

6 Chap. 7. 17.

7 All occasions  
of sin shall be  
taken away:

8 That they shall  
have perpetual  
joy.

9 A. 43. 19.

10 Cor. 5. 17.

11 Chap. 1. 8.

12 And 11. 13.

13 I that am the  
eternall life will  
give unto mine

to drinke of the lively waters of this everlasting life. g They which  
fear man more then God. h They which mocke and jest at Reli-  
gion. i Meaning the Church, which is married to Christ by faith.

k By this description is declared the incomprehensible excellencie,  
which the heaven'y company do enjoy. l It is said to come downe  
from heaven because all the benefits that the Church hath, they ac-  
knowledge to come of God through Christ.

And



## The tree of life.

## Revelation.

**Water of life offered freely.**

3 He alludeth to the visible paradise, to set forth more sensibly the spirituall: and this agreeth with that which is written, *Exek.* 47. 1.

b Meaning, that  
Christ who is the  
life of his church,  
is common to all  
his, and not pe-  
culiar for any one  
sort of people.

c For there are  
all things pleasant  
and full of all  
contentation  
continually.

d Which sometime were vn-  
pure as Gentiles,  
but now are pur-  
ged and made  
whole by Christ.  
1sa. 60. 19, 30.  
e The light shall  
be vnchangea-  
ble, and shine  
for ever.

Chap. 19. To.  
f Now this is  
the second time  
that he suffered  
himselfe to be ca-  
ried away with  
the excellencie  
of the person :  
which is to ad-  
monish vs of ou

infirmity and re-  
lously with his Sp  
which were com  
niet. 13.4. becau  
and did now bee

**A**ND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

2 In the middle of the streets of it, and on either side of the river, was the tree of life, which bare twelve manner of fruites, and gaue fruit every moneth: and the leaues of the tree serued to heale the nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him,

4 And they shall see his face, and his name shall be in their foreheads.

5 And there shalbe no night there, and  
they neede no candle, neither light of the  
Sunne: for the Lord God giueth them light,  
and they shall liue for evermore.

6 And he said unto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that keepeth the words of the prophesie of this booke.

8 And I am John, which saw and heard these things: and when I had heard and seen, \* I fell down to worship before the feet of the Angel, which shewed me these things.

9 But he sayd vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worshippe

10 And he sayd vnto me, I seale not the  
wordes of the propheticke of this booke: for  
the time is at hand.

11 He that is unjust, let him be unjust still.

and he which is filthy, let him be filthy still:  
and he that is righteous, let him be righte-  
ous still: and he that is holy, let him be holy  
still.

12 And behold, I come shortly, and my reward is with me, \* to give every man according as his worke shall be.

13 I am \* Alpha and Omega, the beginning and the end, the first, and the last.

14 Blessed are they, that do his commandments, that their right may be in the trees of life, and may enter in through the gates into the city.

15 For without shall bee dogges and en-  
chanters, and whozemongers, and murthe-  
rers, and idolaters, and whosoever loveth o  
maketh lies.

16 I Iesus have sent mine Angel, to testify unto you these things in the Churches: I am the root and the generation of David, and the bright morning star.

17 And the Spirit and the Bride say Come. And let him that heareth, say Come: and let him that is athirst come: and whosoever will, take of the water of life freely.

18 For I protest vnto every man that  
heareth the wordes of the prophecie of this  
booke, If any man shall adde vnto these  
things, God shall adde vnto him the plagues  
that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy City, and from those things which are written in this booke.

20 We which testifieth these things, saith:  
Surely, I come quickly. Amen. Even so,  
coming. Lord Jesus.

21 The grace of our Lorde Iesus Christ  
be with you all, Amen.

p. Seeing the Lord is at hand, wee ought to be constant and reioyce,  
but we must beware: we esteeme not the length or shortnesse of  
the Lords coming by our owne imagination. 2 Pet. 3.9. q. This de-  
clareth their earnest desire that the full fall have to be deliuered  
out of their misery, and to be beloved with their head Christ Iesus.

Rom. 2. 6.

chap. 1.8. & 21.6  
b. They shall line

eternally with the  
Son of God

i That maintaine  
false doctrine &

delight therein.

and natural man,  
and yet God

quall with my  
Father

1 For Christ is  
the light of the

gives light to everyone that comes

...ry one that com-  
meth into this  
world.

in Let them be  
afraid of God

horrible judge-

ments, and as  
soone as they  
have the Land

*The end.*





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❧ Two right profitable  
and fruitfull Concordances, or  
*large and ample Tables*  
Alphabeticall.

The first containing the interpretation of the  
*Hebrue, Caldean, Greeke, and Latine wordes*  
and names scatteringly dispersed throughout the whole  
Bible, with their common places following euery of them:  
and the second comprehending all such other principall  
wordes and matters, as concerne the sense and meaning  
*of the Scriptures, or direct vnto any necessary  
and good instruction.*

The further contents and vse of both the which  
Tables (for breuities sake) is expressed at large in the  
Preface to the Reader: And will serue as well  
for the translation called GENEVA, as  
for the other authorized to be read  
in Churches.

Collected by R.F.H.



¶ Imprinted at London by Robert  
Barker, Printer to the Queenes.  
*most excellent Maiestie.*

*Cum priuilegio Regie Maiestatis.*

my daughter margit was borne  
the second day of November 1605

---

This is my daughter margit's brother

---

my daughter Elizabeth was borne the  
second of June 1594

---

my daughter Anne was borne the  
2 day of August 1596

---

my daughter Frances was borne the  
2 day of September 1598

---

my son John was borne the  
2 of October 1600

---

my daughter Frances was borne the  
2 day of May 1603

---

my daughter Elizabeth was borne  
the 22 of October 1609

---

Printed at London by Robert  
Barker, Printer to the Queenes  
most Excellent Majesty.

Can Printing Office London

# THE PREFACE TO THE *Christian Reader, touching the two* Alphabets ensuing.

**G**OOD Christian Reader, because thou mayest enjoy and reape the profite of these two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a brife Concordance, or large & ample Index, collected, digested, and caused to be imprinted for thy comoditie: I thought it not amisse to aduertise thee somewhat touching the principall contents, vse, and commoditie of them. Wherefore be it knowen vnto thee, that in the first of the said Alphabets, I haue together placed by themselves in a maner, all the strange names and wordes which are scatteringly to bee found here and there throughout the whole Bible, remaying written in the *Hebrew, Chaldean, Syriac, Greeke, or Latin* languages: to the ende thou mayst by that meanes, learne to be conduced vnto so much of the interpretation, Historie, Common places, and knowledge of them, and euery of them, as I trust thou shalt thinke needefull. And for that in diuers translations these strange names & wordes are written diuersly, I haue, in respect thereof, only in this Alphabet, followed the *Geneua* translation as most allowed in that behalfe, and yet haue placed in the Margent thereof, how in writing, other Translations differ from the same: to the end not only such corruptions as are found for want of true Orthographie of them, may appeare vnto those that are skillful in those languages, to be amended, when time shall minister occasion (as some of them are already) but also the vnskillful Reader be not defrauded of such commodity, as might grow vnto them thereby, especially if they should haue occasion to looke for any word in the same Alphabet, after the same maner of writing, that they had scene or read in other Copies, and not finde the same accordingly. Secondly, in the other of the said Alphabets, I haue likewise by themselves placed all, and as many proper and vntual English wordes, as are contained in the same Bible, conducing to the finding out of the most fittest sentence, and best common places, tending to the prouing or verifying of any article and doctrine, concerning our Christian faith & religion, or belonging to any other godly or necessary instruction: so as if thou wouldest vnderstand what is to be learned in the Scriptures touching God or his power, his wisdom, or his loue, his mercie, or his truth, his iudice, his promises, his plagues, or his punishments, &c. either else concerning Christ, or the holy Ghost, Angel, or Man, Nature, or Law, Sinne, or Grace, Faith, or Vnbeliefe, Predestination, or Reprobation, Iustificacion, Regeneration, Church or Sacraments, &c. or to be brife, if thou wouldest vnderstand what is necessarily to bee learned in the same Scriptures, touching the estate, authoritie, office or duetie of Kings or Princes, Iudges or Magistrates, Bishops & Pastors, Elders or Ministers, Fathers and Mothers, Masters and Mistresses, Subiects, and Parishioners, Husbands & Wives, Children and seruants, and how euery one, of what degree, estate, condition, or profession soeuer, he, she, or they be of, ought to behaue themselves towards God, and one towards another, and what is to be spoken and not spoken, and what is to be done and left vndone of them or any of them, by the rule of Gods word: thou art not voyd of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, for further thee to finde out in these two Alphabets, anything whereof I haue before made mention, thou art to resort Alphabetically vnto the first of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the same contained: and also vnto the second of them, with the chiefe word of any sentence or common place therein mentioned, which thou art most affected vnto, or desirest to be satisfied of: and by this meanes in euery of them shalt thou by Gods grace, without faile be conduced, and to thy great ease.

## A Preface to the Christian Reader.

directed, and as it were, ledde by the hand, coen to the Booke, Chapter and Verse, where the same (or so much thereof, as for a goodly, Christian, and necessary knowledge shall be thought requisite) is to be found out most readily: alwayes remembering, that whatsoever conuenient knowledge wanteth in these Alphabets, as touching the text whereunto it directeth thee, is there supplied by the Annotations, or quotations in the Margent. Moreover, good Christian Reader, thou hast also to obserue how that the first Figure, or Figures, which follow next after any Booke whereunto thou shalt bee guided, signifieth or signifie the Chapter, and the other the verse or verses of the same Chapter, where any of the foresaid things is to be sought for. Again, whereas thou shalt after a Chapter, and otherwhiles after some verse or verses of a Chapter, finde this marke or Starre \* quoted, thou art to vnderstand, how that the whole Chapter, or from the verse of that Chapter where the same Starre is placed forward vnto the ende thereof, entreateth, or in some good respects chiefly belongeth, and may be applied to the same Historie, matter, or common place (thou seekest for, except there be any verses following the same \* for then the common place is to be vnderstood; not to exceede those verses. Finally, whereas I haue sometimes in these Alphabets partly let downe the sense, & that which may properly be gathered of the text, which thou art directed vnto, & not the very words themselves, and otherwhiles repeated one thing in diuers places, but yet to diuers ends, I trust that will not offend thee, sith I haue so done for the vnlarned's sake, because the same could not ne can be made too plaine for them; and therefore haue yfed not so great a custome and abbreviation in that behalfe, as perhaps some others would haue had me: & yet considering to what a great quantity these two Alphabets are grown vnto, (ouer that I thought they would) I haue bene forced to leaue out somewhat, that otherwise I would haue added vnto them, which hereafter by Gods grace I will supply: thus much touching the principal contents, commodity, & vse of the foresaid Alphabets, which with such other doubts as may trouble thee, I mistrust not, but by well perusing of the same, and practise (with the diuersitie of letter, which is vsed in them) will soone appeare very easie, plaine, and apparant vnto thee, albeit I particularly touch not every of them. Now therefore to conclude, if my simple traualle and paines taken herein shall be wel accepted of thee, I meane, of the more skillful and learned Readers to be polished and amended of them (if they shall to deeme necessary and conuenient) to the better edification of the Church of God, whereof they are or ought to be ioynt members, helpers, and furtherers, so farre forth as their Talents wil stretch vnto, and that in the spirit of meekenesse, lowliness, and charitie: and of the lesse learned or vnlarned Reader (vnto whom I confesse my selfe the greatest debitor) as an aid and helpe to their godly studies, and honest trade of life, and withal Christianly to be construed of al men, as a meanes and furtherance, and not an hinderance vnto any, I shall for my part thinke my selfe well requited, and more then sufficiently rewarded, in that I shall enjoy my desire, and that which I longed for. And so beseeching Almighty God to giue vs his grace to be studious of vniuersitie, and bringing forth such fruites, as may declare our vndoubted election in Christ Iesus, I take my leaue of thee, this xxij of December.

Anno Domini.

1578.

Thine in the Lord, Robert F. Harry.



# The first Alphabet of directions to common places, containing all the Hebrew, Caldean, Greeke, Latine, or other strange names, dispersed throughout the whole

Bible, conducing to the profitablest things thereof. The further contents and vse of the which, more at large is expressed in the Preface preceding.

## A

**A**ron, or Aharon: *A teacher, of teaching, of conceiving, of a hill, of mountains, of a man of the mountain, of the mountain of fortitude, of a strong hill.* The sonne of Amram. Exod. 6. 20. He meeteth Moles at Horeb. Exod. 4. 27. He is eloquent. Exod. 4. 14. Hee is sent with Moles into Egypt. Exod. 2. 15. 16. and declarerth Gods message unto Pharaoh. Exod. 4. 30. and 5. 1. Aaron and Hur waite at the foote of the mountain, untill Moles returned from speaking with God. Exod. 24. 13. 14.

Aaron was with his sonnes anointed and consecrated. Psal. 135. 2. Num. 3. 10. Deut. 18. 1. Heb. 5. 4. after the ordinance. Exod. 28. 1. and 29. 1. He erected a calfe. Exod. 32. 4. and is rebuked of Moles therefore. Exod. 32. 21. The oblation of him and his children the day of their anointing. Leui. 6. 20. His oblation for himselfe and the people. Leui. 9. 2. He blessed the people after his offering. Leui. 9. 22. Hee and Miriam murmure againe Moles, and be reproveth of God. Num. 12. 1. 15.

The oblations and tents offered unto God by the children of Israel, appertaine unto Aaron. Num. 18. 8. God is Aarons heritage. Num. 18. 20. By making of Aarons rod to budde, God appoynteth Aaron to bee high Priest. Num. 17. 8. He went secretly but once into the most holy. Exo. 30. 10. He coult not enter into the land of Canaan for his infirmitie sake. Num. 20. 24. He dieth by the appointment of God in the top of the mount Horeb, called Horeba. Num. 20. 28. Deut. 10. 6. and 32. 50. After him succeedeth his sonne Eleazar. Num. 20. 28. The habitations of his children. 1. Chy. 4. 54. He is praised. Ezra. 6. 5. Eccles. 45. 6. 7. His sonnes Nadab and Abihu were slaine for offering strange fire. Leuit. 10. 1. 2. looke more like 1. 5. Act. 7. 40. Heb. 5. 4. and 9. 11. and 9. 4.

Abaddon, in Greeke Apollyon. *destroying, looke Reue. 9. 11.*

Abanah, *stone, of a building, of father I beseech now.* A river of Damascus. 1. Kin. 5. 12.

Abarim, *goings over, favors, of conceiving in the Syrian tongue, All kindes of corne.* A hill ouer Jordan, where the Israelites pitched the 41. mansion in the wilderness. Num. 33. 47. from thence God rebuked Moles the land of Canaan. Num. 17. 12. and upon the which hill Moles died. Deu. 32. 49, 50 & 34. 5.

Abba, *father.* Mat. 14. 16.

Abba, *father, by the holy Ghost.* Rom. 8. 15. Galat. 4. 6.

Abaron, *strength.* The sonne of Mattathias sonne of John. 1. Mac. 2. 5. called also Eleazar. 1. Mac. 6. 43.

Abda, *a seruant, of in the Syrian tongue, this cloud.* 1. King. 4. 6. Psal. 11. 17.

Abdi, *my seruant.* The father of Bith. 2. Chy. 29. 12.

Abdiel, *a seruant of God, of a cloude of Gods store,* Jer. 36. 26 and 1. Chy. 5. 15.

Abdon, *a seruant, of a cloude of Iustice.* 2. Chy. 34. 20. call. b Achioz. 2. King. 22. 12. Also a citie. Josh. 21. 3. Also a Iudge who had 40. sonnes, and 30. nephewes. 1. Sam. 12. 3. 14.

Abednego, *a seruant of Shinar.* A mans name called also Azariah. Dan. 1. 7.

Abel, *mourning.* A citie, where dwelt twise men, whose collie is many of the Israelites followed in their affaires. 2. Sam. 30. 18. It was preferred by the counsel of a wise woman that was therein. 2. Sam. 20. 16. It was afterward taken by Eglath Philist. 2. King. 15. 29. Also a place whereupon the Arke of God was set. 1. Sam. 6. 18. Job. 11. 33. For Abel the sonne of Adam, looke Habel.

Abel-beth-maachah, *mourning to the house of Maachab.* A citie which king Asa ouercame by the helpe of Ben-hadab. 1. King. 15. 20. called also Abelmaim. 2. Chy. 16. 4.

Abelmaim, *mourning of waters.* A citie called also Abel-beth-maachab, as before.

Abel-meholah, *arrow of weakness.* A place whereof looke Iudg. 7. 22 and 1. King. 4. 12.

Abel-hittim, *arrow of thornes.* A place not farre from Iordan, South from the Moabites, so named of the plenty of thornes growing there. Num. 33. 49. in that place was the 24. mansion of the Israelites.

Abel-mizraim, Gen. 50. 11.

Aben, *an egge, dary, of sinners.* A citie in the tribe of Issachar. Josh. 19. 20.

Abgatha, *father of the vinepresse.* One of King Ahasuerus his chamberlains. Ester. 1. 10.

Abi, *my father.* Nehemiah mother. 1. King. 18. 2.

Abiah, *the will of the Lord.* The sonne of Samuel. 1. Sam. 8. 2. Also Rehoboams sonne. 1. Chy. 3. 10.

Abia, *who is called Abitum.* 1. King. 14. 3. and in Hachetub Abia. Mat. 1. 7. Also the name of persons wife. 1. Chy. 2. 24.

Abi albon, *the father of great understanding, of the father of much building, of wrong.* A mans name. 2. Sam. 23. 31. called Abiel. 2. Chy. 11. 32.

Abiam, *the father of the sea.* The sonne of Rehoboam. 1. King. 14. 31. looke Abiah. He is made King of Iudab. 1. King. 15. 1. warreth with Ieroboam. 2. Chy. 13. 2. glozieth in God his guide. 2. Chy. 13. 12. and therefore obtaineth victory. 2. Chy. 13. 16. He dieth. After him succeedeth his sonne Asa, a goodly prince. 1. Kings 15. 8. and 2. Chy. 14. 1. 2.

Abiasaph, *a gathering, of consuming father.* The sonne of Ithobal. Exod. 6. 24. looke Abiasaph.

Abiathar, *father of the remnant, of excellent father, of father of contemplation.* The sonne of Ahimelech, who escaped the hands of Saul. 1. Sam. 22. 30. 31. and fled to David to Keilah. 1. Sam. 23. 6. Hee dwelleth with Ahonitab. 1. Kings 1. 7. was put from his Priesthood. 1. km. 2. 27. according to the word. 1. Sam. 2. 31. 32. trade Mark 2. 26. Also the name of another Priest. 1. Kings 4. 4.

Abid, Exod. 13. 4.

Abida, *father of knowledge.* Gen. 25. 4.

Abidan, *father of indgement.* Num. 1. 11.

Abiel, *my father a God.* 1. Sam. 9. 1. and 14. 5. Also a mans name. 1. Chy. 11. 32. called Abi-albon. 2. Sam. 23. 31.

Abiezer, *the fathers helpe.* Josh. 17. 5. Also one of Davids 30. worthies. 1. Sam. 23. 27.

A. 3. Abigail.

Abaddon

Abana

Amana

Abdia

Abdai

Abdecl

|            |  |   |
|------------|--|---|
| Abigai     | Abigail, the father's joy, wife to the inglobly Abail, a woman of singular wisdom. 1 Sam. 25. 3. who came after Abail's death, the wife of David. 1 Sam. 25. 39. Also the name of the daughter of Abail, to whom Amalia bestowed. 1 Sam. 17. 25.   | and one daughter. 1 Sam. 14. 27. his by name. 1 Sam. 24. 15. After his returne to Jerusalem, his father would not see him, to the end he would not seeme to approve his doings. 1 Sam. 24. 24. he burneth Joab's field of barley, and whp. 2 Sam. 14. 29. 30. Hee is brought into Dauid's presence, who for the fervent love he bare him, killed him. 2 Sam. 14. 33. His ambition by colour of denouncing of justice. 2 Sam. 15. 2. to 7. He fainteth to make a vow and sacrifice, whereby he obtaineth licence of his father to depart to Hebron, and rebelleth. 2 Sam. 15. 7. 8. 9. The people ignorant of his drift follow him. 2 Sam. 15. 11. By Abiathophel's counsell he is with his fathers concubines. 2 Sam. 16. 21. according to the prophesie. 2 Sam. 12. 11. David chargeth Joab not to kill him, but to entreate him kindly for his sake. 2 Sam. 18. 5. Being hanged in an Oke, hee is thrust throught the bodie by Joab. 2 Sam. 18. 14. David mourneth for his death, and tooketh it verie heauily. 2 Sam. 18. 33. Joab comforteth him. 2 Sam. 19. 5, 6, 7. 8. The people receiue their folke in making him King over them. 2 Sam. 19. 10. to 15.   |
| Abi-gaboon | Abigaboon, the father of the cup, or father of a little hill, or the father of Gibeon. 1 Chr. 8. 29. and 9. 35.  | Also the name of a man. 1 Mac. 11. 70. there called Abialomus.  |
| Abihaiel   | Abihail, the father of strength, riches, or crown. Num. 3. 35. Also by name of Isephobab's wife. 2 Chr. 11. 18.  | Abihur, the father of a song, of walls, of of righteousnesse. 1 Chr. 2. 28.   |
| Abihail    | Abihail, the father of light, of praise. 1 Chr. 2. 29.   | Abihur, the father of the dwce. 1 Sam. 3. 4.  |
| Abihu      | Abihu be a father, or father himselfe. One of the sonnes of Aaron, Exodus 6. 23. who with Nadab his brother was consumed with fire, for that they offered strange fire contrary to Gods commandements. Lev. 10. 1, 2. and Num. 3. 4.   | Abner, the fathers candle. A captain of Sauls host the sonne of Ner Sauls uncle. 1 Sam. 14. 50. David reproueth him for his negligence. 1 Sam. 26. 15, 16. he maketh Ishbosheth the sonne of Saul king. 2 Sa. 2. 8, 9. 7. waerly battell with Dauid, is put to flight. 2 Sam. 2. 17, 19, 31. He thrusteth Abner throught the bodie with a spear. 2 Sam. 2. 23. He lieth with Rizpah. 2 Sam. 3. 7. Therefore Ishbosheth is offended with him: for which cause hee betrayeth his master, and maketh a covenant with Dauid to deliuer Israel and Iudah into his hand: afterward hee is slaine cowardly by Joab. 2 Sam. 3. 12, 17. for the which Dauid and his people mourn. 2 Sam. 3. 31, 32, 33, 34.  |
| Abiud      | Abihud, the father of praise, of confusion. 1 Chr. 8. 3. Also the name of Zorobabel's wife. Marth. 1. 13. there called Abiud, and in 1 Chr. 3. 19. Hananiah.   | Abram, a high father. The sonne of Terah. Gene. 11. 27, 31. taketh Sarai to wife. Gen. 11. 29. hee goeth out of his native countrey at Gods commandement. Gene. 12. 1, 4. God promisseth him and his seed the land of Canaan. Gen. 12. 7. 8. 13. 15. and 15. 8. 17. 4. Hee with his wife, his brothers sonne Lot, & his household, traualle toward the land of Canaan, and there hee buildeth an altar. Gene. 12. 5, 7. hee traualleth into Egypt, where hee buildeth Sarai to call him brother. Gene. 12. 13. Pharaoh being punished for taking his wife, releaseth her againe. Gene. 12. 17, 19. hee returneth out of Egypt very rich. Gene. 13. 2. To enioine strife, he parteth company very lovingly with Lot his nephew. Gen. 13. 8. 11. hee deliuereth Lot out of captiuitie. Gen. 14. 16. hee giueth vnto Melchisedech king of his spoile. Gen. 14. 18. 20. Hebr. 7. 4. 8. Hee refuseth to be enriched by the king of Sodom: that the glory of his wealth might rebound to God only. Ge. 14. 22, 23. Abram receiveth the promise of a sonne. Ge. 15. 4. and 17. 16. 8. 10. and requirith of God a signe to assure him that his seed should inherit the land of Canaan. Gen. 15. 8. 9. hee with the consent of Sarai his wife, lieth with Hagar, and of her begate Ishmael. Gene. 16. 1, 4, 15. hee receiveth the promise and token of circumcision, and is called Abraham. Gen. 17. 4. 5. |
| Abiah      | Abiah, idem as Abiah. The mother of Hezekiah. 2 Chr. 29. 1. called Abi. 2 King. 18. 2. Also Terobab's sonne, who died and was bewailed of all Israel. 1 Kings 14. 1, 18.   | Abram, a father of a great multitude. As the name was changed. Gen. 17. 5. hee was circumcised with all his household. Gene. 17. 23. God forgetteth him the   |
| Abi        | Abiah, idem as Abiah. The mother of Hezekiah. 2 Chr. 29. 1. called Abi. 2 King. 18. 2. Also Terobab's sonne, who died and was bewailed of all Israel. 1 Kings 14. 1, 18.   |   |
| Abilina    | Abiam, looke Abiam.  |   |
|            | Abylon, sweeping, of crying, of lamentable, of the sonne of a mansion, of murmuring. A countrey wherof Apolanius was Ceterarch. Luke 3. 1.   |   |
|            | Abimael, a father from God, of God. Gen. 10. 28.   |   |
|            | Abimelech, the kings father, or my father the king, or father of counsell, of chief father. A generall name of the kings of the Philistines, (as Cesar is the name of the Emperours of Rome) the king of Gerar who tooke Sarah for Abrahams wife, purposeing to make her his wife. Gen. 20. 2. Hee maketh a covenant with Abraham. Gen. 21. 27. and also with Ithael. Gen. 26. 26, 31. |   |
|            | Also the sonne of Terah, of Gideon. Judg. 8. 35. and 9. 1. who slew 70 of his brethren, & reigned king over Israel. Judg. 9. 5, 6. & at the last perished shamefully. Judg. 9. 53, 54. and 2 Sam. 11. 21.  |   |
| Aminadab   | Aminadab, a father of a woman, of a free minde, of Prince. The brother of Dauid. 1 Sam. 16. 8. Also the sonne of Saul. 1 Chr. 8. 33. The Arke of God was in his house. 1 Samu. 7. 1. and from thence was carried to the house of Obad Edom. 1 Sam. 6. 3, 10, 11.   |   |
| Abinoem    | Abinoam, father of beautie, of gladnesse. Judg. 4. 6.  |   |
| Abiron     | Abiram, a high father, of a father of election, of deceit. The first begotten sonne of Babel the builder againe of Iericho. 1 King. 16. 34. Also Eliab's sonne, who going about to surpise p priesthood, was slaine swallowed vp of the earth. Num. 16. 1, 31, 32. Deut. 16. 6. Psal. 106. 17.   |   |
| Abisag     | Abithag, the fathers ignorance or error, of the multiplying father. A faire young virgin, who lay with Dauid in his age to cherish & warme him. 1 Kin. 1. 2, 3. whom after the death of Dauid, Adonias asked to wife, and therefore was slaine by Benaiah. 1 Kin. 2. 17, 21, 25.   |   |
| Abisai     | Abihai, the fathers reward, of the father of a reward. The sonne of Teruah, who pursued Sheba. 2 Sam. 20. 6. and therefore was reckoned among Dauid's warriors. 2 Sam. 23. 18. his lineage is found. 1 Chr. 2. 16.   |   |
| Abshalom   | Abshalom, of Abshalom, a father of peace, of the fathers peace, of reward, of the fathers end. The sonne of Salomon. 1 King. 1. 1, 2. and 2 Chr. 11. 20. called Aziel. 2 Chr. 11. 2.   |   |
| Abshalon   | Also the name of Dauid's sonne by Maacab. 2 Sam. 3. 3. who after that hee had made a banquet at his sheepe shearing vnto the kings sonnes, slew his brother Amnon, because he had rauished his sister Tamar. 2 Sam. 13. 28, 29. 32. hee fled. 2 Sam. 13. 34, 37. and was called againe by Joab's policie, and the woman of Tekoa. 2 Sam. 14. 2, to 24. Hee had 3. sonnes               |   |
| Abess lom  |  |   |
| Abefalon   |  |   |
| Abefalon   |  |   |
| Abefalomus |  |   |
| Abefalomus |  |   |
| Abefalomus |  |   |
| Abefolomi  |  |   |

the destruction of Sodom. Gen. 18. 17. He taught his familie to keepe Gods commandments. Gen. 18. 18, 19. He prepared for the Sodomites. Gen. 18. 23. Being in Gerar, and fearing some inconvenience, callesth his wife sister. Gen. 20. 2. He being a Prophet, is rebuked for the same by Abimelech. Gen. 20. 7, 9.

The true seede of Abraham, are those which descend of Izhak: and such as bee the sonnes of promise, hoping for the life everlasting. Gen. 21. 12.

Abraham thush his servant Hagar and her sonne out of his house. Gen. 21. 14. He planteth a groue in Beer-sheba. Gen. 21. 33. God psoneth his faith, & trust upon Gods promises, by willing him to offer up Izhak his onely sonne, unto whom belonged the promise to be accomplished. Gen. 22. 1, 2. he offereth by a ramme in sacrifice, in the head of his sonne Izhak. Gen. 22. 13. He becometh Sarahs deatch, and buying of the sonnes of Beth a plot of ground, buryeth her there. Gen. 23. 2, 17, 19. he marrieth another wife named Keturah. Gen. 25. 1. he sendeth his servant to find a wife for his sonne Izhak. Gen. 24. 3, 4. After his deatch he was buried in the double cave of Machpelah. Gen. 25. 9. God remembereth his promise made unto Abraham, and comforteth Isaac in their afflictions. 2. kin. 1. 3, 23. God delivereth Lot for Abrahams sake. Gen. 19. 29. For his sake God multiplied Izhak. Gen. 26. 3, 4, 5. Eccles. 44. 22.

The father of Abraham, Gerar, and Habor his brother served strange gods, from the which God delivereth them, causing them to put their trust onely in him. Josh. 24. 2, 3. God was with Abraham in all that he did. Gen. 21. 22. his hospitalitie is declared unto us, by sitting at the doore of his tent, inviting those that passed by to take reliefe at his hand. Gen. 18. 1, 2, 3, 10. ver. 9. his obedience commendeth Gen. 22. 19. & 26. 5. Ac. 7. 4. Heb. 11. 8. his faith pleased Rom. 4. 3. Heb. 11. 17. God appeared unto him. Gen. 12. 7. and 17. 1. and 18. 1.

The children of Abraham, are those that beleue in Iesus Christ, & doe the works of Abraham. John 8. 39. Rom. 4. 16. and 9. 7. Gal. 3. 7, 23. he is called the fether of the world. Rom. 4. 13. he receiveth to see Christ in the flesh John 8. 36. Zacharias became his sonne, by beleueing Iesus Christ. Luke 1. 9. Christ was before him. John 8. 58. and descended of him. Matth. 1. 2, 3. he is praised very highly. Eccles. 44. 19, 20, 21.

Abrahams bosome. Luke 16. 22.

Abrech. Gen. 41. 43.

Abshalom and Abshalomus, looke Abishalom.

¶ Accho, thrust, of pressed together, of rubbed. The name of a towne. Judg. 3. 31.

Achad Accad, a sparke. A citie wherein Nimrod reigned. Gen. 10. 10. thence called Babilis.

Acbeldama Acceldama, the field of blood. Acts 1. 19. Matt. 27. 8. Achais, dolour, of sadnessse. A countrey. Aites 18. 12. Rom. 15. 26.

Achicuz, forswearing, of sad, a mas name. 1. Cor. 16. 17. Achan, trembling, of quashing. The son of Serir. Gen. 36. 27. Also the sonne of Charim. Josh. 7. 1. called Achar. 1. Chron. 2. 7. who was stoned for: serving that which ought to haue bene despoyle in the halley of Achor, with all that appertained unto him. Josh. 7. 25, 26.

Achar idem as Achan.

Achaze, A precious stone. Exod. 28. 19.

Achaz, looke Ahaz.

Achobor Achobor, a musse. Father to Baal hanan. Gen. 36. 38. 1. Chron. 1. 42. Also sonne to Bichaias. 2. king. 22. 12. called Abdon. 2. Chron. 34. 20.

Achiacharus. Tob. 1. 21.

Achim, rising againe, of confirming, of reuenging, of their brother. Mat. 1. 14.

Achior, the brothers light, of brother of fire. A captaine of the Ammonites. Judith 5. 5. who for his good

counsell giuen to Belshazzar, was bound to a tree by his seruants, and vndermined againe by the Iewes, and friendly entertained of them. Judith 6. 13, 14. who afterward forsaking his Paimims religion, beleued in God, and was circumcised. Judith 14. 10.

Achilz, it is so, of sure it is. The name of the king of Achis. Gath unto whom David fled, & before whom he fastened himselfe made to escape out of danger. 1. Sam. 31. 10, 13.

Achilz the sonne of Gaoch, githly David the citie Ziklag. 1. Sam. 27. 2, 6.

Achor, trouble, a valley in the tribe of Iudas, north from Iericho, not farre from Gilgal. Joshua 15. 7. named of the trouble of the Israelites, and not of Achan the sacrileger, who was there stoned for taking a thing forbidden. Josh. 7. 26.

Achlah, trim, neat, decked, of adorned, of wantonnes, lasciuiousnes, of dishonestie. The daughter of Caleb. 1. Chron. 2. 49. Judges 1. 12. giuen to Dismel to wife. Joshua 15. 16, 17. three crauerly springs of water of her father. Josh. 15. 18, 19. Judges 1. 5.

Achlah, a prisoner, forcer, of witch. A citie in the tribe of Aser. Josh. 11. 1. Itrome calleth it Chalahab, being situated in the plaine countrey at the foot of the mount Tabor.

Achab, of Aczib, a lyer. A citie in the tribe of Iudas. Josh. 15. 44 and Mich. 1. 14.

¶ Adadah, the winner of an assembly, of congregation. The name of a citie. Josh. 15. 22.

Adadeczer, reads Adarezer, comelines, helpe of beauty, of beautifull helpe, of the empy, habicacle, of engendering of beaustie. The name of the King of Zobah, who was discomfited by David. 2. Sam. 8. 3, 2. 1. Chron. 18. 3, 10. His seruants being banquished, make peace with David, and doe homage. 2. Sam. 10. 19. & 1. Chron. 19. 19.

Adah, an assembly of people, of congregation. The second wife of Lamech. Gen. 4. 19. also the name of one of Esaus wives. Gen. 36. 2.

Adah, the winner of the Lord, of everlastingnes of God. 1. Chron. 6. 41. & 8. 31. & 3. Ki. 22. 1. 2. Chron. 23. 1. & 3. Chron. 30. 39. Adalich, poverty, of drawing water, of any thing greedily, of a cloud, of destruction of labour. The sonne of Heman, the sonne of Ammedatha. Ester 9. 8, 10.

Adam, man, earthly, red, of bloodie. The name of the first man created by God, unto who was giuen dominion ouer all things. Gen. 1. 27, 28. 1. Tim. 2. 13, 14. He is put into Paradise to labour the earth, and was forbidden the tree of knowledge of good & euill. Gen. 2. 16, 17. he giueth names unto all beausts. Gen. 2. 20. He eateth of the tree of knowledge by his wifes perswasion. Gen. 3. 6. being ashamed by reason of his sin, he seeketh to hid himselfe from Gods presence. Gen. 3. 10. he chargeth his wife with his fault. Gen. 3. 12. & is punished. Gen. 3. 17. and vsuried out of Paradise. Gen. 3. 23, 24. he liued 930. yeres. Gen. 5. 5. his genealogie vnto Noah & Gen. 11. 1. Chron. 1. 1. to 35. Christs genealogie from Adam. Luke 3. 38. Adam is a name common to both man and woman. Gen. 1. 27. and 5. 1, 2.

Adam a figure of the second Adam Iesus Christ. Rom. 5. 12, 14. 1. Chron. 15. 21, 22.

The first man Adam was made a liuing soule, and the last Adam Christ, was made a quickening spirit. 1. Cor. 15. 45.

¶ By Adam wee are all subiect both to sinne & death. Rom. 5. 12.

We must resemble the celestiall Adam by purenesse of life, as wee haue resembled the terrestiall Adam by wickednesse of life. 1. Cor. 15. 49, 50.

By Adam wee are all subiect to death: but by Christ we shall enjoy everlasting life. 1. Cor. 15. 22. & 57.

Into what calamitie mankind is brought through Adams disobedience. Eccles. 40. 1. to verse 12.





Elter 1. 19. 21. Search being made among the beautiful virgins for a wife unto Anahimoch. 1. Elter is found, whom he married. Elter 2. 2. 9. 17. Search being his reproach, he findeth the sister of Joseph. Elter 6. 2. wherefore he caused him to be honoured, to the confusion of Haman. Elter 6. 6. to 13.

Ahuah, an offence, being, of generation. A flood. Elter 8. 15. 31.

Ahaz, taking, apprehending, possessing, of seeing. A king of Judah an idolater, the sonne of Iotham. 2. King. 16. 1. called Elizer. Luke 3. 29. He maketh his sonne to see Iotham the fire. 2. King. 16. 3. 2. Elter 8. 3. He seeketh aide against his enemies, at the Assyrians, and not at God. 2. King. 16. 7. and 2. Elter 8. 16. To please the king of Assyria, he leaveth the service of God, and falleth to idolatry. 2. King. 16. 12. 13. and 2. Elter 8. 23. God promisseth him ayde against the Assyrians, and commandeth him to aske a signe for confirmation thereof. Elter 7. 1. His death. 2. King. 16. 22. and 2. Elter 8. 27. Also the name of the sonne of Ahicab. 1. Elter 8. 35.

Ahazai, idem. The sonne of Hezilemoth the sonne of Immer. Debe. 11. 13.

Ahaziah, an apprehension, of possession of the Lord, of the sight of the Lord. A wicked king who succeeded Ahab his father in the kingdom of Israel. 1. Kin. 22. 40. Being sicke, altho he cometh at East-zebad, and dieth. 1. King. 1. 2. to 18. Also Ieroboams sonne, who succeeded his father in the kingdom of Judah. 2. Kin. 8. 25. He fighteth with Ioram king of Israel against Hazael king of Aram. 2. Kin. 8. 28. Jehu killeth him. 2. Kin. 9. 27. 42. Of his death he is slain by Jehu. 2. Kin. 10. 14. By the will of God, he desired Ioram king of Israel, that he might be slain by Jehu. 2. Chron. 22. 6. 7. 8. 9. Iotha his sonne was by Gods providence preferred from Ahaziah's cruelty. 2. Kin. 11. 2. and 2. Elter 8. 22. 11.

Ahi, my brother, of my brethren. 1. Elter 7. 34. Also a cite. Debe. 11. 31.

Ahian, a brother of mine. 1. Elter 7. 19.

Ahiah, the Lords brother, of brother of the Lord. One of Solomons Scribes. 1. Kin. 4. 3. Also a valiant man. 1. Elter 11. 36. Also the father of Baasha. 2. King. 9. 9. Also Ahirubs sonne. 1. Sam. 14. 3. Also a Prophet, who rent Ieroboams garment in xii. pieces. 1. Kings 11. 30. and prophesied unto Ieroboams wife, her childes death, and her husbands posterities ruine. 1. Kings 14. 2. to 20. He wrote a prophesie. 2. Elter 9. 29. Also a mans name. 1. Elter 2. 25.

Ahiam, brother of the mother, of brother of a nation. 2. Sam. 3. 33. 3. Elter 11. 35.

Ahiezzer, brother of helpe, of the brothers helpe. A Prince of the tribe of Dan. Num. 1. 12. 2. 25. 7. 66. and 10. 25. Also a valiant man. 1. Elter 12. 3.

Ahihud, brother of vanities, of wittie brother, of brother of darkness. 1. Elter 1. 2. Elter 8. 34. 27.

Ahikam, a brother arising, of avenging. 2. Kings 22. 13. Jer. 26. 24.

Ahilab, an heartie brother, of brethren of the heart, of milking of fit. A cite. Iudg. 1. 31.

Ahilud, a brother borne, of brother begotten. The father to Iosaphat. Davids recorder. 2. Sam. 8. 16.

Ahimaz, brother of counsell, of brother counsellour. Father of Ahimeam Davids wife. 1. Sam. 14. 50. Also the sonne of Zadok. 2. Sam. 15. 27. who with Jonathan recruited the counsaile of Achitophel unto David. 2. Sam. 17. 21. he runneth faster then Iulph, and helpeth David of the desertie. 2. Sam. 18. 19. 21. 23. 28.

Ahiman, a prepared brother, of brother of the right hand, of brother mine, what. One of the sonnes of Anak. Num. 13. 23. Josh. 15. 14. Iudg. 1. 10. Also a porter of

the Temple. 1. Chron. 9. 17.

Ahimlech, brother mine the king, of a kings brother. Achimelech of his counsaile. A priest unto whom David came to Rob. 1. Sam. 22. 9. called Abiah. 1. Sam. 14. 3. looks 1. Elter 2. 4. who being accused unto Saul, is sent for, and because hee ministered unto Davids necessity, he with the other priests of Rob are put to death by Dagg. 1. Sam. 22. 18. Also the sonne of Abiah. 2. Sam. 8. 17. called Achimelech. 1. Elter 8. 16.

Ahimoth, a brother of death, of a dead brother, of a brother of dayes. 1. Elter 6. 25.

Ahinadab, a willing brother, of a brother of a wife, of brother of the prince. The sonne of Josai. 1. King. 4. 14.

Achinoam, the brothers helpe. The name of Davids wife. 1. Sam. 14. 50. and 25. 43.

Aho, hu brother, of hu brethren. 1. Elter 8. 31. 39. 37. also the names of other. 1. Elter 8. 14. 2. Sam. 6. 3.

Ahor, idem as Achior.

Ahira, brother of inquiry, of fellowshipp, of a companion, of brother of a catekeeper, of shepherd, of a rough of breaking brother. A prince of Naphtali. Num. 1. 15.

Ahiram, a brother of craft, of protection. The sonne of Benjamin. Num. 26. 38. of him came the Ahiramites.

Ahsamach, brother of sustentation. Elter 35. 34.

Ahisamah, idem Elter 31. 6.

Ahihabar, brother of the morning, of dew, of brother of blacknesse, of blacke brother. The sonnes sonne of Benjamin. 1. Elter 7. 10.

Ahilhar, brother of the prince, brother of direction of a sing, of a spying, of waiting brother. A ruler of Salomons household. 1. King. 4. 6.

Ahitophel, brother of rancie, of a brother which lacketh, which is for taken, of hath needs, of a brother without fully satisfied, wisdom, of grace. A counsaillour of David, who conspired with Absalom against him. 2. Sam. 15. 12. His counsaile was counted as an Oracle of God. 2. Sam. 16. 23. His counsaile given to Absalom, was confounded by Davids contrary counsaile, by which meanes Absalom perished. 2. Sam. 17. 1. 7. 14. He hanged himselfe, because his counsaile was not accepted. 2. Sam. 17. 23.

Ahitub, brother of goodness. 1. Sam. 14. 3. 22. 11. Achitob 2. Sam. 8. 17.

Ahlai, beseeching, of expecting, of beginning, of sorrowing, of brother to me. 1. Elter 2. 31. and 11. 41.

Ahoah, a thistle, of thorne, of brotherhood, of fishhook. 1. Elter 8. 4.

Ahoi, a quicke, of living brother, a thistle, of my thorne. The father of Dodo. 2. Sam. 23. 9. of whom came the Abodites. 1. Elter 27. 4.

Aholab, a mansion, of dwelling in her selfe. Elter 23. 4.

Aholiab, the tabernacle, of tent of the father, of the bighees of the father. The name of a singular workman, ordained of God, & replenished with his spirit for the workmanship of the tabernacle. Elter 31. 6. 7. 9.

Aholiah, my mansion in her. Elter 23. 4.

Aholibamah, my tent, of famous mansion. The wife of Esau the daughter of Anah Gen. 36. 2. Also a duke. 1. Elter 1. 52.

Ahrah, looke Ahara.

Ahumai, a meadow of waters, of brother of waters. 1. Elter 4. 2.

Ahuzam, their taking, of professio, of vision. 1. Elter 4. 6.

Ahuzzab, possession, apprehension, of collection, of vision. The friend of Achimelech the king of Gerar. Gene. 26. 26.

Ai, a heape, of laying on heapes. A cite whither spies were sent by Ioshua. Josh. 7. 2. The people were of killed 36. of the Israelites, because of Achans sacrilege. Ioshua 7. 5. God delivereeth it into Ioshuas hands. Josh. 8. 1. The king taken, and brought unto Ioshua,

Ahas  
Achaz

Ahazai  
Ahazai  
Ahazai  
Ochoziah

Aia  
Aia  
Ahin  
Abia  
Ahijah  
Achias  
Abias

Ahicam  
Achiam  
Ahlab  
Ahalab

Achimaz

Achimam

Achimoth

Abinadab

Achinoam

Ahirah

Achiram

Achimelech

Achimelec

Ahihabar

Ahifar

Ahifar

Achitophel

Achitob

Ahlah

Ohalai

Ahoie

Ahoie

Oolla

Ooliab

Ooliba

Oolibama

Aholibama

Oozam

Ochoziah

Hai

|           |  |   |
|-----------|--|---|
|           | Joshua, is hanged on a tree. Josh. 8. 18. The citie buil-<br>ned, and the people slain. Josh. 8. 19, 20, 21, 22.   | Almon Diblathaim, a hiding, of hidden in an heape Helmon<br>Deblathaim  |
| Ala       | Aliah, a vulture, raven, or Alas, of where is it? or his<br>yle. The sonne of Simeon. Gen. 26. 24. 1. Chp. 1. 40.  | Almon, hidden, a citie. Josh. 3. 1. 18.   |
| Aijah     | Also the father of Rizzab, 2 Sam. 3. 7. and 2. 18.   | Alpha and Omega. Reuel. 1. 8.   |
| Alia      | Aialon, an oke, of strength. A citie built by Rehobo-<br>am, 2 Ch. 11. 10. Also a citie mentioned. Josh. 19. 42.   | Alpheus, the thousand, of learned, father of James Alphaeus<br>the Apostle. Mat. 10. 3. Mar. 3. 18. Luk. 6. 15. Act. 1. 13.   |
| Aijalon   | 2. 1. 24. Judg. 12. 12. 1. Ch. 6. 69. 8. 13. 2. Chp. 1.<br>28. 18. Also a valley. Josh. 10. 12. Judg. 1. 35.   | Aluah, his rising up, of his highnes, a Duke of Edom. Alua<br>Gen. 36. 40.  |
| Ahalon    | 2. 1. 24. Judg. 12. 12. 1. Ch. 6. 69. 8. 13. 2. Chp. 1.<br>28. 18. Also a valley. Josh. 10. 12. Judg. 1. 35.   | Aluan, higher, of aloft, of in the Syriack tongue, per-<br>verser. The sonne of Shobal. Gen. 36. 23.  |
| Ai        | Aijadon, as Ai. Josh. 11. 31.  | Alutha mingling together, of cōspersion. Mat. 33. 13.   |
|           | Ain, an eye, of fountain. A citie in the boundes of Ju-<br>dea on the eastide thereof. Num. 34. 11. allotted to the<br>tribe of Simeon. Josh. 19. 7. Mention is made there-<br>of. Josh. 15. 32. It was giuen to the Leuites for a ci-<br>tie of refuge. Josh. 21. 16. by it Saul led his armie a-<br>gainst the Philistines. 1. Sam. 29. 1. Ierome sayd it<br>was called Benbenimim afterward.  | Amad, people of witness, of a people euertlasting, Amaad.<br>of a pray, a citie. Josh. 19. 26.  |
| Ai        | Aiah, an house. A citie by which Sennaberib came<br>against Ierusalem. Isa. 10. 28. called Ai. Josh. 7. 32.  | Amadath, looke Hammedatha.  |
| Acen      | Akan, as Aban. Gen. 36. 27.  | Amal, labour, of iniquity. 1. Chp. 7. 35.   |
| Accub     | Akkub, the print, of marke of a foote, where any crea-<br>ture hath gone. Also supplantatio, crookednes, of leu-<br>nesse, of reward, of the heele of a foote. 1. Chp. 3. 24.<br>and 9. 17. Eze. 2. 42. 45. Jer. 8. 7. and 11. 9.  | Amalek, a licking people, of smiting, of striking<br>people. The sonne of Eliphas by Timna his concu-<br>bine. Gen. 36. 12. of whom came the Amalekites men-<br>tioned. Gen. 14. 7. and 1. Sam. 30. 1.  |
| Elimelech | 1. Amalek, the kingdom of God, of the counsaile<br>of God. A citie in the tribe of Asher. Josh. 19. 26.  | Amalek fighteth against Israel. Exodus 17. 8. and<br>so long as Moyses prayed feruently, the Israelites pre-<br>sented, and when his seruente was slackted, the Amale-<br>kites prevailed. Exod. 17. 11. They discomfited Israel.<br>Num. 14. 45. Judges 6. 1, 3, 6. They are discomfited,<br>Exod. 17. 13. overcome. Judg. 7. 25. 1. Sam. 14. 48.  |
| Alamelech | Alamoth, an instrument, which some continue to be<br>a psalterie, look 1. Chp. 15. 20. Psal. 46.   | almost destroyed and rooted out. 1. Sam. 15. 3, 7. as it<br>was forgotten. Exod. 17. 14. Num. 24. 20. and comman-<br>ded. Deu. 25. 19. 1. Sam. 15. 3. were overcome againe.<br>1. Sam. 30. 1, to 21. and last of all by the children of<br>Simeon, bitterly destroyed. 1. Chp. 4. 41, 42, 43.   |
|           | Alciros, strong, of strength, a wicked priest, who be-<br>ing a Jew became an infidel. He was made the priest<br>by Demetrius. 1. Mac. 7. 5, 9. became a cruel enemy<br>to Iudas, per at Igh died miserably. 1. Mac. 9. 55, 56.  | Amam, mother, of feare of them. A citie in the tribe<br>of Iudah. Josh. 15. 26.   |
| Alamath   | Alerach, a hiding, of youth, of wo-lds, of upon the<br>dead, a citie. 1. Chp. 6. 60. called Almon. Josh. 21. 18.   | Amam, we nobling, murmuring, of grudging. The son<br>of Amadath. Ezer 12. 6. 3. 1. who was exalted by<br>Abulurus, so as all men honoured him save Shodim-<br>cal. Ezer 3. 2. therefore he sought to feare both him<br>and all the Iewes. Eze. 5. 6. but per by Gods pro-<br>vidence they were persecuted, and Aman hanged.<br>Ezer 9. 14. His ten sonnes also were hanged. Ezer 9. 14.   |
| Alameth   | Also the sonne of Zercher. 1. Chp. 7. 8. Also the sonne<br>of Iarab. 1. Ch. 8. 36. and 9. 42.  | He is mentioned. Tob. 14. 10. Ezer 10. 7.   |
| Alimis    | Alenis, strength, a citie. 1. Mac. 5. 26.  | Amanah, faith, of truth, of a nurse, a hill in Cilicia. Arzana<br>Canticles 4. 8.   |
|           | Alexandra, a helper of men, of most frig, of virtuuous,<br>king of Macedonia, of Greece, who after that he had<br>slaine Darius, parted the kingdom into foure parts. 1.<br>Mac. 1. 1, 2, 10. 1. looks Dan 7. 6, 8, 5, 6, 9. 11. 3, 4.   | Amariab, the Lord said, of the excellency of the Lord, Amaria<br>Amarias<br>Amici   |
|           | Also it was the name of Antiochus Epiphanes sonne,<br>who reigned in Ptolemais. 1. Mac. 10. 1. who confe-<br>derated himselfe with Jonathan, so as made warre with<br>Demetrius. 1. Mac. 10. 16, 46. He & Ptolemeus king<br>of Egypt toge in friendship together. 1. Mac. 10. 51,<br>55. and afterward fall at diffention. 1. Mac. 11. 3. He<br>fleeth into Arabia, where his head was smitten off by<br>Zabdiel, and sent to Ptolemeus. 1. Mac. 11. 16, 17. | Amariab, the Lord said, of the excellency of the Lord, Amaria<br>Amarias<br>Amici   |
|           | Also the name of Simeon of Cyrene his sonne, who<br>caried Christ his crosse. Marke 15. 21. Also there is<br>mention made of this name. Acts 4. 6. and 19. 33.   | Amasai, sparing the people. The sonne of Abigail fl-<br>ster to David. 1. Chp. 2. 17. Chief captain of Abia-<br>loms hoste in Iosabs heade. 2. Sam. 17. 25. and af-<br>terward captaine of Dauides hoste. 2. Sam. 19. 13. slaine<br>travertiously by Iosab. 2. Sam. 20. 9, 10. Also a mans<br>name. 1. Chp. 28. 12.   |
|           | Also the name of a Copperminst who so looke p faith.<br>1. Tim. 1. 20. & through Paul much evil. 2. Tim. 4. 14.  | Amasai, strong, of boytie. 1. Chp. 6. 25, 35. and 12. 18.<br>and 15. 24.  |
|           | Alexandria in Ierusalem it is written No, which by<br>interpretation is, raw, irritation, of prohibition, a citie.<br>Ie. 46. 25. of whose people looke Ie. 6. 9. who in greece<br>are called Alexandrians, which by interpretation is,<br>helpers of men, of most frig, of virtuuous men looke No.  | Amashai, the gift of present of the people. The fa-<br>ther of Adabab. 2. Chp. 29. 12.  |
| Almuggim  | Algunnim, a certaine tree which groweth in the<br>forest Lebanon, some take it to be bassile, looke in the<br>margin of 2. Chp. 2. 8. called Almuggim, 1. Kings<br>10. 11. and 2. Ch. 9. 10. 11.   | Amashai, and Amashai, the treading of the people. Amashai<br>Rebe. 11. 12, 13.  |
|           | Alion, high. The sonne of Shobal. 1. Chp. 1. 40.<br>called Aluan. Gen. 36. 23.   | Amashai, the strength of the Lord. The father of<br>Iosabab. 1. Chp. 4. 34. Also the sonne of Hishai. 1. Chp.<br>6. 45. A wicked priest of Beth-el. Of whose pyratie<br>and punishment, looke Amos 7. 17.   |
| Elon      | Allon, oke, of strong. A mans name, 1. Chp. 4. 37.<br>also a citie. Josh. 19. 33.  | Amashai, the burden of the Lord. 2. Chp. 17. 16. Also<br>the sonne of Iosab. 2. Chp. 25. 1. who succeeded in the<br>kingdome of Iudah. 2. Chp. 24. 37. 2. kin. 12. 21. he put<br>to death those that murdered his father. 2. Chp. 23. 2.<br>2. kin. 14. 5. He is warned by a Prophet not to put his<br>trust in worldly defence. 2. Chp. 25. 7. Ver wilcom-<br>terth the Edomites. 2. King. 14. 7. 2. Chp. 23. 1, 12, 13.<br>He became an idolater, and is rejoyced therefore.<br>2. Chp. |
| Elmodad   | Allon Buzith. The place where Debozab Rebe-<br>habs nurse died. Gen. 35. 8.  |   |
|           | Almodad, the measure of God, of the entrie, of court<br>of the beloued. Gen. 10. 26.   |   |



Anania  
Ananias

Anania, the clouds of the Lord, of the diminution of the Lord. A cite wherein the Beniaminites dwelt after the captivity. Rebe. 11. 33. Also one of Assyrians captives. 2 Ch. 26. 11.

Also the name of him that twist the content of his wife Supphira, sold land to the use of the Church and afterward refused part thereof to his own wife: who twist his wife was punished with sudden death for speaking to the holy Ghost Acts 5. 1, 2, 10.

Also the name of him that baptized S. Paul at Damascus Acts 9. 10, to 19.

Also the name of the high Priest, who caused Paul to be mittin upon the mouth for speaking his conscience. Acts 23. 1, 2, and 24. 1.

Also the name of the father of Elcia. Judeth 8. 1.

Also the names of men mentioned. Rebe. 3. 23. and Dan 3. 88.

Anach, an answer, of a song, of affliction, of power. Judg. 3. 31.

Anathema, Maranatha. 1 Cor. 16. 22.

Anathoth answers, of songs. A cite wherein Jeremie was borne. Jer. 1. 1, 2, 29. 27. looke Iosb. 21. 18. and Isa. 10. 30. The citizens thereof, because they would not be repossessed. God thymath. Jer. 1. 21, 22, 23. In this cite Abiathar the Priest was borne. 1 Kin. 2. 26. Also the name of the sonne of Becher. 1 Ch. 7. 8. Of him came the Anethothites. 1 Ch. 27. 12. looke Antiochie.

Andreas

Andrew, very strong, of manly. The name of Peters brother, who became first Johns disciple. John 1. 35. and afterward the disciple of Christ Iob. 1. 37, 40. He brought Peter first unto Christ. Iob. 1. 41, 42. He and Peter bee called from fishing into the office of preaching. Mat. 4. 18, 19. Marke 1. 16, 17. Luke 5. 10, 11. He is made an Apostle with the other eleven Luke 6. 13, 14. Mar. 3. 13, 14, 18. and Mat. 10. 1, 2. unto whom Christ giveth power to preach, and doe miracles, &c. Mat. 10. 1. Mar. 6. 7. Luc. 9. 1, 2.

Andronicus, a victorious man. See Ista Onias the high Priest contrary to his wife. 2 Mac. 4. 31, 34, 35. for which fact hee was put to death at the commandment of Antiochus. 2 Mac. 4. 36, 37, 38. Also a worthy man to whom Paul wrote salutations. Rom. 16. 7.

Anem, an answer, of song of them, of their affliction, of power, of after the Syrian, a sheepe of beirs. A cite. 1 Ch. 6. 73.

Anet, an answer, of song of the candle or light, of afflicting the light, the brother of Hamre & Eshol. Gen. 14. 13. also a city in the tribe of Manasseh. 1 Ch. 6. 70.

Anian

Aniam, a people, of the ship of the people, of the sorrow, of strength of the people. 1 Ch. 7. 19.

Anim

Anin, Answerings, singings, of afflicted, of poore. A cite. Iosb. 15. 50.

Anna, idem as Hannah. The daughter of Phaniel. Luke 2. 36, 37, 38.

Anas, idem as Anah. An high Priest, who sent Christ bound unto Caiaphas his fathers in law, Luke 3. 2. John 18. 13. Acts 4. 6.

Antichristus

Antichrist, for Christ, of against Christ. He is a liar, & denier that Jesus is Christ. 1 John 2. 22. to bee come in the flesh. 1 Ioh. 4. 3. & therefore he is a deceiver and false prophet, and so are all such as they be. 2 Iohn 7. and 1. Ioh. 2. 26 & 4. 1. Of his beginning, looke Dan. 7. 8. Antiochus Epiphanes the king of Syria, bare a figure of him. Dan. 11. 31. of the power, qualities, miracles and kingdom of Antichrist, and his ministers, looke Ista. 10. 1. Ez. 38. 2. & 39. 1. Dan. 8. 9. & 9. 27. Mar. 14. 24. Mat. 13. 37. Luk. 21. 8. Iohn 5. 43. Act. 20. 29, 30, 31. & 1 Tim. 4. 1, 2, 3. 2 Tim. 3. 1, 2, 3, 10. 10. 2. Pet. 2. 1. & 3. 3, 4. Reu. 13. 1. 8. & 14. 8.

There were many Antichrists in the time of Saint

John, and S. Iune, (as Gods elect) mingled among the true Christians. 1 Iohn 2. 18, 19. Iune 4. Hee is called the man of sinne. 2 Thes. 2. 3. & shall sit as God in the Temple of God. 2 Thes. 2. 4. Hee is a foolish shepherd. Iach. 1. 15, 16. He shall be destroyed with the breath of Gods Spirit, & preaching of the Gospel. Isa. 11. 4. 1 Thes. 5. 8. Reu. 17. 8, 14. and 18. 1. and 19. 19, 20. and 20. 9, 10.

Antilibanus, for, of against Libanus. A high hill on the North side of Iudra against Libanus. Iudeth 1. 7.

Antiochia, for a chariot, of wagon, of a thing in stead of a chariot, of wagon, of against a chariot, of wagon. There be two famous cities of this name: one in Syria, called Hamath. Iach. 9. 1. wherein the name of the Christians first began. Acts 11. 22, 26. in the which Barnabas & Paul were ordained preachers. Acts 13. 2, 3. The other in the province of Bithonia, where Paul and Barnabas preached Acts 13. 14. Galat. 2. 11.

Antiochis, idem as Antiochia. The concubine of Antiochus the noble. 2 Mac. 4. 30.

Antiochus, idem as Antiochia. A tyrant surnamed the noble, the son of Antiochus the great. He is called the wicked root. 1 Mac. 1. 11. he subverteth both Egypt & Iudra. 1 Mac. 1. 18, 19. He polleteth the Temple and wasteth the cite of Jerusalem. 1 Mac. 1. 23, 33. and 2 Mac. 5. 15. He erecteth an idole upon the altar of the Loyde. 1 Mac. 1. 37. reade moze Dan 8. 9, to 15. Purposing to ransacke the cities of Etilimas and Persepolis, he is repulled by the citizens. 1 Mac. 6. 1, 3, 4. and 2 Mac. 9. 1, 2. he is stricken with an incurable disease. 1 Mac. 9. 5, to 12. 1 Mac. 6. 8, 9. he repenteth fainerly. 1 Mac. 6. 11, 13. 2 Mac. 9. 12. He prayeth unto God, who would not haue mercy on him. 2 Mac. 9. 13. but suffereth him to die miserably, in a strange land. 1 Mac. 6. 13, 16. 2 Mac. 9. 18, 28, 30. 9.

Also the atheniense Antiochus his sonne surnamed Eupator, who was made king after him. 1 Mac. 6. 17. This man entred Iudra with a great armie. 1 Mac. 6. 30, 48. He brake his othe with Israel. 1 Mac. 6. 62. of his doings, reade 2 Mac. 10. 10, 11, 12. and 12. 1. and 13. 1. He was slaine by Demetrius appointment. 1 Mac. 7. 2, 3, 4. and 2 Mac. 14. 2.

Also the name of Alexanders sonne surnamed Jeddus, whom Tryphon preferred to kingdome. 1 Mac. 11. 39, 54 & afterward slew him traiterously. 1 Mac. 13. 31. & crowned himselfe king of Asia. 1 Mac. 13. 32.

Also the name of Demetrius Alcanor, his sonne surnamed Pius: who looped in friendship with Simon brother to Iudas Maccabeus, and pursued Tryphon. 1 Mac. 15. 1, 2, 11.

Antipas, for all, of against all. A faithfull Martyr. Reu. 2. 13. It was also the surname of Herod. Looke Herod.

Antipater, for the father, of against the father. One of the Ambassadors which Jonathan sent to Rome. 1 Mac. 12. 16.

Antipatris, idem as Antipater. A cite in the land of promise, which Herod the great called after Antipater his fathers name. whither S. Paul was led captive. Acts 23. 31.

Antothijah answers, of songs of the Lord, of afflictions, of needs of the Lord. The sonne of Shalijah. 1 Ch. 24. 35.

Antothite, an answer, of song, of affliction, of power, one of Anathoth. 1 Ch. 11. 28. looke more in Anathoth.

Anub, a grape, of after the Syrian speech, a knee. The sonne of Ezr. 1. Ethon. 4. 8.

Apadno, the wrath of iudgement, of the tabernacles of his palace. Dan. 11. 45.

Apamea, expelling, of driving, of chasing away. The concubine of king Darius. 1 Ch. 4. 29.

Antioche

Antiochus  
Epiphanes

Antiochus  
Eupator

Antiochus  
Sedectes

Antiochus  
Pius

Anathothis

Anathothite

Anob

Aphedno

Apedno

Apame

Apamia

Apelles













Acts 15.39. Hee was censured by the dissimulation of Peter. Gal. 2.13.

Barbecus. Iesome saith shoulde bee written Barbecus, which in the Syrian tongue is interpreted, blind sonne, of the sonne of blindness. Of whom trade Whar. 10.46.

Baruch blessed, of bending the knee. Ieremias scribe Ierem. 36.12. wrote a booke, which was read, and burned. Ier. 36.42. hee wrote another. Ier. 36.27.28.\* and 45.1. Baruch 1.1.10.6.

Barzillai as hard as yron. A noble and rich man, who relieved David in distress, and yet would take nothing in recompense. 2. Sam. 19.32. Hee accompanied the King unto Jordan, craving nothing but that his sonne Chimham might goe with him, and he well intreated. 2. Sam. 19.31.33. to 40. David charged Solomon, that hee should shewe kindeesse unto the sonnes of Barzillai, and whp. King. 2.7. The sonnes of Barzillai, because they could not shew their gentleness, were put from the Kings booke. Ezra 2.61.62. and Neh. 7.63.64.

Balmath, shings aromaticall, of confusion of death, in de solation. Gen. 6.34. and 1. King. 4.5.

Balkan, in the tooth of in yuory, of in sleepe, in slumbering confusion, or slander. A countrey where Dg reigneth. Deu. 1.4. a land of Giants. Deut. 3.10.11.12.13.

Bath A kind of measure Eze. 45.10.

Bathsheba, the seventh daughter, of the daughter of a she. The daughter of Eliam, and wife of Uriah the Hittite. 2. Sam. 11.3. with whom David committed adultery. 2. Sam. 11.4. hee caused Uriah to be slaine, and afterward married her. 2. Sam. 11.15.27. the child which Bathsheba bare unto David, sickened, and died. 2. Sam. 12.15. to 23. and afterward shee bare Salomon. 2. Sam. 12.24. Matth. 1.6. She is called Bathshua, the daughter of Ammiel. 1. Chr. 3.5.

Bathshua, the daughter of saluation, look Bath-she-a. Bealith, the God of an idle, the Lord casting himselfe downe before it, of possessing it, of in an assembly, of in the Church. 1. Chr. 12.5.

Bealoth east under, of possessed. Iosh. 15.24.

Bebai, voids, of empty. Ezra 8.11.

Becher the first begotten, of first fruits. The name of Benjamin's sonne. Gen. 46.21. and 1. Chr. 7.6. Also the sonne of Ephraim. Num. 26.35.

Bechorath, idem as Becher. 1. Sam. 9.1.

Bedan, a doore barre, of alone. 1. Sam. 12.11. and 1. Chr. 7.17.

Bedaiiah the only Lord, of the doore barre of the Lord. The sonne of Bani. Ezra 10.35.

Beeliada, an open idle, of master of knowledge. 1. Chr. 14.7.

Beel-zebub, look Baal-zelub, and Whar. 10.35.

Beer, a well, of declaring. Num. 21.16.

Beera, idem. 1. Chr. 7.37.

Beerah, idem. 1. Chr. 5.6.

Beer-Elim, the well of Elim. Isa 15.8.

Beer, a well explaining, of declaring. The father of Hoba. Hol. 1.1. Also the father of Iudeth. Ians wife. Gen. 26.34.

Beer-lahai-oi. Gen. 16.14.

Beeroth, weller explaining, of declaring. A city. Iosh. 9.17. Deut. 10.6. and 2. Sam. 4.2.3. Iosh. 18.25.

Beer-sheba, a well, a wilderness, or a citie, look Gen. 21.14.31. Gen. 26.33. Gen. 28.10. Iosh. 15.28. Gen. 21.3. and 1. Sam. 3.20.8.2.2. Sam. 24.1.7.8. 1. kin. 19.3.2. king. 23.8. 1. Chr. 4.28. Neh. 11.30. Amos 5.5.

Behemoth. This word signifieth the multitude of earthly beasts, but chiefly one among the rest. Job 40.10.\* 2. Chr. 6.49. It is taken for a power of Satan.

Belold, ancient, of nothing. The name of an idle,

whereof trade Isa. 46.1. Dan 12.1. to 23.

Belh, a drying. A citie also called Soc. Gen. 14.3. Bala

Also Benjamin's sonne. Gen. 46.21. Num. 26.38. Bala

Also a king in Ebon. Gen. 36.37.

Belial peruerse, of wicked, of the devil. Iosh. 15.21. and 1. Sam. 1.12.9.10.27. Num. 1.15. What con-

ceded barh Chiff with Beial? 2. Cor. 6.15.

Bellhathar, without treasure, of a searcher of treasure. A king of Babylon Dan. 5.1. Cbe for availing the vessels of the Temple, & stealing humble doles, with a hand wyling upon the yaff. Dan. 5.2.3.4.5. which betokeneth his death, and the translation of his kingdom unto Darius Dan. 5.6.

Ben a son, of a building, of understanding. 1. Chr. 2.18.

Benaiiah the Lord's building. The name of men mentioned. 2. Chr. 4.36. & 15.18. Also the sonne of Iehoa-

ba. 2. Sam. 10.7.3. to 40. Benom's commandment

flow Iosh, having helde on the bones of the altar.

1. Kin. 2.22.28. to 36. Hee was over the Cherethites,

gc. 1. Chron. 18.17. and is surphised among Davids

thier wordiers. 2. Sam. 23.20.21.22.23. Hee is called

Benaiab. 2. Sam. 8.8.

Ben an mil. Gen. 19.38.

Ben hadad, the sonne of wisd, of erie. The sonne of

Cabimion. 1. Kin. 15.8. Also spoken with Asa king

of Iudah, & belleged the cities of Israel. 1. kin. 15.20.

He belleged Samaria. 1. Kin. 10.2. By being drunken

and blaspheming God, was put to flight by Ibad, and

to Samaria was delivred. 1. Kin. 20.16. to 31. he ob-

tained pardon at Adab's hands: wherefore God was

displeased with Alab, & for the same his delivition. 7.

1. Kin. 20.31. \* Ben hadad belleged Samaria, 2. kin. 6.

24. his hoste to miraculously put to flight. 2. King 7.6.

7. he is sicke, and kindeh Hazael to Chiff with a pre-

sent to know if hee should recover. 2. King. 8.7.8. Hee

bieth, & Hazael reigned in his stead. 1. Kin. 8.14.15.

Ben hadad the sonne of Hazael, king of Aram, ty-

led Israel all Iehobab's dayes, and whp. 2. Kin. 12.3.

Ben-hail, the sonne of strength, of an armie, of the

sonne of riches, of griefe. 2. Chr. 17.17.

Ben-hanam, the sonne of grace, of godlinesse, of the

sonne of separation. 1. Chr. 4.10.

Ben hinom, the sonne of Hinom. A valley. 1. Chr.

28.3.

Bene-berak, the sonne of lightning. Iosh. 19.45.

Bene isak, the sonnes of sorow, of labour, of build-

der up of sorow, of labour. Num. 32.31.

Beniamin, the sonne of my right hand. Iacob's you-

gest sonne, called Ben-oni, that is, the sonne of sorow.

Gen. 35.18. Iacob loved him dearly. Gene 44.22.

29.30. \* His meale was five times as much as any of

his brethren. Gen. 43.34. looke Gen. 45.22. Hee is

pleased of Iacob. Gen. 49.27. Wholes also blessed his

tribe. Deut. 33.12. Of his children, reade Gen. 46.31.

and 1. Chr. 7.6. and 8.1. Of their lot. Iosh. 18.11.\*

The Beniamites refusing to delivier those wicked

persons that had abused the Levites wife, Iung. 19.

25.26.27. defending the in their call, were all destroyed

saue 600. men. Iung. 10.11.12.13.14. \* The Isra-

lites betwalle the want of 7 tribe. Iung. 21.2.3. Saul

was of this tribe. 1. Sam. 9.1. \* And Paul. Ro. 11.7.

Beninu our sonnes, of our builders. Neh. 10.13.

Beno, his sonne, of building. 1. Chr. 24.26.

Ben-oni looke before in Beniamin.

Benozeth the sonne of separation, of the sonne of

that feare. 1. Chr. 4.20.

Bcon in affliction, of in answering. Num. 32.3.

Beor, a flame, of mad. Num. 22.5.

Bera, a well blessing, of declaring. Gen. 14.2.

Berachah blessing, of bending of the knee. 1. Chr. 16.

23.3.

Belechaz-

zar

Belhazzar

Belfar

Baltar

Beleshar-

zar

Beleshatzar

Benaia

Banaia

Ammon

Ben add

Benadad

Benhail

Ben-haan

Ben-hinon

Benebarac

Bene isakan

Bzinu

Bzino

Bara

Batasha

Barachia

Barachia

|            |  |  |             |
|------------|--|--|-------------|
| Barachiah  | Barachiah, speaking me of the Lord. Jer. 1. 1.   | Beth-hanan, the house of grace, or mercie. 1. Sam. 4. 9.   |             |
| Baraia     | Baraiah, the building of the Lord. 1. Chr. 2. 21.  | Beth-haran, the house of a hill. Ruth. 3. 36.  |             |
|            | Barak, the name of the Lord. Barak. 1. Sam. 11. 1.   | Beth-hathitah, the house of going out of the way, or the house of thornes. Judg. 7. 22.  | Beth-seea   |
| Barad      | Barad, the name of the Lord. Barad. 1. Sam. 11. 1.   | Beth-hoglah, or Beth-hoglah. Josh. 1. 8. 19.   | Beth-hagla  |
|            | Bared, the name of the Lord. Bared. 1. Sam. 11. 1.   | Beth-horan, the house of anger, or house of liberrie. Josh. 10. 10. and 16. 3. 5.  |             |
| Baria      | Bariah, in fellowship, or in ensue. 1. Chr. 2. 3. 10. Sam. 26. 44. 45.   | Beth-lehem, the house of bread, or the house of warre. A cite in the tribe of Judah. Josh. 19. 15. Also a cite in the tribe of Judah, called Ephraim, nere unto which Joseph was buried. Gen. 35. 19. and unto the which Joseph was buried with Marie the Mirring: where he was belivered of Iesus Christ. Luk. 2. 4. 6. 7. whither also the wise men went and honoured him. Mat. 2. 1. to 13. |             |
| Beim       | Beim, chosen men. 1. Sam. 10. 14.  | Beth-icaboth, the house of homelesse. Josh. 19. 6.   | Beth-imoth  |
| Beimice    | Beimice, a sage victory, or the weight of victory. The wife of King Agrippa. Acts 15. 13.  | Beth-icimoth, the house of dejection, or the house of laying up in store. Sam. 33. 49. Josh. 12. 3.  | Beth-mar-   |
| Menodach   | Beiodach, the son of death. The right name of Baladan, who is called Beiodach. Baladan. 2. Kings 10. 1. and Beiodach Baladan. Isa. 39. 1.  | Beth-marcaboth, the house of bitternesse wiped out. Josh. 19. 5. and 1. Chr. 4. 31.  | chaboth     |
| Berotha    | Berothab, of a well, or purity, or a Cypress tree. One of the towne that boundeth the land of Israel. Jer. 47. 16.   | Beth-meon, the house of the dwelling place. Jer. 48. 23.   | Beth-moon   |
| Beroth     | Berothai, Wells, or a Cypress tree. 2. Sam. 8. 8. The citizens called Berothites. 1. Chr. 1. 39.   | Bethnimrah, the house of rebellion. Sam. 32. 36.   | Beth-nemra  |
| Bece       | Beiai, a despoiling, or eggs, or full of myrr, or dirrie. Jer. 12. 49. Jer. 7. 51.   | Beth-palet, the house of expulsion. Josh. 15. 27. and Jer. 11. 26.   | Beth-phelot |
| Beiodia    | Beiodah, the council of the Lord. Jer. 3. 6.   | Beth-pazzen, the house of dividing a sinder. Josh. 19. 21.   | Beth-phelot |
|            | Beior, showing gladnesse, or incarnation. 1. Sam. 30. 10.  | Beth-peor, the house of the opening of the earth. Dent. 3. 29. and 34. 6.  | Beth-phogor |
| Beie       | Beiah, trust, or confidence. 2. Sam. 8. 8.   | Beth-phuge, the house of the mouth of the walleyer. Mat. 21. 1.  |             |
| Bete       | Beien, the bellie. Josh. 19. 25.   | Beth-raha, the house of health. 1. Chr. 4. 13.   | Beth-raida  |
|            | Bethabara, a house passed over, or house of anger, or in the Syrian of wheate. John 1. 28.   | Beth-rehob, a cite. Jer. 18. 28.   | Beth-san    |
| Beth-anah  | Beth-anah, the house of affliction. A cite. Josh. 19. 38. called Beth-anah. Judg. 1. 33.   | Beth-saida, the house of frutes. A cite which Christ repposed for their indolence. Mat. 11. 21.  | Beth-sean   |
|            | Beth-anoth, idem. Josh. 15. 59.  | Beth-shan, the house of fury, or the house of altering. 1. Sam. 31. 10. Josh. 17. 11.  | Beth-shabze |
| Beth-araba | Bethania, the house of obedience, or of affliction, or a house of a song, or of the grace of the Lord. The towne of Martha and Mary. Joh. 11. 1. whither Christ went and lodged. Mat. 21. 17. Joh. 11. 1. and 12. 1. Luk. 19. 29.  | Beth-sheba, looketh Bathsheba.   | Beth-sheba  |
|            | Beth-arabab, the house of sweet smell. Josh. 15. 6. 61. and 18. 25.  | Beth-shelem, the house of bondage, or ministry. Josh. 15. 10. 9. 22. Jer. 43. 13. the citizens of Beth-shelem, seeing the ark, rejoiced, & offered a sacrifice unto the Lord. 1. Sam. 6. 23. * Of the Beth-shelem, for loosing into the ark were slain 50070 men. 1. Sam. 6. 19.   | Beth-shelem |
|            | Beth-aram, the house of height. Josh. 13. 29.  | Beth-sira, the house of strength. 2. Sam. 11. 5.   | Beth-tha-   |
|            | Beth-arbel, Josh. 10. 14.  | Beth-tappuah, a cite. Josh. 15. 53.  | phua        |
| Beth-az-   | Beth-awen, the house of wantie and griefe. Josh. 18. 12. and 1. Sam. 3. 5.   | Bethuel, the measure of God. The father of Rebe-   | Bethuel     |
| moth       | Beth-azmauth, the house of death strength. Jer. 7. 28.   | kah. Gen. 12. 3. Also a cite. 1. Chr. 4. 30.   |             |
| Beth-bet-  | Beth-baal meon, an idole of the dwelling place, or the Lord by sinne. Josh. 13. 17.  | Bethul, a virgine. Josh. 19. 4.  | Bethulie    |
| Beth-bet-  | Beth-baiah, the house of his son, or the chosen house. Judg. 7. 24.  | Bethulia, the virgine of the Lord. A cite. Jer. 4. 6. Bethulie which Olofernes laid siege unto. Jer. 7. 3. The citizens being almost starved for chere, purpose to yeld to Olofernes, if helpe come not within five dayes. Jer. 7. 22. *   |             |
| Bethberai  | Beth-birci, the house of my maker. 1. Chr. 4. 31.  | Beth-zur, the house of a rock. Josh. 15. 58.   |             |
| Beth-char  | Beth-car, the house of knowledge. 1. Sam. 7. 11.   | Beronim bellies. Josh. 13. 26.   |             |
|            | Beth-dagon, the house of wheate, or the house of a scaled fish. Josh. 15. 41. and 19. 27.  | Beulah, inhabited. Isa. 62. 4.   |             |
|            | Beth-eden, the house of pleasure. Amos 1. 5.   | Bzai eggs. Jer. 2. 17.   | Beiai       |
|            | Beth-el, the house of God. The place where Jacob slept when he went to his kinsle Laban, before time called Luk. Gen. 28. 19. whither he afterward went to dwell by Gods commandement. Gen. 35. 1. to 9. It is taken and inhabited by the house of Joseph. Judg. 1. 23. to 27. There the Iewes honoured God. 1. Sam. 10. 3. The Israelites purposing to fight against the Beniaminites do after counsel of God at Beth-el. Judg. 20. 18. reade Jos. 12. 8. 13. 1. kin. 12. 29. * 32. 33. | Bezaleel, in the shadow of God. The sonne of Uri. 1. Chr. 2. 20. Hee and Aholiab were to endue with Gods spirit, as they made all that appertained unto the tabernacle. ex. 31. 2. 18. 22. and 35. 30. * Also a mans name. Jer. 10. 30.  | Bezackel    |
| Bethenec   | Beth-emek, the house of deepnesse. Josh. 19. 27.   | Bezlek, the name of a cite taken by Iudas, who slew 70000 men therein, tosse their king, and cut off his thumbers and great toes. Judg. 1. 4. to 9.  | Bezek       |
|            | Bethesda, the house of affliction. So called because whither saime waters did assemble from divers places. Joh. 5. 2.  | Bzai, the name of a cite taken by Iudas, who slew 70000 men therein, tosse their king, and cut off his thumbers and great toes. Judg. 1. 4. to 9.  |             |
|            | Beth-ezel, my neighbours house. Jer. 1. 11.  | Bzai, the name of a cite taken by Iudas, who slew 70000 men therein, tosse their king, and cut off his thumbers and great toes. Judg. 1. 4. to 9.  |             |
|            | Bether, the name of a cite. Jer. 1. 11.  | Bzai, the name of a cite taken by Iudas, who slew 70000 men therein, tosse their king, and cut off his thumbers and great toes. Judg. 1. 4. to 9.  |             |
|            | Beth-gadar, a house for a mouse. 1. Chr. 2. 51.  | Bzai, the name of a cite taken by Iudas, who slew 70000 men therein, tosse their king, and cut off his thumbers and great toes. Judg. 1. 4. to 9.  |             |
|            | Beth-gamul, the house of a camel. Jer. 48. 23.   | Bzai, the name of a cite taken by Iudas, who slew 70000 men therein, tosse their king, and cut off his thumbers and great toes. Judg. 1. 4. to 9.  |             |
| Beth-acha- | Beth-haccarem, the house of the vineyard. Jer. 3. 14.  | Bzai, the name of a cite taken by Iudas, who slew 70000 men therein, tosse their king, and cut off his thumbers and great toes. Judg. 1. 4. to 9.  |             |
| zam        |  | Bzai, the name of a cite taken by Iudas, who slew 70000 men therein, tosse their king, and cut off his thumbers and great toes. Judg. 1. 4. to 9.  |             |

their master, but Goddread persecuted it, and they were hanged. *Esther* 2.22, 23, and 6.2.

Rikeath, *an ewe of an idol.* *Amos* 1.5.

Bildad, *old man, of without love.* *Job* 22.1.

Bilcam, *looke Bilcam.*

Bilgah, *ancient conuenance.* *1. Chron.* 34.14.

Bilhah, *old, fading.* *Rahela* handmaid. *Gen.* 29.29.

Her the gaue title *Isaiah* to wife, who conceived and bare two sonnes. *Exo.* 30.4, 5, 7.

Bilhan, *old, troubled.* *Gen.* 36.17.

Bilhan, *in the tongue.* *Exo.* 2.2.

Bimhal, *1. Chron.* 7.33. The sonne of Naphtali.

Beca, *the sonne of the Lord.* *2. Sam.* 1.29.

Benca, *the sonne of the Lord.* *2. Sam.* 1.29.

Benca, *the sonne of the Lord.* *2. Sam.* 1.29.

Benca, *the sonne of the Lord.* *2. Sam.* 1.29.

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heritage, *what is in the* *Job* 1.5, 4, 5, and 1. *Chron.* 6.5, 6.

Hee, *rebellious* from *Deborah* the three sonnes of *Amos*.

*Judges* 1.20. He is commended. *Exo.* 46.9, 10.

Calb was also the name of *Jerahmeel* brother,

called *Chelubai*. *1. Chron.* 2.9, 18, 19. Also the name of a

towne. *1. Chron.* 2.24.

Calneh, *an ewe* *Gen.* 10.10. *Amos* 6.2.

Calneh, *a wall* *Exo.* 27.23.

Calno, *together* *Exo.* 27.23.

Calnerie, *Luke* 23.33.

Cana, *scale of emulation* *1. Chron.* 4.4.

46. where *Jesus* wrought his first miracle at a mar-

riage *John* 2.1, to 12. *Simon* was a Canaanite, that

is, *zealous* *Luke* 6.15.

Canaan, *a merchant*. The sonne of *Nam*. *Gen.* 10.6.

of whom the countrey of Canaan tooke name. *Gen.* 11.

31. and 12.5. 13.12. The brother of the Canaanites.

*Gen.* 10.19. Canaan is cursed for his fathers fault. *Gen.*

9.22, 25, 26, 27. The Canaanites were wicked people.

*Gen.* 12.6 and 13.7. for they defended of a cursed fa-

ther. *Gen.* 10.15, 16, 17, 18. The land of Canaan pro-

mitted to *Abraham* and his seed. *Gen.* 12.7 and 13.15.

and 15.7 and 17.8. *Isaac* sendeth *Esau* to bleme it

according to *Gods* commandment. *Rum.* 1.3, 10.

22. The Canaanites slew the *Israelites* *Rum.* 14.45.

The Canaanites, that dwell at *Sepphath* were destroyed

by the tribe of *Judah* and *Simoon*. *Jug.* 1.17. *Asaph*

God destroyed them not at once, but by little and little.

*Exo.* 23.29, 30. God suffereth the Canaanites, *Amo-*

rites, to sojourne among the *Israelites*, to try wheth-

er they would obey him, and wholly depend on him

or no. *Judges* 3.1, to 7. God commandeth the *Isra-*

elites to slay them, lest they should be a meane of their

ruine. *Rum.* 33.51. *Deut.* 20.16, 17, 18. The An-

gel of God reproacheth the *Israelites* for sparing

them, whom God willed to be destroyed. *Jug.* 2.1, to

6. They dwell among the *Egyptians*. *Job* 16.10.

*Pharaoh* burneth the cite of *Sezer*, and slew the *Ca-*

naanites, that dwell therein. *1. King.* 9.16. They sinned

at *Israel* coming into their countrey, hearing what

marvelles God had done for them. *Joshua* 5.1. The

land of Canaan flowed with milke and honie. *Exo.* 3.

8, and was the habitation of *God*. *Exo.* 15.13. It was

spiced *Isaiah*. *Deu.* 34.4. *Salomon* made the *Cana-*

naans and all that were not destroyed by the *Israelites*,

tributaries to him. *1. King.* 9.30, 31. 2. *Chron.* 8.7, 8. So

did the *Israelites* also. *Joshua* 17.12, 13. The lande

of Canaan promised to *Israhel*. *Gen.* 15.3.

The woman Canaanite, who followed *Christ*, by

faith obtained the recoverie of her daughter. *Matth.*

15.22, to 29. *Matth.* 7.25, to 31.

Candace, *having forgiveness*. The *Queene* of the

*Ethiopsians*. *Acts* 8.27.

Capermaum, *the field of repentance*. A cite. *Matth.* 4.

13. and 8.5. *John* 9.24, 59. whose citizens *Christ* re-

proacheth for their incredulitie. *Matth.* 11.23, 24. *Luke*

10.15. It is called *Capernaum*. *Matth.* 9.1.

Caphor, *an apple of vale*. A countrey called *Cap-*

padocia. *Acts* 2.9. The inhabitants *Caphorims*, or

*Cappadocians*. *Jer.* 47.4. *Gen.* 10.14. They destroyed

the *Amims*, and dwelt in *Chazim* in their heads.

*Deut.* 2.23.

Carcas, *the covering of the lambe*. *Exo.* 1.10.

Carchemid, *a lamb*. *1. Chron.* 35.30.

Carmel, *knowledge of circumcision*. A cite. *Job* 15.5.

55. The citizens called *Carmelites*. *1. Chron.* 11.37.

Carmi, *my vine*. *1. Chron.* 3.23. *Isaiah* 1.26.

Carnatim, *horses*. *1. Chron.* 3.23. *Isaiah* 1.26.

Carnatim, *horses*. *1. Chron.* 3.23. *Isaiah* 1.26.

Carnatim, *horses*. *1. Chron.* 3.23. *Isaiah* 1.26.

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Carnatim, *horses*. *1. Chron.* 3.23. *Isaiah* 1.26.

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| Calaphia   | 10. 14. 1. <i>Chyon</i> 1. 12.  | Calaphia. <i>desire</i> . A place where the Law was read and taught unto the people. <i>Ezra</i> 8. 17.   | Cafaloth  |
| Chaphia    | Castor. <i>a beaver</i> . <i>Looke</i> <i>Acts</i> 28. 11.  | Castor. <i>mad, blacke</i> , <i>of sad</i> . A brooke. <i>John</i> 18. 1. called <i>Chyon</i> . <i>1. kings</i> 5. 13.  | Chelcab   |
| Cenchreis  | Celan. <i>disfolving that</i> . 1. <i>Colo</i> 5. 15.   | Cenchreis. <i>miller</i> . <i>of pulse</i> . <i>Acts</i> 18. 18. <i>Rom</i> 16. 1.  | Chelion   |
| Cendebeus  | Cendebeus. <i>possessing of griefe</i> . <i>Mat</i> 25. 38.   | Cenurion. <i>a captive over an hundred</i> . Of whom <i>reade</i> <i>Exod</i> 18. 21. <i>Deu</i> 2. 13. <i>to</i> 19. <i>Acts</i> 21. 31. and 22. 25. 36. and 23. 17. 23. <i>Christ</i> beareth the Cenurion: servant for his faiths sake. <i>Mat</i> 8. 5. <i>to</i> 14. <i>Luk</i> 7. 2. 11. The Cenurion and those that were with him watching <i>Iesus</i> , &c. confessed him to be the sonne of God. <i>Mat</i> 27. 54. Paul was committed unto a Cenurion. <i>Acts</i> 24. 24. | Chelmad   |
|            | Ceph. <i>a stone</i> . The surname of Simon, given him by <i>Christ</i> <i>John</i> 8. 42. <i>1. Cor</i> 1. 12. <i>9. 5. Galat</i> 2. 9.  | Cephira. <i>a little boness</i> . <i>Ezra</i> 2. 25. <i>Job</i> 9. 13.  | Chineam   |
| Chephirah  | Cesar. <i>is vertued of Cæsar</i> , which signifieth a cash, or a cat. ( <i>Iulius</i> being supposed to be cut out of his mothers womb, was so named) of Cæsar, for that he had gray eyes: but afterward it was retained as a famous surname unto all emperors of Rome, as to <i>Augustus</i> <i>Luk</i> 1. 2. to <i>Tiberius</i> , <i>Luk</i> 3. 1. <i>Mat</i> 22. 17. to <i>Claudius</i> , <i>Act</i> 11. 28. <i>9. 13</i> and to <i>Nero</i> . <i>Phil</i> 4. 22. &c. | Cefarea. <i>a bush of haire</i> . A cite furnished <i>Seratonis</i> , <i>Acts</i> 9. 30. and 10. 1. and 21. 8. and 12. 19. Also another furnished <i>Philippi</i> <i>Mat</i> 16. 13. <i>Mar</i> 8. 27. Because <i>Philip</i> the Tetrarch builded it. Also another Cefarea is the head cite of <i>Cappadocia</i> . <i>Acts</i> 18. 22. <i>In</i> <i>Hebr</i> it is written <i>Dor</i> , <i>looke</i> <i>Dor</i> .   | Cenereth  |
| Cesar      | Chalcol. <i>Chalcol</i> flourishing. 1. <i>king</i> 4. 31. <i>looke</i> <i>Calcol</i> .   | Chaldees. <i>looke</i> <i>Caldees</i> . A people. Their country is called <i>Chaldea</i> , of <i>Caldea</i> , and is interpreted, as <i>deserts</i> , or <i>robbers</i> , or <i>spoilers</i> . It lieth upon the East side of <i>Iudea</i> , betwene <i>Babylon</i> and <i>Arabia</i> . <i>Gen</i> 50. 10. and 51. 4. In <i>Hebr</i> it is called <i>Casdim</i> . <i>Gen</i> 11. 28. <i>Chamois</i> . <i>Deut</i> 4. 45.  | Chio  |
| Charan     | Charran. <i>a singing</i> , or <i>calling out</i> . A cite. <i>Actes</i> 7. 2. called <i>Haran</i> . <i>Gen</i> 11. 31. <i>looke</i> <i>Haran</i> .   | Chedor. <i>strength</i> , or <i>power</i> . <i>Eze</i> 1. 1.  | Chiscu  |
| Charam     | Chedor. <i>lamer</i> , as <i>generation of bondage</i> . <i>Gen</i> 14. 1.  | Cheneeth. <i>Ezra</i> 4. 10. 11. 17.  | Chiscloth   |
| Chobor     | Chelal. <i>as night</i> . <i>Ezra</i> 10. 10.   | Chelub. <i>a basket</i> . 1. <i>Chyo</i> 27. 26. and 4. 11.   | Chiscloth-labor   |
| Chodorla   | Chellubai. <i>he altogether against me</i> . 1. <i>Chyo</i> 2. 9.   | Chellub. <i>all</i> . <i>Eze</i> 10. 35.  | Chiscloth-labor. <i>fear</i> , or <i>trust of election</i> , or <i>puritie</i> . <i>Chiscloth</i> . <i>Job</i> 12. 12.  |
| Chemoth    | Chemarims. The name of <i>Pauls</i> priests, <i>looke</i> 3. <i>kings</i> 23. 5. <i>Hose</i> 10. 5.   | Chemoth. <i>as stroking</i> , or <i>as taking away</i> . <i>Rum</i> 21. 29. and 1. <i>kings</i> 11. 7. and 2. <i>kings</i> 23. 13.  | Chiscloth-labor. <i>consumers</i> , or <i>a crowne</i> , or <i>gold</i> . <i>Chiscloth</i> . <i>Job</i> 12. 12.   |
| Chanaan    | Chenaanah. <i>a merchantesse</i> , or <i>broken in pieces</i> . 1. <i>kings</i> 12. 11. 1. <i>Chyo</i> 7. 10.   | Chenani. <i>my pillar</i> , or <i>foundation</i> , or <i>a halting</i> . <i>Ie</i> 9. 4.  | Chiscloth-labor. <i>countrey</i> . <i>Isa</i> 23. 1. & <i>Eze</i> 7. 6. <i>Rum</i> 24. 24. <i>Don</i> 11. 3. It is called <i>Cheturim</i> . 1. <i>Mat</i> 22. 1. of <i>Kittim</i> . <i>Looke</i> <i>Chen</i> 10. 4. |
| Chanani    | Chenaniah. <i>my pillar</i> , or <i>foundation of the Lord</i> . 1. <i>Chyo</i> 5. 22.  | Chephthai. <i>a little boness</i> . <i>Job</i> 18. 24.  | Chiscloth-labor. <i>countrey</i> . <i>Isa</i> 23. 1. & <i>Eze</i> 7. 6. <i>Rum</i> 24. 24. <i>Don</i> 11. 3. It is called <i>Cheturim</i> . 1. <i>Mat</i> 22. 1. of <i>Kittim</i> . <i>Looke</i> <i>Chen</i> 10. 4. |
| Chaphara   | Chephthai. <i>idem</i> . <i>looke</i> <i>Cephthai</i> .   | Cheran. <i>anger</i> . <i>Gen</i> 36. 26.   | Chiscloth-labor. <i>countrey</i> . <i>Isa</i> 23. 1. & <i>Eze</i> 7. 6. <i>Rum</i> 24. 24. <i>Don</i> 11. 3. It is called <i>Cheturim</i> . 1. <i>Mat</i> 22. 1. of <i>Kittim</i> . <i>Looke</i> <i>Chen</i> 10. 4. |
| Charan     | Cherethims. <i>souldiers</i> . <i>Looke</i> <i>Ezek</i> 25. 16. called <i>Cherethites</i> . 2. <i>Sam</i> 8. 18 and 15. 18. and 20. 33.   | Chereth. <i>slaying</i> . 1. <i>kings</i> 17. 3.  | Chiscloth-labor. <i>countrey</i> . <i>Isa</i> 23. 1. & <i>Eze</i> 7. 6. <i>Rum</i> 24. 24. <i>Don</i> 11. 3. It is called <i>Cheturim</i> . 1. <i>Mat</i> 22. 1. of <i>Kittim</i> . <i>Looke</i> <i>Chen</i> 10. 4. |
| Cerethites | Cherub. <i>as a master</i> , or <i>as a child</i> , or <i>as fighting</i> . <i>Eze</i> 28. 39. 2. <i>Sam</i> 22. 11.  | Cherubims. <i>as masters</i> , or <i>as fighters</i> , or <i>as children</i> . <i>Gen</i> 3. 24. <i>Ezek</i> 1. 5. and 10. 1.   | Chiscloth-labor. <i>countrey</i> . <i>Isa</i> 23. 1. & <i>Eze</i> 7. 6. <i>Rum</i> 24. 24. <i>Don</i> 11. 3. It is called <i>Cheturim</i> . 1. <i>Mat</i> 22. 1. of <i>Kittim</i> . <i>Looke</i> <i>Chen</i> 10. 4. |
| Charith    | Cheslon. <i>trust</i> . <i>Job</i> 15. 10.  | Cheslon. <i>as a deuil</i> . <i>Gen</i> 22. 22.   | Chiscloth-labor. <i>countrey</i> . <i>Isa</i> 23. 1. & <i>Eze</i> 7. 6. <i>Rum</i> 24. 24. <i>Don</i> 11. 3. It is called <i>Cheturim</i> . 1. <i>Mat</i> 22. 1. of <i>Kittim</i> . <i>Looke</i> <i>Chen</i> 10. 4. |
| Cherubims  | Cesil. <i>foolishnesse</i> . <i>Job</i> 15. 30.   |   | Chiscloth-labor. <i>countrey</i> . <i>Isa</i> 23. 1. & <i>Eze</i> 7. 6. <i>Rum</i> 24. 24. <i>Don</i> 11. 3. It is called <i>Cheturim</i> . 1. <i>Mat</i> 22. 1. of <i>Kittim</i> . <i>Looke</i> <i>Chen</i> 10. 4. |
| Ceslon     |   |   | Chiscloth-labor. <i>countrey</i> . <i>Isa</i> 23. 1. & <i>Eze</i> 7. 6. <i>Rum</i> 24. 24. <i>Don</i> 11. 3. It is called <i>Cheturim</i> . 1. <i>Mat</i> 22. 1. of <i>Kittim</i> . <i>Looke</i> <i>Chen</i> 10. 4. |
| Cesil      |   |   | Chiscloth-labor. <i>countrey</i> . <i>Isa</i> 23. 1. & <i>Eze</i> 7. 6. <i>Rum</i> 24. 24. <i>Don</i> 11. 3. It is called <i>Cheturim</i> . 1. <i>Mat</i> 22. 1. of <i>Kittim</i> . <i>Looke</i> <i>Chen</i> 10. 4. |







of the Temple, and appoynteth Salomon to build the same. 1. Chr. 22. 3. to 17. He appoynteth Salomon king. 1. Chr. 22. 1. He numbereth the Levites, and assigneth their offices. 1. Chron. 23. 1. To the sonnes of Aaron their offices. 1. Chron. 24. 3. He appoynteth singers with their places, and porters with their courses. 1. Chron. 25. 1. and 26. 1. and princes to serve the King. 1. Chr. 27. 1. Because he was forbidden to build the Temple, hee rejoyceth Salomon to performe it. 1. Chr. 28. 2. to 11. He giueth Salomon the pattern how the temple and apperainments should be made. 1. Chr. 28. 11. What David and his princes offered toward the building. 1. Chron 29 1. to 9. Abihag, a faire yong maide, cherisherly David in his age. 1. Kings 1. 1. to 5. Drawing neere unto death, hee giueth Salomon his charge. 1. Kings 2. 1. to 10. Davids death, and time of his reigne. 1. Kings 2. 10. 11. and 1. Chr. 29. 16.

The praise of David. Eccles. 47. 2. to 12. his kingdomes edifice for ever. 1. Kings 8. 13. Hee followed the Lord with all his heart. 1. Kings 14. 8. saue onely in the matter of Uriah. 1. Kings 15. 5. God would not take off his kingdom from Salomon nor his sonne for Davids sake. 1. King. 1. 13. 34. 35. David foretelleth the resurrection of Christ. Actes 2. 25. to 32. Christ greater then David. Matt. 22. 43. to 46. Marke 12. 35. 36. 37. Luke 20. 1. to 45. David is called a Prophet. Matt. 27. 35. and Gods seruant. Luke 1. 69 Actis 4. 25. He bare the figure of Christ. Matt. 27. 35. 36. Marke 12. 36. John 2. 17. and 15. 25. Heb. 1. 12.

Debir, an orator, or word. A citie called Kiriatih-sannah. Josh. 15. 49. and Kiriatih-sepher. Josh. 15. 15. taken by Joshua. Joshua 10. 38. to 40. Also the king of Eglois. Josh. 10. 3.

Deborah, a word, or a bee. The name of Rebekahs nurse. Gene. 24. 59. her death. Gen. 35. 8. Also a Prophetesse, who iudged Israel. Iudg. 4. 4. and sent Barak against Sisera. Iudg. 4. 6. Her long. Iudg. 5. 1. Decapolis, often cities. A countrey Matth. 4. 25. and Marke 5. 20. and 7. 31.

Dedan, the beloved of those. The sonne of Raamah. Gen. 10. 7.

Dedanim idem. Isa. 2. 11.

Dechaue, of generation. Ezech. 4. 9.

Dekar, force. 1. Kings 1. 4. 9.

Delai, he the poore of the Lord. 1. Chr. 3. 14.

Deliah, idem. 1. Chr. 24. 18.

Delilah, looke Dalilah.

Delphon, regarding powerie. Ezech. 9. 7.

Delus, declaring. A countrey 1. Mac. 15. 27.

Demas, the common sort, or favouring the people. Coloss. 4. 14. and 2. Tim. 4. 10. Biletem. 24.

Demetrius, belonging to Ceres. Sonne of Seleucus.

1. Mac. 7. 1. He slayeth Antiochus, and enioyeth his kingdom. 1. Mac. 7. 14. He sendeth Vacciadors and Alcimus to afflict the Iewes. 1. Mac. 7. 8. 9. He sendeth Alcimus to destroy the Iewes. 2. Mac. 14. 12. 13.

He would make a league with Jonathan: but he refused, and ioyntly with Alexander, who slayeth Demetrius. 1. Mac. 10. 3. to 10. 33.

Demetrius, sonne of the saide Demetrius, succeedeth Ptolemeus. 1. Mac. 10. 67. and covenanteth with Jonathan to let Iewes free. 1. Mac. 11. 19. to 39. but being deliuered by Jonathan, hee broke covenant. 1. Mac. 11. 53. and was ouercome by Antioch. 1. Mac. 14. 3.

Also Demetrius a fluter smith, a wicked man. Actes 19. 24.

Demetrius, a man of good report. 3. Iohn 1. 2.

Demophon, slaying the people. 1. Mac. 12. 2.

Denis, from heauen, or by diuine inspiration, or prieked, or moued forward. A man surnamed Acropagita, who beleueed in Christ at the preaching of Paul,

Actes 17. 34.

Derbe, enclosed in. A citie. Actes 14. 6.

Deu-el know God. Rumm. 1. 14.

Deuteronomie, a second law. The fifth booke of Moses, which the king is commanded to reade, and whp. Deut. 17. 18. It is declared vnto the people. Deut. 1. 5. Moyses wrote it, & deliuered it vnto the Priests and Levites, and whp. Deut. 31. 9. 10. 14. He caused it to be layd in the side of the Ark, and whp. Deut. 31. 26. 27. God commaunded it Joshua to reade and meditate in Deuteronomie day and night, and whp. Josh. 1. 8. Joshua caused it to be both written vpon stones, and to be read vnto the people. Josh. 8. 30. 31. 23. 33. 34. 35. The booke of Deuteronomie is found in the Temple. 2. Kings 22. 8. 2. Chr. 34. 14. 15. Josiah caused it to be read vnto all the people. 2. Kings 23. 2. & 2. Chr. 34. 30.

Diana, a latine word of Dies, the day, for that it giueth light like the day, and therefore the Poone is so called. An idole: the goddess whom the Ephessians extolled with this commendation, great is Diana of the Ephessians. Actes 19. 21.

Diklah, his diminishing. Gen. 10. 27.

Dibon, abundance of knowledge, or an abounding sonne. Rumm. 21. 30. and Isa. 15. 2.

Dibon-gad, the abundance of a happy sonne, or the abundance of vnderstanding, or of the building of happiness. Rumm. 33. 45.

Diblun, a cluster of figs, or paste of drie figs. The father of Gomer Hose. 1. 3.

Diblah, idem. Ezech. 6. 14.

Diblahthaim, idem. A citie. Jer. 48. 22.

Dibri, an orator, or my word. Ezech. 24. 12.

Didymus, a twinne. John 11. 16.

Dilem poore, or an asse of the poore. Josh. 15. 38.

Dimon, where it is red. Isa. 9.

Dimonah, a dung hill. A citie. Josh. 15. 23.

Dinah, iudgement. The daughter of Iacob by Leah. Gen. 30. 21. she is ransomed. Gen. 34. 12.

Dinaic, iudges. 1. Chr. 28. 4. 9.

Dinhabab, his iudgement in those things. A citie in Edom. Gen. 36. 32.

Dionysius, looke Denis.

Dioscorinthus an heauenly ornament. The name of a moneth. 2. Mac. 11. 21.

Diotrephes, nourished of Iupiter. 3. Iohn 9.

Dithan, a threshing. One of the citizens of Seir, and

Dithon, his nest, or ashes, another of his children. Gen. 36. 31.

Di-zahab, where much gold is. Deut. 1. 1.

Dodai, beloved. 1. Chr. 27. 4.

Dodanah, lowe. 1. Chr. 30. 37.

Dodanir, beloved. Gene. 10. 4.

Dodo, his vessel. 1. Chr. 11. 12.

Doeg, carefull. Sauls chiefe herdman. 1. Sam. 21. 7. who to currie fauour with his master, reuealeth where he had seene David. 1. Samu. 22. 9. and after-ward slewe the Priests of the Lord, at the commandment of Saul, when none of his other seruants would. 1. Sam. 22. 17. 18. 19.

Dophkah, a knocking. Rumm. 33. 13.

Dor, generation. Joshua 11. 2. Iudges 1. 27. Looke Cappadocia.

Dorcas, a Doe, or Roe bucke, &c. a woman. Act. 9. 36

Dorda, generation of knowledge. 1. Kings 4. 31.

Dofibius, giving to God. 1. Mac. 12. 19.

Dothan, the law, or custome. Gene. 37. 17.

Drachma, and Drachmes. A certaine coyne. 2. Drachme

1. Mac. 10. 30. and Luke. 15. 8.

Drusilla, sprinkled ouer with dewe. Actes 24. 25.

Dumah, silence, or likeness. Gen. 25. 14.

Dura, generation, or habitation. Dan. 3. 1.

Derben  
Duel

Decla

Deblaim  
Diblim  
Diblah  
Deblathaim  
Daber  
Didimus  
Delean

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|------------|---|--|---|
| Habal      | Ebal an heape of ancienesse. Genes 36. 23. Also a mount. Leuit. 27. 4. 13.  | 16. 1. Holes 13. 4. after they had taken them 400. pretes. Erod. 12. 40. 41. God commanded to spoile the Egyptians. Erod. 3. 22. 11. 2. 12. 33. The first borne of every thing in Egypt die. Erod. 12. 29. 30. Of the ruine of Egypt, and delivrance of Israel. reade the 12. 1. 10. 11. Erod. 4. 27. * The Israelites desired to returne to Egypt. Erod. 10. 14. 10. 11. 12. * 16. 1. 2. 3. 17. 1. 2. 3. Num. 11. 1. * 14. 1. 2. 3. 4. * 20. 2. 3. 4. 5. against Egypt, is prophesied. I. 18. 1. * 12. 2. 3. 4. 5. * Jer. 47. 7. 8. 44. 24. 8. 46. 2. * Eze. 29. 1. * 30. 1. * 31. 1. * 32. 1. 2. 10. Of the realme of Egypt, and the alliance of the same: and of the war against the land of Egypt, reade Dan. 11. 17. Delivrance out of Egypt (as the greatest benefit) is often remembered. Erod. 10. 1. 2. 3. Leuit. 22. 33. 26. 13. Deut. 4. 37. 5. 6. 8. 7. 8. 8. 14. 6. 16. 1. 3. 6. Judg. 2. 1. 6. 8. 9. 6. 1. * 10. 10. 18. 2. 2. king. 17. 7. Mic. 6. 4. The Egyptians went forth against Iudah. 1. Ch. 12. 2. 3. 4. 5. Egypt was won by the king of Babel. 2. king. 14. 7. assaulted of Antiochus. 1. Mac. 1. 11. to 23. Into Egypt Christ fleeth before Herod. Mat. 2. 13. 14. 15. and returneth thence. Mat. 2. 19. 20. 21. The Egyptians after their afflictions forsake their idoles, and honour God upon the onely altar Jesus Christ. I. 19. 19. * Quæta seeketh ayde of the Egyptians, and rebellet against the king of Assur. 2. kings 17. 4. |   |
| Obel       | Ebed a servant. Judges 9. 26.   | Ehud. praying. A Iudge whom God had raised to deliver the Israelites from the servitude of Eglon king of Moab. Judges 3. 15. Ehud slayeth Eglon Judges 3. 20. to 31.   | Aod<br>Abud   |
| Abde-melch | Ebed-melch servant of the king. A blacke Goose, Cumuch unto Zedechiah. Iere. 38. 7. At his lute Ieremie was taken out of the dungeon. Iere. 38. 8. to 14.   | * Ekar. barren, feeble, without strength. 1. Ch. 27. Ekar. barrenesse. A citie. Iere. 25. 20. The citizens called Ekronites. Iosh. 13. 3. This citie Iudah took. Judges 1. 18. They bend the Arke of God out of their bounds, and whp. 1. Sam. 5. 10. 11. 12.  | Acâr<br>Acaron<br>Akaron<br>Akaronites<br>Akronites<br>Elada<br>Ela |
| Abel-melch | Ebed-melch was delivered out of captivity, because he put his trust in the Lord. Iere. 39. 17. 18.  | * Eladah. Gods eternitie. 1. Ch. 7. 30. Elah. an elme. of oke. A balley. 1. Sam. 17. 21. Also a duke of Edom. Genes 36. 41. Also the name of a king. 1. kings 16. 6. 8. to 15.   |   |
| Heber      | Eben-ezer the stone of helpe. 1. Sam. 4. 1.   | Elam. a young man, of virgine. Gen. 10. 22. Of him came the Elamites. Of the countrey and people. reade I. 11. 1. 1. and 22. 6. Iere. 49. 34. * I. 13. 1. 1. * Eze. 32. 24. Dan. 8. 2. Acts 2. 9.  | Aclam<br>Aclamines  |
| Abiapha    | Ebiapha a father, bringing into one, of a gathering father. Rozabs sonne. 1. Ch. 6. 37. and 9. 19. Also the sonne of Eshanah. 1. Ch. 6. 2. 3. looke Abiapha.  | Elafah the doings of God. Eze. 10. 22. Jerem. 29. 3. Elah-strength a citie. Deut. 2. 8. and 2. king. 14. 22. and 16. 6.  | Elafa   |
| Hebron     | Ebron a going over, or passing from one place to another, of anger. A citie. Iob. 19. 28.   | Elchanaan the mercy of God. 2. Sam. 23. 24. Elchanaan the knowledge of God. Gen. 35. 4.  | Elchanaan   |
| Abiran     | Ebronah going, or passing over, of being angry. A place where the Israelites rested. Num. 33. 34.   | Eldad. Gods beloved. Num. 11. 26.  | Elidaa  |
| Hebronah   | Echatanah the brother of death. A strong citie. Iudith 1. 1. Tob. 3. 7. and 2. Mac. 9. 3.   | Eleadah. Gods testimonie, of witnesse of God. 1. Ch. 7. 21.  | Elad<br>Elead   |
| Abroma     | Ed wineless. Iob. 22. 34.   | Eleah. Gods ascension. a citie. I. 32. 37. I. 34. 15. 4. Elefah. of Elephanah, the work, of doings of God. 1. Ch. 2. 39. and 8. 37.  | Eliali<br>Eleale<br>Elafa<br>Eleazer                                |
| Echatanis  | Eden pleasure, of delight. Gen. 2. 8. I. 31. 16. and 2. kings 19. 12.   | Eleazar. the helpe, of ayde of God. Sonne of Aaron. Eze. 6. 23. One of the dividers of the lande of Canaan. Iosh. 14. 1. as was commander. Num. 34. 17. He is anointed by Hofes. Leu. 8. 13 After Aarons death he became his Priest Num. 10. 28. Deut. 10. 6. He dieth Ioshu. 24. 33. him succceeded Phinehas Erod. 6. 25 Num. 25. 11.   |   |
| Echbathana | Eder a flocks. A mans name. 1. Ch. 23. 23. also a citie. Iob. 15. 21. Also a tower, as some thinke, nere Beth-lehem. Mich. 4. 8. where the Angels tolde the shepherds of Christs birth. Luke 2. 8.  | Also the sonne of Abinadab. 1. Samuel 7. 1. Also the sonne of Abaron. 1. Mac. 6. 43 Also a principall scribe. 2. Mac. 6. 18. Also Iosephs great grandfather. Mat. 1. 15. 16.   |   |
|            | Edna curlewing self, of pleasure. Certaine names. 1. Ch. 12. 10. Etra 10. 30. Tob. 7. 3.  | Eleph. learning. A citie. Iob. 18. 28. Elhanah. given of God. 2. Sam. 21. 19. Elhanan. Gods grace, of mercie. 2. Sam. 23. 24.  |   |
|            | Edom earthy, bloody, or red. The surname of Esau. Gen. 25. 30. Of him the countrey of Edom was named. Ge. 36. 31. to an Edomite, that is, earthy, or bloodie, is a man of that countrey. 1. kin. 11. 14. The Edomites denied the Israelites passage throug the countrey. Num. 20. 14. to 22. The Iewes were commanded not to abhorre an Edomite, and whp. Deut. 2. 37. The ruine of Edom is foretold. Iudith. 24. 19. I. 31. 37. 7. I. 31. 11. and 34. 6. Iere. 49. 7. Lam. 4. 21. and whp. Amos 1. 11. 12. Eze. 25. 8. 12. and 3. 2. * I. 31. 1. 1. * David by Iosh his captaine, bestrooke the males in Edom. 1. kings 11. 15. 16. The Edomites became Damos Ierusalem. 2. Sam. 8. 14. They rebelled. 2. kings 8. 20. 21. 22. They are smitten and overcome by Iudas. 2. king. 14. 7. 10. and 2. Ch. 25. 11. looke Esau.  | Elhi. the offering, of lifting up. The father of the two wicked priests Hophni and Phinehas. 1. Sa. 1. 3. He desired of God to graunt the petition of Hannah. 1. Sam. 1. 17. Samuel is delivered unto him, as a pre-   | Heli  |
|            | Edrei the heape of strength, of might. De. 1. 4. 8. 3. 10. * Eglah a calfe, of quiet. 2. Sam. 3. 5. * 1. Ch. 3. 3. Eglaim drops of the sea. I. 1. 5. 8.   |  |   |
|            | Eglon a calfe, of chariot. a citie whereof Debit was king. Iob. 10. 34. also a king of the Moabites. Iudg. 3. 12. whom Ehad slue in his chamber. Iudg. 3. 21. 22.   |  |   |
|            | Egypt anguish, of tribulation. In Hebrew, Mizraim, a countrey of Arabia upon the West side of Iudæa: the people called Egyptians. His countrey took he name of Mizraim the sonne of Ham. Gen. 10. 6. 9. 1. Ch. 1. 8. I. 78. 51. and 105. 23. It was not lawfull for the Hebrewes to eat with the Egyptians. Ge. 43. 23. They account sheekeepers an abomination. Gen. 46. 34. Ahabam went downe into Egypt to avoide famine. Ge. 12. 10. * He returned thence bere rich. Gene. 13. 1. 2. Seven peeres of plentie, & seven peeres of famine in Egypt. Ge. 41. 53. 54. Iacob & his household enter into Egypt. Gen. 46. 26. The Egyptians for want of money, sell unto Ioseph all that they had. Ge. 47. 15. to 27. Egypt fore plagued. Erod. 7. 1. * 8. 1. * 9. 1. * 10. 1. * 11. 1. according to the word. Ex. 3. 18. The captivity in Egypt is prophesied. Gene. 15. 13. 14. it beginneth. Ex. 1. 11. Act. 17. Delivrance from thence is promised. Ge. 15. 14. 40. 1. 2. 48. 21. 50. 23. Ex. 3. 10. 6. 1. 2. fulfilled, & they go forth with 600000 men. Ex. 12. 36. 37. 38. * 13. 1. and 14. 1. * Num. 33. 1. Deut. |  |   |

16. 1. Holes 13. 4. after they had taken them 400. pretes. Erod. 12. 40. 41. God commanded to spoile the Egyptians. Erod. 3. 22. 11. 2. 12. 33. The first borne of every thing in Egypt die. Erod. 12. 29. 30. Of the ruins of Egypt, and delivrance of Israel. reade the 12. 1. 10. 11. Erod. 4. 27. \* The Israelites desired to returne to Egypt. Erod. 10. 14. 10. 11. 12. \* 16. 1. 2. 3. 17. 1. 2. 3. Num. 11. 1. \* 14. 1. 2. 3. 4. \* 20. 2. 3. 4. 5. against Egypt, is prophesied. I. 18. 1. \* 12. 2. 3. 4. 5. \* Jer. 47. 7. 8. 44. 24. 8. 46. 2. \* Eze. 29. 1. \* 30. 1. \* 31. 1. \* 32. 1. 2. 10. Of the realme of Egypt, and the alliance of the same: and of the war against the land of Egypt, reade Dan. 11. 17. Delivrance out of Egypt (as the greatest benefit) is often remembered. Erod. 10. 1. 2. 3. Leuit. 22. 33. 26. 13. Deut. 4. 37. 5. 6. 8. 7. 8. 8. 14. 6. 16. 1. 3. 6. Judg. 2. 1. 6. 8. 9. 6. 1. \* 10. 10. 18. 2. 2. king. 17. 7. Mic. 6. 4. The Egyptians went forth against Iudah. 1. Ch. 12. 2. 3. 4. 5. Egypt was won by the king of Babel. 2. king. 14. 7. assaulted of Antiochus. 1. Mac. 1. 11. to 23. Into Egypt Christ fleeth before Herod. Mat. 2. 13. 14. 15. and returneth thence. Mat. 2. 19. 20. 21. The Egyptians after their afflictions forsake their idoles, and honour God upon the onely altar Jesus Christ. I. 19. 19. \* Quæta seeketh ayde of the Egyptians, and rebellet against the king of Assur. 2. kings 17. 4.

Ehud. praying. A Judge whom God had raised to deliver the Israelites from the servitude of Eglion king of Moab. Judges 3. 15. Ehud slayeth Eglion Judges 3. 20. to 31.

Ekar. barren, feeble, without strength. 1. Ch. 2. 27. Ekron. barrenness. A citie. Iere. 25. 20. The citizens called Ekronites. Iob. 1. 3. This citie Iudah took. Judges 1. 18. They lend the Ark of God out of their bounds, and whp. 1. Sam. 5. 10. 11. 12.

Ekladah. Gods eternitie. 1. Ch. 7. 30. Elah. an elm, or oke. A balley. 1. Sam. 17. 2. Also a duke of Edom. Genes. 36. 41. Also the name of a king. 1. kings 16. 6. 8. to 15.

Elam. a young man, of virgine. Gen. 10. 22. Of him came the Elamites. Of the countrey and people. reade I. 31. 11. 1. and 22. 6. Iere. 49. 34. I. 31. 1. \* Eze. 32. 24. Dan. 8. 2. Acts 2. 9.

Elalah. the doings of God. Etra 10. 12. Jerem. 29. 23. Elach. strength a citie. Deut. 2. 8. and 2. king. 14. 22. and 16. 6.

Elchanan. the mercy of God. 2. Sam. 23. 24. Eldaah. the knowledge of God. Gen. 25. 4.

Eldad. Gods beloved. Num. 11. 26. Eleadah. Gods testimonie, of winnesse of God. 1. Ch. 7. 31.

Elaleh. Gods ascension. a city. I. 32. 27. I. 31. 1. 4. Elaleh. of Elaleh, the work, or doings of God. 1. Ch. 2. 39. and 8. 37.

Elcair. the helpe, or ayde of God. Sonne of Aaron. Eza. 6. 23. One of the dividers of the lande of Canaan. Iob. 14. 1. as was commander. Num. 34. 17. He is anointed by Moles. Leu. 8. 13. After Aarons death he became his Priest. Num. 20. 28. Deut. 10. 6. He dieth Iob. 24. 33. him succedeth Phineas. Erod. 6. 25. Num. 25. 11.

Also the sonne of Abinadab. 1. Samuel 7. 1. Also the sonne of Abaron. 1. Macabees 6. 43. Also a principall scribe. 2. Macab. 6. 18. Also Iosephs great grandfather. Mat. 1. 15. 16.

Elaph. learning. A citie. Iob. 18. 38. Elhanan. given of God. 2. Sam. 21. 19.

Elhnan. Gods grace, or mercie. 2. Sam. 23. 24. Eli. the offering, or lifting up. The father of the two twined piests Hophni and Phineas. 1. Sa. 1. 3. He desired of God to graunt the petition of Hannah. 1. Sam. 1. 17. Samuel is delivered unto him, as a present

Aod  
Abud

Acar  
Acaron  
Akaron  
Acaronites  
Akaronites  
Elada  
Ela

Aclam  
Aclamites

Elafa

Elchanan  
Eldaa  
Elad  
Elead

Elcail  
Elcale  
Elafa  
Elazer

Heli













Gedcon. *Deb. 11. 32.* looke Gideon.  
Geder a wall. a citie in Judah. *Iosh. 12. 13.*  
Gedera. *idem.* a citie. *Ioshua 15. 36.* The citizens  
whereof were called Gederathites. 1. *Eph. 12. 4.* of Ge-  
derites. 1. *Eph. 27. 28.*

Gederoth. *hedges.* a citie. *Iosh. 15. 41.* and 3. *Eph. 28. 18.*

Gederothaim. *idem.* *Iosh. 15. 36.*

Gedor. *idem.* a citie. *Iosh. 15. 58.* 1. *Eph. 4. 38.* and  
12. 7. Also mens names. 1. *Eph. 4. 41.* 8 and 9. 37.

Gehazi. the valley of offion. Seruant to Elifha. 1.  
Kings. 4. 12. whom his master sent with his staffe to  
raile to life his bollesse sonne; which he could not doe.  
2. *King. 4. 29.*

Gehazi. forging lies. got gifts of Naaman, whom  
his master had heales of the leproy, which his master,  
because he would not sell the graces of God, had refu-  
sed: for which cause Gehazi and his posteritie is limi-  
ten with the leproy. 2. *Kings. 5. 22.*

Gehazi declared unto the King what miracles E-  
lifha had done. 2. *King. 8. 5.*

Geliloth. *Iosh. 18. 17.*

Gemalli. wares of a camell. *Num. 13. 13.*

Gemariah. looke Gamariah.

Ge-melah the valley of salt. 2. *Sam. 8. 13.*

Gemefer. the garden of a prince. 1. *Mac. 11. 67.*

Gemeferet. *idem.* a citie. *Mat. 14. 34.*

Gemubah. theft, of garden of the daughter. 1. *King. 11. 20.*

Gera a pilgrime, or a stranger. The sonne of Benia-  
min. *Gen. 46. 21.* 2. *Eph. 8. 35.* Also the sonne of Ehad.  
*Iudg. 3. 15.* Also the father of Shimei. 2. *Sam. 16. 5.*

Gerah. A measure. *Num. 3. 47.* *Eph. 45. 12.*

Gerar a pilgrimage, or a straining. The chiefe citie of  
the Philistines. *Gen. 10. 19* and 20. 1. 2.

Gergathites. *idem.* as Gergath. A kinde of people.  
*Iosh. 2. 10.* looke Gergathi.

Gergathene. *idem.* a people beyond Gath. *Mat. 8. 28*

Gershon a stranger there. The sonne of Moses by  
Zipporah. *Exod. 2. 21.* 22. circumcised. *Exod. 4. 25.*

brought to Moses into the wilderness. *Exod. 18. 3. 3.*

Gershon. his banishment. The sonne of Levi Gene.  
46. 11. *Num. 3. 17.* of whom came the Gershonites.

*Num. 3. 21.* his office. *Num. 4. 11.* his genealogie. 1.  
*Eph. 6. 1.* their portion. *Iosh. 21. 27.* to 34.

Gerizim. *hatches.* A mount. *Iudg. 9. 7.* whereupon  
the Leuites were commanded to blese the Israelites.

*Deut. 11. 29.* and 27. 12.

Gershunni. banished men. A people of whom Gehiel  
came. 1. *Eph. 26. 21.* and 29. 8.

Geruth. going on pilgrimage. A citie called also  
Chimham, and wdy. *Iere. 41. 17.*

Gethan. drawing neere. The sonne of Iahoi. 1.  
*Eph. 2. 47.*

Gethem. raine. An Arabian. *Rehe. 3. 19.*

Gethur a walled valley. A countrey where Ealmal  
reigned. 2. *Sam. 3. 3.* 8. 13. 37. The people were also  
so called. 1. *Eph. 2. 23.* And also Gethurites dwelling  
in the middest of Israel. *Iosh. 13. 13.* *Deu. 3. 14.* *Iosh.*

12. 5. and 13. 2. 1. *Sam. 27. 8.*

Gether. the valley of searching out. *Gen. 10. 23.*

Geth. femine. a plentiful valley. a place. looke Watt.  
26. 36. *Mat. 14. 32.*

Geuel. Gods redemption. *Num. 13. 16.*

Gazer. looke Gazer. This citie Ioshua destroyed,  
both king & people. *Iel. 10. 33.* burned by Pharaoh, &  
afterward redified by Salomon. 2. *kin. 9. 16.* 17. looke  
moie thereof. *Iosh. 16. 3.* 10. 1. *Eph. 10. 4.* 1. *Mac. 5. 8.*

Gezza. the fleece of them of shewing those. *Eph. 2. 48.*

Gizah. a figh. or a grove. 2. *Sam. 2. 24.*

Gibbar. strong manly, of a man. *Eph. 2. 20.*

Gibberthor. a backe, or an high house. a citie. *Iosh. 19. 44.* called Gibberthor. *Iosh. 21. 23.*

Gibea. a hill. Sonne to Shena. 1. *Eph. 2. 49.*

Gibeah. *idem.* a citie. *Iosh. 15. 57.* *Iudg. 19. 12.* 20.  
9. 1. *Sam. 10. 26.* and 22. 9. and 23. 19.

Gibeath. a hill. A citie in Benjamin. *Iosh. 18. 28.*

The citizens called Gibeathites. 1. *Chon. 12. 3.* Also  
a place where Eleazar was buried. *Iosh. 24. 33.*

Gibeon. *idem.* a city from Jerusalem 50 miles. *Iosh. 9. 17.* 18. 25. 21. 17. 1. *Eph. 8. 29.* *Rehe. 7. 25.* *Je. 28. 1.*

The Gibeonites craftly craue peace of Ioshua: who  
he loyned wout asking at Gods mouth. *Ios. 9. 3.* to 16.

They drew wood, & drew water for the bonie of God.  
*Iosh. 9. 23.* Gibeon besieged of five kings. *Iosh. 10. 5.*

Saul of zeale to Israel and Iudah, brake the cove-  
nant which was made with the Gibeonites by Ioshua:  
for which Israel was punished with famine, until the  
Ieuin children of Saul were slaine. 1. *Sam. 21. 1.* 10. 10.

The Gibeonites abuse the Leuites wite. *Iudg. 19. 23.*

The Amozites war with the Gibeonites for the peace  
made with Ioshua & were vanquished. *Ios. 10. 6.* to 15.

Giddel. great Ezra 2. 47.

Gideon. a breaker, or destroyer. The sonne of Ioshua. *Gedeon*  
*Iudg. 6. 11.* The Angel appeared vnto him. *Iudg. 6.*

12. He distrusted his might: that he is not able to de-  
batter Israel. *Iudg. 6. 14.* He destroyed Baals altar.

*Iudg. 6. 21.* He is called Terubbath. *Iudg. 6. 32.* He  
offered sacrifice vnto God, which being confirmed with  
fire from heauen, hee was assured that he sent him to  
deliuer Israel. *Iudg. 6. 31.* His faith in Gods promise.

confirmed by the experiment of a fleece of wool. *Iudg.*  
6. 37. He with his seruant went to the campe of the  
Midianites, where, about midnight, he heard one in-  
terprete a dream that God would deliuer the armie  
of the Midianites into his hand. *Iudg. 7. 9.* to 15.

Gideon with three hundred men ouercometh the  
huge hoste of the Midianites. *Iudg. 7. 15.* He would  
not gouerne Israel, but says, The Lord should. *Iudg.*  
8. 22. 23. He complained vnto God for the affliction of  
Israel. *Iudg. 6. 13.*

Gideon afraid hauing seene the Angels face, is  
comforted of God. *Iudg. 6. 22. 23.*

Gideons courteous answer to the Ephraimites. looke  
Ephraim. He had 70. sonnes by diuers women. *Iudg.*  
8. 30. all slaine by Aimelech their brother, descended  
of a concubine. *Iudg. 9. 5.* His brethren slain by Zeba &  
Zalmunna. *Iudg. 8. 18. 19.* The people glue him their  
golden earerings. *Iudg. 8. 24.* to 29. He slaieth the kings  
of the Midianites, Zeba and Zalmunna. *Iudg. 8. 21.*

In the time of Gideon, Israel without warre re-  
toore the space of forty yeeres. *Iudg. 8. 28.* He is commended.

*Iudg. 11. 32.* His death. *Iudg. 8. 32.*

Gideon. *idem.* *Num. 1. 11.*

Gidor. a wall, or hedges. 1. *Eph. 8. 31.*

Gihon. a brest, or valley of grace, a river. *Gen. 2. 13.*  
and 2. *Eph. 32. 30.*

Gilalai. a wheele, or marble. *Rehe. 12. 36.*

Gilboa. revoluing, or searching out. A mount. 1. *Sam.*  
31. 1. 8. 1. *Eph. 10. 1.* 2. *Sam. 1. 6.*

Gilead. A countrey, city, and mount for called. looke  
Galeed. *Gen. 31. 21.* *Num. 32. 1.* 2. *Eph. 6. 80.* *Deut.*  
3. 10. 13. *Iosh. 13. 11.* 25. 31. *Psalm. 60. 7.* *Iudg. 10. 1.*

Also the name of Hachres sonne, of whom came the  
Gileadites. *Num. 26. 29.* *Iudg. 10. 3.*

Gilgal. a wheele, or revolution. A city by Jordan, Galgal  
where the Israelites pitched their tents on end, in  
signe of their passing through Jordan by flood. *Iosh.*  
4. 19. 20. In this place the Israelites were circumci-  
sed. *Iosh. 5. 1.* to 15. Sauls kingdom renewed in Gil-  
gal. 1. *Sam. 11. 14.* 15. From Gilgal Ioshua went to  
deliuer the Gibeonites. *Iosh. 10. 6. 7.*

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Gergathites

Gesser  
Gefur  
Gefuri  
Gefuri  
Gefurites  
Gefurites

Gazer

Gafam

Gebon  
Gabaon

Gedeon

Gedeon  
Gedor  
Gybon  
Gion  
Galalai

Giloh,





- should recover of his sickness. 2. Kin. 8. 9. Elissa sojourneth him whar eunt he should do to Israel. 2. Kin. 8. 12. He strangleth Ben-hadad his master. 2. Kings 8. 15. He discomfitteth the Israelites. 2. kin. 10. 32. Recovering of Jehoah king of Judah a great summe of money, he departed from Jerusalem. 2. King. 12. 18. He taketh Sath. 2. Kin. 12. 17. He afflicteth the Israelites. 2. Kin. 13. 2. He dieth 2. King. 13. 24.
- Ha-Giah**  
Hazi-h, looke Hazrah  
Hazar, imprisoned, or bound, A cite. Josh. 15. 17. & Zech. 47. 6.
- Hazar-adar**  
Hazar addar, an imprisoned generation, or fautenesse. Rumb. 34. 4.
- Hazrah**  
Hazrah, seeing the Lord. 2. Keth. 11. 5.
- Hazar-Enan**  
Hazar enan, an imprisoned, or bound sauthsaying. Rumb. 34. 9.
- Hazar-maueh** Gen. 10. 26.  
Hazar-maueh, looke Hazer-maueh.
- Hazer-sulah**  
Hazar-sulah, the bay ponch, or entrie of an horse. A cite. Josh. 19. 5. called Hazer-sulim. 2. Ch. 4. 31.
- Hazlephuni**  
Hazlephuni, the shadowe of the countenance, The daughter of Eram. 1. Ch. 4. 3.
- Hazarim**  
Hazerim porches. Deut. 22. 33.  
Hazerim, a place. Rumb. 11. 35.
- Hazezon-tamar**  
Hazezon tamar, drawing neere vnterneffe. A place where the Amozites dwelled. Gene. 14. 7. called Hazezon-tamar. 2. Ch. 20. 2.
- Haziel**  
Hazel idem as Hazael. 1. Ch. 23. 9.
- Hazo**  
Hazo, seeing, or prophesying. Gen. 22. 23.
- Hazor-bay**  
Hazor-bay, Josh. 11. 1. and 15. 23, 25. and 19. 36. 2. Keth. 11. 33.
- Heber**  
Heber, a companion, or partner. Sonne of Be-riah. Gene. 46. 17. Of him came the Heberites. Rumb. 26. 45.
- Hebron fellowship**  
Hebron fellowship, a double cause in the lande of Canaan, wherein Sarah was buried, which cause Abraham bought to burie in. Gen. 13. 18. and 23. 2. 19. reade more Gene. 35. 27. Josh. 10. 33, 37. and 14. 15. Also a cite. Rumb. 1. 10. Josh. 15. 14.
- Hege-fighting**  
Hege-fighting, or peach. Ester 2. 3.
- Helam**  
Helam, the armie of the mother. 2. Sam. 10. 16.
- Helbah-mike**  
Helbah-mike, full of griefe in that. Judg. 1. 31.
- Helbon-mike**  
Helbon-mike, Zech. 27. 18.
- Helcath**  
Helcath, a portion, or a diuiding. Josh. 19. 25.
- Helcias**  
Helcias, the portion, or gentleness of the Lord, Suffering father. Dan. 13. 29. Also the name of a man. 1. Ch. 8. 1.
- Heldai**  
Heldai, the world, or rustinesse. Mens names. 1. Ch. 27. 15. Zech. 6. 10.
- Heled**  
Heled, idem. 2. Sam. 23. 29. and 1. Ch. 11. 30.
- Helek**  
Helek, a part, or portion. Josh. 17. 2.
- Helem**  
Helem, dreaming, or healing. 1. Ch. 7. 35.
- Heleph**  
Heleph, a changing, or passing over. Josh. 19. 33.
- Helez**  
Helez, armed, or set free. Mens names. 2. Sam. 23. 26. 1. Ch. 2. 39.
- Helias**  
Helias, looke Eliah.
- Heliodorus**  
Heliodorus, the gift of the sunne. Treasurer to Seleucus. 2. Macc. 3. 7.
- Helic-h**  
Helic-h, part, or portion. A cite. Josh. 21. 31.
- Helciaudem**  
Helciaudem, 2. Keth. 12. 15.
- Helcath-hazurim**  
Helcath-hazurim, the field of strong me. 2. Sam. 2. 16.
- Helciah**  
Helciah, the gentleness, or portion of the Lord. & Hekims father. 2. Kings 18. 18.
- Helon**  
Helon, a window, or griefe. The father of Eliab. Rumb. 1. 9. and 2. 7.
- Hemam**  
Hemam, their trouble, or a tumult. Lotans sonne. Gen. 36. 22. called Homam. 1. Ch. 11. 39.
- Heman**  
Heman, much, or making an uprore. A wise man. 1. Kin. 4. 31. 1. Ch. 2. 6. Also an excellent singer, whom Dauid appointed ouer the singers that pertained to the house of God. 1. Ch. 6. 33. and 25. 1.
- Hemaiter**  
Hemaiter, An Americk stone. Exod. 28. 19.
- Hemdan**  
Hemdan, desire, or heate of iudgement. Gene. 36. 26.
- Hena**  
Hena, a troubling. A cite. 2. Keth. 37. 13.
- Henadad**  
Henadad, grace of the beloved. 2. Keth. 31. 8. 2. 4. 3. 10. 9.
- Henoch**  
Henoch, taught, or dedicate. Kains sonne, of whom the cite Henoch was so called. Gen. 4. 17. Also the father of Methuselah. Ge. 5. 21. who walked with God, after he begate Methuselah 300. yeeres Gene. 5. 21. Reade Eccles. 44. 16. and 49. 14. and Heb. 11. 5. Jude 14. 2. 10. 11.
- Hepher**  
Hepher, a digger, or deluer. 1. Ch. 4. 6. Also the father of Zelophebad. Rumb. 26. 33. & 27. 1. Of him came the Hephrites. Rumb. 26. 32.
- Hephzibah**  
Hephzibah, my pleasure, or delight in her. By this name Chiffes Church gathered of Jewes and Gentiles, is called. 2. Keth. 62. 4. Also Hananias mother. 2. Kings 21. 1.
- Hercules**  
Hercules, Iunos glory. The money that should haue bene offered to Hercules, was giuen to the making of galleyes. 2. Macc. 4. 19, 30.
- Heres**  
Heres, the sonne, or earthen pot. The name of a mount in Aitalon, where the Amozites dwelt until the familie of Joseph made them tributaries. Judg. 1. 35.
- Hereh**  
Hereh, a carpenter. 1. Ch. 9. 15.
- Hermas**  
Hermas, Mercurie, or zaine. One whom Paul greeteth. Rom. 16. 4.
- Hermogenes**  
Hermogenes, begotten by Mercurie. A man who sooke Paul. 2. Tim. 1. 15.
- Hermion**  
Hermion, dedicated to God. A mountain. Deut. 3. 9. Josh. 12. 5. and 13. 5.
- Hermionim**  
Hermionim, idem. 2. Keth. 42. 6.
- Herode**  
Herode, the mount of pride. Surnamed the Alcalonite, or Herod the great. He caused the innocent to be slaine. Matth. 23. 16. From whose persecution Christ fled into Egypt. Mat. 2. 13, 14, 15. Also this Herods sonne was surnamed Antipas, who was Tetrarch of Galile. L. u. 3. 1. His opinion of Christ. Matth. 14. 1, 2. Mar. 6. 14. L. u. 9. 7. He celebrateth his birth day. Mar. 6. 21. He beheaded John Baptist. Mat. 14. 10. Mar. 6. 16. He maketh friendship with Pilate. L. u. 23. 12. He reuerenced John. Mar. 6. 20. Christis answer to them that tolde him, Herode would kill him. L. u. 13. 31, 32, 33. Christ calleth him a Fox. L. u. 13. 32. Herod and his men of warre mocke Christ. L. u. 23. 11.
- Herod**  
Also the sonne of Aristobulus surnamed Agrippa, who slew James, and put Peter in prison. Actes 12. 1, 2, 3, 4. His horrible end. Actes 12. 23.
- Herodias**  
Also the sonne of this Herode, surnamed Agrippa the yonger, before whom Paul preached and pleaded. Actes 25. 13. \* and 26. 1.
- The Herodians**  
The Herodians sent by the Pharisees to tempt Christ. Matth. 23. 15, to 23.
- Herodias**  
Herodias, idem. Aristobulus daughter, whom Herode the Tetrarch married being his brothers wife. Matth. 14. 3, 4. and Mar. 6. 17, 18.
- Herodion**  
Herodion, Iunos song. Rom. 16. 11.
- Heshbon**  
Heshbon, a number, or thought. A city of Silon king of the Amozites. Rumb. 21. 26. 2. Keth. 15. 4. 2. Keth. 49. 3.
- Heshmon**  
Heshmon, a hasty message. A cite. Josh. 15. 27.
- Heshon**  
Heshon, the arrow of ioy, or diuision of a song. Sonne of Reuben, looke Heshon. Of him came the Heshonites. Rumb. 26. 6. Also the sonne of Pharez, of whom came another familie of Heshonites. Rumb. 26. 21. Also a city called Hazer. Josh. 15. 25.
- Heib**  
Heib, feare, or astonied. Canaans sonne. Gen. 10. 15. and 1. Ch. 2. 1. 3. whose posteritie Rebeckah forbiddeth Yaakob to marrie withall. Gene. 27. 46. and 28. 1. Of him came the Hittites. Gen. 23. 3.
- Hethlon**  
Hethlon, a house to be feared. 2. Keth. 47. 15. and 48. 1. Euc
- Heuah**  
Heuah, looke Huah. 1. Ch. 11. 3.
- Hezekiah**  
Hezekiah, looke Hizkiah. A godly king of Iudah. 2. Kings





Haziel  
Huziel  
Hukok

Hoziel, *seeing God*. 1. Chro. 33. 9.  
Hukok, *an engraver, a scribe, of lawyer*. A citie. 1. Chro. 6. 75.  
Hul, *forein infirmities, of sand*. The sonne of Adam.

Hulda

Gen. 10. 32.  
Huldah, *the world, circle of the world, of west*. A propheticke wife of Shallum. 2. Kin. 22. 14. to whom king Iosiah sent for counsell. 2. Chy. 34. 21. to 29.  
Hupham, *their chamber, of bank*. Beniamins sonne of whom came the Huphamites. Rumb. 26. 39. called Huppim, Gen. 46. 21. 1. Chro. 7. 12, 15.  
Huppah, *a chamber, couer, of bank*. 1. Chro. 24. 13.  
Huppim, *a chamber, couered, of the sea shore*: looke Hupham.

Huppa

Hur, *libertie, of prince, of whitenesse*. Iudas sonne. 1. Chy. 4. 1. called Hnan. Gen. 38. 4. and 46. 12. and 1. Chro. 2. 3. Also Ephatahs eldest sonne. 1. Chy. 2. 19. 20 and 44. Also with Aaron slayed by the hands of Moses until Amalek was overcome. Exo. 17. 12. and 31. 1. Boles in his absence, committed matters to be decided by Aaron and him. Exo. 24. 12. Also one of the kings of Midian, whom the Israelites slew. Num. 31. 8.  
Huram, *their libertie, their whitenesse, of their holes*. The sonne of Bela. 1. Chro. 8. 5. looke Hiram.  
Huri, *being angry, libertie, whitenesse, of a hole*. The sonne of Abihail. 1. Chy. 5. 14.  
Hushai, *haffing, of holding peace*. The sonne of Gzer. 1. Chy. 4. 4.

Husa Oufa

Hushai, *a meaning, of haffing*. A friend of Davids. 2. Sa. 15. 32. \* He comforted the counsel of Ahitophel. 2. Sam. 17. 35. to 15. He leneth to David to flee him what was done therein. 2. Sam. 17. 15. to 23. He beareth Davids tidings of Abimeons death. 2. Sam. 18. 21. Also the father of Baanah. 1. Kings 4. 16.  
Hutham, *their haffing, of their silence*. The thirde king that reigned in Egipt. Gen. 36. 34. 1. Chy. 1. 45.  
Huthachre, *haffing, holding peace, of sensuality*. A kintred descended of Hushai. 1. Chy. 4. 4. and 27. 12. Num. 26. 20.

Husam

Husam, *idem*. Dans sonne. Gen. 46. 23. Also one of the wives of Shuharaim. 1. Chy. 8. 8.  
Huzoth, *freeties, of populous*. Num. 22. 39.

Husim

Huzab, *A Quene of the Assyrians*. Nab. 1. 7.  
Hydaspes, *the knowledge of a sheep, of knowledge of change*. A riuer. Iudith. 1. 6.

Husab

Iudasfon

Iakob

Iakob, *a supplanter, of deceiver, the heele, of the footstep*. The sonne of Izhak. Gen. 25. 26. His untimely. Gen. 25. 27. A plaine man. Gen. 25. 27. \* He buyeith Claus birthright for red portage. Gen. 25. 31. \* Hee stealerly from Esau by blessing by his mothers subtiltie. Gen. 27. 18. Hee is blessed of Izhak. Gen. 27. 28. Esau interpreteth his name. Gen. 27. 36. Rebekah wissheth him to flee to Haran. Gen. 27. 43. Izhak foretellereth how great a people should come of him. Gen. 28. 2, 4. He goeth to Haran. Gen. 28. 10. His wife came of a ladder. Gen. 28. 11. Willing Rachel, he wept. Gen. 29. 21. Hee served seven yeeres for her. Gen. 29. 18, 20. The yeeres ended, hee labored his wife of Laban, and Leah is given unto him. Gen. 29. 21, 27. Hee serveth other seven yeeres for her. Gen. 29. 27, 28. Hee loveth her more then Leah. Gen. 29. 30. Hee telleth Laban what his wages shall bee. Gen. 30. 32. Hee came hither with a kaffe to Laban. Gen. 32. 10. but after became very rich. Gen. 30. 43. Labans finnes murmure against him. Gen. 31. 1. Hee fleeth by Gods commandement from Laban and is pursued. Gen. 31. 13, 20. 24. Laban is commanded of God not to speake ought faine good unto Iakob. Gen. 31. 24. Being wroth hee chide with Laban. Gen. 31. 36, to 42. Hee erecteth a

pillar as a covenant betweene him and Laban. Gen. 31. 44, 45. He offereth sacrifice unto God upon mount Gilead. Gen. 31. 54. Going forth on his journey, hee is met by Angels. Gen. 32. 1.

Iakob sendeth messengers before to pacifie his brother Esau. Gen. 32. 3, 4, 5. He is afraid of Esau. Gen. 32. 7. His prayer for deliverance out of danger. Gen. 32. 9, to 13. Wrestling with the Angel he prevaileth, so hee end he might understand, that hee should acknowledge his brothers wrath. Gen. 32. 24, 25.

Iakob is called Israel, and wthp. Gen. 32. 28. and 35. 10. He erecteth an altar unto God at Shechem. Gen. 33. 20. He repproueth his childezen for slippeth the Shechemites. Gen. 34. 30. Hee commandeth his familie to put away the strange gods. Gen. 35. 2. God promiseth him great prosperitie. Gen. 35. 11. He buildeth an altar at Beth-el. Gen. 35. 1, 14, 15. Hee cometh to Izhak unto Hebron. Gen. 35. 27. His childezen. Gen. 35. 23, to 27. and 46. 8, to 28. and Exo. 1. 2, to 6.

Iakob dwelt in the land of Canaan. Gen. 37. 1. Hee rebuketh Ioseph for his dreames before his brethren, but noteth them secretly. Gen. 37. 10, 11. Hee leneth his ten childezen into Egypt for come. Gen. 42. 1, 2, 3. Hee reloveth that he should see Ioseph. Gen. 45. 28. God comforteth him. Gen. 46. 2.

Iakob and his familie goeth into Egypt. Gen. 46. 6, 7. Acts 7. 14. He is asked of Pharaoh his age. Gen. 47. 8. He desireth to be buried with his fathers. Gen. 47. 30. Being sicke, hee calleth to minde Gods promise, and blessed Josephs childezen. Gen. 48. 1, to 21. Hee forgetteth the Israelites deliverance out of Egypt. Gen. 48. 21.

Iakob blessed his childezen, and foretellereth them things to come. Gen. 49. 1. \* He being 147. yeeres old, died. Gen. 47. 28. and 49. 33. was buried in Canaan. Gen. 49. 29, to 32. and 50. 1, to 14. is passed. Eccles. 44. 23, 24. \* Before his death God loved him. Rom. 9. 13. Hee saith Heb. 11. 21.

Our election by the onely free grace of God confirmed by Gods chusing Iakob, & refusing Esau. Rom. 9. 11, 13. Also 1. 2, 3. and that also wee ought to trust in God onely. Heb. 12. 1.

Iakobah, *idem*. 1. Chy. 4. 36.  
Iakaan, *tribulation, labour, of violent taking away possession*. 1. Chy. 1. 42. Deut. 10. 6.  
Iaala, *ascending, a little Doe, of little goat*. Dehe. 7. 38. Eze. 2. 56.

Iakoba

Iakan

Ialah

Ialala

Ialal

Ialal

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King. 23. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Ichonath, the fighting, including of multiplying of the Lord. 1. Chp. 9. 10.

Ichonadab, Iesse Ionadab. A subtile man who was friend to Amos. 1. Chp. 3. 3. 4. 5. Also son of Rechab, who joined with Jeru to destroy Israhel. 1. Chp. 10. 15. Ichonath, the gift of the Lord, of the gift of a dove. Son of Giffab. 1. Chp. 27. 25. Also the husband of Shimra. 1. Chp. 10. 7. Also David's uncle, a man of counsel and understanding. 1. Chp. 27. 33.

Ichoram, the height of the Lord, of throwing down of the Lord, Son of Jecheaphat king of Juda. 1. Chp. 22. 50. 2. Chp. 18. 16. 25. 3. Chp. 21. 1. Also Abas's son, a wicked king. 2. Chp. 3. 1. 2. Who threatened to cut off Giffa his head. 2. Chp. 6. 31. Of his wickedness, and Abaziah with Haziel king of Ram. 2. Chp. 8. 25. 3. Chp. 19. 4. 29.

Ichonaphath, the Lord is the judge, of the judgment of the Lord, Son of Afa king of Juda. 1. Chp. 15. 24. 1. Chp. 3. 10. 2. Chp. 1. 8. A vicious king. 2. Chp. 17. 3. Who joined in alliance with Abab. 1. Chp. 18. 1. He sought counsel at the Prophet of God. 1. Chp. 18. 6. and took his part. 1. Chp. 23. 8. Was enquired of Giffa what should happen unto him. 1. Chp. 3. 12. 20. Crying unto the Lord for aide against his enemies, he is heard. 1. Chp. 18. 31. He is rewarded by the Prophet Jeru for helping wicked Abab. 1. Chp. 19. 2. He rebuked the judges & ministers to do their duties. 1. Chp. 19. 6. He rebuked the Ammonites & Moabites against him. 1. Chp. 20. 1. His proper. 1. Chp. 20. 6. He joined in friendship with Abaziah to repulse Israhel by Eliezer. 1. Chp. 20. 35. 36. 37. He died. 1. Chp. 21. 7. Ichonab, Iesse Israhel.

Ichonah, the Lord, of favour, of the Lord's salvation. Certain mens names. 1. Chp. 7. 37. Hag. 1. 1. Jeru. 3. 1. Iesse Israhel.

Ichonah, the Lord, one of 7 names of God. Exo. 6. 3. Ichonah-irah, the Lord seeth, of will see, of the Lord's providence. Gen. 22. 14.

Ichonah niss, the Lord my banner. Exo. 17. 15.

Ichonah-shalom, the Lord of peace. Judg. 6. 24.

Ichonadab, raising a dove, of the Lord's dowry. Certain mens names. 2. Kings 12. 21. 1. Chp. 26. 4.

Ichonadab, just is the Lord, of the justice of the Lord. Mens names. 1. Chp. 6. 14. Hag. 1. 1.

Ichu, he, of he that is, of being, a Prophet, who prophesied against Baal. 1. Chp. 16. 1. 2. 3. 4. He rebuked king Jecheaphat. 1. Chp. 19. 2. Also a captain who was anointed king of Israhel by Giffa, to destroy the house of Abab. 1. Chp. 9. 2. 3. 11. 1. Chp. 19. 18. 17. He destroyed Israhel, and Abaziah. 2. Chp. 9. 14. 20. and also Jezebel. 2. Chp. 9. 30. He slew the 70 sons of Abab. 2. Chp. 10. 7. and the 42 brethren of Abaziah. 2. Chp. 10. 14. Seeming to sacrifice to Baal he slew all Baal's priests. 2. Chp. 10. 18. 20. He destroyed Baal and his house, and caused it to be made a lake. 2. Kings 10. 26. 27. 28. God appointed Ichu his doings against the house of Abab. 1. Chp. 10. 30. He wished not in the issue of God with all his heart. 1. Chp. 10. 31. He died. 2. Kings 10. 35. The promise which God made unto him. 2. Kings 10. 30. was accomplished. 2. Kings 15. 12.

Ichubah, an hiding, of beloved, of in the Syrian speech, of hiding. 1. Chp. 34.

Ichub, mighty perfect, of perfect. Jer. 37. 1.

Ichud, praising, of confessing. A title of Dan. Jer. 29. 45.

Ichodath, confessing, of praising. Jacob's son by Le. Gen. 29. 35. By whose counsel Joseph was sold. Gen. 37. 27. 28. Ichodath married Shimon a Canaanite. Gen. 38. 2. Her committed incest with Tamar's daughter in law. Gen. 38. 18. He conspired his faith, and ingratitude towards her. Gen. 38. 26. He offered himself to see Joseph's donkey, that Benjamin might return to Jacob. Gen. 44. 33. His children. Gen. 46. 12. He enquired the kindly honour and privilege of the first born, which appertained unto Reuben. Gen. 49. 4, 8, to 13. His children's position. Jer. 15. 12. His posterity. 1. Chp. 2. 3. 8. 3. 1. 9. 4. 1. The tribe of Judah is made captain for the warre, after the death of Joshua. Judg. 1. 2. 3. 4. 10. 22. They with other Israelites, brought David unto Jerusalem. 2. Sam. 19. 14. 1. 5. They only follow David. 2. Sam. 19. 14. 1. 5. Their idolatry and wickedness. 1. Chp. 14. 22. 23. 24.

Ichud, praising, of confessing. Jer. 36. 14. 31.

Ichudiah, a praising, of confessing of the Lord. 1. Chp. 4. 18.

Ichud, keeping counsel, of after the Syrian, assisted. 1. Chp. 8. 18.

Ichel, God hath taken away, of God heaping up together. 1. Chp. 5. 7.

Ichiah, the Lord liveth. 1. Chp. 15. 14.

Ichabazel, the congregation of God. A title. Deut. 11. 35.

Ichannah, the Lord shall raise, of the establishment, of reigning of the Lord. 1. Chp. 2. 41.

Ichamiah, the people shall arise. 1. Chp. 23. 19.

Icholeam, the crookedness, of burning of the people. A title. Jer. 15. 56.

Ichoniah, the provision or stability of the Lord. 1. Chp. 2. 6. Iesse Israhel.

Ichudiel, the hope or congregation of God. 1. Chp. 4. 28.

Ichimah, Job 41. 14.

Ichini, the right hand, a land belonging to the tribe of Benjamin. 1. Sam. 9. 4.

Ichmel, God's day, of the sea of God. Gen. 46. 10. Exo. 6. 15.

Icheph, delivered, of banished. 1. Chp. 7. 32.

Ichephah, Heb. 11. 32. Iesse Israhel.

Ichephuneh, beholding. Sam. 13. 7. and 1. Chp. 7. 38.

Ichrah, the moon, of smiling face. Gen. 10. 36.

Ichrahmeel, the mercie of God, of after the Syrian, the beloved of God. Son of Hizon. 1. Chp. 2. 9. Of him came the Ichrahmelites. 1. Sam. 27. 10. Also the son of Bith. 1. Chp. 24. 29. Also the son of Hammelech. Jer. 36. 26.

Ichramoth, and Ichemoth, and Ichimoth, idem as Ichramoth. Men names. Exo. 20. 26. 27. 29. and 1. Chp. 27. 29. and 1. Chp. 27. 29.

Ichrahmeel, of coming down. The son of Hahaleel. Gen. 5. 17. 1. Chp. 2. 3. Luke 3. 37. Also the son of Ezra by Jehoshiah. 1. Chp. 4. 18.

Ichemai, my height, of fearing, of throwing forth. 1. Chp. 27. 33.

Ichemiah, Iesse Israhel. Certain mens names. 2. Kings 23. 3. 1. Chp. 3. 24. Also a prophet his father was when he prophesied. Jer. 1. 23. 3. God imboldeneth him to preach. Jer. 1. 7. He is forbidden to pray for the Jews. Jer. 11. 14. He is persecuted. Jer. 18. 18. and 20. 2. Being mocked for preaching, he complained unto God. Jer. 20. 7. He is taken of the Philistines, and accused before the governors, he answered that he had declared nothing but the words of God. Jer. 26. 8. 12. He senteth bonds to certain kings, and admonisheth them to be subject unto Babuchad-nazzar. Jer. 27. 3. He is taken going into the land of Babylon. Jer. 37. 12. 3. 13. 14. and put in prison. Jer. 37. 12. 3. 13. 14.

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Iothib

Iathan

Ioram

Iosphat

Isaba

Isahua

Isia

Isus

Ischua

Ischabad

Isabab

Ischodech

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37. 15. 16. He is delivered by Zedekiah. Jer. 37. 17. He  
to call him to the dungeon. Jer. 38. 4, 5, 6, taken out a-  
gain. Jer. 38. 6, 10, 11, 12. favoured of Nebuchad-  
nessar. Jer. 39. 11, 12. having leave to go whitherso-  
ever. Jer. 40. 4. Free himself with the people wher-  
soever were left in Jerusalem, under Gedaliah. Jer. 40. 6.  
He admonisheth the residue of the people, not to go in-  
to Egypt. Jer. 42. 14, 15. \* He lamenteth king Zoliah.  
2. Chis. 5. 35.

Jeriah the feare, vision, of throwing downe of the  
Lord. 1. Chro. 23. 10.

46. *increbat. fighting, chiding, or multiplying.* 1. *Chas. 11.*

Jerico the moone, month, or his sweete smell. A rich  
and faire cite of Benjamin, whither Iosua sent  
spies. Num. 2. 1. Josh. 2. 1. His people hauing leene  
the spies, were astonishen. Josh. 2. 11. God deliuereth  
Jerico into the hands of Iosua, and hwa. Iosua. 6.  
2. \* The walles thereof fell downe by faith. Iosua. 6.  
20. Heb. 11. 30. Iosua curseth those that should build  
it. Josh. 6. 26. it is reuerbed by Hel. 1. Kings 16. 34.  
Christ himselfe in it. 2. Kings 2. 18.

**Ieruel** *Ieriel, the feare or vision of God. 1. Ch2. 7. 3.*  
*Ierimoth. looke Ieramoeth.*

Terioth. pannes, kettels, or cauldrons, or bowling out,  
or breaking asunder. 1. Ch. 2. 18.

Ieroa  
Iara

Jeroboam fighting against, chiding, or increasing the people. Sonne of Nebat. 1. King. 11. 26. who rebelled against Salomon. 1. King. 11. 27. Ten tribes promised by the Prophet to be giuen him. 1. Kin. 11. 35. Hee fleeth from Salomon into Egypt. 1. Kin. 11. 40. After his returne, he with the people, desireth Jeroboam to relate them of the seruitude which they endured vnder his father. 1. Kin. 12. 3. 4. He buildeth Bethel and Dan. 1. King. 12. 25. After kicking vnto Gols ymages, hee set vp two golden calves in Beth-el & Dan, causing the people to commit idolatrie. 1. Kin. 12. 26. and as he was sacrificing vnto them, was reported by the Prophet Ido. 1. Kin. 12. 1. 2. 3. His hand which he stretched out against the Prophet Aherab, and restored againe. 1. Kin. 13. 4. 5. So the hearing of signes could cause him leane his wiche desires. 1. King. 13. 33. For money he made priests of the be placos. 1. King. 13. 33. He constituted priests for beuils, respecting the Priests of the Lord 2. Chron. 11. 15. His wife is sent to the Prophet, to know if his sonne should recover of his sickness. 1. King. 14. 2. 3. Come vnder the destruction of his husband & his house is foretold, and the manner of the childes death to be a signe thereof. 1. King. 14. 5. to 27. Jeroboam directeth Baasah his sonne succedeth. 1. Kin. 14. 20. His house is destroyed by Baasah, according to the word of the Lord. 1. Kin. 15. 25. 26, 27. to 1. Reade Ecclesi. 573. 244. 25. Now his sinne is condemned, looke 1. kin. 15. 26. 27. 2. King. 3. 3. to 12. 28. 13. 2. 3. 4. 24. 25. 26. 27. 28. and 23. 15. Against Jeroboam reate Amos 7. 11.

**I**acob and Joseph. **1.** All the house of Joseph a twicken king of Israel. **2.** King. **3.** **13.** and **4.** **17.** by whom nothing standing the hope preferred Israel for his promise sake. **5.** King. **6.** **14.** **15.** **16.** **17.** the birth, and Zacharias his house success. **2.** King. **3.** **4.** **19.**

Iehoram Ieroam, *high merciful*, or after the Syrian, *beloved*.  
 Ioram Father of Eliknah. Sam. i. 1. 1. Chro. 6. 27, 34. Also

**Hieronymus** *Jeronymus, a holy name. A governor who with El-*

Jerome      mordeus &c. troubled the Jewes, 2. Mac. 12. 3.  
Icrobaal      Ierubbaal. *Let Baal avenge, or an idole overcome.*

Jeru-beth lookē Gideon. Jeru-beth. idem. 3. Sam. 11. 35.

Israel, the fears of God, or the vision of God. A tale  
by Mrs. Ann Radcliffe. 2. 1790.

Jerusalem the *wisdom of peace*, or *the perfect wisdom*, or *perfect favour*. The *Hea. Xenia* of Judea, builded (as *Lyranus* on the 28. chap. of *Genesis* saith) by *Lyranus* the *Pharisee*, and called by him *Salem*, that is, *peaceable*, because he was king of *peace* and *justice*. *Deut. 7. 1, 2.* *Ps. 76. 3.* *Or* *Ortrichte* it was first builden by *Iebus*, the *son* of *Amnon*, & called after his name. *Gen. 10. 16.* *Josh. 18. 28.* *Buichis* *Saphite* is called *Hierus* *Salomonis*, that is, *Salomon's Temple*, and afterward by *copugnation* *Hierusalem*, Called also *Solymana*, *Latta*, *Beth el Hierus*, and last of all, *Heliis*, or *Helin* (*Anti. Bo. lateran*) of *Helus* *Hidrianus* *Emperor*, by whose time it was repaired and enlarged. Sometime it consisteth of two parts: the *hier*, with the *Temple* placed on the top of *Sion*, and called of the *builder*, the *city* of *Dauid*: the *lower* is named to the *Temple*, *1. Chron. 1. 45.* 7. 8. It was in compass about 6. miles and an halfe. *Fugitivus*

Jerusalem, called Bethel, and before A. D. 70, was by the tribe of Judah. *Isa. 31. 1, 2, 3, 5.* The Temple in Jerusalem chosen of God for an habitation. *1. Kin. 8. 13. \* 2. Chy. 6. 1, 2.* Of the gates. *Ezek. 48. 37.* God therein to dwell, and the inhabitants, destruction for contemning of his word, & preachers. *3. Kin. 21. 12, 13, 14, 15. & 33. 37. Ezek. 31. 1. 2. Eze. 19. 3.* The burning of it figured by a willow. *Ezek. 10. 2.* The willow of refiguring of the city and Temple. *Ezek. 40. 4, 12. \* The felicitie thereof past, and the calamitie present. Ezek. 19. 10. \* Of the destruction of it, and the women. Isa. 31. 1, 17.* After the destruction of it, there should be left one man for six women. *Isa. 4. 1.* Signes in heaven over it. *2. Sacc. 5. 2.* The captivity of it figured. *Ezek. 33. 35.* God therein to deliver it into the hands of the king of Babylon. *Jerem. 34. 1. and that it should be burned. Jer. 32. 38, 39. Ezek. 5. 1, and 24. 3. \* Jerusalem besieged by Regin and Pekah. Isa. 7. 1.* The destruction of it prophesied. *Isa. 22. 1. & 39. 3.* It is taken and burnt by the Edomites. *Jerem. 52. 7. \* 3. King. 21. 14 and 18. 9. 2. 2. Chy. 36. 5, 19.* accoyning as lawe prophesied. *Jerem. 34. 2.* Why it was brought into captivity. *Jerem. 22. 9.* God showed the Prophet the certaintie of Ierusalem destruction. *Ezek. 38. 32. \* The Jews beawle the destruction of Ierusalem. Psal. 79. 1.* Of the destruction and reedifying thereof. *Dan. 9. 25. Ezek. 1. 16. \* g 12. \* Who inhabited there after the reedifying. Hebe. 11. 1.* Antiochus made new lawes in Ierusalem, forbidding the keeping of Gods lawes. *1. Sacc. 4. 43. \* A complaint of the Church, under the figure of Ierusalem. Baruch 4. 19. Ierusalem is-moored for joyce for the returne of her people, and under this figure the Church. Baruch 6. 1. \* The abomination of Ierusalem, notwithstanding Consensu. *Ezek. 16. 33. \* Shee confessed how she is fully punished. Eze. 10. 19. \* Christ foretold her how shee should die at Ierusalem. Luke 23. 33. Hee rideth into Ierusalem upon an asse. Matth. 21. 1. Hee foretold her destruction: the manner and how. *Matth. 24. 16.* See communders his Apollies sent to depart from Ierusalem, but to waite for the day of Gods which hee had promised them. Luke 24. 49. Acts 1. 4. See weepeth for Ierusalem. Luke 23. 34. And 19. 1. Paul preached at Ierusalem. Rom. 15. 19. Paul commended to goe out of Ierusalem, and why. *Acts 22. 18.* Of the new Ierusalem. *Revel. 3. 12.* The new Ierusalem. *Revel. 21. 10. \* The celestiall Ierusalem, the mother of us all, and the habitation of the elect. Col. 4. 26. Heb. 11. 10. and 12. 22. Psal. 22. 3. Psal. 23. 10. and 54. 7. and 65. 19. Ezek. 46. 3. Eph. 13. 16. \* Revel. 21. 1.***

**Signature**







**Math. 10.2.** They are rebuked of Christ, and whp. **Luk. 9.34,35.** John forbade one to call out would by the name of Jesus, but Christ reposed him, and whp. **Mathe 9.38,39,41.** Christ reucaled him unto him who should betray him. **John 1.32,26.** He went with Jesus into the bath of the bte Spirit. **John 18.15.** Christ commended his mother unto him. **John 19.26,27.** Running to the sepulchre with Peter, he ouerranme him. **John 20.3,4.** He affirmed that what he wrote was true. **John 19.35.** and 21.24. He was banished into the Isle of Patmos. **Reuel. 1.9.** The Angel forbiddeth John to honour him, and whp. **Reuel. 19.10.** and 22.9. In his time were deceiuers entred into the world, which denied Christ to be come in the flesh. 2. **John 7.** He wrote what he had heard, seene, and handled. 1. **John 1.1,2,3.** and whp. 1. **John 1.4.**

Also the name of one called Marke. **Acts 1.37.**

**Ioiaib.** the battell, chiding, of multiplying of the Lord. **Ezra 8.16.**

**Iokdeam.** the crookednesse, or burning of the people. a citie in the tribe of Iudah. **Josh. 15.56.**

**Iokim.** that made the sunne stand. 1. **Chr. 4.22.**

**Iokmeam.** the rising confirmation, or reuengement of the people. a citie. 1. **King. 4.12.**

**Iokneam.** possitting, or building up of the people. A citie. **Josh. 12.22.** and 19.11.

**Iokhan.** hardness, or an offence. of after the Syrian, a knocking. Abrahams sonne by Returah. **Gen. 25.2.**

**Ioktan.** a late one, of weariness, or strife. The sonne of Eber. **Gen. 10.25.**

**Ionadab.** Voluntary, or willing. looke Iehonadab.

**Ionah.** a dome, of culmer, or a destroyer, or rooting up, of multiplying of people. The name of a Prophet, the sonne of Amittai. 1. **King. 14.25.** **Jonah 1.1.** Who being sent into Nineueh to preach, flew. **Jon. 1.2,3.** & cast into the sea, was swallowed by of a great fish. **Jon. 1.15.** & againe cast upon the dry land. **Jon. 3.10.** He is sent againe to Nineueh. **Jon. 3.1.** The Nineuities repene at his preaching. **Jon. 3.5.** **Mat. 12.41.** **Luk. 11.32.** He is angry that God spared Nineueh. **Jon. 4.1.** And therefore God repoueth him. **Jon. 4.9,10,11.** Christ by his example forwarneth, how he should rise againe the third day. **Mat. 12.40.**

**Ionan.** idem. Iosephs father. **Luke 3.30.**

**Ionathan.** the gift of the Lord. Sauls sonne, who with his armour bearer, by Gods helpe, put the garrison of the Philistims to flight. 1. **Sam. 14.1,** to 24. He should haue bin put to death by his fathers ordinance, but was preserved by the people. 1. **Sam. 14.45.** He maketh a covenant with David. 1. **Sam. 18.1,2,3.** He reucaled to David his fathers wicked purpose. 1. **Sam. 19.1,2,3.** He excuseth David. 1. **Sam. 20.28.** 29. He promisseth David to declare his fathers will, by shooting of three arrowes. 1. **Samuel 20.10.** He is slaine. 1. **Sam. 31.2.** and beheaded of David. 2. **Sam. 21.17.**

Also the sonne of Gershom, Michahs idolatrous priest, who afterward for gaine, became priest unto the Danites. **Judg. 18.34,30,30.**

Also Danias brothers sonne, rade Iehonathan.

Also the name of Iudas Barabbas his brother. 1. **Mat. 2.5.** constituted gouernour over the Iewes after the death of Iudas. 1. **Mat. 9.1.** He warreth against his enemies. 1. **Mat. 11.60.** Erpphon taketh him by decite, and putteth him to death. 1. **Mat. 12.42.** and 13.17, to 35. After him, Simon his brother succedeth. 1. **Mat. 13.17.**

**Ioppa.** looke Iapho, and **Acts 9.36.** and 10.5.

**Iorab.** shewing, declaring, or casting forth, or done suddenly at a time: of after the Syrian, a caldron. **Ezra 2.18.**

**Ioram,** looke Iehoram.

**Iordan.** the river of iudgement, or the flowing, or passing forth of iudgement, of a going downe: of after the Syrian, a caldron of iudgement. A river of Iudas is named of his two spring heads, Dan & Ior: it driueth Galle from Iudas, & falleth into the dead sea. **Mat. 3.5,6.** **Mat. 13.30.** **Isa. 42.6.** The plaine of Iorden watered euery where. **Gen. 13.10.** His banks flen, all the time of iurment. **Job. 3.15.** Naaman washed himself therein, and became whole of his leprosie. 2. **King. 5.14.**

**Iorim.** the Lord exalting, of the exaltation of the Lord. The son of Baruch. **Luk. 3.29.** called Iotham. **Mat. 1.9.**

**Iosphat,** looke Iechophathar, and **Mat. 1.8.**

**Ioseph.** shewing being lifted up. The sonne of Eliszer. **Luke 3.29.** is called Ioseph. **Mat. 1.9.**

**Ioseph.** encrease, or encreasing, or perfect. The eleventh sonne of Iacob. **Gen. 30.24.** He is beloved of his father, & hated of his brethren. **Gen. 37.4.** His name. **Gen. 37.9,10.** He is cast into a pit, afterward sold vnto the Ithmaelites, and then vnto Potiphar. **Gen. 37.23.** & 39.1. His periculous coat is brought vnto his father, and he knoweth it. **Genesis 37.31,32,33.**

**Potiphars** house blessed for Iosephs sake. **Gen. 39.3.**

He is made ruler thereof. **Gen. 39.4.** He was faire and well favoured. **Gen. 39.6.** Impunished by false accusation of his mistress. **Gen. 39.14,** to 21.

Hee hath charge over the kings Butler and Baker his fellowe prisoners. **Gen. 40.4.** He interpreteth Pharaohs dreames. **Gen. 41.25,** to 37. He is made ruler ouer all Egypt vnder Pharaoh. **Gen. 41.43,** to 46. Hee solde come into all countreys in the famine. **Gen. 41.57.** He speakeh roughly vnto his brethren. **Gen. 42.6,7.** He putteth them in ward. **Gen. 42.17.** He chargeth them with theft, to proue them. **Gen. 44.4.** He comforteth them, and discloseth himselfe. **Gen. 45.1,3,4.** He resisteth that he was solde into Egypt by Gods prouidence for their safegearde. **Gen. 45.5.** He met his father Israel in Goshen. **Gen. 46.29.** He blesseth him being sick. **Gen. 48.2.** He is blessed of him. **Gen. 49.22,** to 27. He is displeased, that his father in blessing his children, preferred Epphaim before Manasse. **Gen. 48.17.** Hee hiseth his father at his death. **Gen. 50.1.** He obtainerh licence of Pharaoh to burie his father in Canaan. **Gen. 50.7,** to 14. He pardoneth his brethren. **Gen. 50.17,** to 22. He dieth and is embalmed. **Gen. 50.16.** Moyses departing out of Egypt, caused his bones to be carried with him. **Exod. 13.19.** which were buried in Shechem. **Ioshua 24.32.** His children diuided into mo tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had still their full number. **Josh. 14.3,4.** The Amorites became tributarie vnto the family of Ioseph. **Judg. 1.35.** He was blessed of Moyses. **Deut. 33.13.** He is praised. **Eccles. 49.15.** His faith. **Heb. 11.22.**

Also a discipule of Christ, a rich man of Arimathes. **Mat. 27.57.** **Luk. 23.50,51.** He asked the body of Jesus, and buried it in a tombe prepared for himselfe. **Mat. 27.58,** to 61. looke Marke 15.43, to 47. **Luke 23.52.** **John 19.38.**

Also the name of him that was presented with Barthias, to succede in the throne of Iudas. **Acts 1.23.**

Also Baries husband the mother of Christ. **Mat. 1.16,18.** **Luk. 1.26,6.** 3.23. He & Mary went to Bertheleem to be taxed. **Luke 2.4,5.** At the warning of the Angel, he fleeth into Egypt. **Mat. 2.13,14.** 15. & returneth & dwelleth in Nazareth. **Mat. 2.19.** He and Mary hauing lost Christ at Ierusalem, returne to secke him, & found him disputing with Docters. **Luk. 2.43.**

Also the father of Anna. **Luke 3.24.**

Also the father of Iudas. **Luke 3.30.**

**With the father of Semel. Luke 3. 26.**  
**Iofes and Iofe.** The brother of James. **Matth. 13. 55** **Mat. 6. 3.** Also another who sold his land, and gave it to the Apostles. **Act. 4. 36, 37.**  
**Iofhabad.** having a dowry. One that went with David when he fled from Saul. **1. Chron. 11. 4.**  
**Iofhaber.** the fulness of the Lord, the oil of the Lord, or the Lord returning the house. The daughter of king Joazam. **2. Kings 11. 3.** and **2. Chron. 23. 11.**  
**Iofah.** being, forgetting, or owing. **1. Chron. 4. 34.**  
**Iofhamah.** the equine or plainness of the Lord, or the Lord setteth upon. **1. Chron. 11. 46.**  
**Iofhaphat.** as Iofhaphat. The sonne of Asilud, Davids recorder. **2. Sam. 8. 16.**  
**Iofhekalhah.** it is requiring, beseeching, or a hard sitting. **1. Chron. 25. 4.**  
**Iofhiah.** the fire, or burning of the Lord. The sonne of Zephaniah. **Jer. 6. 10.** Also the sonne of Amos. **1. Chron. 3. 14.** Of whom Iddo prophesied that he should destroy the idolatry of Jeroboam. **1. Kings 13. 2.** He became king of Judah. **2. King. 21. 26.** His care to repair the Temple. **2. King. 22. 2.** to **8.** **2. Chron. 34. 1.** to **11.** He rent his clothes after he heard the booke of Deuteronomie read. **2. King. 22. 11.** **2. Chron. 34. 19.** He senteth to inquire of the Lord, by Hulda the Prophetesse. **2. Kin. 22. 13.** **2. Chron. 34. 21.** to **29.** He causeth Deuteronomie to be read unto the people, putting downe Idolles, and causeth Baals pyffets to be put to death. **2. Kin. 23. 2.** to **31.** **2. Chron. 34. 29.** He keepeth Passover. **2. Kin. 23. 21.** to **26.** **2. Chron. 33. 1.** to **10.** Fighting with Pharaoh Necho, he is hurt and dieth. **2. Chron. 35. 20.** to **35.** **2. Kin. 23. 29.** Jeremiah lamenteth his death. **2. Chron. 35. 25.** His praise. **2. Kin. 23. 2.** **2. Chron. 34. 2.** **2. Chron. 49. 12.** **34.** His sonne Jehoahaz succedeth him. **2. King. 23. 30.** **2. Chron. 36. 1.**  
**Iofhibia.** the feast, alteration, or captivity of the Lord. **1. Chron. 4. 35.**  
**Iofhua.** idem as Iesus. or Iesua. The sonne of Nun. **Iofh. 1. 1.** called Ophra. **Rumb. 13. 9.** Being Moses minister, he went up with him unto the mount. **Exod. 24. 13.** and descended from thence with him. **Exo. 32. 17.** Enuying Ehad and Merari for Moses sake, hee should haue them fobidden to prophetic. **Rumb. 1. 1.** **28. 39.** He and Caleb for commending the land of Canaan, had bene stoned to death, if God had not defended them. **Rumb. 1. 4. 6. 11.** They are promised to live, and enter into the land of Canaan. **Rumb. 14. 38.** **Deuter. 1. 36, 38.** Iofhua is obtained captaine against Amalek. **Exod. 17. 10.** and to be Moses successeur. **Deut. 31. 7.** and **34. 9.** and is encouraged by God himselfe. **Deut. 31. 23.** **Iofh. 1. 1.** **3. 6, 7. 9.** He is magnified of God before the Philistines. **Iofhua 1. 5.** None able to withstand him all his life. **Iofhua 1. 5.** God commanndeth him to meditate in the booke of Deuteronomie day and night, and whp. **Iofhua 1. 8.** He sendeth spies unto Jericho. **Iofhua 2. 1.** He cometh to Iofhan with the people. **Iofh. 3. 1.** God commaundeth him to looke the shoe off his foote, when he spake with him. **Iofh. 5. 13. 14. 15.** God defendeth the cite of Jericho into his handes. **Iofh. 6. 2.** He humblyeth himselfe before God, and whp. **Iofh. 7. 16. 10.** He taketh the cite of Ai. **Iofhua 8. 13.** He causeth Deuteronomie to be read to all Israel. **Iofh. 8. 34. 35.** The Kings beyond Iord an assemble against Iofhua. **Iofh. 9. 12.** He overcommeth four kings of the Amorites. **Iofh. 10. 5.** to **28.** Hee overcame many Kings and countreys. **Iofhua 11. 1.** to **15.** He left nothing undone, that Moyses had commannded. **Iofh. 11. 15.** He, and all his house, serue the Lord. **Iofh. 24. 15.** He is commannded to divide the lande of promise unto the residue of Israel. **Iofh. 13. 7.** his possession. **Iofh. 19. 49. 50.** He ex-

horteth the people not to loyne with the Gentiles, and whp. **Iofh. 23. 2.** His death. **Iofh. 24. 29.** He is praised by the name of Iesus. **Actus 46. 1. 109. Actus 7. 45.** Also a Verb Hebraic, in whole field the Ark Harpet, when it returned from Chion. **1. Sam. 6. 14.**

**Iofhiah.** looke Iofhiah.  
**Iofphiah.** the encraefe of the Lord, or the Lord finishing. **2. Chron. 34. 8.**  
**Iofbath.** his godnesse, or his daughters going out of the way, or a desert turning away. a land of tunnelling waters. **Deut. 10. 7.**

**Iofbathah.** idem. **33. 33.**  
**Iofham.** absolute, or perfect. Sonne of Azziah. **2. King. 15. 7. 3.** looke Iofham. also the pongest sonne of Jerubbani. **Iudg. 9. 5.** to **22.**  
**Iofz.** char. remembring, or of the malikinde. **2. King. 12. 21.**

**Iozabad.** endowed, or having a dowrie. One that helped David against the Amalekites, that burnt Ziklag. **1. Chron. 12. 20. 21.**

**Iofphiah.** the redemption of the Lord. The sonne of Shaphan. **1. Chron. 8. 25.**

**Iofhath.** opening. Sileads sonne, who fled from his brethren. **Iudges 11. 3.** He sendeth messengers to the king of Ammon, **Iudges 11. 12** and being replenished with Gods spirit, he sleeth the Ammonites. **Iudges 11. 29.** his rash vow. **Iudg. 11. 30. 31.** he overcommeth the Ammonites. **Iudges 11. 32. 33.** According to his vow, hee offereth his onely daughter in sacrifice to the Lord. **Iudg. 11. 39.** When the daughters of Israel lamented foure dayes a peece. **Iudg. 11. 40.** Her dead renueged of the Ephraimites. **Iudges 12. 1.** to **7.** He dieth. **Iudg. 12. 7.** He is praised. **Iudg. 12. 32.**

**I.** A watchman, a cite, a making bare, pouring out. a heape of vision, or ayong colt. **1. Chron. 7. 12.**  
**Ira.** idem. **1. Chron. 11. 28.** **2. Sam. 23. 26.** also a lairre.  
**2. Sam. 20. 26.** or Ithir. **2. Sam. 23. 38.**

**Irad.** a wild asse, the heape of going downe, the going downe of a heape, or a heape of gouernment: or in the Syrian, a drag-on. Sonne of Henech. **Gen. 4. 18.**

**Iram.** a cite of them, or the watchtowers of making bare. Iron of them, or the pouring out of them, or an high heape. **2. Duke of Edom, Gen. 36. 43.**

**Iri.** fire, or light. **1. Chron. 7. 7.**

**Iriah.** the seare, vision, or throwing forth of the Lord. An officer that apprehended Jeremiah fleeing to the land of Benjamin. **Iere. 37. 13.**

**Iremiah.** exalting the Lord, or the Lords height. Head of the baiste tribe of Danasseb. **1. Chron. 5. 24.** also a Prophet. looke Ieremiah.

**Irephel.** the heath, midewe, or exalting of God. A cite. **Iofh. 18. 27.**

**Ir.** themeth. a cite of the sunne: or in the Hebrew and Syrian, a cite of bondage. A cite belonging to the tribe of Dan. **Iofh. 19. 41.**

**Iru.** idem as Ir. Colebs sonne. **1. Chron. 4. 15.**

**Irlah.** looke Irlahiah.

**Iscabi.** anointing, covering, or shadowing. or in the Syrian, offspring daughter of Haran. **Gen. 11. 29.**

**Ishcar.** or Ishahcar. a wages, or reward. Sonne of Iacob by Leah. **Gen. 30. 18.** he is blest of his father. **Gen. 49. 14. 15.** and of Moyses. **Deut. 33. 11. 12.** his portion. **Iofh. 19. 17. 18.**

**Ishai.** a gift, or an oblation, or a debitor, or being father of David. **Ruth 4. 17. 22.** **1. Sam. 6. 11. 12. 2. Chron. 27. 1. Sam. 23. 11.** He sendeth David to his brethren with foode, and to Saul with presents. **1. Sam. 17. 17.** and **16. 30.** his sonnes and daughter. **1. Chron. 12. 24. 15. 16.** he is called Iesse. **Mat. 1. 6.** **2. Luke 3. 2.** Christ promised to come of his stocke. **Ios. 11. 1.**

**Ishak.** it is void, or made void: or in the Syrian, forsaking,

Iofbad  
 Iezabad  
 Iofhahabe-  
 ach  
 Iofhheba  
 Iofabeth  
 Iofhahab  
 Iofa  
 Iofaia  
 Iofhaphat  
 Iofhekalfa  
 Iofbakalla  
 Iofhiah  
 Iofias

Iofhbi  
 Iofabia  
 Ofhea  
 Iofaa

Iofphia  
 Iofnias  
 Iofebatha  
 Ietchebah  
 Ietchebaha  
 Ioftham  
 Ioftham  
 Ioftham  
 Iozabar

Iozabad  
 Iofzad  
 Iozdad  
 Iephdeia  
 Iephdaia  
 Iephediah  
 Iephthah  
 Iephee  
 Iephahab

Tri  
 Hir  
 Itras

Iron  
 Hiram

Vri  
 Irijah  
 Irias  
 Iriah

Ieremias  
 Ieremia  
 Ieremiah  
 Iarephel

Irfemes  
 Hir-femes

Hie  
 Iiaias  
 Iefcha  
 Ifcha

Iffchar  
 Ifchar  
 Ifchar

Hai  
 Iesse  
 Iefai

Iefhae  
 Iefhae

**Ishboeth** *for taking* **Abrahams** *some by Ketimah* Gen. 23.2.  
**Ishboeth** *his brother a man of shame, of the delay of a man.*  
**Ishboeth** *sons son made king over Israel by Abner.* 2 Sam. 2.9. 10. he is traitorously slain by Rechab's Baanah, who for their labour were slain by David. 2 Sam. 4.5. \* his head buried in Abner's sepulchre. 2 Sam. 4.12  
**Ishcarior** *an hireling, of a man of death.* Judas the traitorous surname. Lu. 22.3. looketh lucas.  
**Ish** *salvatio, of having regard.* 1 Ch. 2.31. 4.20. 43  
**Ishah** *is the Lord.* 1 Ch. 12.8.  
**Ish benob** *sitting in prophesie, of taking captivitie in prophesie.* A giant. 2 Sam. 11.16. 17.  
**Ishiah** *is the Lord.* 1 Ch. 10.31.  
**Isha** *put unto, named, of marvelling, of desolation.* 1 Ch. 4.3.  
**Ishmael** *God hath heard, of the hearing of God, some of Abram by Hagar.* Gen. 16.3. 15. What manner of man he was. Gen. 16.12. Abraham prayed for him, & was heard. Gen. 17.18. 20. God heard Ishmael in his distress. Gen. 17.17. hee became an archer. Gen. 21.20. his generation and death. Gen. 15.12. to 19.  
**Ishmaiah** *hearing the Lord, of obeying the Lord.* 1 Ch. 12.4.  
**Ishmerai** *a keeper, of keeping.* 1 Ch. 8.18.  
**Ishod** *a comely man.* 1 Ch. 7.18.  
**Ishpan** *hid, broken in sunder, of a cony.* 1 Ch. 8.23.  
**Ish** *too Goodman.* 2 Sam. 10.8.  
**Ishuah** *plaine, of plaine, equal, putting, of put.* Gen. 40.17. and 1 Ch. 7.30.  
**Ishuah** *idem.* 1 Ch. 7.30. Gen. 41.17. Of whom came the Ishites. Num. 14.44.  
**Ishmachiah** *cleaving to, of leaning upon, of joined to the Lord.* 2 Ch. 31.3.  
**Ishab** *a taper stone.* 1 Ch. 8.16.  
**Ishah** *a prince of God, of premiting with God, of one that wrestleth with God.* The name of Isachob given him by God. Gen. 31.28. 35. 10. And the people descended of him are called Ishah. Deu. 4.1. 8.5. 1. of Ishahites, whom God called his Geruzim. Gen. 25.55. They would have returned to Egypt, & why. Num. 14.3. 4. What manner of kingdom they should enjoy. Num. 23.24. Their journey. Num. 33.1. to 50. God foretelleth that they should become idolaters. Deut. 31.16. For the offence of one person many of them were slain. Jos. 7.1. 5. 11. 12. Doan moued his tongue against them. Jos. 10.31. The promises made unto them touching the land of Canaan, accomplished. Jos. 21.1. 3. 44. 45. They shute the Lev. for their God, and forsake idoles. Jos. 24.16. 21. 24. God shute them into the hands of Abin. Judges 4.2. And for their idolatry were seven peeces oppressed of the Philistines. Judges 6.1. to 7. They are delivered by Deborah and Barak. Judges 4.3. They are delivered into the hands of the Philistines and Ammonites. Judges 10.7. They commit idolatry with Gibeon. Jos. 9.27. They confesse their sinne, and put away their idoles. Judges 10.10. 14. 16. They consult for the punishment of the violence done to the Levites wife. Judges 20.2. They send to require passage through the land of Edom. Num. 20.14. to 22. The Israelites have 400000 men, are thole overcome by 26700. Beniamites, but at length get the victorie. Jud. 10.7. They were not to marrie their daughters to the Beniamites. Jud. 21.1. They are discomfited by the Philistines. 1 Samuel 4.2. They desire a king. 1 Samuel 8.5. 19. 20. Being afraid of the Philistines, they hide themselves. 1 Samuel 13.6. They are unprouided of weapons. 1 Samuel 13.2. Afraid of Goliath. 1 Samuel 17.24. Delivered from famine and warre by the miraculous might of God. 2 Kings 7.6. 7. The lepers

declare unto them the pzonence of God. 2 Kings 7.10. Israel is smitten by Hazael king of Syria. 2 Kings 10.23. Delivered into the hands of Shishak. 2 Chron. 12.1. 2. Their hunger, and captivitie prophesied. Hosea 9.2. They are thimames. Amos 3.6. Their captivitie into Assyria, and why. 2 Kings 17.6. God promised to deliver them from the Gentiles. Ezek. 36.5. The end of their kingdom for their idolatry. 2 King. 17.17. 18. They were went into captivitie. Ezekiel 39.23. Of their destruction, and how they were delivered by Achaas's prayer. Micah 1.8. 20. Israel reproued. Micah 6.3. God promised to gather the dispersed ones. Jerem. 50.4. 5. They were chosen of God, and why rejected. Jerem. 15.11. Gods benefices toward them, and their unthankfulness for the same. Hosea 11.1. Their captivitie then to come, described. Amos 8.2. The Israelites shalbe rejected for their idolatry, and at the last returne and beleeue in Christ. Hosea 3.1. which shal be when the fullness of the Gentiles shall be come in. Hosea 2.16. Rom. 11.25. Of their exaltation. Micah 5.7.8. Their vaine confidence. Hosea 12.1. 1. Ch. 10.8. Their prosperitie foretold. Jerem. 31.10. They and their prophets carnall. Hose 9.7.8. Who are true Israelites. Rom. 9.7.8. Peace and mercy upon the Israel of God. Galat. 6.16. God will take from the true Israelites all worldly confidence. Micah 5.10. \* Atchanael a true Israelite, and why. Job. 1.4.7. Israel incircumcise. Rom. 10.16. 20. 31. Israel hath obtained by grace, that which they could not by works. Rom. 11.5. 4.7. A remnant of Israel shalbe saved. Rom. 9.27. They were obtaine for a time that the Gentiles might receive the faith of Christ. Rom. 11.25. Christ the true Israel. Mal. 49.3. Israel is the people of God. Exod. 3.14. 15. and 5.1. and 6.6.7. and 19.5.6. Levit. 20.24. 25.26. Deut. 4.20. 37. and 7.6.7.8. and 9.29. and 10.15. and 14.2. and 26.15. 18. 19. 8. 32. 9. 36. 43. 1 Sam. 10.19. 8. 12. 12. 22. 2. Sam. 7.7. 8. 1 km. 3.9. 8. 16. 33. 11. 19. 5.5. and 43.1. Jer. 13.1. Ecc. 17.16. Ten tribes of Israel separated themselves from the house of David. 1 Km. 12.30. according to the word of Ahiash. 1 km. 11.30. 31. Isachar, looke Ishacar.  
**Ishah** *is the Lord.* Certaine mens names. 1 Ch. 7.3. and 23.20.  
**Ishiah** *idem.* 1 Ch. 24.21.  
**Ishah** *looke Ishuah.*  
**Ishai** *looke Ishuah.*  
**Italy.** A countrey so called of the king Italus, of Italis, which signifieth with calves, for that it aboundeth with calves. Act. 27. 1. Whether Paul sailed. Act. 27.6.  
**Ithai** *idem as Ithai.* 1 Ch. 11.31.  
**Ithamar.** Woe to the change, of woe to the hand, of the Isle of the hand, of finger, of the change of an Isle. Amos 6.3. 6. 3. 8. 2. 1. Another proph. Le. 8.2. \*  
**Ithiel** *idem as Ithai.* Ps. 30.1.  
**Ithlah** *hanging up, of heaping up.* A city in the tribe of Dan. Jos. 19.42.  
**Ithmah** *an orphan, a marvelling, of perfection.* 1 Ch. 11.46.  
**Ithnan.** A city of the tribe of Issachar. Jos. 17.23.  
**Ithra.** A remnant, of excellent. 2 Sam. 7.25.  
**Ithran.** *idem.* Gen. 36.26. 1 Ch. 7.37.  
**Ithream.** the excellency, of remnant of the people. 2 Sa. 3.5.  
**Ithrice.** *excelling, of a remaining.* 1 Ch. 11.40. and 2 Sam. 3.38.  
**Ithah** *kazim, an house, of time of a prince: of now.*  
**Prince.** A city in the tribe of Sebulun. Jos. 19.13.  
**Ithai** *strong, my signe, a plough share, my coming to.*  
**2 Sam. 15.9 and 23.29.**  
**Ithiel.** God with me, the signe of God, the coming to of God, of the plough share of God. Deut. 1.17.  
**Ithra.**

Ithra.

|                      |   |  |                    |
|----------------------|---|--|--------------------|
|                      | <i>Itarea, kept as in the Syrian tongue, of a mountain, of full of hills. A region neere to the desert of Arabia, wherof Philip was Tetrarch Luk. 3. 1.</i>   | <i>Isbabbethed, a dwelling place, the state of mercie, as the changing of mercie. 1. Chp. 3. 20.</i> | <i>Isbabbethed</i> |
|                      | <i>Israh, iniquite. A cite where an Idole was honored. 2. Kings 18. 3. 4.</i>   | <i>Israh, a dwelling place, the state of mercie, as the changing of mercie. 1. Chp. 3. 20.</i>       | <i>Israh</i>       |
| Aus<br>Iua           | <i>Israh, bringing, of falling, of a trumpet. The sonne of Amrech, who was the inuenter of the harpe and Organ. Gen. 4. 11.</i>   | <i>Israh, a dwelling place, the state of mercie, as the changing of mercie. 1. Chp. 3. 20.</i>       | <i>Israh</i>       |
|                      | <i>Israh, idem. The peere of Israh was euery fifthie peere. Leuit. 25. 10, 11, 12.</i>  | <i>Israh, a dwelling place, the state of mercie, as the changing of mercie. 1. Chp. 3. 20.</i>       | <i>Israh</i>       |
| Iucal                | <i>Iucal, mighty, of perfect. Iere. 38. 1.</i>  | <i>Israh, a dwelling place, the state of mercie, as the changing of mercie. 1. Chp. 3. 20.</i>       | <i>Israh</i>       |
| Iehucal              | <i>Iuda, confession, of praise. The sonne of Ioanna. Luk. 3. 26. Also the sonne of Ioseph. Luk. 3. 30.</i>  | <i>Israh, a dwelling place, the state of mercie, as the changing of mercie. 1. Chp. 3. 20.</i>       | <i>Israh</i>       |
| Iudas                | <i>Iudah idem. Iooke Iehudah.</i>   | <i>Israh, a dwelling place, the state of mercie, as the changing of mercie. 1. Chp. 3. 20.</i>       | <i>Israh</i>       |
| Iudas Mac-<br>cabius | <i>Iudas idem. Some of Sarrathias, called otherwise Maccabius. 1. Mac. 2. 2. 3. 2. 3. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.</i> | <i>Israh, a dwelling place, the state of mercie, as the changing of mercie. 1. Chp. 3. 20.</i>       | <i>Israh</i>       |
| Isariot              | <i>Iudas idem. Some of Sarrathias, called otherwise Maccabius. 1. Mac. 2. 2. 3. 2. 3. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.</i> | <i>Israh, a dwelling place, the state of mercie, as the changing of mercie. 1. Chp. 3. 20.</i>       | <i>Israh</i>       |



1. Job. 3. 13. his children. Gen. 4. 17. he is curious and despoiled. Gen. 4. 11, 12, 13. Those pronounced to the followers of Kain, June 11.

Kaiman. a buyer, or owner. Gen. 5. 9.

Kallai. light, roasting by fire, or my voice. Job. 12. 20.

Kamona. a rising, or his establishing. a city. Judg. 10. 5.

Kamuel. God hath risen, or God hath raised up, or established him. Names son of Shiloh. Gen. 22. 30, 31.

Kanah. of reeds. A river. Job. 16. 8. and 19. 28.

Karah. bald, or 1/2. The father of Jobanan. 2.

Kings 25. 23.

Karkaa. a store, or dissolving coldness. a city. Job. 15. 3.

Karta. a calling, reading, or meeting. a city. Job. 21. 33.

Koziz. a cutting a funder, or an end. a valley. Job. 18. 21.

Kedar. blackness, or sadness. Both a mans name, and a people. Gen. 25. 13. Jer. 49. 28. Isa. 2. 17.

Kedemah, ancient, or the first. Gen. 25. 15.

Kedemoth, ancient, or the chief, or a burning, or the crookedness of death. A wilderness and a city. Deu. 2.

26. Job. 13. 18.

Kedesh. holiness. A city. Job. 12. 22. and 15. 23.

look Kadelih.

Kehelathah. a whale, a congregation, or the Church.

A mansion. Num. 32. 22.

Keliah. dissolving, dividing, or cutting that, or his fastening. A city. Job. 15. 44.

Kelaiah, the voice of the Lord, or the easing, or resting of the Lord. Ezra 10. 33.

Kelita. succour, a gathering together, or a bending of the voice. Ezra 10. 23. Neh. 8. 7. and 10. 10.

Kemuel, look Kamuel.

Kenan, look Kainan.

Kenath. a buying, a possession, or a bewailing. A city.

Num. 32. 42.

Kenaz. that birds nest, or this bewailing possession. or buying. The son of Elipha. Gen. 36. 11, 42. Job. 15. 17.

Kenia. a possession, a buying, a birds nest, or bewailing.

Wales father in law. Job. 1. 16.

Kenites, and Kenetites, idem. A people. Num. 24. 21, 22. and 32. 12.

Keren happuch. the horns, or child of beauty. Job

42. 14.

Kerioth, cities, callings, readings, or meetings. A city.

Job. 15. 25. Jer. 48. 24.

Keros. crooked, or crookedness. Ezra 2. 44.

Keturah. smelling sweet, perfuming, or contended for.

Abraham second wife. Gen. 25. 1.

Keriah. as pleasant as Cassia, or fine spices. Job 42. 14.

Kibroth-hattaanah. the graves of lust. A mansion.

Num. 11. 34. and 33. 16.

Kibzaim, congregation. A city. Job. 21. 22.

Kidron making black, or sad. A river in the valley between Jerusalem and mount Olivet. 2. Sam. 15. 23. Job. 18. 1. look Cedron.

Kinah, as Keni. A city. Job. 15. 23.

Kir. a wall, a block, or coldness, or a meeting. A city.

Isa. 15. 1. Amos 1. 5.

Kir-harelech. a wall of workmanship, a city. Isa. 16. 7.

Kir-harech. idem. A city. Isa. 16. 11.

Kir-heres. a wall, block, or coldness, or meeting of the sunne. A city. Jer. 48. 31.

Keriath, as Kerieth. A city. Job. 18. 28.

Kiriathaim. idem. Job. 13. 19.

Kiriath-arba. the fourth city. A city built by Ar

ba, called Hebron. Gen. 23. 2. Job. 14. 15. 15. 13. and

22. 11. 1. Chron. 6. 55. At this city the virgin Marie

visited her cousin Elizabeth. Lu. 1. 39. where also the 4.

Barriarchs. Adam, Abrahams, Izbak, & Jaakob were

buried. Gen. 25. 10. and 35. 29. and 49. 30. and 50. 13.

Kiriath-arim. a city of cities, towers, or watchers: or

in the Hebrew or Syriac, a city of enemies. A city.

Ezra 2. 35.

Kiriath-haal. a city of an idol, of an ruler, or possessor.

A city. Job. 15. 6.

Kiriath-icarim. a city of woods. a city. Job. 19. 17. and

15. 60.

Kiriath-sannah. a city of a blackberry tree, or in the

Hebrew and Syriac, a city of enemies. A city called

also Debit. Job. 15. 49.

Kiriath-sepher. a city of letters. A city, called also

Debit. Job. 15. 15.

Kishbard, or fore, or straw to hatch. The sonne of A

blai. 1. Sam. 9. 1. and 1. Chron. 8. 30, 33.

Kilthon. hardness, or fierceness, or. Job. 19. 20.

Kilthon, as Kilh. A river of brooks of Galilee neere

the hill Taboz. Judg. 4. 7. 1. King. 18. 40.

Kithlith. it is a wall: or in the Hebrew and Syriac,

the company of a lionsse, or as pulled away by violence.

A city. Job. 15. 40.

Kitron. making sweet, or perfuming, or abiding to-

gether, or a bond: or after the Syriac, a knot. A city.

Judg. 1. 30.

Kittim breaking small, or golde. Gen. 10. 4.

Koa. hope, a congregation, a law, or a rule. Ezr. 2. 23.

Kobath, look Kabath. and Gen. 46. 11. of him came

the Kohathites. Num. 26. 57, 58.

Kolaiah, the voice of the Lord. Mens names. Neh.

11. 7. Jer. 29. 21.

Korah, bald, baldness, 1/2, or frost. Gen. 36. 5. and

1. Chron. 2. 43.

Kore. crying, calling, reading, or a patriarch. 1. ch. 9. 19

Korhies. idem. A people. Num. 26. 58.

Kulhaia, hardness, his gravity, or his office. 1. ch. 15. 17

L

Laadah. to gather, to assemble together, or to restite

also passing over, or robbing. or for the decking: or after

the Syriac, taking away. 1. Chron. 4. 21.

Laadan. for pleasure, denouncing judgement, for deck-

ing, or for a wife: or after the Syriac, unto the

time. 1. Chron. 7. 26 and 23. 7.

Laban. white, shining, gentle, or brittle. Brother to

Rebekah. Gen. 24. 29. He returneth to meete Jaakob.

Gen. 29. 13. he giveth his daughter Leah unto Ja-

kob in stead of Rachel. Gen. 29. 23. He deceiveth

Jaakob. Gen. 31. 7. He pursueth him. Gen. 31. 23. He

maketh a covenant with him. Gen. 31. 44. All the

wilderness, where Moyses read Deuteronomie unto

the Israelites. Deut. 1. 1.

Labana. the Moone, whiteness, frankincense, or brittle.

1. Chron. 5. 29. Ezra 2. 40. Neh. 7. 48.

Lacedemonians. a lake of dewis, or a well of madde

men. A people. 2. Mat. 5. 9.

Lachish. walking, or the going stood still, or being to

thy self. A city. Job. 10. 3. taken by Iothua. Job. 10.

32. read Job. 15. 39. and 2. Kin. 14. 19. and 2. Chron.

11. 9. Neh. 11. 30.

Lael. to God, or to the mightie. Num. 7. 24.

Lahad. praising, to praise, or to confesse. 1. Chron. 4. 2.

Lahmam. the bread of them, or the warre, or fight of

them. A city. Job. 15. 40.

Lahmi. my bread, or my fight. a migitive Syant. 1.

Chron. 20. 5.

Laiha. a Lyon. a city, whose inhabitants of the tribe of Lais

Dan destroyed. Judg. 18. 27. 28. read Job. 10. 30. call

also Leshem. Job. 19. 47.

Lamech, look Lemach.

Lamuel. God to them, or God with them, or with

whom is God. Psal. 31. 1.

Laodicea. just people. a city in Asia, first called Di-

opolis, afterward Laod, last of all Laodicea. Rev. 1.

11. Coloss. 4. 16.

Lappidoth. lightnings, or lamps, husband to Debo-

rah.

Coriah-  
baal

Karich-  
fennach

Carich fenna

Kiriath-  
sephar

Cis  
Kifon

Kifon

Cethlis

Ketron  
Citron

Cethim

Cebath  
Caath

Colaiah

Colaia. Co-  
lia

Corah

Core  
Corahites

Kulhaiah  
Cufiah

Laada

Leedan  
Ladan

Lebona

Lebanah

Lachis

Lehamam  
Lehemam

Lahmi

Lais

Laisa

Lappidoth

Lapidoth

Lapidoth

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Lapidoth



|                  |  |  |   |  |
|------------------|--|--|---|--|
|                  | <b>Ysa.</b> 66.19. of the people. <b>Yere.</b> 48. 9. Also a godly woman who beleueed in the Gospel. <b>Acts</b> 16. 14.   | <b>Magdiel.</b> <i>praeaching, of declaring God, of the apple, of chosen fruit of God.</i> <b>Gen.</b> 36. 43.   |   |  |
| <b>Lysania</b>   | <b>Lysanias</b> <i>disfolving Judas.</i> <b>The Tetrarch of Abilene. <b>Luke</b> 3. 1.</b>   | <b>Magog.</b> <i>conuering, melting.</i> A man, a people: and a country. <b>Gen.</b> 10. 2. <b>Exe.</b> 38. 2. & 39. 6. <b>Reu.</b> 20. 8.   |   |  |
|                  | <b>Lysias</b> <i>disfolving King Antiochus deputie.</i> <b>1. Mac.</b> 3. 22. <b>2. Mac.</b> 1. 1. <b>3. Mac.</b> 6. 27. and 7. 3. 34.   | <b>Magbially.</b> <i>a bodie thrust hard together, of gathered together,</i> of the moth of the bodie, of the garment. <b>Mcgphias</b> <b>Rebem.</b> 10. 10.   | <b>Magbias</b><br><b>Mcgphias</b>   |  |
|                  | <b>Lysimachus.</b> <i>disfolving battell.</i> <b>Demetrius</b> <i>hypoher.</i> 2. <b>2. Mac.</b> 4. 29.  | <b>Mahali.</b> <i>infirmities, of sickness, of a company of dauncers, of a harpe:</i> of after the <b>Bytlan</b> , <b>pardon.</b> <b>Exo.</b> 6. 16 <b>Rum.</b> 3. 20. and 1. <b>Chyon.</b> 23. 23. Of whom came the Mahalites. <b>Rum.</b> 3. 33.   | <b>Mahli</b><br><b>Maheli</b><br><b>Mahelires</b>   |  |
|                  | Also the sonne of <b>Ptolemeus</b> <b>4. Eter</b> 11. 1.<br><b>Lysias</b> as <b>Lysias</b> <b>A. citie.</b> <b>Acts</b> 14. 6.   | <b>Mahalah.</b> <i>idem.</i> <b>Gileads</b> sister. 1. <b>Chy</b> 7. 18. Also the daughter of <b>Jeremoth.</b> 2. <b>Chyon.</b> 11. 18. Also <b>Causs</b> third wife. <b>Gen.</b> 28. 9.   | <b>Malah</b><br><b>Mahalath</b><br><b>Mahelah</b><br><b>Mahalel</b><br><b>Mahalelcel</b>  |  |
| <b>Maacha</b>    | <b>Maach</b> <i>pressed downe, worne, of fastened.</i> <b>1. Sam.</b> 10. 6.   | <b>Mahalel.</b> <i>praying God, of Gods illumination.</i> The sonne of <b>Benan.</b> <b>Gen.</b> 5. 12. <b>Lu.</b> 3. 37. Also the father of <b>Shephatiah.</b> <b>Reb.</b> 11. 4.   |   |  |
| <b>Maacha</b>    | <b>Maachah.</b> <i>idem.</i> <b>Abissaloms</b> daughter. 1. <b>King.</b> 15. 2.  | <b>Mahanaim.</b> <i>tents, of a company of souldiers, of two armies, of camps.</i> The place where <b>Sabs</b> <b>Angus</b> met <b>Isaiah.</b> <b>Gen.</b> 32. 1. 2. <b>Josh.</b> 13. 26.  |   |  |
| <b>Maachah</b>   | 2. <b>Chyo.</b> 1. 1. 20. Also <b>Calebs</b> concubine. 1. <b>Chy.</b> 2. 48.  | <b>Mahaneb-dan.</b> <i>the tents of iudgement.</i> A place. <b>Iudg.</b> 18. 12.   |   |  |
| <b>Maachathi</b> | <b>Maachathi.</b> <i>broken, &amp;c.</i> as <b>Maachah.</b> <b>Deu.</b> 3. 1. 4. <b>Josh.</b> 13. 1. 1. and 2. <b>Kings</b> 3. 23.   | <b>Maharai.</b> <i>hasting</i> of a hill, of from my hill. 2. <b>2. Sa.</b> 33. 28. and 1. <b>Chy.</b> 11. 30.   |   |  |
| <b>Maachati</b>  | <b>Maadai.</b> <i>verely pleasaunt, decked, testifying, of passing ouer:</i> of after the <b>Bytlan</b> , <i>taken away.</i> <b>Exe.</b> 10. 34.   | <b>Mahath.</b> <i>ripping away, breaking, of fearing,</i> of after the <b>Bytlan</b> , <i>a smiting.</i> 1. <b>Chyo.</b> 6. 35. and 2. <b>Chy.</b> 29. 12.   |   |  |
| <b>Maadi</b>     | <b>Maadiah.</b> <i>solentiy, of the pleasaunt net, of decking of the Lord, of the testimony, of comenut of the Lord.</i> <b>Re.</b> 12. 5.   | <b>Mahauite.</b> <i>declaring a message, blotting out, shewing, of the marrow in bones.</i> 1. <b>Chy.</b> 11. 46.   | <b>Maburnite</b>  |  |
| <b>Maadia</b>    | <b>Maai.</b> <i>a bellie, of heaping up.</i> <b>Reb.</b> 12. 36.   | <b>Mahazioth.</b> <i>seeing a signe, of seeing a letter.</i> 1. <b>Chy.</b> 25. 4.   | <b>Maasioth</b>   |  |
|                  | <b>Maakah.</b> <i>looke Maachah.</i>   | <b>Mahershalal-hath-baz.</b> <b>Ysa.</b> 8. 3.   |   |  |
| <b>Maale-A-</b>  | <b>Maaleh-akrabbin.</b> <b>of Maaleth akrahbin.</b> <b>Rum.</b> 34.  | <b>Mahlah.</b> as <b>Mahalah.</b> The daughter of <b>Zelophebad.</b>   | <b>Mahela</b>   |  |
| <b>erabim</b>    | 4. <b>Josh.</b> 15. 3.   | <b>Rumb.</b> 26. 23.   |   |  |
| <b>Maarrath</b>  | <b>Maarah.</b> <i>a den, a making empty, a pouring out of water, of watching.</i> <b>A citie.</b> <b>Josh.</b> 15. 59.   | <b>Mahli</b> and <b>Mahlires.</b> <i>looke Mahali.</i>   |   |  |
| <b>Maafi</b>     | <b>Maasai.</b> <i>my worke.</i> 1. <b>Chyo.</b> 9. 12.   | <b>Mahlon.</b> as <b>Mahali.</b> <b>Ruth</b> 1. 2.   | <b>Mahalom</b>  |  |
| <b>Maafiah</b>   | <b>Maafiah.</b> <i>the worke of the Lord.</i> 1. <b>Chyo.</b> 15. 18. and 2. <b>Chy.</b> 26. 11.   | <b>Mahol.</b> <i>idem.</i> 1. <b>Rmg.</b> 4. 31.   |   |  |
| <b>Maafias</b>   | <b>Maafiah.</b> <i>of Maaziah.</i> <i>the defence, strength, of sure trust of the Lord.</i> 2. <b>Chy.</b> 23. 1. and 1. <b>Chyo.</b> 24. 18.  | <b>Mainan.</b> <i>numbered, rewarded, of prepared.</i> Father of <b>Asi.</b> <b>A. Luke</b> 3. 3.  | <b>Menam</b><br><b>Menua</b>  |  |
| <b>Maafias</b>   | <b>Maath.</b> <i>ripping away, d. facing, breaking, of fearing, of after the Bytlan.</i> <i>a smiting.</i> <b>Luke</b> 3. 36.  | <b>Mabaz.</b> <i>an ende, of ending, yrkesomene, of watching summer, of waxing hot.</i> A place. 1. <b>Rin.</b> 4. 9.  | <b>Makaz</b><br><b>Maccas</b>   |  |
| <b>Mahath</b>    | <b>Maaz.</b> <i>wood, of wood.</i> 1. <b>Chy.</b> 2. 27.   | <b>Makkedah.</b> <i>a burning, of worshipping, of crookednes.</i> <b>A citie.</b> <b>Josh.</b> 10. 10. 28. and 15. 41.   | <b>Makeda</b><br><b>Makadah</b>   |  |
| <b>Mooz</b>      | <b>Moziah.</b> <i>the strength, of suc cour of the Lord.</i> 1. <b>Chy.</b> 24. 18. and <b>Reb.</b> 10. 8.   | <b>Makeloth.</b> <i>Churches, companies, of congregations.</i> <b>A mention.</b> <b>Rum.</b> 31. 35.   | <b>Makeloth</b><br><b>Maceloth</b><br><b>Malachias</b>  |  |
| <b>Maafia</b>    | <b>Macbannai.</b> <i>of Macbanai.</i> <i>a wretch, of my poore sonne, of the poortie of vnderstanding.</i> 1. <b>Chy.</b> 12. 33.  | <b>Malachi.</b> <i>my messenger, of Angel.</i> A Prophet. <b>Mal-</b> 1. 1. and 2. 1. 40.  |   |  |
| <b>Maaziah</b>   | <b>Maccabeus.</b> <i>smiting, of after the Greeke, a warriour, the sonne of Bathanias.</i> <b>1. Mac.</b> 2. 4. Of whom looke more in Iudas.   | <b>Malath-leanno.</b> <i>looke the title of Psal.</i> 88.  | <b>Malchom</b><br><b>Melchom</b>  |  |
| <b>Macbanaai</b> | <b>Macedon.</b> <i>a burning, of a worshipping, of crookednesse, but after the Greeke, lustie, of excellng other.</i> A country in Greece. <b>Reade</b> <b>4. Eter</b> 16. 10. 1. <b>2. Mac.</b> 1. 1. 2. <b>3. Mac.</b> 8. 20. <b>Acts</b> 16. 9. 10. 12. and 19. 21. 22. 19. <b>Rom.</b> 15. 26. 1. <b>Cor.</b> 16. 5. 2. <b>Cor.</b> 1. 16. and 8. 1. and 9. 2. and 11. 9. and 1. <b>1. Cor.</b> 4. 10. | <b>Malcham.</b> <i>their king, of their counsellour.</i> A mans name. 1. <b>Chyo.</b> 8. 9. also an isole. <b>Zeph.</b> 1. 5.  | <b>Malchom</b><br><b>Melchia</b><br><b>Melchias</b><br><b>Melchiel</b><br><b>Melchide</b><br><b>lites</b><br><b>Melchia</b><br><b>Melchusum</b> |  |
| <b>Macbanaai</b> | <b>Macbenah.</b> <i>poortie, the smiting of his sonne, the poortie of vnderstanding, of the smiting of the buildier.</i> 1. <b>Chy.</b> 2. 49.   | <b>Malchiah.</b> <i>the Lord my king, of the Lord my counsellour.</i> 1. <b>Chyo.</b> 6. 4. <b>Exe.</b> 10. 25. <b>Jer.</b> 21. 1.   | <b>Malchi-ze-</b><br><b>dec</b><br><b>Melchiselec</b>   |  |
| <b>Machabzus</b> | <b>Machi.</b> <i>poore, of a smiter.</i> <b>Rum.</b> 13. 16.   | <b>Malchiel.</b> <i>God is my king, of God is my counsellour, of God is my kingdome.</i> <b>Gene.</b> 46. 17. 1. <b>Chyo.</b> 7. 31. of whom came the <b>Malchielites.</b>   |   |  |
|                  | <b>Machir.</b> <i>selling, of knowing.</i> <b>Ex.</b> 50. 23. 3. <b>2. Sam.</b> 9. 4.  | <b>Malchijah.</b> as <b>Malchiah</b> 1. <b>Chy.</b> 9. 12. and 24. 9.  |   |  |
|                  | <b>Macbanites.</b> <i>idem.</i> <b>Rum.</b> 26. 29.  | <b>Malchithua.</b> <i>my king the fauour, of the king of health, of the mighty King.</i> <b>Sauls</b> sonne. 1. <b>Sam.</b> 14. 49.  |   |  |
|                  | <b>Macmas.</b> <i>a smiter, of a poore man taken away.</i> <b>A citie.</b> 1. <b>2. Mac.</b> 9. 73.  | <b>Malchi-zecek.</b> <i>king of righteounesse.</i> The King of <b>Israhel.</b> to whom <b>Aham</b> gave title of all his Spoiles. <b>De.</b> 14. 18. 19. 10. <b>reade</b> <b>Deb.</b> 5. 6. 7. 1. 2. <i>looke Shem,</i> <b>Malchus.</b> <i>my king, kingdome, of my counsellor.</i> The tie pylles seruant, whose care <b>Peter</b> smote off <b>Josh.</b> 8. 10 |   |  |
| <b>Machnede-</b> | <b>Machnede.</b> <i>a smiter, of a poore man vowing of his owne accord.</i> <b>Exe.</b> 10. 40.  | <b>Maleleel.</b> <i>looke Mahalel.</i>   | <b>Mahala</b>   |  |
| <b>bai</b>       | <b>Machpelah.</b> <i>double.</i> <b>Gen.</b> 23. 9.  | <b>Malah.</b> as <b>Mahali.</b> daughter of <b>Zelophebad.</b> <b>Josh.</b> 17. 3. <i>looke Mahlah.</i>  |   |  |
| <b>Medan</b>     | <b>Madai.</b> <i>a measure iudging, of a garment.</i> <b>Gen.</b> 10. 2.   | <b>Maloth.</b> <i>fulnesse, of circumcision.</i> 1. <b>Chy.</b> 23. 4.   | <b>Maloth</b><br><b>Maluch.</b> <i>reigning, of counselling.</i> <b>Shems</b> names. <b>Exe.</b> 10. 19. 33. <b>Reb.</b> 10. 4. 27.             |  |
| <b>Medemenah</b> | <b>Madan.</b> <i>strife, iudging a measure, of a garment.</i> <b>Gen.</b> 35. 2.   | <b>Mamre.</b> <i>a rebel bitter, of changing, of set with trees.</i> <b>A mans name.</b> <b>Gene.</b> 14. 24. also a platue nere <b>Hebron.</b> <b>Gen.</b> 13. 48.  | <b>Mambre</b>   |  |
| <b>Medmonna</b>  | <b>Madmannah.</b> <i>a measure of a gift, the preparation of a garment, of dunghill.</i> <b>A citie.</b> <b>Josh.</b> 15. 31. <b>Jerem.</b> 48. 2.   |  |   |  |
| <b>Madmena</b>   | <b>Madon.</b> <i>a chiding, of a garment, of his measure.</i> <b>A citie.</b> <b>Josh.</b> 11. 1. and 13. 19.  |  |   |  |
| <b>Madmenah</b>  | <b>Magbith.</b> <i>excelling other, of height.</i> <b>Exe.</b> 2. 30.  |  |   |  |
| <b>Madmen</b>    | <b>Magdala.</b> <i>a tower, of greatnesse.</i> <b>A citie.</b> <b>Mat.</b> 15. 39.   |  |   |  |
|                  | <b>Magdalena.</b> <i>magnified, of exalted, of a tower.</i> The surname of <b>Ma</b> <b>thas</b> sister. <b>Mat.</b> 27. 56. <i>looke Marie.</i>   |  |   |  |

|                 |  |   |                         |
|-----------------|--|---|-------------------------|
|                 | <b>Mamzer, a bastard, or one borne of an harlot. Drut. 32. 2.</b>  | <b>James. Matth. 27. 56. and 4. 31. Mar. 1. 19.</b>   |                         |
| <b>Manna</b>    | <b>Man part. portion, or gift, of meate prepared, or what is thus? Food sent unto the Israelites from heaven. Exo. 16. 15. God rained Man and Quailles unto the Israelites Exo. 16. 13. Rumb. 1. 31. The sunne melted it, and being kept longer then God appointed, it putrefied Exo. 16. 20. 21. It fell not on the Sabbath, &amp; whp. Exo. 16. 25. 26. It was refused, and whp. Exo. 16. 32. The Israelites loathed it. Num. 11. 6. It ceased after they had taken of the coigne of Canaan. Josh. 5. 12. Man not the true bread, but a figure thereof. John 6. 31. 33. 35. 49. 58. Of Man Read Psal. 78. 24. 25. Psal. 16. 20. 21. 1. Cor. 10. 3. Rev. 2. 17.</b> | <b>Also the sister of Lazarus and Martha, surnamed Magdalena, who anointed the Lord, and wiped his feet with her haire. Job. 11. 2. &amp; 12. 3. Mat. 26. 7. She meeteth Jesus comming to her house. Job. 11. 29. She was very attentive to heare the word. Luke. 10. 39. Christ asketh her why she wept. Job. 20. 15. Out of her Christ cast seven devils, &amp; she followed him ministering to him at her subsistence. Luk. 8. 2. 3. She runneth to the Sepulchre. Matth. 26. 61. and 28. 1. Job. 20. 1. 2. Christ being risen againe, forsootheth her to touch him, and whp. John 20. 17. See howeth to the Apostles the resurrection of Christ. Marke 16. 9. 10. John. 20. 18.</b> |                         |
| <b>Manahem</b>  | <b>Manahem a comforter. He that slew Shallum king of Judah, and rigned in his stead. 2. Kings 15. 14. He dieth. 2. Kings. 15. 14.</b>  | <b>Mars streete, looke Acts 17. 19. 22.</b>   | <b>Areopagus M rina</b> |
| <b>Manasse</b>  | <b>Manasse their comforter, or leader, of the preparation of sheate, or gift not required. Act. 13. 1.</b>   | <b>Marfena, the bitermes of a bramble, or myrrhe of the enemy, or shewing the bramble, or enemy. Ecl. 1. 14.</b>  |                         |
| <b>Manassih</b> | <b>Manassih, looke Manasseh. Josephs sonne. Gen. 41. 51. Jacob reckoned Manasseh and Ephraim among his children. Gen. 48. 5. Manassih is blessed by Jacob. Gen. 48. 19. 20. She habitation of halfe his tribe. Josh. 13. 29. 30. Joshua commaundeth them to goe armed before their brethren Josh. 1. 12. 13. 14. and 4. 12. The portion and heritage of the children of Manasseh. Josh. 12. 7. They bestir up not the Canaanites utterly, but made them tributaries. Judges 1. 27. 28.</b>   | <b>Martha, stirring up, bitter, or provoking: or after the Syrian, a lady. Sister of Marie and Lazarus. Luke 10. 38. 39. rumbled about much business. Luke. 10. 40. and feared supper. John 12. 2. Her faith. Job. 11. 22. 24, 27. her distrust. verie 39.</b>  |                         |
|                 | <b>Also Hezekiahs sonne, who succeeded his father. 2. Kin. 20. 21. Mat. 1. 10. He became wicked and idolatrous 2. Kin. 21. 2. to 19. and 2. Eho. 33. 1. to 21. Hee is called Er. Luke 3. 28.</b>   | <b>Masal, a parable, governing, or ruling. A citie. 1. Masl Ch. 6. 74.</b>  |                         |
|                 | <b>Manahethites, my ladie of rest, or my prince of rest. A people. 1. Eho. 2. 54.</b>  | <b>Maslmannah, his fastnesse, or his oyle, or touching, or taking away, a gift, or number. 1. Eho. 12. 10.</b>  | <b>M. Manata</b>        |
|                 | <b>Man makes. A kinde of fruite. Gen. 30. 14. 15. Cant. 7. 13.</b>   | <b>Mashtrecan, an hissing, or drawing of vanitie, or touching vanitie, or a vine. A citie. 1. Eho. 1. 47. Gene. 36. 36.</b>   | <b>Mashtrecan</b>       |
| <b>Mina</b>     | <b>Manch, A kind of weight. Ezech. 54. 12.</b>   | <b>Masla, a burden, a taking unto, or sometimes, or prophesie. Gen. 5. 14.</b>  |                         |
| <b>Manoah</b>   | <b>Manoch, rest, or a gift. The father of Samson. Judg. 13. 2.</b>   | <b>Masrah, tentation, A place. Exo. 17. 7.</b>  |                         |
| <b>Manoach</b>  | <b>Maon a dwelling place, or a place of offence, or of sunne. A citie. Job. 15. 5. Also a man. 1. Cor. 2. 45.</b>  | <b>Mathathias, looke Mattithias, and Luke 3. 25. 26.</b>  |                         |
| <b>Maonathi</b> | <b>Marah, bitter, or intermesse. The name of Naomi, Ruth 1. 20. Also a mansion. Exo. 15. 23. Num. 33. 8.</b>   | <b>Machusala looke Methushelah, and Luke 3. 37.</b>   |                         |
| <b>Marah</b>    | <b>Maralah, sleep: or drunkenesse, or the bitermes of ascending, or a sacrifice killed, or a sacrifice of Myrrhe, or a lease of Myrrhe, or teaching sacrifice, or ascending. A citie. Job. 19. 11.</b>   | <b>Maced, a wand descending, or the wand of government, or after the Syrian, labour. Gen. 36. 39.</b>   |                         |
| <b>Marolah</b>  | <b>Maran-atha. 1. Cor. 16. 22.</b>   | <b>Mati rain, heaping, custody, or a prison. 1. Sa. 10. 21</b>  |                         |
| <b>Merala</b>   | <b>Marke filled, or made fine, or wiped from the rustinesse. Barnabas sisters sonne. Col. 4. 10. 2. Tim. 4. 11. Peter calleth him his sonne. 1. Pet. 5. 13. Mardechai, looke Mordecai.</b>   | <b>Matan, his gift, or the loine, or the death of me, or Mathan after the Syrian, expectation, or hope. 2. King. 11. 18. Mathan 2. Eho. 23. 17.</b>   |                         |
| <b>Marcus</b>   | <b>Marcellah, from the head, from the beginning, or an inheritance, or the bitermes of the field. A citie. Job. 15. 44. Job. 1. 1. Also a man. 1. Cor. 2. 45.</b>  | <b>Mattaniah, idem. A place. Num. 21. 18.</b>   | <b>Mathana</b>          |
| <b>Marefah</b>  | <b>Marie, as Miriam the virgin, wife to Joseph, mother of Christ. Matth. 1. 16. Her wonderfull conception by the holy Ghost. Luk. 1. 26. to 39. She visiteth her cousin Elizabeth. Luk. 1. 40. And is called blessed of her. Luke 1. 42. Her song. Luke 1. 46. to 56. She being delivered of Christ at Bethlehem. Luke 2. 7. goeth into Egypt, and returneth to Nazareth. Matth. 2. 13. She seeketh her sonne, and findeth him in the Temple disputing among Doctors. Luk. 2. 44. She is called Christs mother. John. 2. 3. and 19. 25. 26.</b>  | <b>Mattani, looke Mattani.</b>  | <b>Mathania</b>         |
| <b>Marefa</b>   | <b>Also the mother of John. Mat. 12. 12.</b>   | <b>Matthan, or Mattan. Matth. 1. 15.</b>  | <b>Mathanai</b>         |
| <b>Marin</b>    | <b>Also the wife of Cleophas, the virgin Maries sister. John 19. 25. who bestowed great labour upon Gods preachers. Rom. 16. 6. the mother of James &amp; Iohes. Matth. 27. 56. 61.</b>  | <b>Matthat a gift, or giving. Luke 3. 23. 29.</b>   | <b>Mathan</b>           |
|                 | <b>Also the mother of Zebedeus children, John and</b>  | <b>Mattathab, his gift. Ezra 10. 33.</b>  | <b>Matthabab</b>        |
|                 |  | <b>Mattathias, as Mattaniah, Father of Judas Maccabees. 2. Mac. 2. 1. Also other men. Luke 3. 5. 26.</b>  | <b>Matthathia</b>       |
|                 |  | <b>Matthew, given, or areward. An Apostle and Evangelist, named also Levi, whom Christ called. Matth. 9. 9. 10. Mar. 2. 14. Luke 5. 27.</b>   | <b>Matthias</b>         |
|                 |  | <b>Matthias the gift of the Lord. 2. Mac. 14. 19. Also the Apostle chosen in the room of Judas. Acts 1. 26.</b>   | <b>Matthias</b>         |
|                 |  | <b>Mattathia a gift of the Lord. The eldest sonne of Shallum. 1. Eho. 9. 31. also another. 1. Eho. 15. 18.</b>  | <b>Matthathia</b>       |
|                 |  | <b>Mazaroeth. The morning starre. Job 38. 32.</b>   | <b>Mazaroeth</b>        |
|                 |  | <b>Mauzim, strengthened, or strenghts, or succours. An idol. Dan. 11. 38.</b>   | <b>Mauzim</b>           |
|                 |  | <b>Mecah, an hundred cubites. A tower. Neh. 3. 1.</b>   | <b>Mca</b>              |
|                 |  | <b>Mearah, a denne, or a cave, a making empty, a pouring out of water, or watching. Job. 13. 4.</b>   | <b>Meara</b>            |
|                 |  | <b>Mebannai, a sonne, a building under stood, or under standing. 2. Sam. 23. 27.</b>  | <b>Mabonnai</b>         |
|                 |  | <b>Mecherathice, selling, or knowledge. 1. Eho. 11. 36.</b>   |                         |
|                 |  | <b>Methonah, a foot of a pillar, or propeion, A citie. Neh. 11. 31.</b>   | <b>Methonah</b>         |
|                 |  |   | <b>Mecdad,</b>          |





|             |  |   |                |
|-------------|--|---|----------------|
|             | the lowliness, <i>of poverty of the Lord, of the smiting of the Lord, of the Lord smiting, some of Amiah a Prophet.</i> 1. <i>kin. 2. 8. to 29. 2. Ch. 18. 7. to 28. When he prophesied.</i> <i>Mich. 1. 1. Also the father of Achibor.</i> 2. <i>kin. 2. 12. Michal, who is perfect Daughter of Saul.</i> 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i> | Misbana, their savour, having a regard unto them, taking away, <i>of touching the people.</i> 1. <i>Ch. 8. 12.</i>  | Misbana        |
|             | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Misael demanding requirings required, <i>of lent, of a grave, hell, or pit, of the taking away, of touching of God.</i> A cite. <i>Job. 19. 26.</i>   | Misael         |
| Michol      | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mishma, a bearing, <i>of diligent bearing, of obeying.</i> <i>Gen. 2. 5. 24. 1. Ch. 4. 2. 5.</i>  | Mishma         |
|             | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mishmanah, sweetness, his style, <i>of touching, of taking away provision, of taking away a gift.</i> 1. <i>Ch. 12. 10.</i>   | Mishmanah      |
|             | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mithraites, spread abroad, touching a companion, taking away a friend, <i>of taking away a shepherd, of malice, a family descended of Israhel.</i> 1. <i>Ch. 2. 53.</i>   | Mithraites     |
| Machmas     | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mispa, a numbering, a showing, a scrupulous, <i>of the bul of tribute.</i> <i>Ch. 2. 2. called Mispebeth, viz. numbering, showing, of the augmenting of tribute.</i> <i>Deb. 7. 7.</i>  | Mispa          |
| Mechmas     | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mitphothurnain, burning, <i>of hot waters, of the burning of waters.</i> A place to burne away, upon the fire, and make salt thereof. <i>Job. 1. 1. 8.</i>  | Mitphothurnain |
| Machmethath | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mithkah, sweetness, <i>of pleasantness.</i> <i>Rum. 33. 28.</i>   | Mithkah        |
| Machmethah  | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mithraie, a gift, <i>of the loine: of after the Syrian, hope, of looking for.</i> 1. <i>Ch. 2. 1. 2. 43.</i>  | Mithraie       |
| Mochori     | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mithridath, assailing, <i>of beholding the laws, of breaking the laws, of the going down of death.</i> <i>Ch. 1. 8. and 4. 7. 1. Ch. 2. 1. 1.</i>   | Mithridath     |
| Meddin      | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mythyene, cleanliness, <i>of the wiping of the wine-presses, an Isle against Asia, distant from the nearest borders thereof 5700 paces.</i> <i>Acts 20. 14.</i>   | Mythyene       |
| Madian      | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mizar, a hill. <i>Isa. 42. 6.</i>   | Mizar          |
| Madianites  | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mizpah, <i>of Mizpah, a watch tower, of looking glass, of judgment, of a covering a place.</i> <i>Gen. 31. 49. Job. 11. 5. and 12. 26. builded by king Aha.</i> 1. <i>kin. 25. 12.</i>  | Mizpah         |
| Magdalei    | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | The Israelites consist there against the Gibonites. <i>Judg. 20. 1. to 11. Thither also Sammel assembled the Israelites, to prep for them.</i> <i>Sam. 7. 5.</i>  | Mizpah         |
| Magdalgalad | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mizraim, <i>Gen. 10. 6.</i>   | Mizraim        |
| Magdalum    | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mizraim, a dropping, <i>of disfilling from the head, of a sprinkling by that: of after the Syrian, a consuming, of consumption.</i> <i>Gen. 36. 19.</i>   | Mizraim        |
| Magron      | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Moladah, nativity, <i>of generation, of betrothing, of remembering.</i> <i>Acts 21. 16.</i>   | Moladah        |
| Maiman      | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Moloch, <i>reigning, of a counsellour.</i> An idol of the Ammonites. 1. <i>kin. 11. 7. The Israelites forbidden to offer their children to it.</i> <i>Leuit. 8. 21. upon paine of death.</i> <i>Leuit. 20. 2. 3. 4. 5. It was destroyed by Josiah.</i> 2. <i>kins 23. 10.</i>   | Moloch         |
| Macelloth   | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Molech, <i>1. Ch. 2. 1. 8.</i>  | Molech         |
| Milknia     | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Moloch, nativity, <i>of generation, of a circumcised hand.</i> 1. <i>Ch. 2. 2. 29.</i>  | Moloch         |
| Macenias    | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mordechai, bitter contrition, <i>of woe myrre, of teaching contrition: of after the Hebre and Syrian, must pure myrre.</i> <i>De. who brought up Ester.</i> <i>Ester 2. 5. who bewailed the Jewes destruction.</i> <i>Ester 4. 1. and was created.</i> <i>Ester 8. 2. Also the name of another.</i> <i>Ch. 2. 2. Deb. 7. 7.</i> | Mordechai      |
| Melalai     | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Morich, the fear of God. A mountain where Israhel should have bene offered. <i>Gen. 22. 2. Ch. 3. 1.</i>  | Morich         |
| Milcah      | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   | Mosera  | Mosera         |
| Melcha      | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   |   |                |
| Milcha      | Michal, who is perfect Daughter of Saul. 1. <i>Sam. 2. 19. She loved David.</i> 1. <i>Sam. 8. 20. and was given to him in marriage.</i> 1. <i>Sam. 8. 27. How she saved his life.</i> 1. <i>Sam. 19. 11. to 18. She was given unto Phalti to wife.</i> 1. <i>Sam. 25. 44. Her tendency to Ishboeth for her.</i> 2. <i>Sam. 3. 14. Seeing David dance before the Ark, she contemned him, and therefore became barren all her life.</i> 2. <i>Sam. 6. 20. 1. Ch. 15. 29.</i>   |   |                |

Moses  
Moises  
Moyses  
Mofeh

Moses learning discipline, as a bond after the  
rings, a giving, of 17. *Archieus*. A mountain where Aaron  
died, and was buried. Deut. 10. 6. Called *Haj Rumb*.  
30. 22. and 31. 18. 32. Deut. 32. 5. *Archieus* is a  
Moferoch, *idem*, *idem*, 32. 5. *Archieus* is a  
Mofeh, drawn up, or drawn forth, of taken out.  
Sonne of Amram. Exod. 6. 20. Moses having an  
exceedingly puffed up. Exod. 2. 2. to 11. Hee saith an  
Egyptian. Exod. 2. 11, 12. hee would have pacified  
two Hebrewes. Exod. 2. 13. hee fleeth into the land of  
Midian, and dwelt Exodus 2. 14. Where he married a  
wife, and hath two sonnes. Exodus 2. 15. Keeping  
sheepe, he seeth the Angel in a bush. Exodus 3. 2. God  
sendeth him to Pharaoh to deliver the Israelites,  
and promise to him to be with him. Exod. 3. 12. Hee receiveth  
tokens to assure his vocation. Exod. 4. 2. hee refuseth  
the charge committed to him, and dwelt Exodus 4.  
10. hee with his wife and children goe toward Egypt.  
Exod. 4. 30. Almost killed by the Angel in the Iune,  
for omitting the circumcision of his sonne. Exod. 4. 24.  
Hee and Aaron having done their message to Pha-  
raoh, are vexed, and the Israelites more grievously  
oppressed Exodus 5. 1. his rodde turned into a ser-  
pent. Exodus 7. 10. Hee complaineth that the people  
were not immediately delivered after his message  
done. Exod. 5. 22 his long. Exod. 15. 1. to 20. While he  
propheth, the Israelites overcome Amalek Exodus 17.  
11. hee confedereth in the counsaile of Balaam his  
father in law. Exodus 18. 24. The matters of greatest  
importance are brought to himselfe. Exodus 18. 25. he  
charged not to touch mount Sinai, and dwelt Exo. 19.  
13. he sanctified the people. Exod. 19. 14. hee and Aaron  
ascend up to Sinai. Exodus 19. 24. he consecrated  
the olde Testament, and holo. Exodus 24. 8. he is  
with God in the cloud 40. daies and 40. nights. Exod.  
24. 18. being angry, he breaketh the two Tables of the  
Lawe in pieces, and burneth the golden calfe. Exod.  
31. 18. hee desireth to be ealed out of the booke of life,  
if God would not pardon his peoples sinne. Exodus  
32. 32. God speaketh to him face to face. Exod. 33. 11.  
hee desireth God to conduct the people, and him in the  
way. Exod. 33. 13, 14, 15. God commaundeth him  
to stand in a place to see his backe parts. Exodus 33.  
21. hee might not see Gods face, and live. Exodus  
33. 20. hee returned from the mount with newe Ta-  
bles. Exod. 34. 1. to 39. Speaking to the people, why  
he used to cover his face. Exod. 34. 33. 2. Corinth. 3.  
22. hee murmured and refused to conduct the people.  
Numb. 11. 1. to 16. hee wissheth all the people could  
prophesse. Numb. 11. 29. He was Gods faithful ser-  
vant. Numb. 17. 7. Heb. 3. 2. hee and Aaron hearing  
the peoples murmuring, fell on their faces. Numb. 14.  
5. he appeareth Gods way. Numb. 14. 13. to 21. He  
fell on his face, hearing the rebellion of Dathan, &c.  
Numb. 16. 4. God, by beseeching Korah and the rest,  
declareth that he had sent Moses to governie. Num. 16.  
35, 28. Fearing to be blame, hee fleeth to the Taberna-  
cle. Num. 16. 42. 43. The people disrepect, for murmur-  
ing against Moses. Num. 16. 49. While hee and Aaron  
entered not into the land of promise. Numb. 20. 12. Hee  
sendeth messengers to the king of Edom. Num. 20. 14  
he requesteth the kin to the Israelites. Deuter. 1. 3. Hee  
desired God to appoint a gouernour to successe him.  
Num. 27. 16. The laude of promise is shewed to him.  
Num. 27. 12. Hee consilieth others to helpe him  
in the gouernement. Deuter. 9. to 19. Hee abideth  
upon Horeb 40. daies and 40. nights, without any in-  
terference. Deut. 9. 9. his encouragement to the people  
that should warre. Deuter. 10. 1. He commaundeth to  
reare up an Altar after that they had passed Iordan,  
and called the Lawe to bee written thereon. Deuter.

27. 1. to 2. He prepared himselfe to die, comforteth the  
people, and sheweth them precepts. Deuter. 31. 2. to 14.  
Hee and Joshua are charged to compile a long, and to  
what end. Deuter. 31. 2. to 29. Hee sheweth mount  
Sinai, to be the land of promise. Deut. 32. 49. being  
about to die, he blest all the tribes of Israel. Deut.  
32. 49. Hee died, and was buried by God. Deut. 34. 5.  
Hee desired to be buried in the death 30. daies. Deut. 34. 9.  
his sepulchre unknowne. Deuter 34. 6. He is praised.  
Ecclus. 45. 1. to 20. hee had an impediment of speech.  
Exo. 4. 10. Aaron was his spokesman. Exod. 4. 16. Mo-  
Prophet like Moses. Deut. 34. 10. hee dwelt with  
what he dwelt upon Sinai. Deut. 9. 7. and 10. 1. to 12.  
hee became mediator betwixt God and the people.  
Deut. 5. 19. he was most mercie. Num. 12. 3. he is an-  
gry that the Midianites women were polluted. Num.  
31. 14, 15. his last age when hee died. Deut. 34. 7.  
The faith of his parents, and of himselfe. Heb. 11. 23.  
24. to 29. Moses faithful in Gods house, but not like  
Christ. Heb. 3. 2. to 7. James and James rideth  
him. 2. Timothy 3. 8. The Jewes desire that God  
spake unto him, but not unto Christ. Heb. 9. 29. Moses  
and the Prophets the Scriptures of the Testament.  
Luke 16. 29. 33. The Jewes would not obey him.  
Actes 7. 39. Moses, in whom the Jewes trust, shall ac-  
cuse them, in that they beieve not Christ, of whom he  
wrote. John 5. 41. Moses was wont to be read in the  
Synagogues every Sabbath day. Actes 15. 21. hee so-  
leth the coming of Christ. Deut. 18. 15. Actes 3. 22.  
and 7. 37. hee with Elias appeared at the transfigu-  
ration of Christ. Matth. 17. 3. The confessing of sinnes  
after the Lawe of Moses. Rom. 16. 29, 37.  
Mozah, found, vnaueaned, and, expressing, of ma-  
king cleane. 1. Chio. 2. 46.  
Mozah, a chiding, a subtil inuention, vnaueaned,  
of pressing downe. A cite. Job. 18. 26.  
Muphim, one of the mouth: or after the Syrian,  
a courting. Gen. 46. 34.  
Mufach, anything, a courting, or an offering, looks  
2. kings 16. 18. where it is written a baile.  
Mulhi, departing, taking away, touching, going backe,  
or carried away violently. Some of Herati. Gen. 46. 19.  
of him came the Hushites. Num. 3. 33. and 16. 58.  
Muth-labben, Israel 9. in the title.  
Myrthe, a gum. Gen. 10. 23. Psal. 45. 8. Mat. 2. 11.  
Myrrus, a Myrle tree. Nehem. 8. 15.  
N  
Naam, faire, or pleasant. 1. Chio. 4. 15.  
Naamah, faire, beautiful, comely, or greatly mourning.  
Gen. 4. 22. and 1. kings 14. 21.  
Naaman, idem. Sonne of Beniamin. Gene. 46. 21.  
Also a captain, who was healed of leproy by Elifia.  
2. kings 5. 1. to 30.  
Naarah, a maid, a young man, of shaking off, or watch-  
ing. 1. Chio. 4. 5.  
Naarah, idem. A cite. Iosiah 16. 7.  
Naariah, the child of the Lord, the shaking of the  
Lord, the watchman of the Lord, or the Lord watching.  
1. Chio. 2. 22.  
Naashon, looks Naashon,  
Naboth, buds, or fruites, or prophecies. Gen. 25. 33.  
Nabal, a fool, or mad. A rich man, husband of Abi-  
gail, reade 1. Sam. 25. 20. to 40.  
Nabat, bebolding, or after of Jeroboam. 1. kin. 11. 26.  
Ecclesi. 47. 23.  
Nabuthies, speaking, prophesying, or budding forth.  
1. Mac. 5. 23. and 9. 35.  
Naboth, a speech, prophecie, speaking, prophesying,  
fructifying, or budding forth. He that refused to sell a  
had his vineyard, and therefore was stoned by Jeru-  
salem. 1. kings 21. 1. to 17.  
Nachos.

Mofa  
Amofa  
Mophim

Mufi  
Mufites

Naham  
Noema

Noeman  
Naara

Naaratha  
Neriah  
Naaria

Nebo  
Naboth  
Nabathies  
Nabuthies

Nachos.





|               |   |         |  |
|---------------|---|---------|--|
| Nephuffim     | 6.21. And Dauid's sonne. 2. Sam. 5. 15.   | Niphim  | Niphim, a banner, presiding, as trying fight. 1. after the Syrian, a miracle. 2. month. Heb. 2. 1.   |
| Nephufim      | Nephufim, diminished, of torne in pieces. Debe. 7. 35. Ezra 2. 50.  | Niphoch | Niphoch, flight, a tender or delicate trying, as banner. Nefoch, as after the Syrian, thy table. An Idole. 2. King. 19. 37. Isa. 37. 38.   |
| Ephthar       | Nephthali, and Nephthali, looke Naphthali, Nephthar. 2. Bar. 1. 36.   | Niphoch | ¶ No stirring up, as a forbidding a country. Ezra. 30. 15. Balthum. 3. 8. looke Alexandria.  |
| Nephthoah     | Nephthoah, opening. A fontaine. Job. 15. 9. and 18. 15.   | Niphoch | Noadiah, the wife, as a testimony of the Lord, Noadiah, as the company of the congregation of the Lord, as the decking of the Lord, as the Lord passing over, as after the Syrian and Hebræ, the taking away of the Lord. Ezra 8. 33. Heb. 6. 14.  |
| Nephthum      | Nephthum, idem. Gen. 10. 13. Nephthum, looke Nephthim.  | Niphoch | Noah, a ceasing, of rest, Sonne of Lamech. Gen. 5. Noe 29. Luke 3. 36. 1. Chron. 1. 4. His three sunnes. Gene. 6. 10. God told him of the flood. Gene. 6. 13. He is both commanded to enter the Ark. Gene. 7. 1. and to come forth. Gene. 8. 16. He erecteth an altar to God. Gen. 8. 20. God blest him. Gene. 9. 1. and promised never to destroy the world with flood againe. Gene. 9. 9. to 18. He planteth a vineyard, and being drunken is derided of his sonne Ham. Gene. 9. 20. to 26. His peeres. Gene. 9. 28. 29. He is praised. Eccles. 44. 17. 18. His faith. Heb. 11. 7. |
| Neregel       | Neregal, searching out, a footman, as a candle covered, of land sown every other yeere covered. Jer. 39. 3. Neregal idem. 2. King. 17. 30.  | Niphoch | Noah the preacher of righteousness. 2. Pet. 2. 5.  |
| Neigel        | Nereas as Ner. as after the Greeke great. Rom. 16. 15.  | Niphoch | Nob, speake, prophesie, speaking, prophesing, striving, springing forth, as barking, as barked at. A cite destroyed by Saul. 1. Sam. 22. 19. 2. 2. 1. 1. 10. 32.   |
| Nercus        | Nereas as Ner. as after the Greeke great. Rom. 16. 15.  | Niphoch | Nobah barking, of barked at. A cite. Bumb. 33. 42. Nobe Judges 8. 11.  |
| Neriah        | Neri, as Ner. Luke 3. 27. who is also called Jeroniam. 2. Bar. 1. 13.   | Niphoch | Nod fugitive. A country. Gen. 4. 36.   |
| Nathanael     | Neriah, the light or candle of the Lord, as the land sown every other yeere of the Lord. The father of Baruch. Baruch. 1. 1. Jer. 32. 13.   | Niphoch | Nodab, wowing of his owne accord, as principall. 1. Chron. 5. 19.  |
| Nathanah      | Nethameel, as Nathaneel, bitter mens names. Bumb. 1. 8. Ezra 10. 23. 1. Chr. 15. 24. and 2. Chr. 35. 9.   | Niphoch | Nogah, brightnesse, of clearenesse. 1. Chron. 4. 6.  |
| Nathanah      | Nethania, the gift of the Lord. 2. King. 25. 23. and 1. Chron. 25. 1. and 2. Chron. 17. 8. Jer. 38. 14.   | Niphoch | Nohah, raising, of a guide. 1. Chr. 8. 2.  |
| Nathan melech | Nethan-melech, the gift of a king, of the gift of counsel. 2. Kings 23. 11.   | Niphoch | Nomades, men wandring here and there. A people without certain abiding. 2. Bar. 1. 11.   |
| Nathinel      | Nethinims, given, as rewarded. 1. Chr. 9. 2. Ezra 2. 43. 58.  | Niphoch | Non, looke Nun, and 1. Chr. 7. 27.   |
| Nathinims     | Netophah, a drop, of dropping downe from the head, as gumme that droppeth downe from trees, as the bending of the mouth. Ezra 2. 22.  | Niphoch | Noph, a honycombe, a distilling from the head, a lifting up, as a siege. A cite. Isa. 19. 13. Jer. 2. 16. Ezek. 30. 13.  |
| Netopha       | Netophath, idem. A certaine family which had their possession in the tribes of Iudah. 2. 38. 1. Chr. 2. 54. and 9. 15.  | Niphoch | Nophah, fearefull, of binding. Bumb. 21. 30.   |
| Neupha        | Neziah, a conquerour, as everlasting, as strong. Ezra 2. 54.  | Niphoch | Nun, sonne, posterite, stocke, everlasting, of remaining for ever, as after the Syrian, a fish, father of Joshua. Bumb. 1. 3. 19. Ezech. 33. 2. 1. Chr. 7. 12.   |
| Nesib         | Nezib, standing, as a standing place, as an advancing of any tale or right. 1. after the Syrian, a plant. A cite. Job. 15. 43.  | Niphoch | Nymphas, a bird. A worthy man whom Paulus. Nympha luteri. Coloss. 4. 15.   |
| Nibhaz        | ¶ Nibhaz, fruitful, as budding forth a vision, as speaking, as prophesying a vision, an idole. x. kin. 17. 31.  | Niphoch | Obadiah, seruant of the Lord. The gouernour of A. Obadiah babs house. 1. King. 18. 3. to 7. and 2. Chr. 17. 7. Also 1. Chron. 2. 1. An officer. 1. Chr. 3. 21.   |
| Nobahaz       | Niblan, speech, prophesie, the springing forth of sleeping, as of changing, as springing forth of a tomb or warre. A cite. Job. 15. 62.   | Niphoch | Obad, the stewardnes of antiquitie, as flowing. Gene. 10. 21.  |
| Neban         | Nicanor, a conquerour, as victorious. 1. Bar. 3. 38. and 7. 26. and 2. Bar. 19. 1.  | Niphoch | Obed, a seruant, of a workman. Boaz luteri. Ruth 4. 17. Bar. 1. 5. Luke 3. 32. 1. Chr. 2. 13.  |
| Nesib         | Nicodemus, innocent blood, after the Greeke, the victory of the people. A Pharisee & ruler of the Iewes who came to Christ by night, to be taught of him. Job. 3. 1. reade John 7. 50. and 19. 38.  | Niphoch | Obed, edom, the seruant of Edom, as a seruant Edomite. A citie. 2. Sam. 6. 10. 11. and 1. Chron. 15. 21. and 16. 38.   |
| Nibhaz        | Nicolas, a victour, of ouercomer, as the victorious of the common people. A deacon. Acts 6. 5, who (as some thinke) held that wines should be common. The sect was called Nicolaitans. Reu. 2. 6.   | Niphoch | Obil, borne, of brought, led away, carried, forrowfull, as Vbil waxing olde. 1. Chr. 27. 30.   |
| Neban         | Nicolis, a cite of victory, as victorious cite. A cite of Thracia. Tit. 3. 12.  | Niphoch | Obol, dragons, wombes, fathers, as desires, A place. Bumb. 21. 10. and 33. 43.   |
| Nemrod        | Niger, blacke, purple, of darke. The surname of Simon Acts 13. 1.   | Niphoch | ¶ Ocean, trouble, as troubling. Bumb. 2. 13.   |
| Nineue        | Nilus, in Hebræo Shihor, blacke, as trouble. A famous river in Egypt. Ezech. 47. 15. Job. 13. 3. Jer. 2. 18.  | Niphoch | ¶ Obed, sustaining, as lifting up. 2. Chron. 28. 9.  |
| Niniuites     | Nimrim, a leopard, a rebellion, a bitterness, as a change, A cite. Isa. 15. 6.  | Niphoch | Odem, cress, the sonne of praise, as witness of a cresser. 2. Bar. 9. 66.  |
| Nineue        | Nimrod, a rebell, of rebellious, a sinner, of transgression, of an apostate. Sonne of Cush Gen. 10. 8. 9.   | Niphoch | Odella, a witness, as ornament to them, as witness, of ornament of his miserie, of the passing over, as praye of his miserie. A cite. 2. Bar. 12. 38.  |
| Niniuites     | Nineueh, faire, beautiful, as a dwelling place. A cite builded by Ashur. Gen. 10. 11. The delation thereof prophesied. Balthum. 3. 1. Jerp. 1. 13. Ezech. 14. 4. Their repentance after Jonas preaching. Iona. 3. 5. They shall condemne the Iewes, and woe. Bar. 12. 44. | Niphoch | ¶ Og, tested bread, as a mocker, as after the Syrian, holding down, as hindered. A great giant king of Ba. Bumb. 21. 33. Deut. 2. 1. to 14. Psal. 135. 11.   |

Abod

¶ Ohad, *praising, or confessing.* *Ex. 46. 10. & 26. 15*Obel, *a tabernacle, or tent, of light.* *1. Chro. 3. 20.*Obel-moed, *the tabernacle of the congregation.* *Exo.*

33. 7.

¶ Oliuet, *A hill two miles on the East side from Jerusalem, the brooke Cedron running betwene, taking name of the plentie of Oliues growing thereupon.* *Mat. 21. 1. and 24. 3. Luke 22. 39. John 18. 1.*

Holofernes

¶ Olofernes, *A strong captain, chiefe captain to Nabuchodonosor.* *Judeth 3. 4. \* to chap. 15.*Olympas, *heavenly.* *Rom. 16. 15.*Olympus, *idem.* *2. Mac. 6. 2.*¶ Omar, *speaking, or exalting.* *Gen. 36. 11.*Omer, *A measure.* *Exod. 16. 16. \* Ezek. 45. 11.*

Gomer

Homcr

Amri

Hon

Omri, *a bundle, rebellious, or bitter people.* *1. King.*

16. 16. to 29.

Oman

¶ On, *from strength, or iniquitie.* *A country.* *Gen.*

41. 45. 56.

¶ Onam, *from strength, or iniquitie of them.* *Genel.*

36. 23. 1.

Aunan

¶ Onan, *as On, Gen. 38. 4.*¶ Onclimus, *as profitable.* *Col. 4. 9. Philo. 10.*¶ Oncliphorus, *bringing profit.* *2 Tim. 1. 16. & 4. 19.*¶ Onias, *the strength of the Lord, as a ship.* *Eccles. 50.*

1. 1. 1.

¶ Onix, *a precious stone.* *Gen. 2. 12. Exod. 25. 7.*¶ Ono, *griefe, strength, or iniquitie of him.* *A citie.* *1. Chro. 8. 12. & 23. 33. 1. 35.*¶ Ophela, *a tower, darkenes, or a little white cloude.*1. Chro. 27. 3. and 33. 14. *1. 1. 31.*¶ Ophir, *after, or as fruitifying.* *Reckens sonne.* *Gene.*10. 29. *Also a region in India, where is hope of golde.*

1. Kings 9. 38.

Ephrah

Ophera

¶ Ophni, *fleeing, weariness, or after the Syllan, a*folding together. *A citie.* *Josh. 18. 24.*¶ Ophrah, *dust, leade, or a faine.* *A citie.* *Josh. 18. 23.*

Judges 8. 27.

Aran

¶ Oreb, *a crowne, plasant, a commander by faith, ming-*ling together, *as the evening, a prince of the Ididians*laine on the rocke Oreb. *Jug. 7. 21. Psal. 83. 11.*¶ Oren, *a coffer, rejoycing, or the slander of them.* *1. Chro. 2. 25.*¶ Orion, *Job 9. 9. and 38. 31.*¶ Ornan, *rejoycing, the light of the sunne, or light, or*slander remaining for ever. *1. Chro. 21. 15. & 2. Chro. 1. 1.*

Orpha

¶ Orpah, *a necke, or hinder part of a necke, stiffenec-*ked, *the raising of the mouth, or the making bare of the*mouth. *Ruth 1. 4.*

Orthofaida

Orthofada

¶ Orthofias, *upright, or rectified.* *A towne at the foot*of Libanus. *2. Mac. 1. 5. 37.*¶ Ofcas, *1. Chro. 1. 39. and 13. 40. looke Hofca.*¶ Ofheca, *Idem.* *1. Chro. 1. 39. looke Ioshua.*¶ Orhni, *my enemy, or my bowe.* *1. Chro. 26. 7.*¶ Othniel, *looke Othoniel.*¶ Otholiah, *time to the Lord.* *1. Chro. 8. 26.*¶ Othoniel, *the time, or house of God.* *Ioshua 15. 17.*

Judg. 3. 1. and 1. Chro. 27. 15.

Otholia

Athalia

Othniel

Idox

Ozi: Azia

Azaziah

Azaria

Afon

Ozem

Ozia

Ofias

Vzziel

¶ Ox, *pleasant, or merry.* *Judeth 8. 1.*¶ Ozaziah, *the strength of the Lord.* *Idem names.*

1. Chro. 15. 21. and 27. 10.

¶ Ozem, *the hasting of them, or fasting.* *1. Chro. 2. 15.*¶ Ozem, *idem.* *1. Chro. 2. 15.*¶ Ozias, *the strength, or bucke goat of the Lord.* *2. Chro.*

1. 1. Judeth 6. 15. and 7. 30.

¶ Ozic, *the strength, or bucke goat of God.* *Judeth 8.*

1. looke Vzziel.

¶ Ozielles, *idem.* *1. Chro. 26. 23.*¶ Ozni, *an ear, my bearkening, or a goldsmiths ballace.*¶ Sonne of God: of him came the Ozniacs. *Rumb. 26.*16. called Ezbon. *Gen. 46. 17.*

Azrid

¶ Ozziel, *the helpe of God.* *1. Chro. 27. 19.*

P

¶ Parai, *a gaping, or an opening.* *2. Sam. 23. 35.*¶ Padan Ariam, *A cite of Syria where Laban dwelt.* *Mesopota-*

Gen. 25. 20.

¶ Padon, *his redemption: or after the Syllan, the yoke*of an ox. *Ezra 2. 44.*¶ Pagiel, *God hath mer, or the meeting, or the requiring*pardon of God. *Idem. 2. 1.*¶ Pahath Moab, *a duke of Moab.* *Ez. 2. 6. 1. 3. 19.*¶ Palah, *shining, or judging.* *Idem. 3. 25.*¶ Palestina, *stromed, or covered, viz. with ashes, or dust.* *Pala-*or decay put to, a double decay, or the drinke of decay, *Phalel*or he fell drinking. *A country in Syria looking to A-*rabia. *Exod. 15. 14. Psal. 60. 8. Isa. 14. 29.* *Of the peo-*

ple, looke Philistims.

¶ Pallu, or Palu, *marueilous, wonderful, or hidden.* *Idem.*46. 9. and 1. Chro. 5. 3. *Idem* came the Palluices. *Phalu*

Idem. 26. 5.

¶ Palti, *deliuerance, or banishment.* *Idem. 13. 10.*¶ Paltic, *deliuerance, or banishment of God.* *Idem. 34. 16.*¶ Pannag, *A place.* *Ez. 27. 17.*¶ Panchicus, *The mouth of April.* *2. Mac. 11. 30.*¶ Paphus, *A cite in Cyprus, dedicated sometime to*

Cennus, where the mappens dien, before marriage, in

the honour of Cennus to prostitute themselves on the

sea shore. *Acts 13. 6.*¶ Parab, *a cove, increasing, or stirring up.* *A citie.* *Jol. Aphara*

18. 13.

¶ Parat, *faireness, praise, fruits, A plaine wilderness*nest. *Gen. 14. 6. and 22. 31.*¶ Parat, *Paria A country.* *Ez. 38. 5.*¶ Parmatha, *the breaking of a foundation: or after the*Phetyn, or Syllan, a bull of one yeere olde. *2. Mac. 9. 9.*¶ Parmenas, *continuing.* *Acts 6. 5.*¶ Parmach, *a bull smiting, or smit, or broken.* *Idem. 34. 35.*¶ Paton, *vengeance.* *Exod. 8. 1. looke Pharaoh.*¶ Patroba, *a flea, or gnaw.* *Ezra 2. 3. 1. 3. 25.*¶ Parthians, *fieri, for feare, or banished men.* *A people.*Acts 2. 9. *Idem. 66. 19.*¶ Paruah, *fresh, or flourishing: or after the Syllan,*fleeing. *1. King. 4. 17.*¶ Paruam, *1. Chro. 3. 6. and 1. King. 9. 28.*¶ Palach, *thy broke piece, or thy diminishing.* *1. ch. 7. 33.*¶ Pas, *dammam, a portion, or diminishing of blood.* *A*place. *1. Chro. 11. 13.*¶ Palestah, *a passing over, or an habing.* *1. Chro. 4. 12.*

Ezra 2. 49.

¶ Pallur, *increasing liberty, or spreading out white-*ness. *1. Chro. 9. 12. Ezra 2. 38. Jer. 30. 3.*¶ Patara, *white lined, or bringing death.* *A city of Iys-*cis a province of Asia. *Acts 1. 21.*¶ Parnos, *deadly, or bringing death.* *In ple. Ren. 1. 9.*¶ Pathros, *a morsell of dough, or persuation of decay, or*an enlarging of disfilling from the head. *A country.*Idem. 11. 11. *Jer. 44. 1. 15.*¶ Phetrusim, *idem.* *Gen. 10. 14.*¶ Patriarche, *the chiefe of the fathers.* *Idem. 7. 4.*¶ Patrobas, *pertaining to the father.* *Rom. 16. 1.*¶ Patroclus, *of the father, or the glory of the country.*

1. Mac. 8. 9.

¶ Pau, *showling, seing, or appearing.* *A city.* *Ex. 36. 39.*¶ Paul, *Jerome saith, Heb. marueilous, or marueilously:*

Other thinke, Heb. or Grecke, the entrie into a flocke,

the Grecke word signifieth, rest, or be that hath a rest,

and the Latine, *little* An Apostle of Christ descendedof the tribe of Benjamin. *Roman. 11. 1. Philip. 3. 5.*brought up with Gamaliel. *Acts 2. 3. A Pharise, and*sonne of a Pharise. *Acts 23. 6. Marueilously conuers-*ted. *Act. 1. 3. to 23. and 23. 6. to 17. & 26. 12. to 19.*He persecuted the Church. *Acts 8. 1. and 9. 1. Gal. 1. 13.*1. Timothy. 1. 3. An elect bellist of God, *ec. Act. 9. 15.*

and

and 23. 14. ordained to preach Christ to the Gentiles. Galat. 1. 5. 16. He did many things against the name of Jesus. Actes 26. 9. Baptized Actes 9. 18. Delivered out of darkness, by the light of God, and wdy. 2. Corinthians 4. 6. 7. He preached openly that Christ was the Son of God, &c. Actes 9. 30. He and Barnabas separated to preach the Gospel to the Gentiles. Actes 13. 2. A teacher, preacher, master, Apostle of the Gentiles, and minister of Christ. Rom. 1. 13. and 15. 16. Galat. 2. 8. 1. Timothy. 2. 7. 2. Tim. 1. 11. And an Ambassador of Christ. 2. Corinth. 5. 20. He did obtain the office of Apostleship, by the mercy, will, and grace of God. 2. Corinth. 1. 1. and 4. 1. Ephe. 3. 2. 2. Tim. 1. 9. Titus 1. 3. and not by man. Galat. 2. 1. but by the commandment of God. 1. Timothy. 2. 1. He learned the Gospel by revelation of Christ, and not of any other. Galat. 1. 12. Sent to preach, not to baptize. 1. Corinth. 1. 17. The Churches of Iudaea glorified God for him. Galat. 1. 23. The dispensation of the Gospel committed to him: he was constrained to preach it. 1. Corinth. 9. 16, 17. By revelation he ascended to Jerusalem, to confer of the Gospel with the Apostles. Actes 21. 18. 19. Galat. 2. 3. He accounted all things loss and dung, in respect of the knowledge of Christ. Phil. 3. 8. He exhorteth us to convert to God by good works. Actes 17. 30, 31. and 26. 10. to serve the Lord with all modesty, tears and tentations. Actes 20. 19. testifying that Jesus is the Christ. Actes 18. 5. teaching nothing but that which Moses and the Prophets had foretold. Actes 13. 16 to 43. and 26. 23. 1. Corin. 1. 23, 24. He preached Christ to the Ephesians. Actes 17. 11, 12. and openly Actes 17. 22. He preached till midnight. Actes 20. 7. He preached in Antioch. Actes 11. 23. He taught his garments, seeing the people about to sacrifice to him. Actes 14. 14. His balsamie stomacke in offering himselfe into danger for his sheepe. Actes 19. 30. These yeeres hee ceased not, with tears to give warning of false prophets. Actes 20. 31. He feared no dangers to preach the Gospel. Actes 20. 23, 24. as appeared by his sufferings. 1. Corin. 4. 9 and 2. Corin. 4. 9 and 11. 24. and 12. 7. and 2. Timothy. 3. 10. and 3. 11. He was ready to bee bound, and to die for Christ's sake. Actes 21. 13. His affection to the Jewes. Rom. 1. 3. and 10. 1. 11. 4. and to the Philippians and Corinthians. Phil. 1. 8. and 2. Cor. 6. 11. Christ sheweth him what afflictions he should suffer for his Name. Actes 9. 16. God encourageth him to preach to the Corinthians. Actes 18. 9. In prison the Lord encouraged him to constancie. Actes 23. 11. The Angel comforteth him not to feare the danger of the Sea, and wdy. Actes 27. 23. He exhorteth the Antiochians not to contemne the Gospel. Actes 13. 40. 41. Trauailing thorow Galatia and Phrygia, he strengthened the disciples. Actes 18. 23. He visited all the cities where he had preached, to confirme them. Actes 15. 32. He comforted those that saped with him to Rome. Actes 27. 9, 10. What care he had, that the Corinthians should auoyde contention. 2. Corinth. 13. 20, 21. and for all Churches. 2. Cor. 1. 22. and 11. 28. Coloss. 2. 1. and 1. Timothy. 1. 3. Before Paul, he wished all that heard him, such as hee was, except his bonds. Actes 26. 29. The Spirit witnesseth in euery cite, the afflictions that abode him at Jerusalem. Actes 20. 22, 23. Some counsell him not to go thither. Actes 21. 4. He disparteth before Felix, of righteousness, temperance, and iudgement to come. Actes 24. 26. He is corrupted by night through the wall, boluue in a balke. Actes 9. 5. and 2. Corin. 11. 33. Persecution against Paul and Barnabas. Actes 13. 50. He is referred to Felix. Actes 23. 33. and before Festus, accused by the Jewes. Actes

23. 47. Festus objecteth madness to him. Act. 26. 24. Though God hee is deliuered both from Jewes and Gentiles. Actes 26. 23. Enquire men how his death, whereof he is advertised. Actes 23. 12. 13. 20. He is beaten and imprisoned by the Jewes. Actes 21. 30. to 35. Brought to iudgement. Actes 18. 12. Commanded of God to goe out of Jerusalem, and wdy. Actes 22. 18. Forbidden to preach in Acha. Actes 16. 6. His race in the course of the Gospel. 1. Cor. 9. 20. He preached from Jerusalem to Illyricum. Rom. 15. 19. He visited Peter, and tarried with him 15. dayes. Gal. 1. 18. He wished Peter at Antioch. Galat. 2. 11. He calleth himselfe the least of the Apostles, and wdy. 3. Cor. 4. 9 and 17. 9. and a follower of Christ. 1. Corinth. 11. 1. and willingly to followe his example. 1. Corin. 4. 16. Philippi. 2. 17. and 1. Thess. 1. 6. and 2. Thess. 3. 9. He approueth by his life, that which he taught by his preaching. 1. Corin. 9. 27. He was respected his doctrine, despised God. 1. Thess. 1. 1. How hee behaued himselfe in preaching the Gospel. 1. Corinth. 2. 1. He desired to bee aped with the papers of the faithfull. Rom. 15. 30. and 2. Cor. 1. 11. He would not iustifie himselfe. 1. Cor. 4. 4. He saw Christ after his resurrection. 1. Corin. 15. 8. Some things hard to be understood in his Epistles. 2. Peter. 3. 16. Hee had a Scribe that wrote out his Epistles, and subscribed them himselfe. Coloss. 4. 18. and 2. Thess. 1. 17. Hee was not chargeable to any man, but wrought for his living. Actes 18. 3. and 23. 33, 34. 1. Cor. 4. 12. 9. 6. and 2. Cor. 11. 9. 8. 12. 13. 1. Thess. 2. 7. 9. 2. Thess. 3. 8. He preached at Iconium. Actes 14. 1. At Lystra. Actes 14. At Berea. Actes 17. 10. At Athens. Actes 17. 15. and at Corinth. Actes 18. 1. Called Saul. Actes 7. 58. and 13. 1. 5. and 9. 1.

¶ Pedahel, the redemption of God. Num. 34. 28.

Pedahzur, a strong redeemer, or a stone redeeming.

Num. 1. 10. and 7. 54.

Pedaiah the Lords redeeming. 2. king. 23. 2. 1. Thro.

3. 18.

Pekah, opening. The sonne of Remaliah. 2. king. 15.

25. 10. 31.

Pekaiiah, the Lord opening. The sonne of Menahem.

2. king. 15. 23, 10. 27.

Peked, noble, or rulers. 2. Thes. 23. 23.

Pekod, Actes. 50. 21.

Peliah, the miracle, or secret of the Lord. Gen.

names. 1. Thro. 3. 24. 2. Rebe. 8. 7. and 10. 10.

Pelaliah, thinking on the Lords, or entreating the

Lord, or the iudgement of the Lord. Rebe. 11. 12.

Peliah, the deliuerance, setting free, or banishment

of the Lord. Gen. names. 1. Thro. 3. 21. and 4. 43. Rebe.

10. 23. 2. Thes. 11. 1. 13.

Peleg, a diuision. Gene. 10. 25. 9. 11. 8. 1. Thro. 1. 19.

Luke 3. 35.

Pelei, deliuerance, or banishment. 1. Thro. 12. 3.

Peleth, decay, or iudging. Num. 16. 1.

Pelethies, idem. 2. Sam. 8. 18.

Pelonie, falling hid, or secret. 1. Thro. 1. 27.

Peniel, seeing God, or the face of God, a place nere

the brooke Iabbok. Gen. 32. 30.

Peninnah, a precious stone, or our face. One of the

wiues of Elikanah. 1. Sam. 1. 2. 10. 7.

Pentecost, the fiftieth (or day) a feast of the Jewes,

looke Whit Sunday in the second Table.

Pnuel, as Peniel, Father of Grod. 1. Thro. 4. 4.

Also a cite. 1. king. 12. 25. Iudg. 8. 8. 9. 17.

Peor, a gaping, or opening, a hill. Num. 32. 18.

Pejabb, a river called Euphrates. 2. 2. 4. Deu. 7.

Percs, Daniel. 1. 28.

Pereb, a horseman casting out to be slaine, or decia

ring. 1. Thro. 7. 16.

Pedael

Ihedael

Pedarzur

Phadassur

Pedai

Adaiab

Phacee

Pecaiab

Phaccia

Phelcia

Phelidia

Phelidia

Phelidia

Phelidia

Phelidia

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Phares *Peretz a division. Judahs sonne by Tamar. Gen. 38. 29. and 1. Chron. 4. 1. of his posteritie were rulers ordained. 1. Chron. 27. 3. Rebe. 11. 4. looke Phares.*

Peretz-Oza *Peretz-Vzzah. the division of Vzzah, of the division of strength, of a gate. A place is called, and why. 2. Sam. 6. 6. 7. 8.*

Pergen *Perga. very earthly. A title. Acts 13. 13.*

Pergamus *Pergamus. height. A title of Asia Reuel. 1. 11. Perida. looke Peruda.*

Pherezites *Perizzites Rural, of dwelling in unwall'd villages. A people. Gen. 13. 7. and 15. 20. which God commanded to bee destroyed. Deut. 20. 11. Iudah discomfited them. Iudg. 1. 4. Salomon made the remnant of them tributaries to him. 1. Kings. 9. 20. 31.*

*Perlepolis. a cite of Persia. 2. Mac. 9. 2.*

*Persia. breaking down. a horse hoofe, of a crooked nose. A countrey. 1. Chron. 36. 23.*

*Perisidam. A saltstall woman. Rom. 16. 13.*

*Perudahi. a separation, of division. A mans name, Ezra 2. 55. called Perida. Ezra. 7. 57.*

*Perer. A stone, of rocke. The surname of an Apostle of Christ, otherwise called Simon & Cephas. John 1. 41. 42. Mat. 16. 18. surnames also Bar-Iona. Matt. 16. 17. and John v. 1. called. Acts 4. 13. He & Andrew called by Christ. Matt. 4. 18. John 1. 41. 42. Mat. 1. 14. 27. 18. his faith, in the name also of other Apostles, Ioh. 6. 68. 69. Mat. 16. 16. Though faith be washed on the sea, and flaggering therein begonne to sink. Mat. 14. 29. 30. 31. Christ saith that his faith might not faile, and why. Luke 22. 33. Christ reproo- ueth him, for being an offence to him. Mat. 16. 23. and that hee could not waite an houre with him. Mat. 26. 40. Christ forsaide him hee could not follow him then, but should afterward. John 13. 36. He strooke off Malchus his eare. Mat. 26. 51. John 18. 10. Hee denieth Christ thrise. John 18. 17. 25. 26. Luke 22. 57. 58. 60. Marke 14. 68. Mat. 26. 70. 73. 74. and repen- ted. Mat. 26. 75. Marke 14. 72. Luke 22. 62. Christ aduertised him with what death hee should glorifie God. John 11. 18. 19. Christ reproo- ueth his curiositie in demanding what John should say. John 21. 21. 22. Christ, by thisle-willing him to serve his sheepe, becla- reth the love and care that Pastors ought to haue of Christs flocks. John 21. 15. 16. 17. Hee had commis- sion of God to preach to the Jewes, Galat. 3. 8. and so hee did. Acts 2. 14. and 3. 12. By a vision is shewed to him that God had purified the Gentiles by faith, so as the Jewes might boldly accompanie with them. Acts 10. 3. Hee shewed the cause why hee preached, and kept company with Gentiles. Acts 11. 4. to 19. Hee is imprisoned and deliuered. Actes 5. 18. 19. and 12. 3. 4. to 18. Sicknesse healed with his shadowe. Actes 5. 15. 16. Hee raised Tabitha to life. Actes 9. 40. and lodged in Ioppa with Simon a Tanner. Actes 9. 43. Christ healeth his vnnes mother. Mat. 8. 14. 15. He was witness of Christs sufferings, and an Elder, be- lieving all Elders to doe their duties. 1. Pet. 5. 1, to 12. Hee healeth the creeple. Acts 3. 4. 5.*

*Pethah-enaim. Gen. 38. 14.*

*Pethaiah, the Lord opening, of the Lord openeth, of the gate of Siba Lord. A Lentie. Ezra 10. 23.*

*Pethor A cite. Num. 21. 5.*

*Pethuel. a morsell of God, of perswasion of God, of the enlarging of God Joel 1. 1.*

*Penthi. my worker, of my work. 1. Chron. 26. 5.*

*Phalec. looke Peleg.*

*Phallu. marvellous, of his work. 1. Sam. 25. 44.*

*Phalci. deliuerance, of his work. 1. Sam. 25. 44.*

*Phanuel, as Penuel. Luke 2. 36.*

*Pharadi. spreading abroad, rucouering, of making bare, of after the Syrian, vengeance, of reuenging: and*

*in the Egyptian, a king. Name to all the kings of E- gypt until Salomon, and of some afterward. The first was plagued for Saur. Gen. 12. 17. Another, whose dreames Ioseph expounded. Gen. 41. 1. 2. who sent for Iankoh into Egypt. Gen. 45. 17. 18. another who not knowing Ioseph, is cruel to Israel. Exod. 1. 18. ano- ther, who resisted Moses and Aaron, and would not let the Israelites depart. Wistyrannie, and blasphe- mie. Exod. 5. 1. to Chapter 15. another, whose daugh- ter Salomon married. 1. Kings 7. 8. another surnamed Achish. 2. king. 23. 29. 2. Chron. 35. 20. and 36. 1. to 5. Ezekiel 31. 2. and 32. 2. another surnamed Ho- phai. Iere. 44. 30.*

*Pharathom. bearing fruit, fruitifying, of increasing, Phara of a kowe. A cite. 1. Mac. 9. 50.*

*Phares a division. Luke 3. 33. Gene. 36. 29. and 46. Pharez 13. Mat. 1. 3. looke Peres.*

*Pharises. idem. A sect of the Jewes, which affirmed the resurrection. Mat. 3. 7. looke Pharise in the second Table.*

*Pharpar. diminished, the fruitifying of fruit, of a bull of a bull. A ruler of Damalus. 2. Kings 5. 12.*

*Pharises. diuided. A familie descended of Pharez. Pharezites Num. 26. 20.*

*Phaelis. a passing ouer, of halting of nauis. A Phaelida place. 1. Mac. 15. 23.*

*Phoebe. cleare, of bright. Rom. 16. 1.*

*Phenice. red, purple, of palme. A countrey of Syria, Phenice where Tyre and Sidon are placed. 1. Esd. 2. 17. Acts 11. 19. also a haue of Candie. Acts 27. 12.*

*Phibeseh. the mouth of reading under foot, despute, of from the mouth. A cite in Egypt. Ezek. 30. 17.*

*Phicol. the month of all, of the perfection of the month. Gen. 21. 23.*

*Phiarches. the lover of a prince. 2. Mac. 8. 32.*

*Philadelphia. the loue of the brother, of a brother- hood. A cite. Reuel. 1. 11.*

*Philemon. kissing with God. Philen. 1.*

*Phileus. beloved, of amiable. One that fell from the Phileus faith, affirming that the resurrection has already pass. 2. Tim. 2. 17.*

*Philip. a warrior, of warlike, of a lover of horses. A Dynast. 2. Mac. 5. 22. and 3. 23. Also an Apostle. Mat. 10. 3. John 1. 43. Hee declared to Nathanael, that the Messiah Christ was come. John 1. 45. Hee desired to see the Father. John 14. 8. Hee preached in Samaria, &c. Acts 8. 5. Also a Deacon. Actes 6. 5. called Philip the Euangelist, and had foure daughters virgins which did prophesie. Acts 21. 8. Also Herods brother the Tetrarch. Luke 3. 1. whose wife Herode married. Mat. 14. 3.*

*Philippi. warlike men, of lovers of horses. A city. Acts 16. 12.*

*Philisthims, as Palestina. A people. Gen. 10. 14. and 21. 32. Shamgar slew 600 Philistims with an ore goad. Judges 3. 31. God deliuered Israel into their hands, for idolatry. Iudg. 10. 6. 7. 8. and 13. 1. God, to afflict them, moued Samson to marrie a Philistin. Iudg. 14. 2. Samson burneth their come, and how. Iud. 15. 4. 5. They put out his eyes. Iud. 16. 21. They battell against the Israelites. Sam. 4. 2. They carle the Arke to Ashdod, and set it by Dagon their god, and are plagued therefore. 1. Sam. 5. 1. They returne the Arke with gifts. 1. Sam. 6. 4. to 13. They at the prayer of Samuel were discomfited. 1. Sam. 7. 9. 10. They warre against Saul. 1. Sam. 13. 17. Jonathan and his harnesse bearer put them to flight. 1. Sam. 14. 1. to 24. After the death of Goliath, they fire, and are slaine by the Lord. 1. Sam. 17. 51. 52. God gave them into Dauids hands. 1. Sam. 23. 4. They assembled to fight against Saul. 1. Samu. 28. 1. They slay the Is- raelites.*

*Philistines Philistims*

Phathiaia

Phathahiah

Pothabiah

Phathuel

Phollathi

Phalg

Phanuel

Pharas

Paroh





|             |  |  |                           |
|-------------|--|--|---------------------------|
| Ramatha     | Ramath. <i>idem.</i> a citie. 1. <i>Gen.</i> 11. 34.                               | Rela. <i>affection.</i> of a meeting, of a head. <i>Luke</i> 3. 27.                | Rheh                      |
| Ramathite   | Isosue, exalted, of cast away. a citizen of  | Reſen, a bride. a citie. <i>Gen.</i> 10. 12.                                       | Rehu                      |
| Ramath      | 1. <i>Chro.</i> 27. 17.  | Reu. <i>hu</i> ſhepherd, a companion, a friend, of euill of                        | Rehu                      |
| Ramithaim   | Zophim, a citie. 1. <i>Sam.</i> 1. 1.  | a breaking aſunder. <i>Gen.</i> 11. 18. 1. <i>Chro.</i> 1. 35. called              | Ragau. <i>Luke</i> 3. 35. |
| Ramath-lehu | a place. <i>Judges</i> 5. 17.  | Reuben, ſeeing his ſonne, the wiſion of his ſonne, of                              | Ruben                     |
| Ramathes    | thunder, a hitting in the teeth of a word,   | the ſonne of uiſion. So named becauſe the Lord did                                 |                           |
| Ramathes    | blotting out euill, of broken in ſunder of a word, a city.                         | ſee his mothers affliction. <i>Isaiahs</i> ſonne by a ſon.                         |                           |
| Ramoth      | <i>Gen.</i> 47. 11. 1. <i>Gen.</i> 11. 1. <i>Judges</i> 1. 9.                      | <i>Gen.</i> 29. 32. of him came the Rubemics. <i>Num.</i> 16. 7.                   |                           |
| Ramoth      | exaltation of the Lord. <i>Exa.</i> 10. 25.  | He ſlept with his fathers concubine. <i>Gen.</i> 35. 22. He                        |                           |
| Ramoth      | ſeeing, of beholding death. a city. <i>Dent.</i> 4.                                | deuoured him to ſee Joſeph out of his brethren hands.                              |                           |
| Rapha       | 43. <i>Joſh.</i> 13. 26. and 30. 8. 1. <i>King.</i> 4. 13. and 22. 4.              | <i>Gene.</i> 37. 21. He charged them with the death of Jo-                         |                           |
| Rapha       | pha. reſaſe. of medicine, phyſicke, of medicine, of                                | ſeph. <i>Gen.</i> 42. 22. He is deprived of his dignity, a wdy.                    |                           |
| Rapha       | a recreating, of a Giant. 1. <i>Chro.</i> 8. 2, 3, 7.                              | <i>Gen.</i> 49. 4. He is bleſſed <i>Dru.</i> 33. 6. his genealogie.                |                           |
| Raphael     | the phyſicke of God. An angel. <i>Cob</i> 3. 17.                                   | <i>Gen.</i> 46. 9. <i>Exod.</i> 6. 14. 1. <i>Chro.</i> 5. 1. His tribe, with o-    |                           |
| Raphu       | as Rapha. <i>Num.</i> 13. 10.  | thers, are lent to their poſſeſſions. <i>Joſh.</i> 32. 1. They                     |                           |
| Razias      | Razia, the ſecret of the Lord, of the myſterie of the                              | outrun the Vagarians. 1. <i>Chro.</i> 5. 10. For their i-                          |                           |
| Razia       | Lord. 1. <i>Gen.</i> 14. 37.   | lartie they are puniſhed by the Aſſyrians. 2. <i>Kings</i> 10.                     |                           |
| Razia       | Rezia, the viſion of the Lord. 1. <i>Chro.</i> 4. 2. and 5. 5.                     | 33. 1. <i>Chro.</i> 5. 26.   |                           |
| Razia       | Reba, the fourth, of lying by. <i>Num.</i> 31. 8. <i>Joſh.</i> 13. 21.             | Reuel, a ſhepherd of God, the friend of God, at the                                | Raguel                    |
| Rebe        | Rebekah, looke Ribkahn.  | breaking aſunder of God. <i>Isaiahs</i> father in law. <i>Exod.</i>                | Rabuel                    |
| Rehab       | Rehab, a rider, of riding, of a cart drawe with foure                              | 2. 18. <i>Alfo</i> <i>Chro.</i> ſonne. <i>Gen.</i> 36. 4. 1. <i>Chro.</i> 1. 35.   | Roma                      |
| Rehab       | horſes. Father of Jonadab. 2. <i>King.</i> 10. 15. <i>Iere.</i> 25. 2.             | Reumah, high, of eleuated. <i>Gen.</i> 22. 24.                                     | Rome                      |
| Rehab       | 1. <i>Chro.</i> 2. 55. alſo the ſonne of Rimmon. 2. <i>Sam.</i> 4. 2.              | Rezepe, a pauſer, a ſtretching out, a burning coale,                               | Rceph                     |
| Rahelaia    | Reclaiah, a ſhepherd to the Lord, of a companion to                                | of a ſerpe ſona. a citie. 2. <i>King.</i> 10. 12. <i>Alfo</i> 37. 12.              | Razin                     |
| Rahelaia    | the Lord himſelfe. <i>Exa.</i> 3. 2.   | Rezin, affliction, a runner, of poſſible ſenger. 2. <i>King.</i>                   | Razin                     |
| Regom       | Regem, ſlowne, ſlowne, of people. 1. <i>Chro.</i> 2. 27.                           | 15. 37. <i>Exa.</i> 2. 48.   | Razon                     |
| Regom-mc-   | Regem-melech, ſlowne the king, a counſellour of                                    | Rezon, ſmall, leaue, ſecret, of a ſecretary, of a prince.                          |                           |
| lech        | the king, of the purple of the counſellour. <i>Zeck</i> 7. 2.                      | 1. <i>Kings</i> 11. 33.  |                           |
|             | Rei, a companion. a ſhepherd, euill, of my breaking                                | Rehagium, a breaking, a citie. <i>Acts</i> 28. 13.                                 |                           |
|             | aſunder. 1. <i>King.</i> 1. 8.   | Rheta, looke Reſa  |                           |
| Rehobeam    | Rehabeam, diſtating the people, the breadth of the peo-                            | Rhode, a Roſe. <i>Acts</i> 12. 13.   |                           |
| Roboam      | ple, of a ſauour, of ſauouring with the people. <i>Salomons</i>                    | Rhodes, <i>idem.</i> An Iſle. <i>Act.</i> 27. 1. 1. <i>Gen.</i> 15. 23.            | Rodus                     |
|             | ſonne, who ſucceeded him. 1. <i>Ki.</i> 1. 4. 3. <i>Act.</i> 1. 7. 1. <i>Chro.</i> | Rhodocus, a chariot of the colour of roſes. 2. <i>Gen.</i>                         | Rhodocus                  |
|             | 3. 10. Following the counſell of ſong men, rather then                             | 13. 21.  |                           |
|             | of graue counſellours, he is deprived of the kingdom of                            | Rehah, <i>ſiſe</i> , of increaſe, of chiding, multiplying.                         |                           |
|             | Iſrael. 1. <i>King.</i> 12. 1, 12, 21. 2. <i>Chro.</i> 10. 14, 16.                 | 1. <i>Chro.</i> 11. 31. 2. <i>Sam.</i> 23. 29.                                     |                           |
|             | He reigned ouer Iudaah and Benjamin. 1. <i>Kings</i> 12. 21.                       | Ri kah, of Ribka, ſed, of blum, contention, of con-                                | Rebekah                   |
|             | Hee is forbidden by the Prophet to wage battel with                                | hinder. Daughter of Bethuel. <i>Gene.</i> 22. 23.                                  | Rebecca                   |
|             | Jeroboam. 1. <i>King.</i> 12. 22. and 2. <i>Chro.</i> 11. 2. He build-             | A ſaue damel. <i>Gene.</i> 24. 16. Given in marriage to I-                         |                           |
|             | derth cities. 1. <i>Chro.</i> 11. 5. His wiues and children.                       | hak. <i>Gen.</i> 24. 57. Being barren, Iſhak prapier for                           |                           |
|             | 2. <i>Chro.</i> 11. 21. Forſaking the Lord, he is puniſhed                         | her, and obteined his petition. <i>Gene.</i> 25. 20, 21. By                        |                           |
|             | by Iſhak, and died. 2. <i>Chro.</i> 12. 1. He is diſſipat-                         | ſubtiltie hee cauſeth Iaakob to preuent the ſlaue of the                           |                           |
|             | ed. <i>Exa.</i> 47. 23.  | bleſſing. <i>Gen.</i> 27. 9. to 30. She ſenderth Iaakob to La-                     |                           |
| Rehabia     | Rehabiah, the breadth of the Lord, of the ſtreets of the                           | ban, and wdy. <i>Gen.</i> 27. 42. Rebeckah was with child                          |                           |
| Rehobia     | Lord. 1. <i>Chro.</i> 23. 17. and 24. 21. and 26. 15.                              | by one, euen by our father Iſhak. <i>Rom</i> 9. 10.                                |                           |
| Ruhob       | Rehob, breadth, of diſtating, of a ſtrete. a city. <i>Num.</i>                     | Riblah, a ſhoulding, of greaves to him, of chiding con-                            | Reblatha                  |
|             | 13. 22. <i>Joſh.</i> 19. 28, 30.   | firmed, of chiding flowing downward. a citie of <i>Exo-</i>                        | Ribla                     |
|             | Rehoboth, breadth, of youth, of largeneſſe, of                                     | ria. <i>Num.</i> 34. 11. 2. <i>King</i> 23. 33.                                    |                           |
|             | ſtreets. a citie. <i>Gen.</i> 10. 11. alſo a well. <i>Gen.</i> 26. 22.             | Rimmon, a pomegranate apple, of exalted. A citie.                                  | Rimon                     |
| Reum        | Rehum, pitiful, of pitied, of godly, of after the <i>Pyg-</i>                      | <i>Joſh.</i> 15. 22. alſo a place. <i>Num.</i> 33. 19.                             | Rimmon                    |
| Reum        | on. a friend. <i>Exa.</i> 2. 2. and 4. 8.  | Rinnah, a ſong, of reioycing. 1. <i>Chro.</i> 4. 30.                               | Rinna                     |
| Reem        | Rekem, void, vaine, of diuers pictures. <i>Num.</i> 31. 8.                         | Riphath, medicine, of reſaſe. <i>Gen.</i> 10. 3.                                   | Ripath                    |
| Rechem      | <i>Joſh.</i> 15. 22.   | Riſah, a ſprinkling up, of the dropping of an houſe.                               | Riſa                      |
| Romeia      | Remaliah, the exaltation, the greatneſſe of the Lord,                              | A place. <i>Num.</i> 33. 21.   | Reſia                     |
|             | of caſt away from the Lord. 2. <i>King.</i> 15. 27.                                | Rithma, a juſuiper tree, a ſound, of a noiſe. A place,                             | Richmah                   |
| Rameth      | Remeth, highly, of caſt away. a citie. <i>Joſh.</i> 19. 21.                        | <i>Num.</i> 33. 18.  | Reihma                    |
|             | Remmon, a pomegranate apple, of high, a citie. <i>Joſh.</i>                        | Rizia, as Rezin. 1. <i>Chro.</i> 7. 39.  | Rezia Reſia               |
|             | 19. 7. 13.   | Rizpah, of Riſpha, ſtretched out. 2. <i>Sam.</i> 3. 7. 21. 10.                     |                           |
| Remuel      | Remphan prepared, of ſet in aray, an idol. <i>Act</i> 7. 43.                       | Reboam, looke Reboam.  |                           |
| Carmuel     | Reuel, God hath riſen up, of raiſed up, of God hath                                | Rogel, a ſore, of ſermon, of ſearching out, of a ſear-                             |                           |
| Raphael     | eſtabliſhed him. 1. <i>Chro.</i> 27. 17.   | cher out, of an accuſer, of after the Syrian cuſtome, A                            |                           |
|             | Raphael, the phyſicke, of medicine of God, 1. <i>Chro.</i>                         | fountain, of well. <i>Joſh.</i> 15. 7. 2. <i>Sam.</i> 17. 27. 1. <i>kin.</i> 1. 9. | Regelim                   |
|             | 26. 7.   | Rogelim, <i>idem.</i> a citie. 2. <i>Sam.</i> 17. 31.                              | Roglim                    |
| Raphaia     | Raphael, the phyſicke, of medicine of the Lord, of the                             | Rohah, filled, of unken with talkes, filled with ſe-                               | Robga                     |
| Raphaia     | recreating of the Lord. 1. <i>Chro.</i> 5. 31. and 7. 2.                           | paration. 1. <i>Chro.</i> 7. 34.   | Roaga                     |
| Raphah      | Raphah, the releaſing of the ſquare. 1. <i>Chro.</i> 7. 25.                        | Romanti, erer, of Romemthi, erer, exalting ayde, of                                | Romanti-                  |
| Raphaim     | Raphaim, Giants phyſicians, of reſtruers, of releaſed.                             | I haue exalted my palace. 1. <i>Chro.</i> 25. 4.                                   | er                        |
|             | A people of Iſrahel. <i>Gen.</i> 1. 4. 5. 8. 15. 10. 2. <i>Sam.</i> 23. 13.        | Rome, preuailing, mightie, of ſtrong, of exalted, of                               | Romenhi-                  |
| Raphidim    | Raphidim, bending things, of litter ſlaked hands, of                               | high. A citie, looke Roma and Romanes in the ſecond                                | er                        |
|             | the medicine of the hands. a place of manition. <i>Exo.</i> 17.                    | Cable.   | Roma                      |
|             | 1. <i>Num.</i> 33. 14.   |  | Rophiaah,                 |

- Raphaia the phisicke, of medicine, of recreation of the Lord 1. *Chap. 4. 48.*
- Ros Rofia a head, of top, of the beginning. *Gen. 46. 21.*
- Ruben, looke Reuben.
- Ruphus Rufus, Red. *Others names. Mat. 15. 21. Rom. 16. 13.*
- Ruma Rumah high, exalted, of cast away. *A city. 2. M. 23. 36.*
- Ruth, watered, filled, of made drunken. Wife of Obabien Ruth 1. 4. Shee findeth favour in the eyes of Boaz. Ruth 2. 10. "P. 3. 1." is married to him. Ruth 4. 10. 13. beareth him a sonne named Obed. Ruth 4. 13. 1. *Chap. 2. 12. Mat. 1. 5.*
- Saba, looke Sheba.
- Sabbat Sabbath, rest. looke in the second Table.
- Sabbat Sabdia dowie, having a dowie, of flowing with abundance. 1. *Chap. 8. 19. and 27. 27.*
- Sabees Sabens, leading into captivitie, of going about, of drunken men, old men. A people. *Isa. 45. 15. called Sabens. Job 1. 15.*
- Sabbetha Sabatha, a going about, of compass. Syriam, olde age. *Gen. 10. 7.*
- Sabbath Sabtechia, the cause of sinning. Syri. and Heb. the sinning of old age. *Gen. 10. 7. and 1. *Chap. 19.**
- Sabchah Saccar, wares, a price, of drunkenness. 1. *Chap. 5. 35. and 26. 4.*
- Sachar Sacc. iust, of iustified. 1. *Chap. 8. 2. 3. *Chap. 1. 1. looke Zadoc.**
- Sadduces iust men, of iustified. after the Syriam, cur, of schisms. A sect among the Jewes, which denied the resurrection. *Matth. 3. 7. Acts 23. 8. looke the second Table.*
- Sale Sela. Luke 3. 35. looke Shelah.
- Salamine Silami, smooued, of broken in pieces, of fluting. An Isle of Cyprus. *Acts 13. 5.*
- Salamina Salathiel. 2. *Chap. 5. 6. Lu. 3. 27. looke Shethiel.*
- Salceha Salchah, thy basket, of thy lifting up. A citie. *Josh. 12. 5. and 13. 11. *Deut. 3. 10. 1. *Chap. 5. 11.***
- Salcha Salcm. *Isa. 4. 4. Heb. 7. 1. looke Shalem.*
- Sallim Sallim, John 3. 22. looke Shalim.
- Sallai an exaltation, of treading under foot. Syri. a basket. *Isa. 11. 8. and 12. 20.*
- Sallu Sallu, idem. 1. *Chap. 9. 7.*
- Sallu Sallu, peace, perfection, retribution, of a garment. 1. *Chap. 2. 1. 5. 54.*
- Salmah Salmuniar. 2. *Chap. 13. 40. looke Shalmanezar.*
- Salmah Salmon, a peacemaker, perfect, of giving againe. Ruth 4. 20. Luke 3. 32.
- Salome, a flowing, a commotion, of a breaking in pieces. An high hill in Candie, bowing to the seaward. *Acts 27. 7.*
- Salom, as Salem. Baruch 1. 7.
- Salomon, looke Shelomoh. 2. *Sam. 5. 14.*
- Sallu, as Sallai. *Num. 35. 14.*
- Samaia, as Semaiah. *Chap. 9. 13.*
- Samaria, a keeping up adamas (stone) a brier, a thorne, of the dregs thereof. A country, and citie of Syria, betwene Judea, and middle Galilee. 1. *Kings 13. 32. *Isa. 7. 9. and 10. 11.**
- Samaritanes, keepers, marvellous hard, thorny places, of dregs. Citizens of inhabitants of Samaria. *Mat. 10. 5. Samaria, the head citie of the ten tribes of Israel builden. 1. Kings 16. 24. Belieged of the King of Arem. 1. Kings 20. 1. 2. Kings. 6. 24. Wonne by the King of Assur, and the people carried away. 2. Kings 17. 5. Against Samaria is prophesied. *Isa. 8. 4. and 9. 9. *Chap. 23. 1. Hosea 8. 1. and 13. 1. and 14. 1. Amos 3. 9. and 4. 1. *Isaiah 1. 1. They would not receive the word of God. Luke 9. 53. But afterwards did, at Philipps preaching. Actes 8. 2. 5. 10. 14. Simon Magus, as betwixen them. Actes 8. 9. The Samaritanes compassion on the wounded man. Luke****
10. 33. By the billopie of them, the Gentilles calling is described. *John 4. 5. 10. 43. The Jewes abhorred them. John 8. 48. and medled not with them. John 4. 9.*
- Sampar-nebo, pepper of a stranger prophesying. 1. *Sam. 2. 1. 2. *Chap. 3. 3.**
- Samos, full of grauel. An isle in the Aegean Sea. *Acts 20. 15.*
- Samothracia, full of grauel, of rough. An isle in the bosome of Paclus, of the kingdom of Thracia, so called because the Samians and Thracians inhabited there. *Acts 16. 12.*
- Samon, looke Shimon, The sonne of Manoah. *Samon. Judg. 13. 2. See marieth a daughter of the Philistines. Judg. 14. 2. He is deceived by Delilah. Judg. 15. 4. He governeth Israel thentie yeeres. Judg. 15. 30. He is commended. *Deut. 11. 32.**
- Samuel, looke Schemuel, Sonne of Elimeah. 1. *Sam. 1. 20. offered to God by his mother. 1. Sam. 1. 22. Favour of God and men. 1. Samuel 2. 26. God collect him thine, reuereth to him his will, & maketh him his Prophet. 1. Sam. 3. 4. He iudgeth Israel in Mizpeh. 1. Sam. 7. 5. His diligence described. 1. Sam. 7. 16. Being old, hee maketh his sonnes Judges over Israel. 1. Samuel 8. 1. God commandeth him to anoint Saul. 1. Sam. 9. 15. 16. which he doeth. 1. Sam. 10. 1. He declareth his innocencie to his people. 1. Sam. 12. 2. 3. He repproueth them of their ingratitude. 1. Sam. 12. 7. And Saul for neglecting Gods commandement. 1. Sam. 15. 17. 10. 14. He prayeth and mourneth for him. 1. Sam. 15. 11. 35. He beloveth Agag in pieces. 1. Sam. 15. 33. God sendeth him to anoint David king, which he feared to doe. 1. Sam. 16. 1. 2. All his dayes he persecuteth him. 1. Sam. 25. 1. One in the likeness of Samuel raised by a witch. 1. Sam. 28. 8. He is payed. *Eccles. 46. 13. *Deut. 11. 32.***
- Sanballat, a bramble hid in secret: of after the Syri. Sanballat an and Hebrzew, an enemy hid in secret. *Isa. 2. 10. and 13. 28.*
- Sancherib the bramble of destruction, of the bramble of a sword. *King of Deb. the sword, of destruction of the enemy. King of Assur, who threatened Hezekiah and blasphemed God. 2. King. 18. 23. *Isa. 2. 6. 4. 2. *Chap. 32. 1. The Angel destroyed his armie, and he is slaine by his owne children. 2. King. 19. 35. and 2. *Chap. 32. 21. *Isa. 36. 36. *Eccles. 48. 18. to 23.******
- Sanfannah, a bough, of a bramble of a bramble. Syri. Senfenna, a bough, of the enemy. A citie. *Josh. 15. 31.*
- Saph, a basin to wash ones feete in, a standing cup, a cup of gold, a threshold, a post, an end, a bulwark, of the sea. 2. *Sam. 21. 18. and 1. *Chap. 30. 4.**
- Saphir, a precious stone. *Exo. 24. 10. 9. *Reue. 21. 19. Sapphira, declaring, of numbering: of after the Syriam, faire. Acts 5. 1.**
- Sarah, a lady, of dame, of princeps, meaning of Mary. Daughter of Abner. *Sam. 26. 1. 6. Also Abrahams wife, wher her name was changed. Gen. 17. 15. God promised her a child, being old. Gen. 17. 19. 9. 18. 10. and she had one according. Gen. 21. 1. to 8. Shee would not have Ishmael beire with her sonne Isaac. Gen. 21. 10. He dyeth, and is bewailed of Abraham. Gen. 23. 2. Her faith. *Heb. 11. 11. He is the free woman. Gal. 4. 22. He collecteth her husband Sir, of Laph. Gen. 18. 12. 1. *Deut. 3. 6.***
- Sarai, my dame, of mistress. The name of Abrahams wife before it was changed. *Gen. 11. 29. Shee is taken into Pharaohs court for her beauty, and after deliuered againe. Gen. 12. 15. Shee gaue Hagar to her husband, by whom hee had Ishmael. Gen. 16. 1.*
- Saraph, 1. *Chap. 4. 22.*

Sardi.







|               |  |  |           |  |        |                 |
|---------------|--|--|-----------|--|--------|-----------------|
| Samuel        | 20. 1. <i>Chp.</i> 7. 2. <i>Shemuel</i> , heard of God, looker Samuel.   | Dan. 2. <i>Sam.</i> 16. 5. to 14. and 19. 18. to 24. 1. <i>King.</i> 2. 8. 9. 36. 7. | Simoon    | hearing, <i>or</i> obedient, looker Simeon. Also another. <i>Ezra</i> 10. 31.  | Simeon | 2. 8. 9. 36. 7. |
| Semafar       | Shenazar, the treasurer of a tooth, <i>or</i> of one sleeping, <i>or</i> the narrow strength of alteration, <i>or</i> an enemy of tribulation. 1. <i>Chp.</i> 3. 18.       |  | Shimma    | idem. 1. <i>Chp.</i> 2. 13.  | Shimon |                 |
| Semefar       | Shenir, a sleeping candle, the prospering of a candle, <i>or</i> prospering of the teacher. a bill. <i>Exod.</i> 4. 8. <i>Deut.</i> 3. 9. <i>Ezra</i> 27. 5.               |  | Shimma    | idem. 1. <i>Chp.</i> 2. 13.  | Sin    |                 |
| Sephariah     | Shephatiah, the Lord judgeth, <i>or</i> the judgement of the Lord. 2. <i>Sam.</i> 3. 4. and 1. <i>Chp.</i> 9. 8.   |  | Shimma    | idem. 1. <i>Chp.</i> 2. 13.  | Sin    |                 |
| Saphatiah     | Shephi, a beholder, a honycombe, a garment, <i>or</i> a looking for. 1. <i>Chp.</i> 1. 40.   |  | Shimon    | putting, put, <i>or</i> a gift of providing, <i>or</i> fastness, <i>or</i> oyle. 1. <i>Chp.</i> 4. 20.   | Sin    |                 |
| Sephi         | Shepho, a desert, a bank, <i>or</i> a breaking in sunder. <i>Gen.</i> 36. 23.  |  | Shimur    | hearing, <i>or</i> obedient, a mans name. 1. <i>Chp.</i> 8. 21. Also a womans name. 2. <i>Chp.</i> 24. 26.   | Sin    |                 |
| Sepho         | Shepho, a desert, a bank, <i>or</i> a breaking in sunder. <i>Gen.</i> 36. 23.  |  | Shimi     | keeping, a throne, <i>or</i> dregs. 1. <i>Chp.</i> 1. 14. 5. <i>Chp.</i> 29. 13.   | Sin    |                 |
| Sephuphan     | Shephuphan, a serpent. 1. <i>Chp.</i> 8. 5.  |  | Shimrich  | idem. Mother of Jehoabab. 2. <i>Chp.</i> 24. 26.   | Sin    |                 |
| Sara          | Sherah, flesh, conflagration, leaven, <i>or</i> remaining. 1. <i>Chp.</i> 7. 24.   |  | Shimron   | keeping, a throne, <i>or</i> dregs of him. The son of Jachbar, <i>or</i> whom came the Shimronites. <i>Gen.</i> 46. 13. <i>Num.</i> 26. 24.  | Sin    |                 |
| Seera         | Sherabiah, the drought of the Lord, prevailing with the Lord, <i>or</i> singing with the Lord. <i>Ezra</i> 8. 18.  |  | Shimron   | idem. a keeper of barrenness, <i>or</i> strong myrrhe, a citie. <i>Job.</i> 12. 20.  | Sin    |                 |
| Sarabia       | Sheraiah, a prince of the Lord. 1. <i>Chp.</i> 4. 14.  |  | Shimshon  | there the second time. Because the Angel appeared the second time to his father. <i>Judg.</i> 13. 14. looker Samson.   | Sin    |                 |
| Seraiah       | Shemb, a bough, <i>or</i> plant. <i>Gen.</i> 11. 20.   |  | Shinab    | the tooth of the father, the father of changing, <i>or</i> the sleeping of the father. <i>Gen.</i> 14. 2.  | Sin    |                 |
| Sarug         | Shelbazzar, joy in tribulation, <i>or</i> an affirming of joy, <i>or</i> joy of gathering grapes. <i>Ezra</i> 1. 8.  |  | Shinar    | the watchings of one sleeping, the making bare of a tooth, <i>or</i> the changing of a cite. The countrey of Caldees. <i>Gen.</i> 10. 10. and 11. 2. <i>Dan.</i> 1. 3. <i>Pla.</i> 1. 11. 1. | Sin    |                 |
| Sezbazzar     | Shelhan, a lily, <i>or</i> rife, <i>or</i> joyfulness, <i>or</i> flax. 1. <i>Chp.</i> 2. 31.   |  | Shion     | a found, a noise, <i>or</i> the wall of strength, <i>or</i> grief. a citie. <i>Job.</i> 19. 19.  | Sin    |                 |
| Sefai         | Sheth, ser, <i>or</i> put. The sonne of Adam. <i>Gen.</i> 4. 25.   |  | Shephei   | a multitude. 1. <i>Chp.</i> 4. 37.   | Sin    |                 |
| Sifai         | Shethar, searching out, a remnant, <i>or</i> hid, <i>or</i> putrified. <i>Ezra</i> 1. 14.  |  | Shephrah  | of Siprah, fire, <i>or</i> a pipe: <i>or</i> after the Syrian, doing well, <i>or</i> goodness. <i>Ezra</i> 1. 15.  | Sin    |                 |
| Sefan         | Shethar, a gatherer of money: <i>or</i> after the Syrian, a binding, <i>or</i> drawn together. 1. <i>Chp.</i> 27. 29.  |  | Shiptan   | a iudge, <i>or</i> judging. <i>Num.</i> 34. 24.  | Sin    |                 |
| Seth          | Sheua, vanity, a lifting up, <i>or</i> tumult. 1. <i>Chp.</i> 2. 49.   |  | Shirion   | a brigandine, <i>or</i> the plains field, <i>or</i> the song of a dove. A hill. <i>Deut.</i> 3. 9. <i>Pla.</i> 29. 6.  | Sin    |                 |
| Sethar        | Shibboleth, <i>Judges</i> 12. 6.   |  | Shiwa     | fixe, <i>or</i> marble, pleasant, <i>or</i> the lifting up of a gift. 1. <i>King.</i> 4. 3.  | Sin    |                 |
| Setharbutania | Shibmah, overmuch captivitie, <i>or</i> much sitting. A cite. <i>Num.</i> 32. 38.  |  | Shithak   | thy flaxe, thy ioy, <i>or</i> thy fixe. 1. <i>ki.</i> 1. 4. and 14. 25. <i>Ezra.</i> 25. 26.   | Sin    |                 |
| Setharbutania | Shichiah, the protection of the Lord. 1. <i>Chp.</i> 8. 10.  |  | Shitrah   | a thorne. 1. <i>Ree.</i> 3. 4. 19.   | Sin    |                 |
| Setharbutania | Shichemites, as Shechem. <i>Num.</i> 16. 31.   |  | Shitrim   | spreadings out, turnings aside, whippers, <i>or</i> thornes. A kind of creat impurible. <i>Ezra.</i> 25. 5. Also a place. <i>Job.</i> 3. 1. <i>Ier.</i> 3. 18. <i>Num.</i> 25. 1.            | Sin    |                 |
| Setharbutania | Shicron, drunkenness, price, <i>or</i> his wares. A cite. <i>Job.</i> 15. 11.  |  | Shiza     | thy gift, <i>or</i> sprinkling on a gift. 1. <i>Chp.</i> 11. 43.   | Sin    |                 |
| Setharbutania | Shigorion, <i>Pla.</i> 7. in the cite.   |  | Shoah     | tyrants. <i>Ezra.</i> 23. 23.  | Sin    |                 |
| Setharbutania | Shihor, blacke, <i>or</i> troublous, <i>or</i> morning. a cite. 1. <i>Chp.</i> 13. 5. <i>Job.</i> 1. 3.  |  | Shobab    | returned, Syrian, a sparke. 1. <i>Sam.</i> 5. 14.  | Sin    |                 |
| Setharbutania | Shihor libnah, a citie. <i>Job.</i> 19. 16.  |  | Shobach   | a net, a latise, thy captivitie, <i>or</i> thy conversion. Syrian, a doubtfull. 2. <i>Sam.</i> 10. 16. 18.   | Sin    |                 |
| Setharbutania | Shilhia, sending a bough, a weapon, <i>or</i> armour. Syrian, <i>spoyling</i> , <i>or</i> spoiled. 1. <i>King.</i> 22. 42. 2. <i>Chp.</i> 20. 31.                          |  | Shobai    | a turning captivitie, <i>or</i> sitting. <i>Ezra</i> 2. 43.  | Sin    |                 |
| Setharbutania | Shilim, idem. A cite. <i>Job.</i> 15. 32.  |  | Shobal    | a path, an eare of corne, the thigh, <i>or</i> vain ancientness. <i>Gen.</i> 36. 20. 1. <i>Chp.</i> 4. 1.  | Sin    |                 |
| Setharbutania | Shillem, peace, perfectness, <i>or</i> retribution. <i>Gen.</i> 46. 24. <i>Num.</i> 26. 49.  |  | Shobek    | made equal to vanity, <i>or</i> put to emptiness: Syrian, forsaken. <i>Ree.</i> 10. 24.  | Sin    |                 |
| Setharbutania | Shilo, <i>or</i> Shiloh, dissolving, putting off ones shoes: <i>or</i> after the Syrian, mocked, <i>or</i> deceiving. a cite. <i>Job.</i> 18. 2. <i>Pla.</i> 78. 60.       |  | Shobi     | as Shobai. 2. <i>Sam.</i> 17. 37.  | Sin    |                 |
| Setharbutania | Shiloah, as Shilhi, a river at the foot of mount Zion. <i>Pla.</i> 8. 6. <i>Job.</i> 9. 7.   |  | Shobnah   | a builder. 2. <i>King.</i> 18. 18. looker Shebriah.  | Sin    |                 |
| Setharbutania | Shiloni, varying, <i>or</i> which varieth, <i>or</i> a peacemaker. <i>or</i> acknowledging, <i>or</i> after the Syrian, mocking, <i>or</i> deceiving. 1. <i>Chp.</i> 9. 5. |  | Shoeo     | a defence, a bough, <i>or</i> slackness. A cite. 2. <i>Chp.</i> 11. 7.   | Sin    |                 |
| Setharbutania | Shilonite, idem. 1. <i>King.</i> 11. 29. 2. <i>Chp.</i> 9. 29.   |  | Shochoh   | idem. a citie. 1. <i>Sam.</i> 17. 1.   | Sin    |                 |
| Setharbutania | Shilliah, three, the cheefe, <i>or</i> a captain. 1. <i>Chp.</i> 7. 37.  |  | Shoham    | a precious stone called Onix, Syrian, a keeping backe, <i>or</i> the delay of them. 1. <i>Chp.</i> 24. 27.   | Sin    |                 |
| Setharbutania | Shima, hearing, <i>or</i> obeying. 2. <i>Sam.</i> 3. 18.   |  | Shomer    | a keeper, as Adamaas stone, a thorne, <i>or</i> dregs. 1. <i>King.</i> 12. 21. 1. <i>Chp.</i> 7. 32.   | Sin    |                 |
| Setharbutania | Shimca, idem. <i>Wens</i> names. 1. <i>Chp.</i> 3. 5. 6. 30. 39.   |  | Shophach  | pouring, <i>or</i> poured forth, <i>or</i> a vaine wall. 1. <i>Chp.</i> 19. 16.  | Sin    |                 |
| Setharbutania | Shimeah, named, put to perdition, <i>or</i> desolation. 1. <i>Chp.</i> 8. 12.  |  | Shophan   | a conie, hid, layd up, wearing, <i>or</i> a breaking. A cite. <i>Num.</i> 32. 35.  | Sin    |                 |
| Setharbutania | Shimeam, the name of the mother, the name of feare, putting to feare, <i>or</i> put to his mother, <i>or</i> their feare, <i>or</i> their mother. 1. <i>Chp.</i> 9. 38.    |  | Shohannim | <i>Pla.</i> 45. in the cite.   | Sin    |                 |
| Setharbutania | Shimeci, hearing, <i>or</i> obeying, the name of a heape, <i>or</i> destroying the heape. <i>Num.</i> 3. 10. Also one that cursed  |  | Shua      | crying, <i>or</i> fawing. <i>Gen.</i> 38. 2.   | Sin    |                 |
| Setharbutania |  |  | Shuah     | speaking, praying, interpreting, <i>or</i> interpretation, <i>or</i> dath, <i>or</i> a swimming. Abrahams son by Heturah. <i>Gen.</i> 25. 2.   | Sin    |                 |

|             |   |   |
|-------------|---|---|
| Sail        | 25. 1. Also Ordeys daughter. 1. Chr. 7. 31.                   | 27. 32. another, a continer. Acts 8. 9. to 35. another, a         |
| Saul        | Shual, a force, a pathway, of a file left. A country. 1.      | Canter. Acts 9. 4. 16. 6. 32. another, a Canaanite.               |
| Sabael      | Sam. 3. 17.   | Scyth. 10. 4. also the sonne of Onias the Priest. Ec-             |
| Sabael      | Shabael, the returning captivity, of fears of God. 1.         | clus. 50. 1. also Judas Maccabees brother. 1. Mac. 2.             |
| Sabam       | Chr. 24. 30. and 35. 30.                                      | 3. 8. 5. 1. 9. 10. 7. 4. * 13. 14. 1. 5. 16. chap. and 3. Mac. 2. |
|             | Shabamebe talking, of thinking of those things, a pit         | 33. 17. also a Beniamite, who entered the treasure of             |
|             | of humiliation of those things, of a swimming, of bud-        | the temple to Appollonius. 3. Mac. 3. 4. 5. 6.                    |
|             | ding forth of those things. Num. 26. 14. 2.                   | Sin, a dart, of armour, of coldness. A wilderness,                |
| Salamire    | Shulamite. Cant. 6. 12.                                       | Eccl. 16. 1. Num. 3. 3. 1. 2.                                     |
| Samathites  | Shamathite, renowned, of comfortless, of a stomied. 1.        | Sinadom, a mountain. Gal. 4. 25.                                  |
| Shomathites | Chr. 2. 53.   | Sinai, a bramble: of after the Syrian, eximite, a                 |
| Sunem       | Shunem, the sleeping of them, a changing, of waive            | wilderness. Eccl. 16. 1. and 19. 1. Num. 33. 15. Deut.            |
|             | sleeping of them A cite. Josh. 19. 18. 1. Sam. 28. 4. and     | 33. 2.  |
|             | 2. Sam. 4. 8.   | Sini, idem. Gen. 10. 17.  |
| Shuah Suah  | Shunah, a pit. 1. Chr. 4. 11.                                 | Sinim, the South country. Isa. 40. 17.                            |
| Suni        | Shuni, changed, of sleeping. Gen. 46. 16. Num. 26. 15.        | Sippai, a threshhold, a waterpot, a flowercup, of an end.         |
| Supham      | Shupham, wearing out those, of the beard, of tops of          | 3. Sam. 2. 1. 18. 1. Chr. 20. 4.                                  |
|             | those, of the banks, of shore of them. Beniamin sonne:        | Shach, a blessing, of a song of the brother, of an empire         |
|             | of him came the Shuphamites. Num. 26. 39.                     | gift. The father of Arius. Eccles. 50. 37.                        |
| Soppim      | Shuppin, idem. 1. Chr. 7. 12. and 36. 16.                     | Siran, looke Syrian.  |
| Sir         | Shur, a wall, an oxe, of beholding. A wilderness to-          | Silamai, a horse, of swallow of waters: of a moth of              |
|             | wards Egypt. Gen. 16. 7. and 35. 18.                          | waters: of after the Syrian, blindness. 1. Chr. 2. 40.            |
| Sirmi       | Shuri, a keeping, an adamant stone, a thrower, of the         | Shara, seeing a swallow, of seeing a moth, of horse.              |
|             | drag thereof. 1. Chr. 26. 10.                                 | Eccl. 2. 53. Psal. 7. 55.   |
| Sulan       | Shuthan, a lake, of rose, of infallible. The chiefes ci-      | Silamoni, a. The king of Canaan chiefes captain.                  |
| Sulsi       | tie of Persia. Psal. 1. 1. Dan. 8. 3.                         | Judges 4. 2.  |
| Sulanchaie  | Shulhanchaie, lakes, of roses, of thesey of the lame.         | Sinmah, barren, a wall. Gen. 36. 11.                              |
|             | Eccl. 4. 9.   | Sihri, my secret, of my refuge, of hid, of stumbling              |
| Shethalah   | Shethelah, a plant of greenesse, of moist drinks, of          | side. Eccl. 6. 12.  |
| Shethelah   | putting moisture. Num. 26. 35. 1. Chr. 7. 20. 31.             | Sivan, Ester 8. 9. Baruch 1. 3.                                   |
| Sia Sia     | Shiah, a mousing, of after the Syrian, bulge. Eccl.           | Shimra, myrrha, a cite in Asia. Reuel. 1. 12.                     |
| Sibechai    | 2. 44. Psal. 7. 47.   | Shin, a measure, of vale. 1. Kin. 17. 4.                          |
| Sobochai    | Sibbecai, a bough, of of springs, of a carriage. 1. Eccl.     | Socho, a covering, of a bough. 1. Chr. 4. 8.                      |
| Sibma       | 11. 39. and 27. 11.   | Socho, idem. a cite. 1. Kin. 4. 10.                               |
| Sabamatli   | Sibmah, overmuch captivity, much harshness, of sit-           | Socho, tabernacles. 1. Chr. 15. 48.                               |
|             | ting. A cite. Josh. 13. 19. 2. Sam. 16. 9.                    | Sodi, my secret. Num. 13. 11.                                     |
|             | Siccut, an idole. Amos 5. 16.                                 | Sodom, their secret, a hole, of their mortar. A city of           |
|             | Sichem, looke Shechem.  | Syria. Gen. 10. 19. Sodom and Gomorah assaulted.                  |
|             | Siddim, the laboured field a bale Gen. 14. 3.                 | Gen. 14. 11. Destroyed with fire and brimstone from               |
| Zidon       | Sidon, looke Zidon. A city in Phénice, built by Zi-           | heaven. Gen. 19. 34. according as was foretold. Gen.              |
|             | don the sonne of Canaan. Gen. 1. 21. 22. Luke 4. 26.          | 18. 30. 19. 13. The Sodomites exceeding sinners. Ge.              |
|             | Eccl. 18. 21. * Their idole was Ashtaroth. 1. Kin. 11.        | 13. 13. The sinnes of Sodom declared. Ge. 19. 5. Eccl.            |
|             | 5. and 2. Kin. 23. 13.  | 16. 49. 50. Sodom & Gomorah turned to ashes. 2. Pet.              |
| Schon       | Sihon, a plucking up by the roots, of a conclusion. A         | 2. 6. Jude 7. which yet shall have easier judgement,              |
|             | king of the Amorites. Deut. 2. 2. * Num. 21. 21. to 29.       | then they that contemne the Gospel. Mat. 10. 15. The              |
|             | Silas, considering, of marking. He that was sent with         | Netmes threatened to be destroyed as the Sodomites, if            |
|             | Paul to Antioch. Acts 15. 22.                                 | they obeyed not God. Deut. 29. 23. The Jewes like,                |
| Sella       | Silla, an exating, of a treading under foot: of after         | as the vine of Sodom & Gomorah. Deut. 32. 32. reade               |
|             | the Syrian, a basket, a place. 1. Kin. 12. 20.                | Isa. 1. 9. 10. and 3. 9. and 13. 19. Jer. 49. 18. Am. 4. 8.       |
| Siloe       | Siloam, sent, sending, a bough, a weapon, of armours,         | Solomon, looke Shelomoth. Davids sonne by Bath-                   |
|             | a people. Josh. 9. 7. also a totme. Lu. 13. 4. looke Siloah.  | Sheba. Psal. 1. 6. 2. Sam. 12. 24. as was promised. 2.            |
| Siloah      | Siloe, idem. A well of silphoe on the West side of            | Sam. 7. 11. 12. 1. Chr. 22. 9. 13. he is put to the Pro-          |
|             | the cite of David, called also Gihon. 2. Chr. 32. 30.         | phet Barachs government. 2. Sam. 12. 25. he is lo-                |
|             | and Shelah. Jer. 3. 15.                                       | ured of God. 2. Sam. 12. 24. he loveth the Lord. 1. Kin.          |
| Syluante    | Siluams, of the wood, a companion of Davids. 2. Cor.          | 3. 3. God promiseth him to performe his promise, if he            |
|             | 1. 19. 1. Pet. 1. 1. and 1. Pet. 5. 12.                       | walks in his lawes. 1. King. 6. 12. David promiseth               |
| Emalchuel   | Simolue, the king God, of the king dome of God, of            | Bathsheba, that he should reigne after him. King.                 |
|             | the messenger of God. 1. Mac. 1. 1. 39.                       | 1. 13. What precepts David gave him before his                    |
|             | Simcon, looke Shimeon. Jacobes second sonne by                | death. 1. King. 2. 3. Solomon granted wisdom of                   |
|             | Leah. Gen. 29. 33. he and Levi hit the Shechemites.           | God. 1. King. 3. 5. 9. he married Bathshebas daughter.            |
|             | Gen. 34. 25. * and are repoyled of their father. Gen. 49.     | 1. King. 5. 1. his sentence on the two barbers. 1. King.          |
|             | 5. 6. 7. he is left for a pledge in Egypt. Ge. 42. 24. and    | 3. 16. The number of his songs and powders. 1. King.              |
|             | delivered. Gen. 43. 33. his children. Gen. 46. 10. Eccl.      | 4. 32. his princes and rulers. 1. King. 4. 2. The pur-            |
|             | 1. 6. 1. Am. 26. 12. 13. 14. his position. Josh. 9. 1. to 10. | suance of his victuals. 1. King. 4. 32. The number of his         |
|             | Also a tuff man, who was offered by the holy Ghost            | boies. 1. King. 4. 26. His boies. 1. King. 4. 33. 34.             |
|             | he should not die, before he had Christ. Luke 23. 10          | Peace in his dayes. 1. King. 4. 34. 35. His wisdom.               |
|             | 35. who a Prophet called Baruch. Acts 13. 1.                  | 1. Kin. 4. 35. 36. 37. His wisdom. 1. King. 4. 37. 38. 39.        |
|             | Sinith, hearing, of seeing. An Apostle of Christ.             | to be   |
|             | Barth. 18. looke Peter. Also a seer which received            | to be   |
|             | Christ into his house. Mat. 26. 6. Luke 7. 40. Another,       | to be   |
|             | whom the Jewes compelled to deare the Crosse. Mat.            | to be   |

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|  | <p>7. <b>King</b>. 7. 51. he prophesied that all that should pass by the Temple, might be heard. 1. <b>Kings</b>. 2. 3. God wished him to make before him in pureness of heart. 1. <b>King</b>. 9. 4. <b>Salomon's</b> gift to <b>Hiram</b>. 1. <b>King</b>. 9. 11. which <b>Hiram</b> gave him againe. 2. <b>Chron</b>. 2. 2. His chariots, horses, and riches. 2. <b>Chron</b>. 1. 14. * <b>Why</b> he was called <b>Salomon</b>. 1. <b>Chron</b>. 2. 9. God appeared to him againe. 1. <b>King</b>. 9. 2. 2. <b>Chron</b>. 7. 12. The descent of <b>Sheba</b> came to hear his wisdom. 1. <b>King</b>. 10. 1. to 14. he received all things in riches and wisdom. 1. <b>King</b>. 10. 23. * he became an idolater. 1. <b>King</b>. 11. 1. to 9. God raised by enemies against him. 1. <b>kin</b>. 11. 14. to 40. His death. 1. <b>Kings</b>. 11. 43. his realm divided. 1. <b>kin</b>. 12. 20. His prayer to obtaine wisdom. <b>Eccl</b>. 9. 1. to the end of the booke. His praise and dispraise. <b>Eccl</b>. 4. 7. 13. * <b>Salomon's</b> porch. <b>John</b> 10. 23. <b>Acts</b> 3. 11.</p> <p><b>Sopater</b>, keeping his father without danger, of the behalf of his father. One that accompanied <b>Paul</b> into <b>Asia</b>. <b>Acts</b> 20. 4.</p> <p><b>Sopater</b>, a <b>tribe</b>, heaving, of numbering. <b>Jer</b>. 52. 25.</p> <p><b>Sopheret</b>, idem. <b>Ezra</b> 2. 35.</p> <p><b>Sophonias</b>, looks <b>Zephaniah</b>.</p> <p><b>Sorai</b>, declaring, throwing forth; of after the <b>Syrian</b> a cauldron. 1. <b>Ch</b>. 5. 13.</p> <p><b>Sorek</b>, a vine; of vineyard, of hissing. A river. <b>Judg</b>. 16. 4.</p> <p><b>Solpater</b>, as <b>Sopater</b>. <b>Acts</b> named. 2. <b>Act</b>. 22. 19. <b>Rom</b>. 16. 21.</p> <p><b>Solthens</b>, a mighty, of strong favour. The chief ruler of the <b>Jerus</b> <b>Synagogue</b>. <b>Acts</b> 18. 17.</p> <p><b>Soltratus</b>, keeping his army from danger, of the behalf of the army. 2. <b>Act</b>. 4. 27.</p> <p><b>Sotai</b>, a conclusion in pleading, of a binding. <b>Ezra</b> 2. 55.</p> <p><b>Spaita</b> sowed, of sowing. The chief cite of <b>Lacedemonia</b>. 1. <b>Mat</b>. 14. 30 and 15. 23. the citizens called <b>Spartans</b>. 1. <b>Mat</b>. 12. 1.</p> <p><b>Stachys</b>, an ear of corne. One belouen of <b>Paul</b>. <b>Rom</b>. 16. 9.</p> <p><b>Stephana</b>, <b>Stephanas</b>, a crown, of crown. One whose house <b>Paul</b> baptized. 1. <b>Cor</b>. 1. 16. and 16. 15.</p> <p><b>Stephanus</b>, <b>Stephan</b>, idem. A <b>Deacon</b> full of faith and of the holy <b>Ghost</b>. <b>Acts</b> 6. 5. * and 7. 1. * <b>Stokes</b>, a sect. <b>Acts</b> 17. 18.</p> <p><b>Storax</b>, a sweet gumme. <b>Eccl</b>. 24. 17.</p> <p><b>Sua</b>, as <b>Shuah</b>. <b>Gen</b>. 38. 12.</p> <p><b>Sual</b>, rooting up, of treading under foot. 1. <b>Ch</b>. 7. 36.</p> <p><b>Sual</b>, as <b>Shual</b>. 1. <b>Ch</b>. 7. 36.</p> <p><b>Sucoth</b>, <b>Sucoth</b>, tabernacles, of tents. A cite. <b>Gene</b>. 33. 17. <b>Exod</b>. 12. 17. <b>Judges</b> 8. 6. <b>Isa</b>. 60. 6.</p> <p><b>Sucoth</b> beboth, the tabernacle of daughters, of the anointing of daughters. An idol. 2. <b>kings</b> 17. 30.</p> <p><b>Sui</b>, my secret. A river. <b>Baruch</b> 1. 4.</p> <p><b>Sukims</b>, ointings, of ointed, covered, of shadowed. A people in <b>Africa</b>. 1. <b>Ch</b>. 12. 3.</p> <p><b>Shuphanics</b>, looks <b>Shuphan</b>.</p> <p><b>Sur</b>, a going back, of rebellion. A cite. <b>Jerem</b>. 2. 18.</p> <p><b>Sutanna</b>, a lillie, of rose, of insulness. Wife to <b>Ben</b>. 1. <b>Dan</b>. 13. 12. * also a woman that followed <b>Christ</b>. <b>Luke</b> 8. 3.</p> <p><b>Suti</b>, a horse, swallow, of moth. <b>Numbers</b> 23. 12.</p> <p><b>Sutis</b>, idem. A cite. <b>Ezra</b> 2. 13. looks <b>Shushan</b>.</p> <p><b>Sychar</b>, a conclusion, of finishing. A cite. <b>Joh</b>. 4. 5. looks <b>Shechem</b>.</p> <p><b>Sychem</b>, as <b>Shechem</b>, looks <b>Shechem</b>, and <b>Acts</b> 7. 16.</p> <p><b>Sichim</b>, looks <b>Silvanus</b>.</p> <p><b>Synagogues</b>, looks in the 2. Table, and <b>Barth</b> 4. 23.</p> <p><b>Synpiche</b>, communing, of telling a tale. <b>Phil</b> 4. 2.</p> <p><b>Syracusa</b>, drawing violently. A cite of <b>Sicilia</b>. <b>Acts</b> 18. 12.</p> <p><b>Syria</b>, (<b>Heb</b>. <b>Aram</b>) signifies high, descending, of the slander of <b>Silem</b>. A countrey in <b>Asia</b>, hauing on the East the riuer of <b>Euphrates</b>; on the West the mediterranean Sea; on the South <b>Arabia</b>; which <b>Gereens</b> governed. <b>Luk</b>. 2. 2. The <b>Syrians</b> of <b>Damascus</b> slain by <b>David</b>, and their countrey tributary to him. 2. <b>Sam</b>. 8. 5. to 9. A small armie of them overcame <b>Israhel</b>, for that they despised <b>God</b>. 2. <b>Ch</b>. 24. 23. 24. They aiding the <b>Ammonites</b> against <b>Israhel</b>, were slain by <b>Israhel</b>. 2. <b>Sam</b>. 10. 6. to 15. They took a little maine of the land of <b>Israhel</b>, that Ierme <b>Daanias</b> built. 2. <b>Kings</b>. 12. * <b>Why</b> the foreruler the <b>Israelites</b> that the <b>Syrians</b> would afflicte them, if they went whither they were determined. 2. <b>kin</b>. 6. 9. The <b>Syrians</b> besieging <b>Samaria</b>, were chased away by the <b>Levy</b>. 2. <b>kin</b>. 7. 7. * The <b>Israelites</b> in subiection to the <b>Syrians</b>. 2. <b>kin</b>. 13. are promised to be helieter by <b>Israhel</b>. 2. <b>kin</b>. 13. 17. <b>Israhel</b> was a <b>Syrian</b>. <b>Deut</b>. 26. 4. looks <b>Aram</b>.</p> <p><b>Syrophemian</b>, redness, of purple, drawn, of drawing unto it. An inhabitant of <b>Syrophemian</b>. <b>Mat</b>. 7. 36.</p> <p><b>Syres</b>, drawn, of a drawing unto it, quick (lands), of fields neere the <b>Egyptians</b> sea, made by the gift of grauell and sand, dangerous to passe by: they praise violently unto them all things that come nigh them: by which <b>Paul</b> sailed. <b>Acts</b> 27. 17.</p> <p><b>Taanach</b>, breaking asunder, of breaking, of drawing, of drawing to thee. A cite. <b>Joh</b>. 12. 21. <b>Judg</b>. 5. 19. 1. <b>kin</b>. 4. 12.</p> <p><b>Taanoch</b>, dissuading, of breaking a shewee, a lile figure going away, of a lile figure of abundance, of peace. A place. <b>Isa</b>. 16. 6.</p> <p><b>Tabaoth</b>, rings, circles, drowned, good time, of a good hence. <b>Debe</b>. 9. 46.</p> <p><b>Tabbaothidem</b>, <b>Ezra</b> 2. 43.</p> <p><b>Tabath</b>, good, of goodness, a place. <b>Judg</b>. 7. 23.</p> <p><b>Tabcol</b>, of <b>Tabcol</b>, good <b>God</b>. <b>Isa</b>. 7. 6.</p> <p><b>Tabcladem</b>, <b>Ezra</b> 4. 7.</p> <p><b>Taberath</b>, a burning, a place. <b>Rum</b>. 11. 3.</p> <p><b>Tahiga</b>, a <b>Reebucke</b>. <b>Acts</b> 9. 36.</p> <p><b>Tahot</b>, a chusing, of puritie. <b>Syrian</b>, contrition, of breaking asunder. A high mountaine in the middle Reine of <b>Galile</b>. <b>Joh</b>. 19. 32. <b>Judg</b>. 4. 6. <b>Isa</b>. 59. 12. <b>Whereon</b> <b>Christ</b> was transfigured. <b>Mat</b>. 17. 1. <b>Mat</b>. 9. 2. <b>Luke</b> 9. 28.</p> <p><b>Tahimon</b>, a good pomegranate apple, of high goodness, of a nail prepared, numbered, of rewarded. 1. <b>kin</b>. 5. 18.</p> <p><b>Tadmor</b>, confession, praise of dutynesse, of myrrhe of confession, of praise. <b>Debs</b>, and <b>Syl</b>, the praise of a master, of Lord. A cite. 2. <b>Ch</b>. 8. 4.</p> <p><b>Tahan</b>, beseeching, merciful, full of graces, of pitching tents. 1. <b>Ch</b>. 7. 35. Of him came the <b>Tahanites</b>. <b>Rum</b>. 26. 35.</p> <p><b>Tahpanes</b>, A cite. <b>Jer</b>. 2. 16. looks <b>Tahpanes</b>.</p> <p><b>Tahah</b>, hasting. <b>Gen</b>. 12. 24.</p> <p><b>Tahath</b>, fiare, of under 1. after the <b>Syrian</b>, a going downe. A mansion. <b>Rum</b> 33. 26. Also mens names. 1. <b>Ch</b>. 6. 24. 37.</p> <p><b>Tahrea</b>, anger, of wicked contention, of anger, of contention of the shepheard. 1. <b>Ch</b>. 9. 41.</p> <p><b>Tahpanhes</b>, the cover of confidence, of hidden confidence, a city in <b>Egypt</b> neere <b>Nilus</b>. <b>Jer</b>. 43. 7. looks <b>Tahapanes</b>.</p> <p><b>Tahpences</b>, hidden temptation, of sleight, of a covered banner. The wife of <b>Idharath</b>. 1. <b>kin</b>. 11. 20. 20.</p> <p><b>Tahrim</b>, hostili. 2. <b>Sam</b>. 24. 6.</p> <p><b>Talibacumi</b>. <b>Jer</b>. 5. 41.</p> <p><b>Talmal</b>, a furrow, of delaying water, of the assembling together of waters. <b>Rum</b>. 1. 3. 3. <b>Joh</b>. 15. 14.</p> <p><b>Talmom</b>, dew prepared, of dew numbered, of the gift of dew. 1. <b>Ch</b>. 9. 17. <b>Ezra</b> 2. 42.</p> <p><b>Tamath</b>, blowing out, of shewing, of wiping away, of after.</p> |
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[illegible]

Tiknab.













**UMI**

Eccles. 1. 5. 6.  
 2. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 84

Each answer to the question of birth. **Exod. 2.**  
**Children anguished and agonized, at the moment**  
**Deliver. Math. 26. 27, 28. Mark 14. 22, 23.**  
**Luke 22. 24.**  
 Answer put for to speak. **Mat. 15. 13.**  
**Mat. 17. 4 and 28. 19. Mark 16. 14 and 23. 35.**  
**1 Luke 13. 24 and 24. 3. Every Christian**  
 ought to give an answer to any that asks of  
 his hope, and how. **1 Pet. 3. 15, 16.**  
 I left answer all manner truth to

What it is to answer a snatter before we  
understand the truth. *Prov. 18: 13. Calus*  
*11: 7.8.*

*Amicriss.* Looks in the first Table.

*Anointing.* With the anointing oil, not  
useful to anoint many. *Exodus 30,*  
*23, 24, 25. Levit. 10. 12, 13, 34. Look Oin-*  
*ting.*

Anoying, it signs that the Priesthood  
should be curstling. *Exod. 10. 15.*

Said anoying him. *1. Sam. 2. 16. \* and*

10. 1. and Dania, first by Samucl. 1. Sam.  
16. 13. then by the name of Judah. 2. Sam. 5.  
4. and afterwards by the Elites. 3. Sam. 5.  
7. and Salomon by Jedid. Dania then by  
using 2 Kings 13. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840

and imp. 2. *Gen.* 12. 10.

Typus called Gods anointed, and whp.  
 Isa. 45. 1. *Yehovah saying of the Lord*  
 Anoint the head when thou fallst again.  
 317. *Yehovah saying of the Lord*  
 The holy Ghost the anointing of the faith

Psalm 45:7 Psalm 89:10 Isaiah 61:1 Daniel 9:24.  
Luke 4:18: Ver. 19.

17. *J. Apostles* - This is meant by the *Angels* in the *Apoc.*, and both of them were chosen out of the *Disciples*. Luke 22:30.

5. 14. Luke 14. 34. 35. dispensers of Gods secrets. 1. Cor. 4. 1. Ambassadors. Eph. 6. 20. Ministers of Christ. 1. Cor. 3. 5. and 4. 7. Gods labourers. 1. Cor. 13. 9. ministers of the passion and redemption of Israel Christ.











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**The Ifraellites drave blood.** 1. Sam. 14. 15, 16, 35.

**The Judges might not offer blood with leavened bread.** Exod. 33. 18.

**The blood sprinkled upon the Ifraellites houses.** Exod. 12. 7, 13.

**The atonement of our souls was made with blood.** 1. Cor. 1. 11. and without shedding of blood no remission. Heb. 9. 22.

**Blood of bulles and goats could not take away sinners.** Heb. 10. 4. and 9. 23.

**The olive Testament was opened with blood of beasts, but the new with Christs blood.** Heb. 9. 22, 19, 23. \* Christs blood speaketh better things than that of Abel.

Heb. 12. 24. \* for thereby we have remission of sinnes, & are sanctified. Mat. 26. 31. Heb. 10. 10, 18. 1. Pet. 1. 2. 9. 1. Job. 1. 7. Gen. 1. 5.

**For such as prophane the blood of Christ, there resteth no more sacrifice for sinne.** Heb. 10. 29. and 6. 4, 5, 6. and 3. John 5. 16.

**Water and blood issued out of Christs side.** John 19. 34.

**God punisheth those that shed the blood of his servants.** Deut. 33. 41, 42.

**Shedding of mans blood reneged both on man and beast.** Gen. 9. 5, 6.

**The blood of Abel offered to God for vengeance.** Gen. 4. 10.

**Manasseh shedde innocent blood exceedingly.** 2. Kings 21. 16. which was the cause of the destruction of Jerusalem afterward.

2. Kings 24. 24. 2. 24. and 35. 1. \*  
**Water converted into blood.** Exod. 7. 17, 19, 20.

**Blood taken for murder, sinne, concupiscence, and all that is not of the spirit.** John 30. 5. Psal. 14. John 1. 13.

**Blood for the redde liquor of the grape.** Deut. 31. 14.

**To take away the blood, for appeasing of Gods wrath by punishing the meelepreter.** 1. Kings 3. 31, 32. 2. Sam. 1. 6.

**The Goshites seeing water as redde as blood, & thinking it to bee the blood of their enemies, were emboldened to their owne destruction.** 2. Kings 3. 17, 22, 23.

**Flesh and blood cannot inherit the kingdom of heaven.** 1. Cor. 15. 50.

**Woe to them that build up Zion with blood, and Jerusalem with iniquitie.** Mic. 3. 10. and 7. 2. Hab. 2. 12.

**Boast.** Many will boast of their owne goodness. Ec. 10. 30, 36.

**We ought not to boast of it in ioy.** 1. Cor. 13. 16.

**As we boasteth not of life.** 1. Cor. 13. 4.

**We ought not to boast of other mens labours.** 2. Cor. 10. 15.

**Boast not the selfe against the branches.** Rom. 11. 18.

**Bodie.** The Church is the bodie of Iesus Christ. Ephel. 1. 22, 23.

**All the faithful are one body in Christ, & one another members.** Ro. 12. 5. Eph. 4. 1, 4.

**Our Bodies are the members of Christ.** 1. Cor. 6. 15. The temples of the holy Ghost consecrated to God, & not to fornication. 1. Cor. 6. 13, 19. The vessels of our bodies to be kept in holiness and honour. Eph. 4. 4. that God may be glorified thereby. 2. Cor. 6. 30.

**See that committeest fornication, sinnest against his owne bodie.** 1. Cor. 6. 18.

**Before we can beare the image of the heavenly body, we must beare the image of the earthly.** 1. Cor. 15. 35 to 50.

**Paul calleth his body the body of death.** Rom. 7. 24.

**Our must not reigne in our mortall bodies.** Rom. 6. 12.

**Our bodies called earthen vessels.** 2. Cor. 4. 4. earthen vessels. 2. Cor. 5. 1. and tabernacles. 2. Pet. 1. 13.

**Being at home in the bodie, we are absent from the Lord.** 2. Cor. 5. 6.

**Paul calleth his body, & temp. 1. Cor. 9. 25, 26, 27.**

**Our corruptible bodies shall rise incorruptible.** 1. Cor. 15. 53, 54. The glory of the heavenly bodies differeth from the earthly. 1. Cor. 15. 40.

**Bodie exerciseth spaketh little.** 1. Tim. 4. 8.

**Body.** By a Christ we may be hold to enter into the holy place. Heb. 10. 19. and are willing to go boldly to the throne of grace for mercie. Heb. 4. 16.

**Bondage.** It is a bondage to live under the ceremonies of the Law. Galat. 2. 4. & 4. 1. 3.

**Bond,** lookes Blinde.

**Bond men, bond women, and bond servants, lookes Seruitude, Captiuitie, & Maides.**

**Bone.** A woman being made of rib of man, is called Bone of mans bones. Gen. 2. 23, 24.

**The Ifraellites are commanded not to break a bone of the Paschal lambe.** Exod. 12. 46.

**Josephs bones carried out of Egypt.** Exod. 13. 19.

**The bones of two Prophets saued from burning with others.** 2. Kings 23. 28.

**The king of Edoms bones burnt in despit.** Amos 2. 1.

**Bookes.** The booke of the Law found in the Temple. 2. Kings 21. 8, 10.

**Five men wrote in 40 dayes 204 booke.** 2. Esdr. 14. 47, 44.

**The booke of the Law burnt and cut in pieces.** 1. Mac. 1. 59, 60.

**Many booke and much reading wasteth the flesh.** Eccles. 12. 13.

**To be registered in the booke of life, what.** Phil. 4. 3. Luke 10. 30. Gen. 3. 5. & 20. 12. and 21. 37. and to be put out of the booke of life, what. Exod. 32. 33. Psal. 69. 28.

**Mans conscience a booke, wherein is registered his sinnes.** Reue. 20. 12.

**3000 Markes worth of booke of cyrion attes burnt.** Actes 19. 19, 20.

**Borne of God, who.** 1. John 5. 1.

**We must be borne of water and of the spirit.** John 3. 34, 5.

**The faithful are borne anew by the word of God.** 1. Pet. 1. 23. John 1. 13.

**He that is borne of God, sinneth not, and why.** 1. John 3. 9.

**As new borne babes we must desire the sincere milke of Gods word.** 1. Pet. 2. 2.

**Boundes.** Those are cused that remove the ancient boundes. Deut. 29. 17. & 29. 14. & 32. 28. and 33. 10. reade Hol. 5. 10.

**Bountifullnesse.** Those that have true love are bountifull. 1. Cor. 13. 4.

**Gods bountifullnesse is without man.** Tit. 3.

4. to 8. Eph. 2. 8, 10, 11, 32. and especially to the Gentiles. Rom. 1. 22.

**Bowes, lookes Arrows and Swords.**

**Bow.** We ought to bow our hearts unto the Lord. Job. 24. 33.

**Deby-Deba bowed her selfe unto her husband David.** 2. Kings 1. 36. and Solomon to her. 2. Kings 3. 19.

**God bowed the heavens, & came downe.** 2. Sam. 22. 10.

**The children of Israel bowed downe and worshipped God.** Exod. 4. 31.

**Abraham bowed himselfe unto the Philistines.** Gen. 23. 7.

**Bowels of mercy, lookes Tender, & Mercie.**

**Branches.** The Jewes the natural branches of the Olive tree. Rom. 11. 17, to 28.

**Brasen serpent, lookes Serpent.**

**Bread,** for all things necessary to this present life. Gen. 18. 5, 6, 7, 8. & 21. 14. Iung. 19. 5. 2. Kings 4. 4. & 6. 11. Mat. 6. 11.

**The heart is strengthened with bread.** Psal. 104. 5.

**Man ought to eat bread, in the store of his face.** Gen. 3. 19.

**Man liveth not by bread onely, but by gr.** Deut. 8. 3. Mat. 4. 4. Luke 4. 4.

**The Lord raised bread from heaven.** Exodus 16. 4, 15.

**God will blisse you bread, and our loaves, if we obey him.** Exod. 23. 25. and he that eats our bread in plentifulnesse. 1. Cor. 10. 31.

**The staffe of bread.** 1. Cor. 12. 6.

**The Canaanites were but as bread for the Ifraellites, and how.** Num. 14. 9.

**The bread of affliction.** 2. Kings 4. 31. 37.

**The bread of tears.** Psal. 80. 5.

**The bread of ioy.** Psal. 30. 20.

**The bread of adversity.** Job. 30. 20.

**Want of bread in all the land of Egypt, and Canaan.** Gen. 47. 13.

**An offering of bread.** 1. Cor. 12. 2.

**The shein bread.** 1. Cor. 12. 25, 26. where of 1. Sam. 22. 6.

**Christ with twenty loaves of barley bread in time of dearth feedeth 4000 men.** 2. Kings 4. 43, 44.

**The bread of life is the flesh of Christ.** John 6. 48, 51.

**The bread in the Lodes Supper worth declare unto us, that we are made one bread with him.** 1. Cor. 10. 16, 17.

**Unleavened bread, lookes Pascheer, Unleavened bread of sinceritie & growth.** 1. Cor. 5. 8.

**Of speaking of bread from house to house.** Actes 2. 42, 46.

**The bread of the Gospel was the Ihesus flesh.** Mat. 15. 26.

**Isaiah desired of God stich bread and clothes.** Gen. 27. 26. and to Iohns children. Mat. 27. 24. \* \* \* \* \*

**Breath of God taken for the breath of power, and spirit.** Psal. 107. 29. Job 31. 4. 33. 6.

**Brethren dying without issue, the next to marrie his wife, and why.** Deut. 25. 5. Mat. 22. 24. Mat. 23. 19.

**Chaire of brethren acceptable to God and man.** Eccles. 25. 1. Psal. 133. 1, 2, 3.

**The 7 brethren and the mother of them under**

under Antiochus. 2. *Mat.* 7. 1.

The princes beate not to be liked by as  
beare his brethren. *Deut.* 15. 20.

Of Josephs brethren. *Gen.* 37. 4. 11. \* and  
43. 36. \* and 44. 14. \*

Isaiah called those of his householde, bre-  
thren. *Gen.* 31. 32. and strangers also bre-  
thren. *Gen.* 29. 4.

Dauid called his men of warre, brethren.  
1. *Sam.* 30. 23.

The Apostles and the elect, Christ calleth  
brethren. *Mat.* 28. 10. *Heb.* 2. 11. 12.

Christe make like his brethre in all things,  
except sinne, and woe. *Heb.* 2. 17. and 4. 15.

All Christians are brethren. *Matth.* 23. 8.  
*Rom.* 1. 13. 2. 29. 1. *Cor.* 6. 6. 8. 11. *Eph.*  
6. 31. *Col.* 4. 15. and 1. *Thess.* 5. 14.

Christ the first borne among many bre-  
thren. *Rom.* 8. 29.

We ought to lay downe our liues for the  
brethren. 1. *John.* 1. 16.

Brethren for kinnesakes in Christ. *Mat.* 12.  
47. *Job.* 7. 1. *1. Cor.* 9. 5. *Gal.* 1. 19. They be-  
lieued not in him. *John.* 7. 3. to 6. *Luk.* 8. 20.

False brethren. 2. *Cor.* 11. 26. *Galat.* 2. 4.  
and 2. *Sam.* 30. 10. looke Brother.

Bribes Against bribes and extortion. *Ier.*  
23. 13. *Micha.* 3. 10.

Samuel made no bribe taker. 1. *Sam.* 12.  
3. 4. 5. looke Gifts and Rewards.

Bride of bondage, looke 2. *Sam.* 8. 1.

Brimstone. Burning with brimstone and  
salt thirteenth. *Deut.* 29. 23.

The Sodomites despoiled with fire and  
brimstone. *Gen.* 19. 24.

The torment of the wicked in the lake that  
burneth with fire and brimstone. *Rev.* 21. 8.

Brother. Call to defiance or oppose our  
brother, and woe. 1. *Thess.* 4. 6. 7. 8.

How often our brother repenting is to bee  
forgiuen. *Mat.* 18. 21. 22. *Luk.* 17. 3. 4. 9. how  
he is to be corrected. *Mat.* 18. 15. 16. 17.

How to rebuke our brother for meane sake.  
*Rom.* 14. 15. but rather neuer to eate meate  
open to offend him. 1. *Cor.* 8. 13. 13.

How to hate his brother, is in darkness.  
1. *John.* 2. 1.

Brotherly correction. *Eccles.* 19. 13. to 18.  
looke Correction.

Brotherly kindness to bee embraced. 2.  
*Pet.* 1. 7. looke Fruits of Faith.

Of brotherly loue. *Rom.* 12. 30. 1. *Thess.* 4.  
9. 1. *Pet.* 1. 22. *Heb.* 3. 1.

*J. Buckler.* God promised Abijah to be his  
buckler. *Gen.* 15. 1. looke Protector or Shield.

Buffed. Christ buffeted. *Mat.* 26. 67.

Co to be buffeted for our faults. 1. *Pet.* 2. 20.

Buggers. Look incest and Adulterie.

A woe of buggery in *Leuit.* 1. *kin.* 14. 24.

Buld. Those that disobei God shall build  
on sand, and not dwell therein. *Mat.* 28. 30.

Many building on sand, found to be  
woorth nothing. *Mat.* 28. 30.

Salomon built many cities and houses.  
1. *King.* 9. 17. 18. 20.

To build, say to make. *Gen.* 2. 23.

To build, say to beare children. *Gen.* 16. 2.  
*Ruth.* 4. 1. looke Houe.

Christ hath builded his Church, so it was  
foretold. 2. *Sam.* 7. 13.

Building also for earching. *Matth.* 21. 43.

1. *Cor.* 14. 17. *Gal.* 2. 18.

The faithful are Gods building. 1. *Cor.*  
3. 9.

The Gospel is the foundation of Christs  
building. 1. *Cor.* 3. 11. 12.

The stone which the builders refused, is  
made the head of the corner. *Matth.* 21. 42.

*Matth.* 12. 10. *Luk.* 10. 17. *Act.* 4. 11. 1. *Pet.* 2. 7.

To build, say to exalt or preferre. *Ier.* 12.  
16. and 31. 4.

Building up Zion with blood. *Micha.* 3. 10.

Bundle. The bundle of life. 1. *Sam.* 25. 29

Burdens. The Pharisees overlade other  
men with burdens. *Matth.* 23. 4.

We ought to beate one anothers burdens.  
*Gal.* 6. 2.

Curse one shall beate his owne burden.  
*Gal.* 6. 5.

Christes yoke easie, and his burthen light.  
*Matth.* 11. 30. 1. *John.* 5. 3.

How burden to bee caried on the Sabbath  
day. *Ier.* 17. 21.

Burden, say great calamitie. *Ist.* 13. 1.

Bury. We are buried in Christ by Bap-  
tisme into his death. *Rom.* 6. 4.

Sare buried. *Gen.* 23. 19. and Abijah.  
*Gen.* 25. 8. 9. and Jacob. *Gen.* 35. 13. 2. *Wholes.*  
*Deut.* 34. 6. 2. *Samuel.* 1. *Sam.* 25. 1. 2. *Sam.*  
and his sons. 1. *Sam.* 2. 13. 2. *Sam.* 2. 23. 2. *Sam.*  
2. 31. 2. *Sam.* 2. 31. 2. the disobedient  
prophet which was slaine of his son. 1. *kin.* 13.  
28. 31. 2. *John.* Baptist. *Matth.* 14. 14. 12. and  
Christ by Joseph of Arimat. *Matth.* 27. 59. 60.

Abijah purchased a feld to burie in.  
*Gen.* 23. 4. \*

Burned. All cities of the Beniamites bur-  
ned for committing whoredome. *Judg.* 20. 48.

As burned. *Job.* 8. 28. 2. *Job.* 11. 11. 12.

Jerichos. *Josh.* 24. 2. the tower of Jerich,  
with about 1000 men & women. *Judg.* 9. 49.

The pious daughter plotted the whore,  
was to be burnt with fire. *Leuit.* 21. 9.

Achan slaine, and after burned with all  
that he had. *Josh.* 7. 24. 25.

Antenners against God burned. *Ps.* 11. 1.

Antis burned himselfe. 1. *Kings.* 16. 18.

Voluntaries. grooves commanded of God to  
be burned. *Deut.* 12. 23. which Achan observed.  
2. *kin.* 15. 12. to 15. 2. *John.* 2. *kin.* 10. 11. to 36

The Gentiles in burning their children to  
Idols, not to be followed. *Deut.* 12. 31.

Samsons wife and her father burned,  
*Judges.* 15. 9. 6.

Calisthenes was burnt for setting the ho-  
ly gates on fire. 2. *Mac.* 8. 33.

Burnt offerings, looke Offerings & Sacrifice.

Bushbodies. Against bushbodies & painters.

1. *Tim.* 5. 13. looke more Light halwines.

Butter. looke Milke.

Abijah set butter and milke before the  
three Angels. *Gen.* 18. 8.

Buy. We must buy as though we possessed  
not. 1. *Cor.* 7. 30.

Of buying or selling. *Gen.* 23. 15. \* and 33.  
19. *Leuit.* 19. 11. 35. 36. 2. *Deut.* 15.  
12. 6. 13. to 17. 2. *Sam.* 24. 11. \* *Ps.* 11.  
1. 34. 26. 2. 16. 8. 11. 20. 10. 14. 37. *Isa.* 23.  
2. 8. 18. 58. 9. 13. *Ier.* 9. 3. to 6. *Eze.* 45. 10.  
11. 12. *Ps.* 6. 10. 11. 12. \* *Eccles.* 7. 13. and  
26. 30. and 27. 2. *Matth.* 7. 3. *Luke.* 14. 18. 19.

1. *Cor.* 7. 30. 1. *Thess.* 4. 6.

*J. Lake,* looke Barley.

Calderons. Ten Calderons for the Temple,  
1. *King.* 7. 38.

Calf. The Israelites honor y golden calf.  
*Ex.* 32. 4. which Moses abolished. *Ex.* 32. 20.

Jeroboam and Hosea, made two calves  
of golde. *Kings.* 12. 18.

The Calfe honoured of the Israelites at  
Bethsaur, transported into Aegypt. *Ps.*  
10. 6.

The Calves of our lips the best sacrifice,  
*Ps.* 14. 3. *Heb.* 13. 15.

Call. The lorde called Samuel some  
times. 1. *Sam.* 3. 4.

Christ came not to call the righteous, but  
sinners to repentance. *Mat.* 9. 13. *Mat.* 23. 17  
*Luke.* 5. 32. 1. *Tim.* 1. 15.

As many as God shall call, shall be sauen,  
*Acts.* 3. 21. 41.

Many called, but few chosen. *Matth.* 20.  
16. and 22. 14.

Many called to saluation both of Jewes  
and Gentiles. *Rom.* 9. 24.

Whereunto we are called. *Eph.* 1. 1. 8. \*

1. *Thess.* 4. 7. 1. *Pet.* 2. 9.

We are not called for our works sake, but  
according to his eternall purpose. 2. *Tim.*  
1. 9. 1. *Pet.* 1. 1. 2. 3. we are called to saluation  
by preaching of the Gospel. 2. *Thess.* 2. 13. 14.

Let us endeavour our felices to attaine the  
rewards of our bigg calling in Christ. *Phil.* 3.  
13. 14.

Of the calling of the Iewes. *Ps.* 3. 4. 5.  
*Rom.* 11. 25. 26. and 2. *Cor.* 3. 16. and Gen-  
tiles. *Yeph.* 3. 8. *Rom.* 15. 8. \*

Of calling to everlasting saluation. *R.* 8.  
29. 30. 31. 39. 1. *Cor.* 9. 34. *Eph.* 4. 1. 1.  
13. 14. 2. 5. 34. 1. *Thess.* 2. 1. *Pet.* 5. 10

Of calling to prech. *Matth.* 4. 18. 19. *Matth.*  
3. 14. *Luke.* 6. 13. *Rom.* 1. 1. 1. *Cor.* 1. 1. *Gal.*  
1. 15. to follow Christ. *Matth.* 8. 22. and 9. 9.

*John.* 1. 43.

Call on God in trouble, and he will heare  
thee. *Ps.* 17. 6. 2. *Sam.* 22. 4. 7. for he is  
nigh to all that call upon him faithfully.

*Ps.* 145. 1. 8.

Such as call on the Lord with pure heart,  
are to be followed. 2. *Tim.* 2. 22.

They that called upon Baal, scorned. 2.  
*Kings.* 8. 24. 26. to 30.

Whoever shall call on the Name of the  
Lord, shall be saued. *Rom.* 10. 13. They that  
believe not in him, call not upon him in  
truth. *Rom.* 10. 14.

Abijah called upon y name of the Lord.  
*Gen.* 12. 8. 13. 4. 21. 31. 6. *Jacob.* *Gen.*  
31. 20. and *Wholes.* *Exod.* 34. 5. 9. and *Sam.*  
10. *Judges.* 1. 5. 8. and 16. 28. looke Name.

Candlesticks. The frame of candlesticks  
of the Tabernacle. *Ex.* 25. 31. 2. 37. 17. the  
situation thereof. *Ex.* 26. 35. 2. 40. 24.

The vision of y golden candlesticks. *Jer.* 4. 2.

Seven golden candlesticks that Salomon  
made. 2. *Chro.* 4. 7.

The vision of the seven golden cand-  
sticks. *Reue.* 1. 12. 30.

By the Candlesticks is understood the  
office of a pastor. *Reue.* 2. 5.

Captives. looke Songs.

Captive. How to take a captive woman;  
to



The children of Israel looke Hannah, and are punished. *Rum. 1. 4, 6, 31, 33.* They commit iniquities with the daughters of *Boab. Rom. 25. 3, 31.*

The children of Israel being ready to enter into the land of Canaan, are again numbered. *Rum. 26. 2.* They fight against the Philistines. *Rum. 31. 3, 10, 31.* They are loath of God by means of election, and not for any goodness in them. *Deut. 7. 6, 10.* They passed by foote throught *Jordan. Jos. 1. 16, 17.* They have an overthipow at *AI. Jos. 7. 5.*

The children of Israel serve *Eglon* the king of *Moab* 18. yeres. *Judges 3. 14.* They commit idolatrie. *Judg. 3. 7.* And are appoynted for their wickedness seven yeres of the Philistines. *Judg. 6. 1, 10.* Their idolatrie and repentance. *Judg. 10. 6, 10.* Their ruine for their incredulitie. *Judges 5. 6, 7.*

How children are to be brought up. *Eccles. 30. 1, 10.* *Mithridat* instruction, and to what ende. *Deut. 4. 9, 14.* *33. 46.* as the children of *Abraham*. *Gene. 18. 19.* *Rat* as the sonnes of *El.* *1. Sam. 2. 22.* *31.* of *Dauid*. *1. Kings 1. 5, 6.*

God punisheth the children that imitate their fathers in wickedness. *Deut. 4. 25, 26, 27.* *1. Sam. 5. 7.*

*Samuels* children imitated not their father in godliness. *1. Sam. 8. 3.*

*Sauvebir* murdered by his stone children. *2. Kings 19. 36, 37.*

*Ezion* had 70. children of divers wines. *Judg. 8. 30* all but one slain by *Abimelech*. *Judg. 9. 5.*

*Israh* Judge of *Israel* had 60. children. *Judges 12. 8, 9.*

*Adon* Judge of *Israel* had 40. men children. *Judges 12. 13, 14.*

Children eaten looke *Women*.

Burning of children in the honoy of idols forbidden. *Deuter. 12. 30, 31.* *9. 18.* *10. 10, 15.* *Leuit. 20. 2, 10, 16.* and perished. *2. Kings 16. 3.* and punished. *2. Kings 17. 7.*

The true children of *Abraham* are those that imitate him in true faith. *Rom. 9. 8.*

God hath predestinated us to be his adoptive children by faith in *Christ*. *Ephel. 1. 5.* *Gal. 3. 26.* *John 1. 12, 17.*

We are the children of God, and therefore ought to be holy. *Deut. 14. 1, 2.* *1. Pet. 1. 13, 16.*

Those are the children of God, that are led by his spirit. *Rom. 8. 14.*

The children of the resurrection, are the children of God. *Luke 20. 36.*

The children of God, are heires of God, and heires with *Christ* *Iesus*. *Rom. 8. 17.*

The wayles knoweth not the children of God and woe. *1. John 3. 1.*

The pynfull child. *Luke 15. 11.*

The parable of the children, by which *Christ* teacheth that the *Iewes* promitt to doe the will of God, and yet did not. *Mat. 21. 28, 32.*

Children to be reserved at the winning of certain townes. *Deut. 20. 14.*

To children in malice, ge. the kingdom of God appertaineth. *Mat. 19. 14.*

As a child is trained up in youth, so shal

pe have him in age. *Psalm. 138. 6.*

A law to punish disobedient children. *De. 21. 18, 21.* *Psalm. 30. 30.* looke *Chasten*.

Of the duty of children, paying father, and parishioners towarde their father and mother, pastor, and other superiours. looke *Gen. 4. 7.* and *9. 23.* and *21. 1.* to *14. 8.* *37. 3.* and *28. 1.* to *11.* and *37. 2.* *Ecc. 30. 13.* and *21. 1.* to *16.* and *Leu. 19. 3, 32.* and *30. 9.* and *31. 9.* *Rum. 30. 3, 4.* *Deut. 5. 16.* and *21. 18.* and *27. 16.* *Judg. 14. 2.* *1. Sam. 3. 11.* and *3. 1.* *8. 3.* *2. Sam. 18. 6.* and *1. Kin. 3. 3.* *King. 2. 15.* and *12. 1, 2.* and *21. 13.* *9. 22. 1, 2.* *1. Chr. 34. 1, 2.* *Job 1. 5, 18.* and *7. 1, 2, 3.* and *35. 1.* *Psalm. 1. 3, 4, 5.* and *4. 1.* and *6. 20.* and *10. 1.* and *13. 1.* and *15. 1, 20.* and *19. 25.* and *20. 20.* and *22. 6.* and *23. 20.* and *21. 22.* and *28. 9.* and *30. 11.* *1. Pet. 3. 15.* and *3. 16.* and *3. 17.* *1. John 1. 4.* and *4. 2.* to *6. 9.* *14. 12.* *Eccles. 3. 1, 2.* to *19.* and *6. 18.* *7. 29.* and *8. 1, 7, 29.* to *13.* and *22. 3.* and *23. 18.* and *25. 1.* to *6.* and *32. 9.* to *11.* *1. Pet. 4. 8.* to *23.* and *5. 44.* and *10. 21.* and *1. 5.* *4. Parks 10. 7, 13, 14.* *15. 16, 19.* *1. Lu. 2. 49, 51.* *9. 18, 15.* *16, 17.* *Acts 7. 14.* and *22. 3.* *Ephel. 6. 1, 2, 3.* *Col. 3. 20.* and *1. Tim. 6. 1, 2.* and *2. Tim. 3. 2, 9.* *1. Pet. 5. 5.* looke more in *Sonnes*, *Daughters*, and *Parishioners*.

*Chosen*. God hath chosen us to salvation before the beginning of the world. *Ephel. 1. 4.* *2. Thel. 2. 13.*

God chose the *Iewes* onely, because he loved them. *Deut. 4. 37.* and *7. 7.* to *12.* and *10. 15.* to the end they should be a holy and precious people to himselfe. *Deut. 6. 6.* and *14. 2.*

Many are called, but few are chosen. *Mat. 20. 16.* as appereth by the *Alexandres*. *Deut. 3. 16, 17.*

God iustifieth his chosen in *Iesus* *Christ*. *Rom. 8. 33, 34.*

*Saul* and *Dauid* chosen of the *Loyd*, to be kings over *Israel*. *1. Sam. 20. 24.* and *2. Sam. 6. 31.*

*Paul* a chosen vessel of *Christ*. *Act. 9. 15.*

Howe Gods enemies have persecuted his chosen, contrary to their expectation, looke *Iere. 37. 21.*

God hath chosen the foolish things of the world, to confound the wise. *1. Cor. 1. 27.*

*Christ*, as much to say, as another: yet that name is proper to our Saviour, because that by spirituall unction, he was consecrated of God to be the onely *Christ*. *1. John 4. 18.*

*Joseph*, which should appeale his wrath by his onely sacrifice. *Deut. 9. 13, 14.* and *10. 13, 14.*

reigne over all things. *John 1. 37.* *3. 10.* *Coloss. 1. 20.* and declare his fathers will unto us. *John 8. 26, 40.* *Acts 7. 37.*

*Christ* God eternal. *John 1. 1.* and *5. 19.* *Psalm. 22. 10.* *32.* begotten before all creatures. *Col. 1. 15.* inherente the Father, and the holy *God* beareth witness in heaven. *1. John 5. 7.* and the spirit, water and blood in earth. *1. John 5. 8.* which witness also was by voice from heaven by *God* the Father at his baptism and transfiguration confirmed. *Mat. 3. 17.* and *17. 5.*

*Christ* the image of *God* the Father *Wise*. *7. 26.* and *2. Cor. 4. 4.* *Col. 1. 15.* *Heb. 1. 3.*

In *Christ* are hid all the treasures of wisdom and knowledge. *Col. 2. 3.*

In *Christ* dwelleth all the fulness of the *Godhead* bodily. *Col. 2. 9.*

All things were created by *Christ*. *John 1. 3.*

God purposed from everlasting, not onely to create heaven and earth, but also in time by *Christ* to gather together in one, all things that were in them. *Eph. 1. 9, 10, 11.*

*Christ* is promised to Adam to dissolve all the power of the devil. *Gen. 3. 15.*

*Christ* promised to *Abraham*. *Gene. 12. 3.* and *18. 18.* and *22. 18.* to *Israhel*. *Gene. 26. 3, 4.* to *Israhel*. *Gene. 28. 14.* and to *Dauid*. *2. Sam. 7. 16.*

*Christ* is to be heard. *Deut. 18. 15, 18.*

*Christ* was prophesied to bee borne of the virgin *Mary*. *Isa. 7. 14.* and *9. 6.* *Iere. 31. 23.* *Isa. 49. 8.*

The coming of *Christ* was foretold of *Isaiah* *Rum. 24. 16, 17.* and of *Isaiah*. *Isa. 40. 9.*

*Isaiah* prophesied of the coming of *Christ*. *1. Sam. 2. 10.*

Of the coming of *Christ*, and of his victory against death, sinne, and hell. *Isa. 25. 8.* and *35. 5.* *Pole. 3. 14.* *Isa. 3. 3.* *Rom. 6. 9.* *1. Cor. 15. 54.* to *58.* *2. Tim. 2. 10.* *2. Heb. 2. 14.* *1. John 5. 4, 5.* *1. 12.* *Reue. 7. 17.* and *21. 4.*

The hyacinth flower bare a figure of *Christ*. *Rum. 21. 8, 9.*

*Israhel*, in that he should have bene offered of his father, bare a figure of *Christ*. *Gene. 22. 8.* to *15.*

*Christ* descended of the seede of *Dauid*, whose kingdom endureth for ever. *2. Sam. 7. 11, 12.* *1. Luke 1. 32, 33.*

The Prophet *Isiah* very greatly desired *Christ* his coming. *Isa. 62. 1, 2, 3.*

Many *Prophets* & righteous men have desired to see the coming of *Christ*. *Mat. 23. 17.* *Luke 10. 24.*

*Prophets* of *Christes* kingdom, his Church, and of the woode of *God*. *Isa. 4. 1.* *2. Hag. 2. 10.* *2. Jer. 3. 17.* *2. Obad. 1. 21.*

*Christ* descended of *Israhel*. *Gene. 49. 8, 9.* *10.* to *13.* *Deut. 18. 15.* *Mat. 1. 3.* *1. Luke 3. 32, 33.*

The nativite of *Christ* covertly foretold. *Iere. 33. 14.* *15.* to *19.* *Isa. 8. 3, 4.* *2. Jer. 44. 2.*

*Christ* is conceived by the holy *Ghost*. *Mat. 1. 18.* to *24.* *Luke 1. 35.* *38.* borne of the virgin *Mary*. *Mat. 1. 24, 25.* *Luke 2. 7.* *John 1. 14.* *Galat. 4. 4.* in *Bethlehem*. *Mat. 2. 1.* *Luke 2. 4.* to *8.* according to the prophete. *Mich. 5. 2.*

The incarnation of *Christ* brought by to the faithful. *Isa. 4. 1.* *2. Baruch. 3. 34, 37.*

*Christ* like his brethren, looke brethren. *Christ* was circumcised, and named *Iesus*. *Mat. 1. 23.* *Luke 2. 21.* He is presented in the Temple. *Luke 2. 22.* to *24.* he came of the *Iewes*. *Mat. 1. 19.* to *17.* *Luke 3. 32.* *Rom. 9. 5.*

The toll me came to worship *Christ*, and offered presents. *Mat. 2. 1, 11.*

*Christ* fleeth into *Egypt*. *Mat. 2. 14.* and after Herods death returned againe. *Mat. 2. 19.* to *22.* is brought up at *Nazareth*, and therefore called a *Nazarene*. *Mat. 2. 23.*

*Christ* at the age of six yeres, was subject with the Doctors. *Luke 2. 46.* Was subject unto











**Paul Circumcised Timothy**, and why. *Acts 16. 3.*

**Paul Circumcised not Titus** who was a Gentile, and why. *Gal. 2. 3.*

**Saul's Apostles constrained the Galatians to be circumcised**, and why. *Galat. 6. 12. 23.*

**Circumcision is bondage**, *Galat. 2. 4.*

**An Christ Jesus, neither circumcision nor uncircumcision, availed any thing**, *1. Corin. 7. 19.*

**Wives wife circumcised** her lotte in a time of necessity, *1. Cor. 7. 19.*

**Of the Circumcision of the heart** 8 verses of the faithfull, *Deut. 10. 16. and 30. 6. Jer. 4. 4. and 6. 10. Acts 7. 5. Rom. 2. 29.* whereunto Christ hath circumcised the faithfull, *Col. 2. 11. 12. 13.* and in steade of the other, hath instituted Baptisme, looke Baptisme.

**The Jewes his circumcise themselves**, and became Apostates, *1. Thim. 1. 10.*

**Children newe circumcised**, flaine with their mothers, *2. Thim. 1. 10.*

**Circumcision maintained in the Apostles time**, Titus 1. 10. notwithstanding their respect to the contrary, *Acts 15. 2. 4. 8.* Looke Conclusion.

**Circumcised**, By meditating Gods Law, we are made circumcised, *Phil. 3. 11.*

**Cities**, The first Cities before and after the flood, were builded by the wicked, *Gen. 4. 17 and 11. 4.*

**Cities and suburbs given to the Levites**, and why, *Num. 35. 2. to 9.*

**Cities of refuge**, looke Refuge.

**God commanded the idolaters and their cities to be utterly destroyed and burnt**, *Deut. 3. 12. 10. 17.*

**The foot of Zion became the cite of David**, *2. Sam. 5. 7. 9.*

**God to be the defender of cities**, *1. Kin. 19. 34. and 20. 6. Psal. 137. 1.*

**The position of the cite of Jerusalem**, *1. Chron. 3. 1. 2.*

**If God spared not the cite where his Name was called upon**, he will not let other goe free, *Jer. 25. 29.*

**Who dwell in the cite, which the Lord hath not appointed**, *Amos 2. 6.*

**A cite that is set on a hill, cannot be hid**, *Matth. 5. 14.*

**There have bene no continuing cities**, *Deut. 33. 14.*

**The description of the new and heavenly cite Jerusalem**, of which *Gen. 2. 10.* is the founteyne, *Rev. 21. 10. 22. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.*

**Cities that are by Christ**, *Matth. 11. 21. and 23. 37. Luke 19. 44.*

**Cities**, for the people of the cite of Jerusalem, *Matth. 21. 10.*

**1. Clay**, God is our father, and he are the clay, *Jer. 18. 6. 7. 10. 9. looke Man.*

**Cleane hearts**, he looke hearts.

**Some cleane that is borne of a woman**, *Job 35. 4.*

**The Scythians and Tharles made cleane** the better side of the sea, for their hearts were full of hybris and envie, *Matth. 23. 35.*

**The Apostles were made cleane** onely by giving thanks to Gods word, *John 15. 3. and 13. 10.*

**They that are pure and cleane in heart**,

**shall see God**, *Matth. 5. 8.*

**Cleane**, God commanded us to be cleane: first by his faith, *Deut. 10. 1. 4. and 10. 12.*

**Those that cleane unto the Lord shall be preserved**, but idolaters shall be destroyed, *Deut. 4. 1. 4.*

**We ought to cleane unto that which is good**, or shewre that which is evil, *1. Cor. 13. 9.*

**Clarke**, and **George**, looke Elders.

**Cloake**, looke Mantell.

**Cloth**, and **clothes**, God clothed Adam and Eve, *Gen. 3. 21.* See Foode.

**The Israelites being sanctified**, washed their clothes, *Exod. 19. 14.*

**The high priests ought not to trade his clothes** for the dead, *Levit. 21. 1. 10. 11.*

**Whence clothed in Gods spirit**, *1. Tim. 4. 3. 4.*

**We ought to clothe the naked**, *Matth. 25. 36. 43. 1. Thim. 5. 7.* looke Teare.

**Cloud**, The Temple is filled with a Cloud, *1. Kings 8. 10. 11.*

**God ripeth in the cloudes in his gloire**, *Deut. 33. 26.*

**The gloire of God appeared in a cloud**, *Exod. 16. 10.*

**The Israelites were guided in their journey by a cloud**, *Exod. 3. 21. 22. Num. 9. 1. 2. 10. 14. 15. 20.*

**We shal dwell in a cloud**, *1. Cor. 13. 12.*

**A cloud rising out of the West**, is a signe of raine, *1. Kings 12. 5. 4.*

**The billon of the white cloud**, *Rev. 4. 14.*

**Cluster**, A cluster of grapes of exceeding bignesse and weight, *1. Sam. 13. 24.*

**1. Coaches**, in the Gospel, *Matth. 23. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**Coates of fire were kindled at the Lapped**, *2. Sam. 22. 8. 9.*

**We ought to heape coales of fire upon our enemies head**, *1. Sam. 22. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**Coats**, Josephs coat dyed in goutes blood, *Gen. 47. 31. 32. 33.*

**Da that hath ano coater**, let him pay with him that hath none, *Luke 11. 4.*

**Of Aarons coats**, *Exod. 28. 39. 40.*

**Samuels coate**, *1. Sam. 13. 19.*

**Christ his coate was without seame**, *Job. 19. 23.*

**God made Adam coates of skinner**, *Gen. 3. 21.* looke Raiment, Garments, and Apparell.

**Cockatrice**, *1. Kings 11. 8.*

**Cold**, God will shew out of his mouth, those that are neither cold nor hot, *Rev. 3. 16.*

**Collections**, looke Gathering, and Almes.

**Colledge**, There was a Colledge in Jerusalem, *1. Kings 22. 14. 2. Chron. 34. 22.*

**Combed**, looke Care, *2. Cor. 11. 28.*

**Compassion**, looke Fairness.

**Come neere**, When God will come neere unto us, *Deut. 4. 7. and 33. 3.*

**Comfort**, Christ himselfe by to be of god comfort, and why, *John 16. 33.*

**Dauid comforted himselfe in the Lord**, *2. Sam. 30. 16.*

**Whose comforteth the Israelites in the Law**, *Deut. 33. 21.*

**God is the God of all comfort**, and comforteth us, and maketh us able to comfort others in all tribulation, *2. Cor. 1. 3. 4. 5.* Example in Jacob, *Gen. 28. 13.*

**Examples of comforting one another**, in *Job. 1. 19. 20. 21. and 1. Kings 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**Comforter**, Christ promised us the help of the Holy Spirit, *John 14. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**Jobs wife was a comforter** unto him, *Job 1. 9. 2. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**Commandments**, All men ought to feare God, and keepe his commandments, *Deut. 6. 3. 10. 7.*

**How diligent the faithfull ought to be in the studie of Gods Commandments**, and teaching their children the same, *Deut. 6. 7. 10. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**Shine** took an occasion by the Commandment, and testified, *Rom. 7. 1. 2.*

**The first Commandment of Christ**, is mannes love, *Job. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**1. John 3. 23**, whereby the Law is fulfilled, *Rom. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**Keeping the commandments**, bringeth life, *Matth. 19. 17.*

**The observation of Gods commandments**, profiteth us where circumcision doth not, *1. Corin. 7. 19.* Jewish fables, and commandments of men to be supposed, *Titus 1. 14.*

**To feare God and keepe his commandments**, is the whole duty of mans life, *1. Kings 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**The commandments of God ought to be done in charity**, *1. John 3. 14. 15. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**1. John 5. 2**, that keepeth Gods commandments, dwelleth in God, *1. John 3. 24.*

**Hee that loveth God**, keepeth his Commandments, *1. John 5. 3.*

**Who is helper in the Law**, keepeth his commandments, *1. Kings 2. 3. 4.*

**The new commandment of Christ**, the old commandment of God, *1. John 3. 7. 8.*

**God will not forsake those that keepe his commandments**, *1. Kings 6. 3. 4.*

**Dauid rebuketh Solomon to keep Gods commandments**, and why, *1. Kings 2. 3. 4.*

**Paul affirmed that the commandments**, which he had taught, were of the Lord, and not of his own, *1. Cor. 7. 19.*

**Blessings on curiours to those that observe of byake the commandments**, *Deut. 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**1. Kings 2. 3. 4.**, looke Bless and Curse.

**Conjuring**, Of the first conjuring of our Saviour Jesus Christ, *Matth. 23. 1. 2.*

**Of the great desire that the Prophets have had for Christ**, his coming, *1. Kings 2. 3. 4.*

**Of the coming of Christ**, and the tokens thereof, looke Christ.

**Christ foretold that his coming should shortly be published throughout all the world**, by preaching of the Gospel, and the verrie of miracles, *Matth. 16. 28.*

**Of the second coming of Christ**, *1. Cor. 15. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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Matth. 24. 27. Of the terrible things thereof, look more. *Matth. 4. 1, 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Christ shall come from heaven as hee ascended thither. *Acts 1. 11.*

The faithful wait for the coming of Christ. *1. Cor. 1. 7. Heb. 9. 28.*

Christ shall not come before there be a departing first, and the man of sinne be disclosed. *2. Thes. 2. 1. to 4.*

The coming of the Lord is at hand. *1. Thes. 5. 2.*

Why the Lord tarryeth his coming. *1. Pet. 3. 9. looke Judge, and Judgement, 8 Day of the Lord.*

Commit. An example, that wee ought not to commit our selves into the hands of the wicked, if we may conveniently shunne it. *1. Thes. 5. 3.*

Of committing sinne, looke Transgression, Trespass, and Sinne.

Commodities. These commodities come unto us by prophesying: that is, by reading, preaching and expounding the Scriptures unto us in our mother tongue: where but one is taken otherwise. *1. Cor. 14. 3. 4.*

Common. For polluted or unclean. *Acts 10. 14. Matth. 7. 2.*

All things were common among the faithful in the primitive Church, and how. *Acts 2. 44. and 4. 32.*

The common people be never long pleased with an superiour. *Eccles. 4. 15.*

The common wealth prospereth when good princes have the government. *Pro. 8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Commotion. A commotion in Jerusalem, at Christ's communicating thither. *Mat. 21. 10.*

Communicate, to be partaker with the faithful in Gods word and Sacraments, hereof, and of the communion of Saints, looke *1. Cor. 11. 12. 13. 26. Ephel. 4. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Communication. In profitable and honest communication, the faithful ought to be occupied. *Eccel. 18. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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Of Gods mercifull compassion towards man. *Jonah 4. 11. Psal. 33. 19. Deu. 32. 36. Gen. 39. 21. Kings. 1. 3. 4. 5. Judges. 1. 8. looke Mercie.*

Compelled. Josiah compelled his subjects to serve the Lord. *2. Chron. 34. 33. looke Discipline.*

Competent. The wise men desires of God but a competent living. *2. Cor. 12. 10. 11. 12.*

Complains. Moses' complaints to God for that hee had not destroyed Israel out of captivity to come as he would have had him. *Eccel. 5. 22. 23.*

Joshua complaineth to God because his people were put to flight at Ai. *Josh. 7. 7. 8. 9. Children complaineth to God, for that the Israelites were afflicted by the Philistines. Judges. 6. 13.*

Complaints of the Prophets for want of righteous men. *Isa. 7. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Conceit. We ought not to be wise in our own conceit. *Job 37. 24. Psal. 26. 12. Rom. 12. 16.*

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Conception and fruitfulness the gifts of God. *Gen. 41. 17. and 26. 4. 19. 36. 20. 18. and 21. 2. and 25. 33. and 29. 32. and 30. 15. and 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Concession. Paul calleth the doctrine of circumcised men. *Phil. 3. 2. 3.*

Concord betwene man and wife, and also betwene brethren is agreeable to God and man. *Eccles. 35. 1.*

Paul exhorteth to unite and conorde. *Rom. 12. 2. and 15. 6. and declared that the Spirit hath distributed to every man several gifts, that concord might be nourished. 1. Cor. 12. 11.*

Concord of the faithful preferred before all sacrifices. *Mat. 5. 24. looke Unite.*

Concubine. for a married wife. *Judg. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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**Darkness upon the deep.** Gen. 1. 2.  
The plague of Egypt was palpable darkness. Exod. 10. 21, 22. and Job. 38. 34.

**Darkness over all the land of Jude,** when Christ died. Mat. 27. 45. Mat. 27. 33. Luke 23. 44.

**In God is no darkness.** 1. John 1. 5.

**The Gentiles were darkness.** Eph. 5. 8, but now are light. 1. Thes. 5. 5.

**The light shineth in darkness,** and the darkness comprehended it not. 1. John 1. 5.

**The works of darkness.** Rom. 13. 12, 13. God will lighten things that are hid in darkness. 1. Cor. 4. 5.

**If we walk in darkness,** we have no fellowship with Christ. 1. John 1. 6.

**Whoever hateth his brother,** is still in darkness. 1. John 2. 9.

**There is no communion between light and darkness.** 2. Cor. 6. 14.

**The Lord will lighten the darkness.** 3. Sam. 22. 29.

**The days of darkness.** Eccles. 11. 8.

**Darkness put for ignorance of God.** John 3. 19. Mat. 4. 16. for the whole corruption of mans nature. Eph. 5. 8. for sinne. Rom. 13. 12. Eph. 5. 11. 1. Job. 5. 6. for blindness of minde. Mat. 4. 16. Luke 1. 79. Job. 8. 12. and 12. 46. Acts 26. 8. Col. 1. 13. 1. Thes. 5. 4. 1. Pet. 2. 9. 1. John 2. 8.

**After darkness.** Mat. 8. 12. and 23. 30.

**Of darke speeches,** look Parables, and Riddles.

**Dea.** Who dare stand against God? Wisdome 12. 13.

**Daughter.** What care an honest man ought to have of his daughter. Eccles. 42. 9, 10. 11. and 26. 10.

**Like mother, like daughter.** Ezek. 16. 44.

**Daughter of Zion,** for all the number of the faithful. Cant. 3. 11. reade Isa. 3. 16.

**Daughters for cities.** Ezek. 16. 46. Mat. 21. 5. for citizens. Luke 23. 28.

**A wife daughter is an heritage to her husband.** Eccles. 23. 4.

**The daughters of Binnere,** were a garment of divers colours. 2. Sam. 13. 18.

**Of the daughter sold to be a servant,** reade Exod. 21. 7, 10, 12.

**As men ought to persuade his daughter to whoredome.** Levit. 19. 29.

**Israhel offered his only daughter in sacrifice.** Judg. 11. 31, 39. looks Children and Women.

**Daunced.** The Israelites daunced before the golden calf. Exod. 32. 18, 19.

**The Beniamites took of the daughters of Shiloh,** when they kept their solemn feasts of dauncing. Judg. 21. 11, 22, 23.

**David daunced before the Ark.** 2. Sam. 6. 14, 16. 1. Chron. 15. 29.

**To hunt the woman that is a dauncer & a singer & wip.** Eccles. 9. 4. reade Pro. 15. 20. Judg. 11. 34. 1. Sam. 18. 6. & 29. 5. Eccles. 3. 5. Mat. 14. 6. Marke 4. 22. Luke 15. 25. looks Piped.

**Day.** The day was created by the word of God. Gen. 1. 3, 5.

**The great light is divide the Day and the night.** Gen. 1. 16, 17, 18.

**Day and night shall not cease to the world's end.** Gen. 8. 22.

**God is the life and length of dayes to the faithful.** Deut. 30. 20.

**The longest day that ever was or shall be,** in Joshuas time. Job. 10. 13, 14.

**God will prolong their dayes that observe his lawes.** 1. Kings 3. 14.

**The Lord the Judge be Judge this day:** a kinde of othe. Judg. 11. 27.

**Who a man may fee good and long dayes.** 1. Pet. 3. 10. Psal. 34. 12.

**Redeeme the time,** because the dayes be swift. Ephel 5. 16.

**Superstitious observation of Dayes reprobated.** Gal. 4. 10. Col. 2. 6, 16, 17.

**All dayes ought to bee alike among Christians.** Rom. 14. 5, 6. Mat. 12. 10. 9. Mat. 23. 27. Luke 13. 15, 16. John 5. 10, 11.

**One day with the Lord is as a thousand yeeres.** 2. Pet. 3. 8.

**A day for a yeere.** Ezek. 4. 6.

**The day of saluation.** 2. Thes. 6. 2.

**The day of the Lord is at hand.** Rom. 13. 12. it is unknown. Mat. 24. 36, 43. & 25. 13.

**The day of the Lord it will be fearful.** 2. Cor. 5. 10. 1. Thes. 4. 1, 5. Amos 5. 18. reade 2. Thes. 2. 1, 2, 3. Ezek. 14. 7. looks Iudgement.

**The great day of Gods wrath is come.** Reue. 6. 17.

**Sunday called the Lords day,** and wip. Reue. 1. 10.

**The day of death unknown.** Eccle. 9. 12.

**Daily bread,** looks Food.

**Ministers neglected in the daily ministering.** Acts 6. 1.

**One ought to relieve our brethren destitute of daily food.** James 2. 15.

**The daily sacrifices of Christians.** Psal. 111.

**Christ taught daily in the Temple.** Mat. 26. 55. Luke 19. 47.

**Scriptures searched daily.** Acts 17. 11.

**Paul died daily.** 1. Cor. 15. 31.

**Deacons.** Of Deacons, and what men they ought to be. 1. Tim. 3. 8, 10, 14.

**Deacons appointed in the Church by the Apostles,** and wip. Acts 6. 2, 3, 10. 7. of their office. Rom. 12. 8.

**Dead.** The dead raised up by Christ. 1. Kin. 17. 22. by Eliza. 2. Kin. 4. 35. by Christ. Mat. 9. 25. & 22. 52, 53. Mat. 5. 41. Luke 7. 12, 15. by Peter. Act. 9. 36. by Paul. Acts 20. 9, 10, 11, 12, 40. and by touching the dead bones of Christ. 2. Kings 14. 21.

**The dead is not rose sought unto.** Deut. 18. 11. Job. 8. 19, 20. looks Praying for the dead.

**The Jewes might not cut or make themselves balds for the dead,** and wip. Deut. 14. 1, 2.

**The high Priest might not be present at the buriall of the dead.** Levit. 21. 1, 2, 3, 4.

**Fasting and prayer with teares,** cannot profit the dead. 2. Sam. 12. 23, 25.

**The dead shall heare the voice of the sonne of God,** and live. John 5. 25.

**Dead mens bones burned.** Amos 2. 11.

**To be dead to sinne,** wip. Rom. 6. 2.

**The faithful seeme dead unto the world,** when they despise God, doe live in Christ. Ie-

sus. Col. 3. 3, 4.

**Christ rising from the dead,** was made the first fruits. 1. Cor. 15. 20. and first borne of the dead. Col. 1. 18.

**We are buried by baptisme as dead with Christ.** Rom. 6. 4.

**Being dead with Christ,** from the ordinances of the world, we are not burdened with traditions, and wip. Col. 2. 30.

**Ministers that live at pleasure are dead being alive.** 1. Tim. 5. 6.

**Of the buriall and bewailing of the dead,** looks Mourning.

**Deafe.** God maketh dumme and deafe. Exod. 4. 11.

**Curse not the deafe.** Levit. 19. 14.

**Christ healed a deafe man.** Mat. 9. 32.

**Deafing plainly,** looks Simple.

**Deare.** Luke 7. 2. Act. 20. 24. looks Beloved, and Precious.

**Dearely beloved,** looks Beloved.

**Deareh,** looks Famine.

**Death.** God forsooke Adam, that whensoever he did eat of the tree of knowledge, he should die the death. Gen. 2. 16, 17.

**Death followeth the breach of Gods commandments.** Deut. 30. 17, 18, 19.

**The death of Adam and all his posteritie unto Noah.** Genes. 5. 1. Of Noah. Gen. 9. 29. Of Terah Abrahams father. Genes. 11. 32. Of Abrahams. Gen. 25. 8. Of Sarah. Genes. 23. 2. Of Deborah Rebekahs nurse. Gen. 35. 8. Of Ishak. Gen. 35. 29. Of Isaac. Gen. 49. 33. Of Joseph and all his brethren. Gen. 1. 6. Of Aaron. Num. 20. 28 and 33. 38. Deut. 10. 6. & 32. 50. Of Moses. Deut. 34. 5. Of Joshua. Josh. 24. 29. Of Eleon. Judg. 8. 32. Of Ephraim. Judg. 12. 7. Of Samson. Judg. 15. 30. Of Saul and his children. 1. Sam. 31. 6. was forgotten him by the Devil. 1. Sam. 18. 19.

**The death of Saul and Jonathan,** is told unto David. 2. Sam. 1. 4.

**The death of the sonne of David,** begotten in adulterie. 2. Sam. 12. 18.

**The death of David.** 1. Kings 2. 10. Of Solomon. 1. Kings 11. 43.

**The death of beastes the first plague of Egypt.** Exod. 9. 3, 4, 6. Death of the first borne, the tenth. Exod. 11. 5. and 12. 29.

**We must strive for the truth,** and defend justice to the death. Eccles. 4. 18.

**The remembrance of death is very bitter to some,** and acceptable to other. Eccle. 4. 11.

**Death is better then a bitter life.** Eccles. 30. 17.

**Job desired death.** Job 6. 3, 9.

**The day of death is uncertaine,** & therefore we ought to watch. Luke 12. 39, 40, 45.

**Dea.** 1. 3. 33, 37. Am. 4. 13. 14, 15. Eccle. 9. 12.

**David delivered from the sentence of death,** which he pronounced against himself, was per punishment for his offence. 2. Sam. 21. 11, 13, 14. & 26. 21, 22.

**Death is swallowed up in victory.** 1. Cor. 15. 54, 55. by Jesus Christ. 1. Cor. 15. 54, 55. 1. Thes. 4. 14, 15.

**The women of Josephs buried the cause of the death of her child,** to bee her sinnes,

Ames. 1. Kings 17. 28.

Christ goeth to the Father by suffering death John 14. 2.

God is glorified by the death of his sainten. John 14. 19. Phil. 1. 30.

Paul would gladly receive death, to confirme the doctrine which he taught. Phil. 2. 17. 18.

Paul foretold that his death was at hand. 2. Tim. 4. 6.

Paul willingly conformed himselfe to Christ's death, that he might attaine to the glory of the resurrection by him. Phil. 3. 10, 11, 12.

Paul's death brought fruits to the Corinthians. 2. Cor. 4. 12.

Christ foretold to his Disciples of his death. Matth. 16. 21. and manner thereof. John 12. 32, 33. and how mee should leave the Gospel after his death, then it he had bene alwayes present. John 12. 24.

Christ his sole heuine, even to the death. Matth. 16. 38. Mar. 14. 34, 35, 36.

Christ condemned to death. Matth. 27. 22, 23, 26. Mar. 15. 13, 14, 15. Luke 23. 23, 24. delivered to death for our finnes. Rom. 4. 25. Heb. 9. 15.

God hath reconciled us to himselfe by the death of his Sonne. Gal. 1. 20. 21, 22.

Death is the wages of sinne. Rom. 6. 16, 23. James 1. 15.

The sting of death. 1. Cor. 15. 56.

The death of Jesus Christ hath saved us from death. Rom. 5. 6, 7, 10. 19.

Better promise the death and resurrection of Christ. Acts 2. 23, 24, 40.

Second death. Rev. 10. 14. 9. 12. 8. John 9. 24, 25.

Christ compareth his death unto baptism. Luke 12. 50.

Death, and the time thereof is appointed for all men. Deuteronomie 31. 14. Iohannes 3. 14. 1. Samuel 16. 10. Job 14. 5. Psalm. 49. 48. Ecclesiastes 3. 2. and 8. Ecclesiastes 17. 2. Iohn 7. 30. and 8. 20. Rom. 5. 12. Heb. 9. 27.

Death of the faithful called a sleep. Deut. 31. 16. Matth. 9. 24. 37. 52. Iohn 11. 11, 12, 13. Acts 7. 10. 13. 36. 1. Cor. 7. 39. and 11. 30. 1. Thess. 4. 13.

Playing upon instruments, blessed at the death or buriall of any. Matth. 9. 23.

Sudden death, or unexpected domination, or both prepared for the wicked. Gen. 7. 21. and 14. 15. 8. 19. 24, 25. Eccl. 15. 28. Rom. 26. 31, 32, 33, 49. \* Eccl. 7. 8, 9. and 2. Kin. 1. 10, 12, 17. Mar. 9. 55, 56.

Wee ought rather to suffer death, then commit fornication. Dan. 3. 16, 17, 18.

Precious is the death of Saints. Psal. 116. 15.

After death cometh the iudgement. 2. Cor. 14. 35. Heb. 9. 27.

Through ennie of the devil came death into the world. Gal. 3. 1. by Gods sufferance. Eccles. 1. 14. None is to be iudged blessed before his death, and toby. Eccles. 12. 28.

Of death and of those that be the occasion of their own death, looks Die, and Kill.

Deum fell with 2. Hanna, Ego. 1. 6, 13, 14,

The heavens dropped the dewe unto Gods people. Deut. 33. 28.

Israhel prayeth God to giue Israhel the dew of heauen. Gen. 27. 28.

God gave neither dew nor raine in thye peeces together. 1. King. 17. 1.

Israhel blesteth the tribe of Joseph with the dew of heauen. Deut. 33. 13. and prayeth that his doctrine may drop as the raine, and his speech as the dew. Deut. 33. 2.

Debat betwene Aoyahams & Lots heru-men. Gen. 13. 7, 8. looks Contention.

Debtes. The widowes debtes paid by the entrance of the oyle. 2. King. 4. 1, 2. to 8. looks Lending.

Deceit our hertzen we may not. Lexit. 29. 11. looks De fraude.

Michael deceived her father with an image. 1. Sam. 19. 12.

A lying spirit in the mouth of all Ahab's prophets, to deceive him. 1. Kin. 22. 20. 22, 23.

Israhel deceived Esau. Gen. 27. 36. and Laban Israhel. Gen. 31. 7.

David deceived Saul. 1. Sam. 20. 1, 5. \* and Achish king of the Philistines. 1. Sam. 27. 8, 10. 12.

Let no man deceive by twis vaine sayes. Ephes. 5. 6.

How mans heart may deceive him. Deut. 10. 16, 17. though pride. Psal. 37.

We are deceived, for want of the knowledge of the Scriptures. Matth. 22. 29. Mar. 12. 24. looks erre and Brown.

Evill men and deceivers shal wage twise and twice. 2. Tim. 3. 13.

Christ counted a deceiver, and those that beleved in him, deceived. Matth. 27. 63. Iohn 7. 47.

Gods preachers also are counted deceivers. 2. Cor. 6. 8.

Who be indeede deceivers, looks a. Iohn 7. 2. Tim. 3. 11. to 10.

Deceitfull Ordinances.

Dedication of the Temple by Salomon. 1. Kin. 8. 64. \* confirmed by God. 1. Kin. 9. 3.

Of the dedicating of a new house. Deut. 20. 5.

Of the dedicating of the Temple in the time of Elias. Eze. 4. 1, 2.

Of the dedication of the wall at Jerusalem. Neh. 12. 27.

Of the dedication of the altar under Judas Maccabeus. 1. Mac. 4. 56.

Fest of dedication. Iohn 10. 22. looks Sanctifie.

Deader, God deades are tokens of amendment of life. Mat. 7. 8, 9. 10. Luke 3. 8, 9. Act. 26. 20. looks Doe, and Workes.

Deepe. The deepe Gen. 1. 9. is a masse of lumps of earth without forme, mingled confusedly with the waters.

The devils came that they may goe out into the deepe. Luke 8. 26.

Defend, looks Humble.

Deferre. To deferre turning to God, looks Repentance, and to Put off.

Desire. How the Name of God is desired. 1. Pet. 1. 20. and 19. 13.

How the Priests of the Batu were defiled. 1. Ezech. 44. 25. looks Pollure.

Despouse, looks Raulth.

Despouse not one another. 1. Thess. 4. 6. looks Decree.

Degree, looks Estate.

Deliver. God delivereth his out of aduersitie. 2. Sam. 4. 9. and 22. 14. \*

God sent Ebron to deliver the Israelites. Judges 8. 14, 16.

Israhel foretold the deliverance of the Israelites. Gen. 50. 24.

God theweth Moses, how the deliverance of Israel should be brought to passe. Exo. 3. 20, 21, 22. \*

The Israelites are commanded to celebrate the day of their deliverance. Exo. 10. 2, 14.

Moses theweth Israhel how God had delivered Israhel from Pharaoh. Exo. 14. 8.

God delivered Paul out of the mouth of the Lion. 2. Tim. 4. 17.

Christ hath delivered us from sinne, the deuil, and the law. Luke 9. 56. 2. Tim. 1. 9. and being delivered, we be become servants to righteoussnes. Rom. 6. 16, 17, 18.

Samson called his boye, a great deliverance. Judges 15. 18.

God promised Ahab to deliver the hoste of Benhadad, men his hand. 1. Kings 20. 13.

Delight. God delighteth in Christ and his chosen. Matth. 3. 17. and 17. 5.

Delusion. God sendeth strong delusions to unbelivers. 2. Thess. 2. 11.

Demer. A stone pitched on end, for a witness against the Israelites, that afterward should denie their God. Iosh. 24. 26, 27.

Peter solemnly promised that he would denie denie Christ, and yet said. Mar. 14. 35, 36, 37, 38.

He woe denie Christ, hee will denie us. 2. Tim. 2. 13. Luke 12. 9.

He is an Antichrist that denieth that Jesus is Christ. 1. 3. Iohn 3. 22.

Depart. All that call on Christ must depart from iniquitie. 2. Tim. 2. 19.

We ought not to depart from Gods lawes. Iohes. Deut. 11. 16. 1. Sam. 12. 30, 31. \*

Samson being departed from God, his strength departed from him. Iudg. 16. 19, 20.

Paul and Barnabas departed asunder. Acts 15. 36, 37, 38, 39. \*

Depose. He depose his moother, and toby. 2. Chro. 15. 16.

Descend. God descended to see the affliction of his people. Exo. 3. 8. and to see the tower of Babel. Gen. 11. 7.

Of Christ his descending into hell, looks Christ.

Desert, looks Merice.

Desire, looks Concupiscence.

Despise. The children of Israhel despised. Exo. 5. 21.

Comfort for such as despise. 2. Thess. 3. 21. to 20. Psal. 103. 8. to 19. looks Comfort.

The 4. leper departing to her familie, declare Gods providence to the Samaritanes. 2. Kings 7. 3, 4, 8. \*

The punishment of desperate wicked men. Jer. 16. 12. \* and 18. 12. \*

Desist. The wicked desist government. Iude 3.



A prophet for his disobedience was slain by a lion. 1 Kings 13. 24.

All men for disobedience of Adam, were subject unto him, death, & damnation. Rom. 5. 12.

Disobey. The house of Israel disobeyed the priests as Judges, was put to death. Deut. 17. 9, 10, 12, 14.

Of disobedience & the punishment thereof, see Gen. 3. 2. and 19. 14. Lev. 10. 1. & 24. 15. Num. 14. 10. & 16. 1. & 20. 2. Deut. 11. 28. & 27. 15. 1. Sam. 13. 9. and 13. 9. to 15. 15. & 28. 7. 2. Sam. 6. 6, 7. 1. King. 11. 10 to 14 and 13. 10 to 25. & 14. 7, 8. to 19. & 20. 31. 2. Chr. 7. 19. & 16. 16. & 16. 24. 5. 6. Jer. 11. 3. & 13. 11. and 17. 23. & 35. 13, 17. Jer. 17. 3. & 17. 14. 28. 29, 30. & 17. 8. 14. Acts 7. 39. 10. 43. Rom. 2. 10 to 10. Gal. 3. 10. look R. rebellion.

Disposers. The Apostles and Ministers of Christ are disposers of Gods secrets. 1. Cor. 4. 1. and manifold graces. 1. Pet. 4. 10. and ought to be faithful distributors of the same. 1. Cor. 4. 1, 2. Look Apostles, Bishops, and Ministers.

Disputation. Waste disputations, foolish questions and brawlings about the Law, ought to be avoided, and wip. Tit. 3. 9, 10, 11. 1. Tim. 6. 3, 4, 5, 20, 21.

Dissemble. Peter, Barnabas, & the Jerims dissembled. Gal. 2. 11.

And dissembled as though hee heard not what the wicked spake against him, and wip. 1. Sam. 10. 27.

Dissemblers can thinke one thing & speake another. 2. Sam. 13. 20, 22, 26, 29, and 16. 26 to 20. & 17. 15.

Dissembling prophets be meet for the wicked. Micah 2. 11.

Disimulation ought not to be used among Christians. 1. Pet. 2. 1.

Jeremie dissembled, and wip. Jer. 38. 26, 27. look Countersfeit.

Disstrust, look Unbelieve.

Division of footslaying ought to be punished with death. Levit. 20. 27. it ought not to be ben. Isa. 8. 19.

Paul dispossessed a spirit of divination, Acts 16. 16, 17, 18. look Soothsayes.

Divine. Joseph countersfeited himselfe to divine and prophesie. Gen. 44. 15.

Division, look Strife, and Contention.

Division of tongues, look Tongue.

Divorced. None ought to be divorced, 1. Cor. 7. 27. except for fornication. Mat. 19. 9.

Wolfe bitten a bill of divorce. Deut. 24. 1, 10. Mala. 2. 16. Mat. 19. 7, 8. Mat. 10. 4, 5. contrary to the first institution. Mat. 4. 5, 6, 9. Mat. 10. 6, 7, 8, 9, 11, 12.

Do. God doeth to thee, and maye also a kinde of adulation vnto the Hebrewes. 1. Sam. 3. 17.

The observers of Gods commandments, shall prosper in all their doings. Deut. 29. 9.

Wee must doe, as we would be done to. Mat. 7. 12. Luk. 6. 31. Tob. 4. 15.

Wee are commanded not onely to heare, but also to do Gods commandments. Deut. 4. 1, 5, 10, 13, 40. & 5. 1, 27, 31. & 6. 1, 2, 3, 24, 25, and 7. 11, 12, & 8. 2. & 10. 12. Job. 22. 5. Jer. 7. 3, 4. for, Nor euer one that sayeth,

Lord, Lord, shall enter into the kingdom of heaven, but hee that doth the Fathers will. Mat. 7. 21. For, not the hearers, but the doers of the Lawe shalbe iustified. Rom. 2. 13. Lu. 6. 46. Actes 26. 19, 20. and 1. John 2. 4. and 1. 6. for those that heare Gods word and doe it not, deceiue themselves. James 1. 22. and are foolish builders. Mat. 7. 26, 27. Lu. 6. 49. but the doers are iust builders. Mat. 7. 24, 25. Luke 6. 48. and are blessed. John 13. 17.

Good doers commended. Mat. 25. 34. called Christs friends. Job. 15. 14. & Lukes Gospel censureth all that Iesus did and taught. Acts 1. 1.

Wee ought to doe all things to the glory of God, and in Christs name. Mat. 5. 16. Gospel censureth all that Iesus did and taught. Acts 1. 1.

Wee ought to doe all things to the glory of God, and in Christs name. Mat. 5. 16. Gospel censureth all that Iesus did and taught. Acts 1. 1.

Good doe to all, but chide fly to them of the householde of faith. Gal. 6. 30.

The glory of well doing, pertaineth to God. 1. Sam. 25. 34. look Works and Well-doing.

Dore. Christ is the Dore. Job. 10. 1, 9. Act. 14. 27.

God standeth at the Dore, and knocketh. Rev. 3. 20.

Dore of bitterness. Col. 4. 3.

Doctress. The holy Ghost is the Doctor of the Apostles, and all the faithfull. Job. 4. 26. Psal. 51. 10, 12, 13.

Paul the doctor of the Gentiles, in faith and veritie. 1. Tim. 2. 7. 2. Tim. 1. 11.

Christ ordeined Doctors in his Church. 1. Cor. 12. 28. and wip. Ephe. 4. 11, 12, 17.

Doctors and such as currenemen to righteousness, shall shine as the sunnes for euer. Dan. 12. 3.

Doctors ought to be guided by the rule of the same word they preach. Roman. 12. 6. 1. Pet. 4. 10, 11.

Ugat Doctors shoulde come in the latter dayes. 1. Tim. 4. 1, 2. 2. Pet. 2. 2. look Disputations.

Doctrine is the gift of God. Rom. 12. 7.

Wholesome doctrine. Titus 2. 1.

Doctrine of devils. 1. Tim. 4. 3. 2. Pet. 2. 1, 3. Jude 4.

The Jewes call the Gospel new doctrine. Mat. 1. 17.

Wee ought not to approue any that teacheth other doctrine then of Christ. 2. John 10, 11.

Wee ought not to be carried about with strange doctrines. Heb. 13. 19.

The Scriptures are written for our doctrine. Rom. 15. 4.

The forme of doctrine which God hath giuen, is charitie. Rom. 6. 17.

They that followed Christ, were adorned at his doctrine. Mat. 11. 18.

Paul exhorteth to attend to reading, exposition, and doctrine. 1. Tim. 4. 1, 3, 15, 16.

An idols of Locke, is a doctrine of vanitie. Jer. 10. 8.

True doctrine ought to be taken out of the Scriptures. Actes 28. 23.

True doctrine chiefly maintained by humilitie. Phil. 2. 1, 2, 3, 10, 9.

No doctrine but Christs ought to be received. Col. 2. 8, 9.

We must hearken to the word of God, and not to the doctrine and precepts of men. Eph. 2. 13, 21, 22. Deu. 4. 2. 10. 30, 31, 32. and 13. 1, 2, 3, 8. Job. 17. 8. Psal. 124. 4. Ps. 5. 1, 2, 3, 15. & 30. 5, 6. Isa. 8. 19, 20. & 20, 17. Jer. 2. 8, 11, 13, 17, 18. & 23. 16, 17, 18. & 23. 2, 3, 6, 7. Mat. 5. 19. & 7. 1, 16, 21. & 15. 9. & 16. 6, 1, 2. & 17. 5. & 24. 5, 11, 23, 24. Mat. 7. 6, 10. 14. Luke 16. 13, 15. Job. 13. 16, 20, 35. Actes 15. 10, 30. Actes 20. 32. Rom. 16. 17, 18. 1. Cor. 12. 13, 14. & 3. 5, 6, 7, 18, 21. & 7. 12, 25, 35. Gal. 1. 8, 9, 10. Ephe. 4. 14, 15. Phil. 3. 2, 16. to 19. Col. 2. 4, 6, 10, 9. 1. Tim. 1. 3, to 7. & 4. 1. & 6. 3. 2. Tim. 1. 13. and 2. 14, 15, 16. & 2. 17. 3. 7, 9. 1. John 3. 18, 19. & 3. 7, and 4. 1, 2, 3, 6. 2. John 7. 10, 11. Jam. 2. 1, to 4. & 3. Pet. 3. 16, 17, 18. Revel. 22. 18, 19.

Dogges. Jezebel was eaten with dogges. 2. King. 9. 36.

Dogges of whelpes put for the Gentiles. Mat. 15. 16. Mat. 7. 26.

Dogges also for subburne enemies of the Gospel. Mat. 7. 6. and for false prophets. Psal. 2. 3.

The dogge is returned to his own vomit. 2. Pet. 2. 22. Psal. 36. 11.

Hazael called Elisha, if he were a dogge, and wip. 2. Kings 8. 13.

A dead dogge, for a despised person. 2. Sam. 9. 8.

Approaching passions called dumbe and greedy dogges. Isa. 56. 10, 11.

Of dogges. 2. Sam. 8. Job 30. 1. Psal. 22. 16, 20. Eccles. 9. 4. Tob. 5. 16. and 11. 4. Luke 16. 21. Reue. 22. 15. look Hire.

Dome, look Hurt.

Dumbe. God maketh eloquent, dumbe and deafe. Exod. 4. 11.

The dumbe heales, look Deuil.

Isacharie becommeth dumbe, for his incontinencie. Luke 1. 18, 19, 20.

Heliodorus suddenly stricken dumbe, is healed againe at the prayer of Onias, 3. Mac. 3. 29, 33.

Dumbe creatures spoken vnto. Ezech. 6. 23. and 36. 1. Micah 6. 1, 2.

Dumbe creatures punished for mans sake. Zeph. 1. 2, 3.

Dominion. Christs dominion endureth euer. Psal. 145. 3. is farre above all principallitie, power, &c. Ephe. 1. 1. look Kin dome, Lordship, Power, and Rule.

Double tongued persons ought to be abhorred, and wip. Eccles. 28. 14.

Double hearted. Eccles. 2. 13. & 3. 18.

Doue sent out of the Arke. Gen. 8. 8.

Doues dung sold for fuel. 2. King. 6. 25.

Dough The Israelites carried vnto eueredough for bait out of Egypt. Exo. 12. 39.

Dowrie Leahs dowrie. Gen. 30. 20.

Dowrie of virgins. Exo. 32. 16, 17.

Shechem stricken Isachars daughter, a large dowrie. Gen. 34. 11, 12.

Dragon. The Dragon Satan bound for 1000. yeeres. Reue. 20. 2.

Of the Dragon that fought with Michael and his angels. Reue. 12. 3, 7.

Daniel slaited the Dragon without hurt of him. Dan. 14. 26, 27.

Dragons taken for great and monstrous life,



**Drave.** Rome sent belance to Christ, say-  
ing the Father send him John 6.44.

**Dread.** Daniel feared.

**Dream.** Jacob dreamed he saw a ladder  
Gen. 28.12.

Abimelech by a dream kept from con-  
quering Sarah to be his wife Gen. 20.6.

Laban warned by a dream, to speak  
well to Jacob Gen. 31.24.

God testified Solomon by a dream, to  
make him to be with him 1. King. 3.5.

God spoke to the Prophets by dreams.  
Isa. 12.6, 1. Sam. 28.6.

Joseph rehearsed his two dreams to his  
brethren Gen. 37.5, 9 to 12.

Of the dreames of Pharaoh, see Gen.  
41.1, 10, 23.

A Cupidite expolied his fellowes dream  
Iudg. 7.13, 14.

God is the interpreter of dreames. Gen.  
41.16. Dan. 2.18, 30.

Of dreames, read more Gen. 31.3, 14  
and 40.5, 7, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Sam. 7.16, 18. Job 7.14, and 33.15, to 18.  
2. Sam. 15.1, to 18. 1. Sam. 2.20, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Dreams that doe leade from God, ought  
not to be regarded. Deut. 13.1, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3. Sam. 15.1, to 18. 1. Sam. 2.20, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Dreames make fooles to haue things. Ec-  
cles. 34.1.

Pharaohs wife was troubled in her dream,  
for she had dreamed. Gen. 41.1, 10, 23.

Dreames come by the multitude of busi-  
ness. Eccles. 5.1.

Long men shall see visions, and old men  
shall dream dreames. Acts 2.17.

**Dress.** God put Adam in paradise to  
dress it, and keepe it. Gen. 2.15.

**Drinke.** Drunkenesse, or Drunkards. The  
Israelites murmured, and contended with  
Moses for want of drinke. Exod. 17.14, and  
17.1, to 8.

Elisab being fed by ransome, drinke clea-  
re water. Kings 17.5, 6.

God testified Solomon to make him to warre  
with him, that kneeled downe to drinke wa-  
ter. Iudg. 7.4, to 7.

Strong drinke was forbidden Aaron and  
his sonnes. Levit. 10.9.

Quoting drinke is raging. Psal. 3.

A Prophet is commanded not to drinke  
the wine in Beth el. King. 13.9.

Death being deery, men should not drinke  
of the water, which his three waiesles set  
eth. 2. Sam. 23.15, 16, 17.

The Israelites drinke of the new flour  
of the grape in the land of promise. Deut.  
34.4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

That drinke was to be accounted un-  
clean. 1. Tim. 4.3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The Jewes did drinke the spiritual drinke  
that he drinke of. 1. Cor. 10.3, 4.

The Apostles filled with the holy Ghost,  
counted drinke. Acts 2.13.

Christ also called a drinker of wine. Mat.  
11.19.

Christ taught Pharaoh to be drinke, when  
he saw his lips moue, and heard no voyce.  
1. Sam. 1.1, to 10.

Pharaoh being drunke, was smitten by his  
sister. Gen. 40.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Le being drunke, was smitten by his  
sister. Gen. 40.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

David moue him more. 1. King. 2.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Amnon being drunke, was slain by his  
brother Absalon. 1. Sam. 13.3, 4.

Beniam being drunke, was discomfited  
by Abi. 1. King. 20.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Isa being drunke, was slain by Jotha.  
1. King. 16.7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Isa was drunke. 1. Sam. 23.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Doctores being drunke, was slain by  
Jotha. Jotha 13.3, 4.

Pinchid ought to abhorre drunkenesse,  
and why. Dan. 1.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Christians must abhorre drunkenesse.  
1. Cor. 5.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Drunkennesse condemned. Ps. 30.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

We ought not to keepe company with  
drunkards, and gluttons, and why. Ps. 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

A wee against drunkards. Psal. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

A drunken woman is a great plague. Ec-  
cles. 26.8.

A labouring man, giuen to drunkenesse  
shall not be rich. Eccles. 19.1.

Drunkenesse a worke of the flesh. Galat.  
5.21.

Gods arrows drunke with his enemies  
blood. Deut. 32.41, 42.

Droffe bealed on the Sabbath day. Luke  
14.3, 4.

**Dust.** Men is dust, and to dust he shall  
returne. Gen. 3.19, 2. Cor. 5.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The Pharisees in token of feare, bled to  
call out of ashes on their heads. 2. Sam. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Paul and Barnabas shook the dust from  
their feet against the unbelieuing Jews.  
Acts 13.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

David called his soldiers to follow him to  
doe. Psal. 10.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

David called his soldiers to follow him to  
doe. Psal. 10.1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

**Dumie.** Wherein the whole doctry of man  
consisteth, see Eccles. 12.13.

**Dwell.** Moses shewed that the Is-  
raelites should dwell in Israel. Deut. 16.5.

Deut. 31.29, 30, 31.

God dwelt with the Israelites upon  
mount Sinai. Exod. 13.7.

Paul dwelt in Rome by his owne choi-  
ce. Acts 28.16, 30, 31.

The dwelling of Israel in Egypt, was  
430 yeeres. Exod. 12.40, 41.

Where he is dwell in Christ. 1. John 3, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55

unto judgement. *Job* 12. 10. *Matth.* 24. 7.

*Mat.* 13. 8. *Luke* 21. 11.

*Earthly*. The first man is of earth, earthly.

*1. Cor.* 15. 47. 48.

*Esper*, looks Passover.

*Eate*. He that will not waite, must not eate.

*2. Thess.* 3. 10. 11. 12.

The Apostles had no leisure to eate. *Mat.*

6. 30. 31.

The fathfull are forbidden to eate no meats, to they doe all to Gods glory. *1. Cor.*

10. 25. 31.

To eate the flesh of Christ, looks Supper

of the Lord.

The Strictees late come to eate and

drinke, and rose up to play. *Eccl.* 3. 6.

The minister may eate and drinke, at his

Churches charge. *1. Cor.* 9. 4. 7. 10. 16.

One ought not to eate any thing that dieth

alone. *Deut.* 14. 21.

What the Jewes should eate and offer,

and where. *Deut.* 12. 17. 21. 3. 14. 15. 16.

God forbiddeth plenty of food to eate, to

show that Ioseph. *Deut.* 11. 13. 14. 15.

Pharisee is hyphanted with barrenness,

that he could not eate. *1. Sam.* 1. 6. 7.

Samuel disliked the sacrifice before the

people did eate. *1. Sam.* 9. 15. looks Fasting,

Fat, Food, and Women.

*Ebrer* might not eate bread with the

Egyptians. *Gen.* 43. 32.

Abraham called an Ebrew. *Gene.* 14. 13.

and *Joseph*. *Gen.* 39. 14.

Paul boasted of his being an Ebrew, and

Heb. *2. Cor.* 11. 16. 17. 18. 22. *Phil.* 3. 5.

*Ede*, looks Garment.

*Ede*. Christians ought to rebuke & Edifie

one another. *1. Thess.* 5. 11. with that which

is good to Edifie withall. *Rom.* 15. 21. 22.

*1. Tim.* 3. 4. 5.

*E Effeminate*, looks Wantons.

*E Egle*. The Jewes forbidden to eate of

an Egle. *Deut.* 14. 12.

The properties of an Egle. *Deut.* 32. 11.

*1. Sam.* 1. 23. *Jer.* 4. 13. *1. Sam.* 4. 19. *Job.* 8. 1.

*Psal.* 133. 5. *Jer.* 49. 16. *Obad.* 1. 4. *Prou.*

30. 19. *Eron.* 19. 4. *Wick.* 1. 16. *Mat.* 24. 28.

*Luke* 17. 37.

The parable of the two Eagles, and the fig-

ification. *Eccl.* 17. 3. 7.

*E Elders* appointed by election chooseth all

Churches. *Acts* 14. 23. *1. Th.* 1. 5.

Pious exhortation to the Elders of Epho-

rus. *Acts* 20. 17.

What manner of men Elders ought to be,

*Titus* 2. 6. to 10.

What Elders are worthy of notable ho-

nour. *1. Tim.* 5. 17.

Receiv no accusation against an Elder

under two or three witnesses. *1. Tim.* 5. 19.

looks Bishops.

*Ele*. The elect are few in number. *Mat.*

7. 14. 20. 16. 23. 24.

Elected to salvation from the beginning

of the world. *Eph.* 1. 4. *1. Pet.* 1. 3. *Reve.*

17. 14.

The Elect of God cannot be condemned.

*Rom.* 8. 33. 34.

Gods purpose to by his election. *Rom.* 9. 11.

*1. Sam.* 1. 1. looks that the Thessalonians

chose that are elect depend their salu-

tion. *1. Tim.* 2. 19.

The Elect must beleieve. *Acts* 13. 48.

The Elect cease God, and be unfaithfull of

pleading him. *Mat.* 3. 10. *1. Thess.* 5. 2.

*Election*. Israel hath obtained by free Ele-

ction, that which he could not by law.

*Rom.* 11. 5. 6. 7.

*Election* proceedeth from grace, and not

of law. *Rom.* 9. 11. 12. 13.

The Jewes being enemies to the Gospel

for our sakes, touching the Election, are be-  
lieved for their fathers sake. *Rom.* 11. 28.

*Election* lieth in God & not in us. *Rom.* 9.

11. 16.

One must make our Election his by good

works. *1. Pet.* 1. 10. looks Chosen, and Pro-

destination.

*Eloquence*. Aaron appointed to assist Mo-

ses in head of eloquence. *Exod.* 4. 10. 14. 16.

*Elements*. The Elements shall melt with

heat. *1. Pet.* 3. 10.

The powers of the Elements were know-

en to Solomon. *1. Kings* 7. 17.

All the Elements serve the will of God.

*Mat.* 19. 17. looks Rudiments.

*Embrace*. Elau Embraced his brother

Isaac. *Gen.* 33. 4. So his Joseph both his

brother Benjamin. *Gen.* 45. 14. & his father

Isaac. *Gen.* 46. 29. and Isaac embraced

Josephs children. *Gen.* 48. 10.

There is a time to embrace, and a time to

abstaine. *Eccles.* 3. 5.

Whosoever will bring them to honour that

Embrace her. *Mat.* 4. 8.

The right hand of Christ Embraceth his

Church. *1. Cor.* 2. 6.

King Euphrates Embraceth Jonas. *2. Pet.*

2. 4. *1. Cor.* 13. 24.

*E Embracing*, looks Gent. 50. 2. 3. 6.

*E Embracing*, looks Finger.

The punishments of Enchanters. *Revel.*

22. 15. looks Sorcerers, Soothsayers, and

Witches.

*Enclined*. God is more Enclined to mercy,

then to wrath. *Wick.* 7. 18. 21.

God Encourageth Joshua and the Isra-

elites. *Josh.* 8. 7. 18. *Deut.* 31. 6. 7. 8. & *1. Pet.*

2. 11. *1. Cor.* 10. 16. & *1. Cor.* 13. 11.

The goodly have neede of encouragement

in their faith. *Mat.* 9. 22. *Luke* 1. 36. *Act* 11.

23. and 14. 22. and 15. 36. and 16. 5. and 18.

23. 27. and 20. 3. 6. 17.

The Encrease of the doctrine of Christ

ought to be attributed unto God only. *1. Cor.*

3. 6. 7.

*Ende*. When the Ende of all transitory

things shall come. *1. Cor.* 15. 24.

The ends of all things is at hand. *1. Pet.*

4. 7.

The hole will consider their end. *Deut.* 32.

29. & that they not to amisse. *Eccles.* 7. 36.

The ends of the world are come upon us.

*1. Cor.* 10. 11.

*Ending*, looks Beginning.

*Endured*. Christ suffered his Apostles to a-

bide in Jerusalem, till they were endued

with the Holy Ghost. *Luke* 24. 49.

*Endure*, looks Continue and Persevere.

*Enemies*. God delivereth the disobedient

into the hands of their enemies. *Deut.* 28. 25.

God threatneth to take vengeance of his

enemies. *Deut.* 32. 41. 42.

If we hate God, he will make our ene-

mies to hate us. *Leuit.* 24. 7. *Deut.* 5. 21. 22.

*1. Cor.* 11. 3. 23. 25. and 2. 1. 7.

God made Jacob his enemies friends of

him. *Gen.* 33. 5. 6.

God delivereth his enemies into his pa-

pers hands. *Gen.* 14. 20.

God delivereth to afflict, lest the enemy

should swell. *Deut.* 32. 27.

If we love God, he will lay his curses on

our enemies. *Deut.* 30. 6. 7.

God sold the Israelites into the hands of

their enemies. *Deut.* 32. 30. 41. *Judg.* 3. 14.

and 3. 7. 8. 23. 14. and 4. 2. 6. 1. and 10. 7. 8.

looks Adversarie.

David became Davids enemy, because he

said that God was with him. *1. Sam.* 18.

11. 12. 15.

David fled to his enemies, and there lived

in more safety then among the Israelites.

*1. Sam.* 21. 10. *2. Sam.* 1. 2.

We ought not to love our enemies, & doe

them good. *Mat.* 5. 44. *Luke* 6. 27. *1. Tim.* 6.

22. 23. *1. Cor.* 13. 2. *1. Cor.* 13. 2. *1. Cor.* 13. 2.

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Job. 6. 17.

Who is loath not Jesus Christ, let him be ban in excommunication, that is, excommunicate to death. 1. Cor. 16. 22.

**Exhort.** God exhorteth Solomon and his people. 1. Kings 3. 9. to 10.

Spokes exhorteth all men to obey God, for that he is doubtful unto such. Deut. 4. 1. to 34.

**Exhortation** must follow doctrine. Col. 3. 26. 1. Tim. 6. 2. is necessary in the Church Acts 2. 40. and 11. 23. and 13. 15. Rom. 12. 8. 1. Tim. 4. 13. 2. Tim. 4. 2. Tit. 1. 9. and 2. 15. Heb. 13. 22.

Before we can exhort and admonish one another effectually, we must be replenished with goodness and knowledge Rom. 15. 14. This diligent Paul was to exhort to take heed of false prophets. Acts 20. 31.

We ought to exhort as admonish one another. 1. Cor. 5. 11. 14. Heb. 3. 13.

**Exercises.** Look Whiches.

**Experience.** He that hath good experience can taste of wisdom. Eccles. 34. 9. to 25. 6.

Wiseable experience was mans best friend. Job. 3. 7.

Patience bringeth experience: and experience hope. Rom. 5. 4.

**Exhortations** compared to the bestleached tree daughters. Ps. 11. 5. looks Oppression.

**Eye.** The eyes of God were always upon the law of justice, that is, he made it fruitful. Deut. 11. 12.

The Philistines put out Samsons eyes. Judg. 16. 21.

Abahy the Ammonite demanded eight eyes of the men of Jabesh. 1. Sam. 11. 3.

Jerubbaal hath both his eyes put out. 1. Kin. 25. 7.

The eyes of Adam and Penah were opened. Gen. 3. 7.

The women seeing the tree pleasant to the eyes, ate thereof contrary to Gods commandment. Gen. 3. 6.

God opened the eyes of Pharaoh to see the will of water. Gen. 3. 19.

God opened the eyes of Balaam to see the Angel. Num. 25. 38.

Gods eyes are upon the haire to humble them. 1. Sam. 23. 24.

Such as disobey God shall look in vain for comfort, till their eyes fall out. Deut. 28. 45.

Eyes able to see Gods benefits, looks bare.

We may not too highly esteem good in our stone eyes. Num. 15. 39. Deut. 10. 2.

Paul being little in his stone eyes, was made King. 1. Sam. 15. 17.

Use that direct his eyes from the yoke, shall have many curses. Ps. 28. 37.

At things are naked and open unto Gods eyes. Deut. 4. 1.

God promitteth that his eyes and heart should be perpetually in the Temple. 1. Kin. 8. 3.

Of the stone eye and wicked eye. Ps. 2. 22. 1. Kin. 21. 24.

Of the evil eye that is given to look on his verbe brother. Deut. 15. 9. Also the evil eye put for enmity. Ps. 10. 12.

The light of the day to eye. Lu. 11. 34. Receive ye my eyes. Mat. 23. 23. 2. Cor. 1. 11. Luke 24. 30.

The eye hath not seen. 1. Cor. 13. 9. Job was the eyes of the blind. Job 29. 15.

Rebels have no eyes, looks bare.

Whence are red eyes. Ps. 23. 39.

Every eye shall see Christ at the day of judgement. Rev. 1. 7.

God shall wipe away the tears from the eyes of all the faithful. Isa. 25. 8. Rev. 7. 17 and 21. 1.

Lust of the eyes, looks Lust.

Paul prayeth for the illumination of the eyes of the faithful. Eph. 1. 16. 18.

Dauid prayeth God to turne away his eyes from vanitie. Ps. 119. 37.

Job made a covenant with his eyes, and with Job 31. 1.

Of prohibition of eyes, looks more. Gen. 6. 2. and 34. 1. and 39. 7. 2. Sam. 11. 2. and 13. 1. 1. Kin. 3. 16. 23. 30. 31. 33. Eccles. 9. 55. 7. to 10. and 20. 28. and 25. 23. and 42. 11. 12. 13. and 26. 11. 12. 13. Pet. 2. 14. 2. Pet. 2. 19.

Eyes lift up in prayer towards heaven. John 11. 41. and 17. 1.

## F

**Fables.** Prophane and idle histories Fables. 1. Tim. 1. 4. to 8. and 4. 1. 2. 7. 2. Tim. 4. 4. looks Doctours.

The Apostles in their doctrine were not directed by deceivable Fables. 1. Pet. 1. 16.

The Face of Israelites appeared before the face of the Lord. Deut. 34. 11.

The Face of presence of God, went with the Israelites. Ex. 33. 34.

Whose his his face, for hee was afraid to look on God. Ex. 33. 6.

Spoke could not see Gods face, and line. Ex. 33. 20.

Spoke spoke to God face to face. Ex. 33. 11. Deut. 5. 4. and 34. 10.

The Lord passed before Moses face, Ex. 33. 22. 23.

Where shall see God face to face, after this life. 1. Cor. 13. 9. 10. 12.

Steehen saw an Angel face to face. Judg. 6. 22. 23.

God will hide his face from those that forsake him. Deut. 31. 16. to 19.

We must pray fervently, that Gods face may shine upon us. Numbers 6. 25.

Where the face of God. Ps. 27. 8. 9.

God will see his face against, or. Lev. 17. 10. and 20. 2. to 7. and 26. 17.

The face of God hidden. Jer. 33. 5.

**Falsely.** God never faileth those that trust in him. Deut. 14. 28.

**Faithful.** Christians ought to love without faim. 1. Pet. 1. 22.

Dauid fained himselfe mad, and toke. 1. Sam. 21. 11. 12. 13.

**Faith** beareth looks Covardise.

**Faithless.** Saul was a goodly young man and a fair. 1. Sam. 9. 2.

Dauid was fair and of a comely visage. 1. Sam. 16. 12.

Abraham was in his face, and comely proportion. 1. Sam. 16. 25.

The sonnes of God saw the daughters of men, that they were faire. Gen. 6. 2.

Abraham and Sarah began to be old for their tedious faim; because they were faire. Gen. 23. 11. 12. 13. and 24. 2. 3.

Rebel was of faire woman. Gen. 24. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

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Faith purgeth the heart. Acts 15. 9.

Of Faith proceedeth the observation of Gods commandments. Eccles. 12. 17.

We ought to pray in the Holy Ghost. As is testified in faith and love. Jude verse 20. 21.

True faith is that, that worketh by love, and bringeth forth good works. Galas 5. 6.

1 Pet. 1. 5. 10. 16.

Against the faith of the Church, the gates of hell shall not prevail. Mat. 16. 6, 7.

All the chosen are regenerated by faith, and freely justified. Rom. 3. 24. 25. 29. 30.

The end of our faith is the salvation of our souls. 1 Pet. 1. 9.

Those that are justified by faith, are at peace with God. Rom. 5. 1. 10.

Paul by faith waited for the hope of righteousness. Gal. 5. 5.

We are raised up from shame by faith. Col. 3. 12.

We are by grace saved through faith in Christ. Ephes. 2. 8. 9. 1 Tim. 3. 15.

We know God by faith. 1 John 3. 3.

We have boldness, and free access to God by faith in Christ. Ephes. 3. 12.

By faith we resist the devil, and overcome both the world and him. 1 John 4. 5. 1. Pet. 5. 9.

We are blessed of God by faith. Gal. 3. 14.

We are preserved unto salvation by faith. 1 Pet. 1. 5.

Christians see God by faith, not with their bodily eyes. 2 Cor. 5. 7.

Faith maketh us to rejoice in tribulation. Rom. 5. 10. 5.

The Holy Ghost is received by faith, looketh Holy Ghost.

By our inclination to good works, we learn whether we have true faith or no. Phil. 5. 1. John. 3. 3. 4. 5.

The best place and shield of faith is love. Ephes. 6. 6. 8. 1 Thes. 5. 8.

The true knowledge of faith, the summe of Christianitie. 1 Thes. 5. 5.

Faith unfaimed is known by love. 1 Tim. 3. 5.

Faith, hope and love continue; other gifts cease. 1 Cor. 13. 8. 13.

What things the fathers attempted and what they endured by faith. Heb. 11. 4.

Of Abraham faith. Rom. 4. 17.

Of the faith of John Baptist. John 1. 31. 33. 34. Of Amos verse 37. 40. Of Phil. 1. 25. and of Peter. Rom. 16. 16.

The faith of the Thessalonians. 1 Thes. 3. 8.

Let us follow the faith of the Apostles, looketh Consecration.

Christ prayeth that Peters faith should not fail. Luke 22. 32.

The things saved by faith. Luke 23. 43.

The faith of the Centurion and those that were healed. Mat. 8. 17. 54.

Peter and John by faith healed a cripple. Luke 5. 21. 27.

A sinful woman for her faiths sake, is forgiven. Luke 7. 47. 50.

By faith we receive the forgiveness of sin. Acts 26. 18.

Felix and Daphnia his wife, influenced in the faith. Acts 13. 24. 26.

The goodly ghost of God for Pauls conversion to the faith. Gal. 3. 2. 3.

The faith of the Israelites. Mat. 8. 2. of blind men. Mat. 9. 27. 28. 29. and 20. 30. 31. Mark. 10. 46. 47. Lk. 18. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Of the ruler of the Synagogue. Mat. 9. 18. 19. Of the woman with the issue of blood. Mat. 9. 21. 22. Of the father of him that was possessed. Mat. 9. 34.

Of the Samaritan woman. Mat. 21. 28. 29. Of the ruler in Capernaum. John 4. 50. Of the Parim Centurion. Mat. 8. 6. 10. 14. Luke 7. 3. 10. 11. Of a man lame borne. Acts 4. 8. 9. 10. Of the sickle of the pulpit. Mat. 9. 3. 4. 5. Luke 5. 20. and 7. 2. 10. 11.

Sicknesses are healed by faith. Mat. 14. 39. Mark. 4. 36.

Christ tried the Apostles faith by a temptation. Mat. 8. 24. 25. 26.

Peter walked upon the water by faith. Mat. 14. 28. 29.

Faith as much as a graine of Mustard seed. Mat. 17. 10. and 21. 21. Luke 17. 6. John 15. 7. 8.

Christ repoueth his Apostles for want of faith. Mat. 4. 40.

The Apostles desired Christ to increase their faith. Luke 19. 5.

Whatsoever we ask in faith shall be granted. Mat. 21. 22. Mark. 11. 24.

The hope of faith opened unto the Gentiles. Acts 1. 4. 27.

The Pharisees neglecting faith, judgement, &c. the mint, rue, &c. Mat. 23. 23. Luke 11. 42.

We ought to be true to Christ with a true heart in assurance of faith. Heb. 10. 22. 23.

Whoso exhorteth the people to have faith, in the victory promised them. Deut. 20. 3.

Paul exhorteth to be steadfast in faith. 1 Cor. 15. 2. Acts 14. 24. 25.

An exhortation unto faith and good works. Phil. 3. 7. 4. 5.

All men have not faith. 2 Thes. 3. 2.

When the sonne of man cometh, shall he find faith on the earth? Luke 18. 8.

Of trying and examining our faith, looketh Examination.

We must fight the good fight of faith. 1 Tim. 6. 12. and persevere therein. Col. 3. 23.

John 15. 4. and growe from faith to faith. Rom. 1. 17.

Whatsoever is not of faith, is sinne. Rom. 14. 23. Mat. 12. 33. 34. Rom. 10. 14. Heb. 11. 6.

Faith taken for the doctrine of the Gospel. Acts 6. 7. 1 Tim. 3. 9. and 4. 6. and for a full persuasion of Christian libertie in things indifferent. Rom. 14. 23.

Revelations from the faith. Heb. 6. 4. 5. 9. and 2. 1. 3. 20. 31. 32.

God instructs in the faith. 1 Tim. 4. 6.

God will persevere in us his work of faith. Phil. 1. 38. 8.

Of faith, hope and love. 1 Cor. 13. 13.

We must be good to all, but specially to those of the household of faith. Gal. 6. 10.

By no worke thing can man assure him

selfe of Gods favour but onely by faith. Eccles. 9. 1. 2. 3.

Fruits of faith, looketh Fruin.

Faithfulness that which the sacrifice is prefigured. Gal. 3. 23.

The law of faith, given upon condition. Rom. 3. 27. and 8. 1. Looketh Delectation, Works, and Iustitie.

Faithfull, Samuel was a faithfull Prophet. 1 Sam. 3. 10. 20.

God foretold that hee would stirre up a faithfull Prophet. 1 Sam. 2. 35.

Whoso was a faithfull servant of the Lord. 2 Sam. 12. 7. Heb. 3. 5.

God is faithfull. 1 Cor. 1. 9. 2. Thes. 3. 3. 1 John 1. 9.

All the faithfull are one bodie in Christ. Rom. 12. 4. 5.

The faithfull are called the house of God. 1 Peter 4. 17. a chosen generation borne of God, a royal and holy Priesthood, an holy nation, a peculiar people, and a spiritual house, and holy. 1 Peter 2. 5. 9. The Temple of the living God. 1 Cor. 6. 16. houses of God. John 3. 21. children of God. John 5. 1. 10. made free by Christ. John 8. 36. Ephes. 1. 1. and coheires with Christ of his everlasting kingdom. Tit. 2. 7. Rom. 8. 17.

The faithfull in afflictions humble themselves to God. Job 1. 20. 21.

God promiseth to be a Father to the faithfull. 2 Cor. 6. 18.

God is careful for the faithfull. Psal. 104. 6. 7. 8.

The Prophet exhorteth the faithfull to godlinesse and patience. Psal. 37. 28.

God exhorteth the faithfull unto faith and patience by the example of Abraham. Gal. 3. 23.

The confession of the faithfull. Mat. 15. 9.

The faithfull put their trust in God only. Psal. 146. 3. 4. 5. 6.

The faithfull acknowledge their persecutions to come by Gods providence. Psalms 38. 1.

The loves of the faithfull, and joyments of the unfaithfull. Isa. 65. 1. 3. 4.

Prayers of the faithfull against persecutors. Looketh Persecution.

God spareth the faithfull for their great profit. Mat. 3. 17. 18.

The faithfull praise God, by whose grace they are not shaken. Mat. 13. 5. 6. 7.

A comparison between the faithfull and the infidels. Psal. 37. 1. 2. 4.

The faithfull and unfaithfull mingled together in the Church. 1 Tim. 2. 20.

The faithfull ought not to have fellowship with an infidel. 1 Cor. 5. 14. 15. 16.

That the faithfull all things are pure, Titus 1. 15.

The faithfull ought to be steadfast in the doctrine which hath been taught them. 1 John 2. 27.

The faithfull desire to be removed from the bodie to dwell with God. 1 Cor. 5. 4. 6.

The faithfull be strangers in this world. Heb. 11. 13. 16.

The faithfull ought to be ready alwayes to remember a reason of their hope. 1 Peter 3. 15. 16.

The congregation of the faithful, to be gathered by the preaching of the Gospel, is prophesied of. *Isa. 11. 2.*

The faithful ought to be united in Spirit. *Acts 2. 44* and *4. 32.*

Among the faithful of the primitive Church, there was none that lacked any thing necessary. *Acts 4. 34, 35.*

The Lord knoweth how to deliver the faithful out of affliction. *2. Pet. 2. 5, 6, 7, 9.*

Life promised to the faithful. *1. Peter 2. 10, 16.*

The faithful hope onely in the mercie of God. *Isa. 52. 9.*

The faithful are the children of Abraham by promise. *Rom. 9. 8.*

The faithful shall not come into condemnation. *John 5. 24.* looke Believers, Children, of God, Church, Saints, and Conversation.

Faithfulness is required in the disposers of the secrets of God. *1. Cor. 4. 2.* *Matth. 28. 19, 20.*

God will reward every man according to his faithfulness. *1. Sam. 26. 23.*

Of the faithlesse, looke Infidelitie

Fals. We are forewarned of false prophets, who are known by their fruits. *Matth. 7. 15, 16, 24, 45, 11. 24.* *Acts 20. 31.* *Phil. 3. 18.* *Deut. 13. 1, 6.* *Jer. 23. 9, 16, 25, 35.*

False witness. *Exod. 20. 16.* and the punishment. *Deut. 19. 16, 21.*

We ought not to be false witnesses, or credit a false tale. *Exod. 23. 1.*

False prophets termed woollves. *Act. 20. 29* and deceitful woollves. *1. Pet. 2. 13.* who breake the colour of the Gospel, sever their own bellies. *Rom. 16. 18.*

How a false prophet may be knowne. *Deut. 18. 22.*

Four hundred false prophets assembled before Ahab. *1. Kings 22. 6, 2.* *2. Chron. 18. 5.*

Of the doctrine and countenance of false prophets. *Ezek. 22. 25.* *Jerem. 23. 9, 25, 35.*

False prophets flatter Gods people. *Jer. 6. 14* and *14. 13, 14.*

Of false friends. *Eccles. 37. 1, 10, 7.*

No degree but dealeth falsly. *Jer. 6. 13.* and *18. 10.*

Fals. We ought not to reioice at our enemies fall, and why. *Isa. 34. 17, 18.*

The righteous shall see the fall of the wicked. *Isa. 29. 16* and *11. 5.*

Christ the fall and rising againe of many in Israel. *Luke 2. 34.*

We must take heed we fall not from the grace of God. *Heb. 12. 15.*

It is better to fall into the hands of God than man. *1. Sam. 24. 14.*

It is better to fall into the hands of the wicked, then to sinne before God. *Dan. 13. 23.*

It is a fearful thing to fall into the hands of God. *Heb. 10. 31.*

Saul fell downe into the Prophets and puffed God. *1. Sam. 19. 24.*

Abraham did fall on his face and laughed. *Gen. 17. 17.*

Ruth fell on her face before Boaz. *Ruth 2. 10.*

Moses and Aaron seion their faces before the Lord. *Exod. 20. 5.* *Isa. 63. 1.*

Moses fell downe before the Lord, praying for the Israelites. *Deut. 9. 18.*

We ought to help up an eye of an alle that is fallen. *Deut. 22. 4.*

To fall taken for to die. *1. Sam. 3. 34.* to be deceived. *Eccles. 23. 1.* *Luke 6. 39.* and to be dishonoured. *Ezek. 6. 13.*

The iust man falleth seven times, and riseth againe, but the wicked fall into mischief. *Ps. 34. 16.*

He that thinketh hee standeth, must take heed lest he fall. *1. Cor. 10. 12.*

A man may fall with his tongue, and not with his will. *Eccles. 19. 16.*

Where the tree falleth, there it lieth. *Eccles. 11. 3.*

To fall on the neck. *Gen. 45. 14.*

Famille, looke Flocke.

Familiar. Saul sought unto a witch that had a familiar spirit. *1. Sam. 28. 7.*

Famine rhymed to the disbandment. *Leu. 26. 16.* *Deut. 28. 23* & *32. 24.* looke Amendement.

Famine sent vs by reason of our sinnes. *1. King. 8. 35.*

Abraham to auoide famine in Canaan, went into Egypt. *Gen. 12. 10.* *Isaac* for the same cause, sojourneth among the Philistines. *Gen. 26. 1, 6.*

Seven yeeres famine in Egypt and all lands thereto adioyning. *Gen. 41. 30, 54.*

How Joseph dealt in the time of famine. *Gen. 47. 11, 20, 27.*

Three yeeres famine in the time of David. *2. Sam. 21. 1.* Another great famine in the time of Ahab. *1. Kings 18. 2.* Another in the time of Iehoram. *2. Kings 6. 25, 30.*

Famine prophesied. *Jer. 14. 1, 10, 7.* *Ezek. 9. 10, 11.* and *13. 16, 18, 19.* *Isa. 9. 2.*

In the famine God enriched Ithak with plenty. *Gen. 26. 1, 13, 14, 15, 16.*

The widow of Sareptah relieved in the famine. *1. Kings 17. 12, 14, 15, 16.*

Elisba sojetolde the Shunammite of the famine of seven yeeres. *2. Kings 8. 1, 2.*

Elimelech fleeing the famine sojourned in the land of Moab. *Ruth 1. 1, 2, 3.*

Elisba sojetolde the famine unto Ahab. *1. King. 17. 1.*

In the famine Elisba maketh the bitter postage sweete. *1. Kings 4. 41.*

A famine in Ierusalem in the time of Zedekiah. *2. Kings 25. 3.*

Agabus sojetolde of an universall famine. *Acts 11. 28.*

A famine of the word of God. *1. Cor. 8. 11.*

The arrows of famine. *Ezek. 5. 16.* looke Hunger.

Famine. The famine of Christ is the Gospel. *Matth. 3. 12.* *Luke 3. 17.*

Fashion. God commandeth Moses to make the tabernacle according to the fashion shewed him in the mount. *Exod. 25. 9, 40.*

The fashion of this worlde goeth away. *1. Cor. 7. 31.*

Fasting. How we should fast. *Matth. 6. 16, 17, 18.*

What fasting the Lord requirith. *Isa. 16, 17, and 58. 6, 7.*

Fasting and sacrifices do not profit the obliuious. *Jer. 14. 12.*

Fasting without true woordes of mercie, unprofitable. *Ezek. 7. 9, 10, 11.*

A question concerning fasting. *Ezek. 7. 3, 5, 6, 7.*

Humane penils are not cast forth but with prayer and fasting. *Matth. 17. 15, 18, 20.* *1. Pet. 9. 29.*

Daniel prayed unto the Lord with fasting. *Dan. 9. 3.*

After fasting and prayers, hands were laid on Paul and Barnabas. *Acts 13. 2, 3.*

Prayer and fasting at the ordaining of Elders. *Acts 14. 23.*

Pauls often fasting. *1. Cor. 9. 27.* and *6. 6.*

Anna fasted and prayed fourscore and foure yeeres continually. *Luke 2. 37.*

Sarra Ragues daughter fasted & prayed to God with teares. *Ezek. 3. 10.*

The child of Israel fasted before the Lord. *Isa. 30. 16.* Again they fasted, confessing their sinnes. *1. Sam. 7. 6.* looke Confession.

Iehosaphat proclaimed a generall fast throughout all his dominion. *2. Chron. 20. 3.*

Eldas proclaimed a fast. *Ezra 8. 21.*

Turne to the Lord with fasting and mourning. *Isa. 2. 12, 13.*

The Ninevites proclaimed a generall fasting. *Jonah 3. 5, 6, 7.*

Moses fasted four dayes & fourte nights. *Exod. 34. 28.* *Isa. 63. 1.* *1. Kin. 19. 8.* and Christ likewise. *Matth. 4. 2.* Of whose fasting reade *Matth. 3. 13.* and *69. 10.* and *109. 24.*

David and his men wept, and fasted vntill euen. *2. Sam. 1. 12.*

The inhabitants of Iabesh Gilead fasted seven dayes. *1. Sam. 31. 13.*

David fasted, and prayed vnto God, for the childes life. *2. Sam. 1. 16.*

Ahab fasted, and lay in sackcloth, and God pitied him. *1. King. 21. 27, 29.*

Judith (sawing a few dayes) fasted all her widowhood. *Judith 8. 6.*

Ester fasted and prayed three dayes and three nights. *Ester 4. 16.*

A generall fast proclaimed. *Jerem. 36. 9.*

Christis disciples reposed, because they fasted not, and excused. *Matth. 9. 14, 15.*

Fasting a ceremonie appertaining to busines. *1. Sam. 3. 13.*

The wicked & liars obey Iehoiel in prayer claiming a fast. *1. King. 21. 9, 11, 12.*

The hypocrite call God in the teeth vntill their fasting. *Isa. 58. 3.*

An example of true and false fasting. *Ruth. 18. 11, 14.*

Of fasting more for leare then for deuotion. *Jer. 3. 6.*

Fasting, not prayers of the wicked regarded. *Eccles. 34. 18, 27.*

Of measurable abstinence, the day of fast of Christians. *Eccles. 31. 12.* and *37. 28, 29, 30.* *Matth. 15. 11, 18, 19, 20.* *Luke 21. 34.* *Rom. 13. 3, 14.* *1. Cor. 7. 5.* *Gal. 4. 10.* *1. Phil. 3. 18, 19.* *1. Thel. 5. 19.* *1. Tim. 4. 8.* *Col. 3. 5, 12, 13.* *1. Pet. 1. 13, 10.* and *5. 6, 8.* *2. Pet. 1. 5, 10.* *1. John 2. 16, 17.* *Ephel. 5. 3, 4, 5.* looke Abstinence.

Fathers ought not to prouoke their children

to teach. *Eph. 6.4. Col. 3.23.*

Fathers are charged to teach their children the law of God. *Deut. 11.19.*  
God commandeth the child to honour his Father and mother. *Matth. 15.4. Mat. 7.10.* looke Children.

Children are to be that honourer not his Father and mother. *Deut. 27.16.*

He that smiteth his Father or mother, shall die the death. *Exod. 21.15.*

Of them that curse Father or mother. *Leuiticus 20.9. Psal. 10.20. and 30.11.*

Fathers and mothers must not be loved more then Christ. *Matth. 10.37. Luke 14.36.* Neither shall they be followed in evil. *Matth. 15.20.21. Act. 7.1. and 1. Pet. 1.18.*

The child ought not to die for his Father, nor the Father for his children. *Deut. 24.16. Jer. 31.29.30.*

The child ought to be his Father what God had done for him. *Deut. 32.7.*

Jesus Christ onely knoweth the Father, and revealed him to whom it pleased him. *Matth. 11.27.*

The spirit of God emboldeneth vs to call God our Father. *Gal. 4.6.*

Christ will be to call no man Father in earth, and whp. *Matth. 23.9.*

Joseph was the supposed Father of Christ. *Matth. 13.55. Luke 1.23.*

God is our Father. *Deut. 32.6. Isa. 63.16. 2. Cor. 12.29. 1. Cor. 6.18.* and him must we honour and feare. *1. Peter 1.17.18. Mal. 1.6.*

He that knoweth Christ, knoweth the Father. *John 14.7.*

God was called the Father of the poor, and whp. *Job 29.16.*

Father taken for a chiefe gouernour, or prince. *1. Chron. 2.24. For Preachers and Prophets. 1. king. 1.12. and 1.4. 1. Cor. 4.14.5. Gal. 4.6. Phil. 10. for aged men. Tit. 1.9.31. 1. Tim. 1.2.3. for magistrates. Exod. 22.28. Deut. 16.18. Rom. 13.4. and for preachers. *Matth. 23.30.31. Act. 25.10. Heb. 1.1.**

Fatherly vs. God ought right vnto the Fatherless. *Deut. 10.18.*

We ought to be a father of the Fatherless. *Eccles. 4.10.* after the example of God. *Psal. 61.5. and 146.9.*

The Hebrews are led captiue for being the Fatherless and widows. *Ezek. 24.9.*

Of oppressing or relieuing of the Fatherless, looke Widow.

For Israel being heard Fat with fleas, for looke God. *Deut. 6.10.11.12. and 7.3.8. 9.10. and 31.20.11. and 32.15.*

God commanded the Israelites not to eat the Fat of the beasts offered. *Leu. 7.23. 24.34. and 3.17.*

The Fat of Lambs, Rammes, Goats, &c. were Gods blessings on the land of promise. *Deut. 22.14.*

Fat for plentiful. *Eccles. 3.1. for wealth. Psal. 32.19. Psal. 28.25.*

The Fate of the land, what. looke Gene. 45.18.

Fatnesse, for the spirit of wisdom, knowe ledge, and scale. *Jer. 3.1.4.*

Yeha blessed Jacob with the Fatnesse of the earth. *Gen. 27.28.*

Favour. Who is full of mercie and truth, shall giue Favour in the sight of God and man. *Psal. 3.34.*

Leuing Favour is better then silver or gold. *Psalm. 22.1.*

Grace or Favour of men commendeth God. *Gen. 38.2. Exod. 11.23. and 12.35.36.*

Rich found Favour in the sight of God. *Ruth 2.9.10.13. reade 1 Kings 25.17. Psal. 105.19.30.31. 33. Jer. 40.23.34. Dan. 1.9.10.11.12. and 2.5.10.9.*

God can eraseth a signe of God, to knowe whether hee were in his Favour or no. *Aug. 6.17.*

Such as Favour the wicked, are worthy death. *Rom. 2.13.*

Favoured. Joseph was a well Favoured person. *Gen. 39.6.* looke Fave.

Fear in affliction is expelled by calling to minde Gods benefices, power, and promises. *Deut. 7.18.19.*

Wee must make an end of our saluation, with Feare and trembling. *Philip. 1.12. 1. Pet. 1.17.*

We ought to Feare God. *Deut. 4.10. and 14.23. Reue. 14.7. Exod. 20.18.30.*

Whom we ought to Feare, and whom not. *Matth. 10.28. Luke 12.5. and 1. Pet. 3.17.*

Whomsoever Feareth God, and worketh righteousness, is accepted with him. *Actes 10.35.*

The mercie of God is alwayes on them that Feare him. *Luke 1.50.*

Princes and Judges must Feare God. *Deut. 17.19. Exod. 18.21.*

God delighteth to haue his people to feare him. *Deut. 5.29.*

Joshua exhorteth the Hebrews to Feare the Lord. *Josh. 24.14.*

The Israelites hauing seene the mightie power of God, Feared the Lord. *Exo. 14.31. and 19.16. Deut. 5.23.10.28.*

Holies Feare the worship of God, proper vnto him for the Israelites. *Deut. 9.18.19.*

The people and commodities of the Feare of God. *Psal. 103.13. 118.1. Psal. 10.27. and 24.27. and 19.23. and 22.4. and 28.14.*

Eccles. 11.11.10.34. and 3.2. 14.13.10.28. Of the Feare of God. *Psal. 118.1.*

He that Feareth God, will not erre or speake nor doe euill. *Leuit. 19.14.*

Adam after hee had sinned, was afraid of God. *Gen. 3.7.10.*

Joseph feared God. *Gen. 42.18.* so did the midwives in Egypt. *Exodus 1.17.20.21.*

The seruants of Isaac who feared God, were preferred from the haire. *Exod. 9.13.*

David feared God. *1. King. 18.3.12.*

Querry man ought to feare his father and mother. *Leuit. 19.4.*

Let vs feare, lest by forsaking Gods promises we perish through infidelity. *Heb. 4.11.*

Those that obseue not Gods commandments, shall feare their life day and night. *Deut. 28.66.*

The brethren of Joseph feared him. *Gen. 45.3. and 50.15.10.22.*

Saul was afraid of Dauid, because God was with him. *1. Sam. 18.28.29.*

The people feared Salomon for his wisdom. *1. Kings 3.28.*

Dauid seeing Goliath stricken, Feared. *2. Sam. 6.6.7.9.10.*

Isaiah Feared Esau, whether hee proper. *Gen. 32.7.9.10.13.*

The Israelites afraid at the challenge of Goliath. *1. Sam. 17.11.14.*

Samuel was afraid to anoint Dauid king. *1. Sam. 16.2.*

Saul was afraid of the bolts of the Philistines. *1. Sam. 21.5.*

Eliah fled for feare of being slaine by Jezebel. *1. king. 19.23.*

Wee ought to Feare them to whom Feare belongeth. *Rom. 13.7.*

The people being afraid of Gods wrath, followed Saul & Samuel with one consent. *1. Sam. 11.7.* Israel dwelt without feare all the dayes of Salomon. *1. Kings 4.25.*

A commendation of the feare of God which was in Abraham. *Gen. 22.12.16.17.18.*

Elisa feared not the king of Syria his amie. *2. Kings 6.14.15.*

Perfect loue expelleth feare. *1. Job. 4.18.* God threatneth, that they shall be afraid in their chambers, who proue him by idolatry. *Deut. 32.21.25.*

The means to feare God, is to heare his word. *Deut. 4.10. and 6.2.*

The king of feare. *Job 18.14.*

Feare for embracing. *Psal. 73.5. for feare. Psal. 119.13. for reuerence. Job. 4.14. for obedience towards men. Rom. 13.4.7.8. 1. Cor. 17.5. Eph. 5.6. 1. Pet. 3.14. 1.4. for a godly feare. Psal. 119.310.*

The feare of the Lord. *Psal. 82.3. Psal. 34.11.12.*

What feare is. *Wisd. 17.22.*

The honourable seede are they that feare the Lord. *Eccles. 10.20.*

Who feareth God, departeth not from him. *Jer. 32.40.*

Four things to be feared. *Eccles. 10.5.*

Hee elect feare God. *Gal. 3.16.*

Those that feare God, shall haue no euill repon. *Iudith 8.8.*

Blessed is the man that feareth alway. *Psal. 128.1. Psal. 28.14.*

God giueth wisdoms so such as feare him. *Eccles. 43.32.*

The beginning of wisdoms is the Feare of the Lord. *Psal. 111.10.*

Some say, he that feareth the Lord. *Eccles. 2.11.* Neither shall any euill happen to them. *Eccles. 3.1.*

It ought to be in the Feare of the Lord. *Eccles. 9.18.*

Domestic is the Feare of the uicid. *Psalm. 10.15.*

Feare the Lord, and honour his ministers. *Eccles. 7.29.*

The people of the Feare of God, shone riches, strength, and beauty. *Eccles. 40.26. 27.*

He that feareth God, conuerteth in heart. *Eccles. 2.26. and 19.10. without hypocrisy. Psal. 14.2.*

Job feared God and eschewed euill. *Job 1.1.8. 1. Peter 14.16.*

It is wisdom and carnall Feare. *John 9.22. 1. Cor. 13.2.*

and 13. 41. and 49. 8.

Cornelius feared God with all his house. Acts 10. 2.

Simon feared God. Luke 2. 25.

Jugement and righteousness follow the fear of God. Isa. 5. 7.

Ministers must not fear, looke Ministers, Of Chistly. Jerem. 36. 16. Mat. 5. 33.

Act. 9. 31. 10. 2. 2. Cor. 7. 1. Eph. 5. 21. Col. 3. 12. 1. Pet. 2. 17.

Of servile fear. 2. Tim. 7. 23. 33. Job. 1. 16. Jer. 36. 16. Rom. 8. 15. Luk. 1. 74. and 1. John 4. 18. Reue. 21. 8.

We ought not to fear the reppach of men, and why. Isa. 51. 7. 8.

He that feareth inconveniences, shall neuer use his wittie. Eccles. 11. 4.

That which the wicked feareth, shall come upon him. Psal. 10. 24.

Either was trained by in the fear and knowledge of God. Eccl. 12. 15.

Of the persecution of those that feare the Lord. 2. Th. 1. 6. 2. 16. 66. and how God will deliver them: ber. 66. and punish the wicked. ber. 68.

It is a fearefull thing to fall into the hands of the living God. Heb. 10. 31. looke Timorous.

Feast. The Jewes feasts were many, looke Sabbath and Paschouer; and looke Pentecost in the first Table.

The feast of blowing of hornes of trumps. pete. Leuit. 23. 24. Num. 29. 1. 10. 7. and 2. Chro. 5. 3. 13.

The feast of humbling, reconciling, and cleansing finnes. Leuit. 16. 29. 30. and 23. 7. Num. 29. 7. 12.

The feastes of doughes or booties, or Tabernacles, called also the feast of gathering fruits. Exodus 23. 16. Leuit. 23. 24. 37. Num. 29. 12. 2. Deut. 16. 13. 16. and 31. 10. 10. 14. Ezra 3. 4. Neh. 8. 1. 14. 15. 1. 1. Chro. 5. 5. 12. 2. Mac. 1. 9. 11. 18. 19. 5. 10. 9.

John 7. 2.

The feast of the new moone. Num. 28. 11. 16. and 1. Sam. 20. 5. 24. Ezek. 45. 18. 19. 9. 46. 7. with other feasts: as Eccl. 9. 21. 2. Mac. 1. 5. 36. 37.

The dedication of the Temple was also counted a solemne feast among the Jewes. 1. Kings 8. 65. John 10. 22.

What þ Jesus should offer at every feast. Ex. 23. 14. 10. Leuit. 23. 2. 3. 2. Sam. 20. 3. 2.

God hateth the Jewes feastes, for that they were prophaned. Isa. 1. 11. 15. and 66. 17. Amos 5. 21. 22. and 8. 5. 10. Mal. 2. 8. 12.

Why Christ was not apprehended on the feast day. Matt. 26. 5.

Jesus on the feast day, drove buyers and sellers out of the Temple. John 2. 14. 15. 16.

Abraham made a feast when Ishak was twained. Gen. 21. 8.

When we ought to bid to our feasts: and how we should behave our selves in feasting. Eccles. 9. 17. 18. Exod. 18. 12. Lu. 14. 12. 13. 14. Tobit. 2. 1. 8. and 4. 6. 17. 1. 2. Cor. 5. 8.

The poore ought to bee remembered at our feasting. Eccl. 8. 10.

God forbiddeth mislaye and abuse in his chist-

lyens feasting. Job 1. 5.

Ishak made a feast to Abimelech. Genes. 26. 30. 31. and Joseph to his brethren. Gene. 43. 31. 32. and Salomon to all his servants. 1. Kings 3. 15.

Of feasts vied at sheepehearing. Gene. 38. 12. 1. Sam. 25. 4. 11. 36. 2. Sam. 12. 24. 28.

Pharaoh made a Feast on his birth day. Gene. 40. 30. In did Petecoe. Matt. 14. 6.

Marke 7. 2. 1.

Wedding feasts. Gene. 29. 22. Judg. 14. 10. John 2. 2. 10. 11.

Dauid made a Feast unto Abner. 2. Sam. 3. 20.

Adonish made a Feast unto his brethren. 1. Kings 1. 5. 9. 25. 41. 49.

The lowest rooms at Feasts. Luke 14. 8. 10. 12.

Whetwe made a great Feast for Christ, his disciples, and others. Luke 5. 29. Marke 2. 15. Matt. 9. 9. 10.

The chiefe places at Feasts. Mat. 23. 6. 7.

The office of a Feast-maker. Eccl. 32. 1. 2. looke Solemne.

Feasting, for fasting. Mai. 2. 1. 2. 13.

Feble. We ought to comfort the feeble minded. 1. Th. 5. 14.

Hannab barren, and feeble, had children. 1. Sam. 2. 5.

Feede. Iacob was fed of God all his life long. Gen. 48. 15.

How Dauid did feede Israel. 2. Sam. 5. 2. Psal. 78. 23.

Judges and gouernours ought to see Gods people fed. 2. Sam. 7. 7.

Christ commaunded Peter to feede his sheepe. John 21. 15. 16. 17.

Peter witheth the Elders of the Church, to feede the flocks of Christ. 1. Pet. 5. 1. 10. 5.

Those that feede a flocks are worthy to eate of the milke. 1. Cor. 9. 7.

The greene pastures & waters for Christians to feede on, are to bee found in the Scriptures. Psalme 23. 23. John 6. 27. 55. 56.

Feete. It was a courtesie in olde time, first to wash the feete of such as a man harbored. Gen. 18. 4. 5. 9. 19. 12. and 24. 32. 33. Judg. 19. 21. Gen. 43. 24.

Abigail humbled her selfe to wash Dauid servants feete. 1. Sam. 25. 41.

The feete of the Israelites did not swell in the wilderness. Deut. 8. 4.

God maketh the feete of his chosen, to bee like Hindes feete to doe his will. 2. Sam. 23. 34.

Joshua causeth his chiefe men of warre to rest on the neckes of Kings. Josh. 10. 24. 25.

Ruth slept at the feete of Boaz. Ruth 3. 4. 8. 14.

Ala had a disease in his feete. 1. King. 15. 23. 2. Chro. 16. 12.

A fustill woman washed Christs feete. Luke 7. 37. 38.

Christ washed his disciples feete. Job. 1. 3. 5. 24. 15.

Job was feete to the lame. Job 29. 15.

Fellow helpers looke Coadiutors.

Fellow servant. Tychicus a fellow servant

in the Lord. Col. 4. 7.

Fellowship. The lawfull continuance in the Apostles doctrine and Fellowship. Acts 2. 42.

To haue Fellowship with God and his Sonne, is to beleue in Christ, and to walke in the light. 1. John 1. 3. 5. 6. 7.

The lawfull Fellowship of Christs members. Psal. 14. 7. and 15. 1.

Righteousnesse hath no Fellowship with unrighteousnesse, nor light with darkness, nor the goodly with inuicible. 2. Cor. 6. 14. 2.

Ephel. 5. 7. 8. and 1. Th. 5. 5. 6.

Feuer. God will smite such as disobey him with fevers. Deut. 28. 23.

Christ healed Peters mother in lawe of a fever. Mat. 8. 14. 15. Marke 1. 30. 31.

Fielde. The Israelites might not lose their field with mingled seed. Leuit. 19. 19.

Of him that burthens his neighbours field of vineyard. Exod. 22. 5.

We ought not to remoune the markes of bounds of the field. Deut. 19. 14.

A blasphemous Iobns field to bee set on fire. 2. Sam. 14. 3.

The field of blood. Acts 1. 19.

The field which Ieremie bought of Hameel. Jer. 32. 7. 10. 16.

Fight. looke Warre.

Figge. The parable of the figge tree. Mat. 23. 32. 33.

The curding of the figge tree. Mat. 21. 19. 23. Mat. 11. 13. 14.

The parable of the unfruitfull figge tree. Luke 13. 6. 10.

The figge would not bee king ouer other trees. Iudg. 9. 10. 11.

Fill. God will fill with all good things, if we loue him. Deut. 11. 13. 14. 15.

We ought not to forget God, when we are filled with his benedictions. Deut. 8. 10. 19. and 6. 10. 11. 12. as did the Israelites. Deut. 32. 15.

Finde. To seeke God and to find him, and to lose him. Job. 2. 4. 15.

Gods iudgements cannot be found out by man. 2. Chro. 5. 40.

Finger. A giant laine that had 24. fingers and toes. 2. Sam. 21. 20. 21.

Tables written with the finger of God. Exod. 31. 18.

Pharaohs enchanters confesse that Moses miracles were brought to passe by the finger of God, and not by sorcery. Exodus 8. 18. 19.

The finger of God, what. Luke 11. 20.

Firmament. Gen. 1. 6. 7. 8. Psal. 150. 1.

First. The first borne of man of beast, dedicated to God. Exo. 13. 2. 13. 14. and given for a parcell of the Leuites inheritance. Num. 3. 12. 13.

The first borne of man might bee redeemed men, and how. Exod. 13. 13.

The first foale of an asse was redeemed with a lambe. Exod. 13. 13.

Christ was the first borne of every creature. Rom. 8. 29. Col. 1. 15.

How the first fruites ought to bee offered. Deut. 26. 2. 3. 10. 12.

The first fruites pertained to the high Priest. Num. 5. 9. See Tubes.





Mat. 6. 11. and not to bee carefull for things of this life. *Mat. 6. 25. 31. 33. looke Raiment.*

The Succubites and Pinnelites staine for that they would not give foode to God: on and his men. *Judg. 8. 5, 9, 16, 17.*

Fooles ought to bee scourged with rodde. *Psa. 16. 3.*

Fooles are the authors of contentions. *Psa. 18. 6.*

Fooles delight to talke what they list, uncontrolled. *Prou. 18. 1.*

Fooles are not to be tnight. *Psa. 3. 9.*

Doctrine is very cumbersome for fooles. *Eccles. 3. 19. and 22. 7.*

A foole counsell is not to bee regarded. *Eccles. 8. 17.*

Riches profit not a foole. *Psa. 17. 16.*

The heart of fooles is in their mouth. *Eccles. 31. 26.*

Honour is unseemly for a foole. *Prou. 26. 2.*

A foole thinketh his owne wit best. *Psa. 123. 15.*

A foole is incorrigible. *Psa. 17. 20.*

Of the nature and qualitie of a foole, and how he should be regarded. *Prou. 12. 16. and 26. 4. to 5. Eccles. 21. 20.*

Fooleh things regarded not God for all his benefits. *Deut. 32. 5. 6.*

Christians may not be foolish talking of killing. *Eph. 4. 5. 6.*

The preaching of the Crosse is counted foolishness. *1. Cor. 1. 18.*

To beernly wise, is to be accounted a foole in the world. *1. Cor. 3. 18. 19.*

God hath chosen the foolish things of this world, to confound the wise. *1. Cor. 1. 27.*

Paul was counted a foole for Christ his sake. *1. Cor. 4. 10.*

God hath made the wisdom of this world foolishness, by the foolishness of preaching. *1. Cor. 1. 21.*

David was very foolishly in numbering his people. *2. Sam. 24. 10.*

The nature all man ingeth the doctrine of the Gospel foolishness. *1. Cor. 2. 14.*

Foolish questions. See Questions.

Foot of pride. *Plal. 36. 11.*

Forbid. Christ would not that his Apostles should bring any to doe a miracle in his name. *Mat. 9. 39.*

Forerunner. Christ our forerunner a high Priest. *Heb. 6. 20.*

Forerunner. Saul desired of David a hundred forerunners. *1. Sam. 18. 25.*

Forget. God looke Fill.

God. The Hebrews having forgotten God, were plagued. *Deut. 32. 17. 18. to 27. 9. delivred into their enemies hands. 1. Sam. 13. 9.*

The chief butler of Pharaoh forgave Joseph his feines. *Gen. 40. 21. 23.*

Forgive. We ought to forgive. *Eccles. 2. 8. 9. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Joseph forgave his brethren. *Gen. 50. 27. to 31.*

God onely forgiveth sinne, and keepeth from sinning. *Gen. 20. 6. 22. 34. 18. Exo. 34. 7. Plal. 130. 1. and 103. 1. 2. 3. 4. 5.*

35. and 44. 22. and 58. 12. Jer. 31. 24. 2. 33. 8.

Plal. 3. 8. 17. 7. and 31. 1. 2. 5. and 49. 7. 8. and 51. 14. and 79. 9. Dan. 9. 9. Wolf. 1. 3. 4.

Heb. 7. 18. 19. Jer. 2. 7. Lu. 5. 21. though Christ Jesus. *Ista. 45. 25. and 55. 5. 5. Dan. 9. 24. Mat. 1. 21. and 9. 2. 6. 8. 2. 5. 9. 10.*

Mat. 26. 28. Lu. 1. 77. 21. 30. 31. Luke 5. 20. 24. and 24. 47. John 1. 29. Acts 4. 13. and 10. 43. and 13. 3. 3. 8. 39. 1. Col. 1. 12. and 15. 2. 3. 1. 2. 3. 5. 18. 19. 21. Gal. 1. 4. Col. 1. 4. and 2. 11. 1. 3. 1. Tim. 1. 15. Tit. 2. 14. Heb. 1. 3. 2. 9. 13. 14. 22. 26. 28. 1. Pet. 1. 9. 10. 11. 18. 2. 12. 3. 5. and 4. 10. looke sinne and Pardon.

Free forgiveness of sinnes. *Rom. 4. 7. is annexed to the Gospel. Mat. 1. 16. 19. Job. 30. 2. 3.*

Foreknowledge. looke Council and Providence.

Fornace. Egypt is called the pyon fornace. *Deut. 4. 20.*

Fornication. The bodie is not for fornication. *1. Cor. 6. 13.*

We ought to abstaine from fornication. *1. Cor. 10. 8. 1. 1. Cor. 4. 3. Acts 15. 20. 19. Heb. 13. 16.*

To avoid fornication, every man may have a wife. *1. Cor. 7. 2.*

Fornicators shal not inherite the kingdome of heauen. *1. Cor. 6. 9.*

Christians ought not to eat with fornicators. *1. Cor. 5. 11.*

Fornication ought not once to bee named among Christians. *Eph. 5. 3.*

S. Paul communicated the fornicator. *1. Cor. 5. 1. to 6. whom upon amendment he received againe and compassed. 2. Cor. 2. 1. 7. 10. 12.*

Of fornication that detureth death. *Leu. 18. 4. 19. looke Incest and Whoredome.*

Forake. The Israelites forsooke God, & honoured the golden calfe. *Exo. 32. 8. 9. 10. 24. 1. Sam. 12. 10. 21. 22. Deut. 4. 31.*

God will not forsake his people, for his name and promise sake. *1. Sam. 12. 20. 21. 22. Deut. 4. 31.*

God will not forsake them that walke in his wayes. *1. Kings 6. 12. 13.*

God promised Joshua that hee would not forsake him. *Deut. 31. 8.*

Israel forsooke God. looke Fill.

Those that forsake God, God will forsake them. *1. Kings 9. 9.*

Those that forsake God, shalbe consumed. *Job. 34. 20.*

The Israelites forsaking God, were delivred into the Philistines hands. *Judg. 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Hee forsaken that feare God. *Eccles. 2. 11.*

Those that forsake any commodity for the love of Christ shalbe well recomended. *Mat. 19. 29.*

We ought to forsake all that wee have, to follow Christ, and whp. *Mat. 16. 24. 25. 26. 19. 27. 28. and 19. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Examples in Abraham. *Gen. 12. 1. 4. 5. 6. 17. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

In Daniel. *1. Sam. 17. 45. 2. Sam. 15. 25. 26. 30. 31. In Elshu. 1. Kin. 19. 20. 21. In Eleazar. 2. Mac. 6. 18. In the Apostles. Mat. 4. 19. 10. 23. 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Mat. 10. 38. and in Paul. *Phil. 3. 7. 8.*

We forsake God, when we sinne by any other thing. *Jer. 5. 7. and 4. 2.*

Forfevering. looke Oche.

Fort. The force of Zion, was the citie of David. *2. Sam. 5. 1. 7. which was besieged. 1. Mac. 2. 18. 19. 30. 31. and Simon the brother of Judas besieged it. 1. Mac. 13. 47. 49.*

Fortie. It raines fortie dayes and fortie nights. *Gen. 7. 12.*

Fortie persons and mo conspired the death of Paul. *Acts 23. 2. 3. 14.*

The punishment of fortie stripes. *Deut. 25. 2. 3.*

In Sodome, fortie righteous could not be found. *Gen. 18. 29.*

Fortie was in the mountaine fortie dayes and fortie nights. *Eccles. 25. 18.*

Ell judged Israel fortie peeres. *1. Sam. 4. 18.*

David reigned over Israel fortie peeres. *1. Kings 2. 11.*

Salomon had fortie thousand halles of bolles. *1. Kings 4. 26.*

Israel was in the desert of sin fortie peeres. *Num. 4. 35. 34.*

Christ was in the desert forty dayes. *Mat. 4. 1. 2.*

The Temple was in building fortie and fve peeres. *Job. 4. 20.*

Jesus appeared unto his disciples fortie dayes after his resurrection. *Acts 1. 3.*

Signes were in the aire fortie dayes long. *2. Mac. 5. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Fortune. looke Providence.

Fowles. looke Birds.

Fountains. *Levit. 11. 36. Gen. 21. 19. and 16. 7. and 21. 25. and 24. 11. 13. 16. and 20. 32. 10. 11. Eccles. 2. 15. Job. 4. 6. looke Welles.*

God willet the Israelites to stoppe the fountains of water of the children of Esau. *2. Kings 3. 19.*

Christ the fountaine of grace and veritie. *Jer. 17. 1. Job. 4. 17.*

Four. A river issuing out of Eden, & was divided into four heads. *Gen. 2. 10.*

A bimelech layd waite against Sabechem with four bands of men. *Judg. 9. 7.*

Four thousand Israelites slaine by the Philistines. *1. Sam. 4. 2.*

Four thousand men. *see Louges.*

The elect shal be gathered from the four winds. *Mat. 13. 27.*

Azarsus beate four dayes. *Job. 11. 39.*

A vision of a fether knit at the four corners. *Acts 10. 11. 12.*

Four beate full of eyes. *Reve. 4. 6.*

Four Angels stand in the four corners of the earth, holding the four winds. *Reve. 7. 1.*

Dauids sentence of four fold restitution, and by each also against himselfe. *2. Sam. 12. 5. to 15.*

Zachus restored among full gotten goods four fold. *Luke 19. 8.*

Four things invariable. *Psa. 30. 31. 5.*

Four hidden. *see 18.*

Four troublesome. *see 20.*

Four full of wisdom. *see 24.*

Four comely in going. *see 29.*

Four things to be feared. *Eccles. 2. 6. 5.*

Fourteen thousand 700. *Israelites were*

of the plague; besides them that die in the confederate of Noah. Num. 1.6.49.

Christ's fourteenth generation in the genealogy from Abraham to Christ. Matt. 1.17.

Found. Whose found cause in Gods light. Exod. 33.13, 14.

God found Jacob his inheritance in a waste land, and caring for him. Deut. 32.9, 10.

Foundation. Christ is the foundation of his Church. 1. Cor. 3.11.

Churchers built build upon Christ the foundation. 1. Cor. 3.10, 11.

The foundations of the mountains shall be set on fire in Gods wrath. Deut. 32.22. The foundations of the world were discovered at his rebuke. 2. Sam. 22.16.

Paul would not build on any mans foundation. Rom. 15.20.

Foxe. Christ called Herod a Foxe. Luke 13.32.

Foxes have holes, but Christ had no resting place. Mat. 8.20.

Samon tied firebrands to 300. Foxes tails. Judges 15.4, 5.

Foxes for heretics. Cant. 2.15.

False prophets like foxes, and why. Eze. 13.4.

Free. Free of man, loose Man.

Free. God requires of the Israelites free offerings. Exod. 25.2.

Free citizen, loose Refuge.

Free ought to stand fast in the liberty wherewith Christ hath made us free. Galat. 5.1. that is, from sinne. Roman. 6.7, 8, 22.

Freedom proclaimed to the Israelites in the peete of Jubile. Levit. 25.10, 11.

Gifts having freely received Gods gifts, bestowed them freely to helpe Dauid. 2. Kings 5.15, 16.

Free will. Of mans free will before his fall. Gen. 1.26, 31. and 2.25. Eccles. 15.14, 28 and 17.1, 7, 12. Will. 2.23. Col. 3.9, 10. Eph. 4.22, 24.

Of mans free will after his fall, and how that without Gods spirit he can doe nothing but sinne. Gen. 6.5, 8. 31. and 20.6. Dr. 29.2, 3, 4. Psal. 14.3. and 49.20. and 116.19.

Job. 16.1, 9. and 19.21. 20.9, 24. and 31.1, 18. 31. 6, 7. Jer. 10.23. and 24.7. and 31.14, 18. Ezek. 36.26, 27. Pse. 13.9, 14. Psal. 10.20. and 15.18, 19. and 16.17, 23. Marke 2.11, 12. John 1.12, 13. and 3.5, 6, 19. and 6.44, 45. and 15.4, 5, 6. Act. 16.14. 26.18.

Rom. 8.6, 7. and 9.16, 1. Cor. 3.7. and 4.7. 2. Cor. 12.3, 5. 10. 1. Cor. 5.5. Eph. 3.12, 33, 35. Phil. 1.6. and 2.13, 31. and 4.13. Tit. 3.10, 9. Heb. 13.20, 21. James 1.14, 17. and 4.8. Eccles. 17.14. Rom. 5.6. Gal. 5.17.

Friends and neighbors ought to be loved. Leuit. 19.18.

The brattle counsel of a friend is most sweete. Pro. 27.9.

Our friends ought to be entertained. Pro. 27.9. Eccles. 9.13. and christen. Eccles. 14.1, 3, 10, 27.

The secrets of our friend, we may not discover. Eccles. 27.6, 25, 22.

Before of becausall friends, and why. Davids 7. Psal. 7.2, 4, 5.

The properties of a friend; and howe two should love him, and debate our selves to ward him. Eccles. 6.6, 10, 12.

Sweete like multiplie friends. Eccles. 6.5.

Riches ingender friendship. Pro. 19.4, 6, 7.

What things breake friendship, and what constancie and charitie ought to be among friends. Eccles. 22.10, 10, 16.

Howe to debate our selves with a friend that is our superiour. Pro. 23.1, 6, 7, 8.

Friends ought to be friendly one to another, and why. Pro. 8.24.

The properties of a true friend. Pro. 17.27. Eccles. 27.6. and of a fained friend Eccles. 27.1, 10, 6.

To know a man may knowe a friend. Eccles. 12.8, 9.

We ought not to give our friend power over us. Eccles. 33.18.

Friendship of this worlde, enmities with God. James 4.4.

We ought to make vs friends, by assisting our temporal goods to the poore, and why. Luke 16.9.

Christ called his Apostles friends. John 15.14. and callth Iudas friend. Mat. 26.30.

Of becausall and wicked friends. Deut. 13.6, 8, 10, 12. 2. Sam. 3.27. and 15.7, 10, 20. and 30.9. Psal. 55.12, 23, 14. Jerem. 9.3, 10, 7. and 12.6, 14. and 41.2, 6, 7. Dan. 1.26, 37, 32.

What a faithfull friend to Dauid. 2. Sam. 15.37. and 16.16, 17.

From a loose Contention.

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Gen. 15.1, 6.

Fulness. The fulness of Christ, is the Church. Eph. 1.23.

Christ came at the fulness of time, and why. Gal. 4.4, 5. Eph. 1.10.

Of Christ his fulness we have all received. John 1.16.

Full. Christ full of grace & truth. Job. 1.22.

Wee be to them that be full, for they shall hunger. Luke 6.25.

The wicked full of envy becommes. Rom. 1.29. and 13.10, 14. to 19.

The wisdom of God is full of mercie and good fruits. James 3.17.

The full age of Christ. Eph. 4.13.

Funerals, loose Mourning.

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The Angel appeared to Moses in a flame of fire. Exod. 3. 2.

The lake that burneth with fire & by him-  
stone. Reue. 19. 8.

Of the fire hid in the pit, and miraculously  
by perfecture and found. 2. Thessa. 1. 8,  
19, 23, 24.

Of the unquenchable fire of hell. Matth.  
3. 12, and 25. 2. 2. 2. 2.

Fire taken for warre. Num. 21. 28. for the  
effect of Gods spirit. Matth. 3. 11.

Fire trial, put for affliction. 1. Pet. 1. 7.  
and 4. 10.

Fire to be called because it doth rectify  
fire, and sear the conscience. Deut. 33. 2.

*I Gaze, looke, behold, and Pledge.*  
Garish attire, looke Apparell.

Garments of linse, woollie, saydiden.  
Deut. 22. 11.

The footmen call for for Christ his gar-  
ments. Matth. 27. 35.

Sicknesses healed by touching the hemme  
of Christs garment. Matth. 9. 31. 2. 2. 2. 2.

Saul discerned not Samuel by his gar-  
ments. 1. Sam. 9. 18.

White garments. Eccles. 9. 8.

What a man's garment, &c. betokeneth,  
looke Countenance.

They ought to have the garment spotted by  
the flesh. Iud. 13. looke Vestures, and Coates.

Gazing. When Paul was made a gazing  
stocke to the world. 1. Cor. 4. 9, 10.

Gaze. Judges were wont to sit in the gate  
to beare controversies, and give iudgement.  
Deut. 21. 19, and 21. 15. Gene. 34. 20. Ruth  
4. 1, 11.

Gates put for greatest strength, and power,  
because the munitions of towres and ci-  
ties were principally at the gates. Gene. 24.  
60. Matth. 26. 16, 18.

The higher gate leadeth to heauen. Mat.  
7. 13, 14.

Gathering. The tribes of Dan called a gathering  
hoste. Iosh. 6. 13.

The feast of tabernacles after the gather-  
ing in of corne. Deut. 16. 13.

Samuel gathered every day saue 7 Sab-  
bath. Exod. 16. 4, 5, 25.

St. Paul exhorteth to charitable gather-  
ings for the poore saints. Rom. 12. 13, 15, 16, 17.

Against those that gather riches and hope  
therein. Luk. 12. 16, 20. Eccles. 1. 18, 19.

Gaine. Against such as teach for gaine. 1.  
Tim. 6. 4, 5.

Gainfull is great gaine. 1. Tim. 6. 4.

Of those that are greedy of gaine. 1. Jo. 1.  
39. looke Concoction.

*I Gilded, folkes looke Eunuchs.*  
Genealogie of Simeon. 1. Chr. 2. 24. Gen.  
46. 10. Exod. 6. 15.

The Genealogie of Benjamin. Gene. 46.  
21, and 1. Chr. 7. 6, and 8.

The Genealogie of Iudah. Gen. 38. 3, and  
46. 12, and 1. Chr. 3. 3, and 4. 1, 2, 3, 4.

The Genealogie of Issachar. Gen. 46. 13,  
1. Chr. 7. 1.

A briefe genealogie from Adam to Esau,  
and Ioshabab. 1. Chr. 1. 20, 21, 22, 23, 24.

Fables and Genealogies ought not to be  
heeded. 1. Tim. 1. 4.

Generation, taken for another. Mat. 12.  
11. for condition of estate. Luke 2. 46, for an  
age, or the people living in that age, or for a  
certaine time. Matth. 24. 34. Luke 1. 48.  
Ier. 3. 10.

The generation of Ithmael. Gene. 25. 12,  
to 19. of Ishaq. Gen. 25. 19. of Iacob. Gen.  
46. 8, to 28. of Iesus Christ. Mat. 1. 1. Luke  
3. 23.

Christians a chosen generatio. 1. Pet. 2. 9.

The Israelites a feoward and crooked ge-  
neration. Deut. 32. 5.

The Pharises and Sadduces, a genera-  
tion of vipers. Matth. 3. 7, and 23. 34. Lu. 3. 7.

Of foure twicked generations, looke Pha-  
30. 11, to 15.

Our generation and creation is of God.  
Deut. 32. 18.

Co. all creatures on earth God gaue be-  
trure of continuall generation. Gen. 1. 11, 12,  
to 29.

Geniles manners and abominations to be  
amended. Eph. 4. 17, 18, 19. Roman. 1. 21.

Deut. 4. 1. Leuit. 18. 26.

Geniles called sinners. Galat. 2. 15, and  
welpides, looke Dogs.

The consideration of the Geniles, before  
they knew Christ. Eph. 2. 11, 12. 1. Cor. 8.  
1, and 12. 2.

The Croffe foolishnesse to the Geniles,  
looke Croffe.

God suffereth the Geniles to walke as  
they listeth until the preaching of the Gospel.  
Acts 14. 16.

Iesus foretold that he should be deliuered  
into the hands of the Geniles. Luke 18. 32.

Iesus Christ the expectation of the  
Geniles. Gen. 49. 10. Isa. 60. 9.

The election of the Geniles. Psal. 18. 49,  
and 80. 4.

The conversion of the Geniles. Psal. 113.  
4, 8. Isa. 2. 2. Acts 11. 18.

The location of the Geniles. 1. Sam. 22.  
44, 50. Isa. 66. 10. Zeph. 3. 8.

The Geniles pertaine to the kingdome of  
Christ. Psal. 2. 8. Rom. 15. 12.

The Geniles of themselves farre from  
Christ. Eph. 2. 12, and righteousness. Rom.  
9. 30.

The doore of faith opened to the Geniles.  
Actes 14. 27. Christ foretelleth their entrie.  
Mat. 8. 11. 2. 2. 2. 2.

Mat. 8. 11. 2. 2. 2. 2.

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Mat. 8. 11. 2. 2. 2. 2.

grace to the Geniles. Col. 1. 26, 27. 2. 2. 2. 2.

Christ sent his Apostles to instruct the  
Geniles. Matth. 28. 19, 20.

As many of the Geniles as were openeth  
to life, beleue. Actes 13. 48.

The Iewes sayeth the Apostles to preach  
to the Geniles. 1. Thess. 2. 16. Actes 17. 2,  
23.

Paul a minister of the Geniles. Rom. 15.  
16, their Apostles. Rom. 11. 13. 1. Tim. 2. 7,  
their teacher. 1. Tim. 1. 11. sent to them. Actes  
9. 15. Gal. 2. 7. Eph. 3. 1, to 13.

The holy Ghost giuen to the Geniles. Ac.  
10. 45.

The Apostles Epistle to the Geniles. Ac.  
15. 23, to 30.

The offering up of the Geniles faith, cal-  
led an acceptable sacrifice unto God. Rom.  
15. 16. The glory whereof is due to God.  
Ier. 17. 18.

Saluation refused of the Iewes, came to  
the Geniles, to provoke the Iewes to follow  
them. Rom. 11. 11.

The Geniles are citizens with the saints,  
and of the household of faith. Eph. 2. 19, and  
light in the Lord. Eph. 5. 8.

Saint Paul calleth the Geniles a wilde  
olive tree. Rom. 11. 17.

Iewes and Geniles conioyned in one.  
Eph. 2. 13, to 18.

The Geniles are become the children of  
God. Rom. 9. 26.

The Geniles ought not to boast of their  
election, and of the Iewes election. Rom.  
11. 18, to 26. but to remember what they  
were before they knew Christ. Eph. 2. 11.

There should mee Geniles then Iewes,  
beleue in Christ. Isa. 54. 1.

The Gentile Assyria had a care of Daulin.  
1. Sam. 29. 9, 10, and 27. 1, 2, and 28. 2, and  
Hiram the Gentile (who furnished Salomon  
with flusse and workemen) bare him like  
good will. 1. Kings 5. 1, 5, 6, 7.

Phaaron the Gentile confessed that there  
was no God, but in Israel. 2. Kings 5. 15.

The Queene of Sheba bring a Gentile,  
acknowledged the name of the Lord. 1. Kin.  
10. 1, 10, 11.

Gentlewomen, looke Apparell.

Gentleness commendeth. Mat. 5. 5, 25, and  
11. 29, and 18. 1, 2, to 17. 1. Cor. 13. 5. Gal.  
5. 22, 23. Eph. 4. 2. Col. 3. 12. Titus 3. 2, as  
a fruit of the Spirit. Gal. 5. 22.

I Ghost Christ reioyced up the ghost upon  
the croffe. Matth. 27. 50.

I Gifter. The seruant of Abraham gaue  
giftes to Rebekah of her parents. Gen. 24. 53.

Voluntarie giftes required toward the  
making of the Tabernacle. Exo. 25. 2, to 10.

What giftes God gaue Salomon. 1. Kings  
3. 5, 12, 13, 14, and 4. 29.

A label prefigured of Gods giftes. 1. Sam.  
2. 8, 18, 19, to 24.

Saluation is the gift of God. Eph. 2. 8.

Iesus Christ giuen for vs, is the gift of  
God. Iohn 3. 16, and 4. 10. Rom. 5. 1, 16.

The true holy Ghost is the gift of God.  
Actes 2. 17, 18, 20. So is it to understand,  
and interpret the Scriptures. Luke 24.  
45. and is to be obtained by prayer. 1. Cor.  
14.



14, 15, 17.

It is a gift of God with patience to bear affliction. Phil. 1.29.

All things therefore which are Gods good gifts. Matt. 23.15, 16, 17. Luke 19.13, 20.

1. Cor. 4.7. Jam. 1.17. 2. Pet. 1.3.

Christ ascending into heaven, gave divers gifts to the edification of his Church. Eph. 4.8, 11, 12.

The gifts of God are without repentance. Rom. 11.29.

Every man hath his proper gift of God. 1. Cor. 7.7.

Gods gifts are divers, according to his grace given us. Rom. 12.6.

Of the gift of tongues. Act. 2.4. 1. Cor. 12.28, 30, and 14.1, 2, 10, 11, and of healing. 1. Cor. 12.28, 30.

To sit on the right or left hand of Christ, is the gift of God. Math. 20.21, 23. Marke 10.37, 40.

The gifts of God must be applied to his glory. 1. Pet. 4.10, 11. lest we be deprived of them, and cast into hell fire. Matt. 23.27, 28, 30. Luke 19.23, 24, 26.

Gifts blind the eyes of the wise. Eccles. 2.28. Therefore Jungeons ought not to receive them. Deut. 16.18, 19. Exod. 33.8.

Gifts for tribute. 2. Sam. 8.2.

God measureth the gift by the heart. Dan. 12.43, 44.

Of gifts & presents, look more. Ec. 3.13. 8.3, 8.10. 12.8, 13.25, 29. 1. S. 8.3. De. 27.25. 2. S. 8.10. 2. Tim. 5.15, 16, 22, 23, 27.

Give, and it shall be given unto you. Luke 6.38.

Great and precious promises are given us by Christ. 1. Pet. 1.4.

The holy ghost teacheth us that all things that we have, are given us of God. 1. Cor. 2.10, 11, 12.

To whom much is given, of him shall be much required. Luke 12.48.

It is a blessed thing to give rather than to receive. Act. 20.35.

God giveth all things. Gene. 33.11.

God gave the cities Jericho into the hands of Joshua. Josh. 6.3, 4, 5.

God loveth a cheerful giver. 1. Cor. 9.7.

God gave Samuel to succeed Eli in the Priesthood. 1. Sam. 1.27, 28.

Girded, God girded David with power to conquer his enemies. 2. Sam. 22.40.

Saint Paul beliveth us to stand girded with heritie. Eph. 6.14.

*I Gladness, looks love, and Rejoycing.*

*Glaspe.* We that beareth north nat. is as he that beclothed his face in a glasse. James 1.23, 24.

We see now through a glasse darkly, but then shall we see face to face. 1. Cor. 13.12.

*Gleaming.* Ruth gleamed come after Boaz reapers. Ruth 2.3.

The gleaming of grapes of Ephraim, better then the vintage of Abiezer. Judges 8.2.

*Lookes Widowes.*

*Glory.* The glory of God appeared in the cloude. Exod. 16.10.

The sight of the glory of the Loyne, like consuming fire. Exod. 24.17.

The glory of the Loyne appears, when

Joshua and Caleb again have bene slayd. Num. 14.10.

The glory of the Lord filled the tabernacle. Exod. 40.34, 35. the Temple. 1. Kin. 8.11.

The glory of God appeared to Moses and Aaron. Num. 16.42, 44.

Moses brought the Lays to them him his glorie. Exod. 33.18.

The Ark of God; called the glorie of Israel. 1. Sam. 4.21.

Moses saw the glory of God after a foyn. Exod. 33.1, 2, 6.

God discomfiting Pharaoh & his host, got glory to himselfe. Exod. 15.12. Rom. 9.19.

God filled all the earth with his glory, by punishing the infidelity of his people. Num. 14.21.

God was the sword of the Israelites glorie. Deut. 33.29.

God chose the children of Israel unto his glory. Deut. 32.18, 19.

David did all that hee did, to the glorie of God. 1. Sam. 17.45, 46, 47.

The counsell of the wicked turne to Gods glory. Psal. 66.10, 11, 12.

All people created to the glory of God. Deut. 32.19.

The Philistines being plagued with Emerotes and Plies, their priests reported them to give glory to the God of Israel. 1. Sam. 6.2, 10, 6.

The glorie of Christ, as the glorie of the only begotten Sonne. John 1.14.

Glory put for mercy. Rom. 9.23.

The glory of God is revealed to us by the Gospel. 1. Cor. 4.6.

The sickness and raising of Lazarus was the glory of God. John 11.4, 40.

Glory to God in the high heavens. Luke 2.14.

Abraham gave glory to God, when he constantly depended on his promises. Ro. 4.20.

God did shew the riches of his glory upon the elect, by his mercie. Rom. 9.23.

All glory is due unto God onely for whose pleasure all things were created. Reue. 4.11.

Psal. 4.19, 20.

Glorie to the Lambe who was slain for us. Reue. 5.12.

No man ought to glory in anything but in God. Jer. 9.23, 24. 1. Cor. 1.31. 2. Cor. 10.17.

Christians ought to doe all things to the glory of God. 1. Cor. 10.31.

The good works of man, set forth Gods glory. Psal. 119.10, 11. 1. Pet. 2.12.

The help which forsooth Christ his sufferings and glory. 1. Pet. 1.11.

Our light afflictions are not worthy the eternall weight of glory, which they bring. Rom. 8.18. 2. Cor. 4.17.

Man is the image of Gods glorie, and the woman is the glory of the man. 1. Cor. 11.7.

The glorie of the Ephesians was Pauls suffering. Eph. 3.13.

The Thessalonians were Pauls glory and crowne. 1. Thess. 2.19, 20.

Paul preacheth the Gospel not for glory of men, but to please God. 1. Thess. 2.3, 4, 14.

Christians should not be desirous of vaine

glory. Gal. 5.6. looke Vaine glory, Confesse and Die.

The glory of the wicked is to their shame. Phil. 3.19.

Glorified God will be glorified. Rom. 10.3. and therefore hee defended his people wonderfully. Exod. 14.25.

Gods God is glorified. Exod. 14.31.

Wee must glorifie God for delivering us from the Devil and Sinne, as the Israelites did, for their deliverance from Pharaoh. Exod. 15.2, 3, 10, 20.

God is to be glorified in all things. Deut. 28.58. through Jesus Christ. 1. Pet. 4.11.

We ought to pray that the worde of God may have free passage, and be glorified. 2. Thess. 3.1.

Christ was glorified, when Judas went to betray him. John 3.31.

Christ desired his Father to glorifie him among men. John 17.1.

Benahab glorified himselfe in strength of his arme, and was discomfited. 1. Kin. 20.3, 18, 25, 30.

We ought to glorifie God, that suffereth as a Christ. 1. Pet. 4.14, 16. Mat. 5.10, 11, 12.

God is to be glorified by the purity of our bodies. 1. Cor. 6.20.

Jesus Christ shall be glorified by his saints. 2. Thess. 1.10.

If we will be glorified, wee must suffer with Christ. Rom. 8.17.

The glorifying of our bodies, Looke Phil. 3.21. and Body, and Resurrection.

*Glutonie* is a worke of darknesse. Rom. 13.13. and of the flesh. Gal. 5.19, 21. to be overcome. 1. Pet. 4.3. by the example of Esau, who was prophane thereby. Heb. 12.16.

Wee may not keepe company with glutonies belly gods. Psal. 32.10.

A prayer against Glutonie. Eccles. 31.1, 6.

Of the rich Gluton. Luke 16.19. Looke Drunkenesse, and Surfeiting.

*I Gnashed.* The Jewes gnashed at Steven with their teeth. Act. 7.54.

Gnashing of teeth, looke more Matt. 8.12. and 13.50. and 24.30.

*Gnat.* The Pharisee strained out a gnat, and swallowed up a Camel. Matt. 23.14.

*I Goe.* God did goe before the Israelites to guide them. Deut. 31.3.

How the Israelites did goe out of Egypt. Exod. 12.37, 38, 39.

To goe unto his Fathers, put for to die. Gen. 15.15.

To goe into the number, put for being enrolled. Exod. 30.13.

God. God is a spirit. John 4.24.

God is one. Mat. 23.29. Job 17.3. 1. Cor. 8.6. 1. Tim. 2.5. Alpha and Omega, beginning, and ending, first, and last. Reuel. 1.8, 11, 17.

God the Father tooke great delight in his Sonne. Matt. 3.17.

Christ promised that hee was God, and that the Father wrought by him. John 5.17. and 10.31.

No man hath seene God, can see him, as knowe him as he is, but Christ. John 1.18. and 4.22. 1. Tim. 6.16.

One God, and Father of all, about all, through all, & in all. 1. Cor. 8. 6. Eph. 4. 6. God dwelleth not in Temples made with hands. Acts 17. 24. and 7. 48.

The name of God. Exod. 3. 14. God filleth heaven with glory, and seeth all things. Jer. 33. 24.

Nothing hidden of unknown to God. Eccles. 16. 17, 18.

We live, move, and have our being in God. Acts 17. 28.

The wicked thinke there is no God, or that God hath no regard to worldly things. Job 22. 13, 14. & 24. 1, 2. & 34. 12. Psal. 10. 4, 13. and 14. 1. and 53. 1. and 73. 11. Nothing is certain without God. Psal. 11. 22.

All things are possible with God. Gene. 18. 14. Mat. 19. 26. Luk. 18. 27. Mat. 10. 27. God needeth no man's help. Job 26. 3, 4.

Because God hath made all creatures, they ought to humble themselves unto his appearances. Isa. 45. 9, 10, 11, 12.

All things are Gods. Psal. 24. 1. of God, through God, and for God. Rom. 11. 36.

God doeth all things without compulsion. Psal. 25. 2, 3.

Philipp desired to see God the Father. John 14. 8.

All works of God are exceeding good. Eccles. 39. 16. Gen. 1. 31.

The God and Father of Christ, is our God and Father. John 20. 17.

God loves the Israelites God, and dwelt amongst them. Exod. 29. 45.

There is no God, but the God of Israel. Deut. 4. 35, 39. and 32. 39. 1. Sam. 2. 2.

The Lord says that he was the God of Israel, and bade them not to fear the gods of the Amorites. Judges 6. 10.

God chose the Israelites, to the end he would be their God. Exod. 6. 7. Deut. 4. 20.

God would be known to be the Lord, by signs and miracles. Exo. 7. 17.

Our God is God of gods, and Lord of lords. Deut. 10. 17, 31. Isa. 45. 1, 5, 12.

God was declared to be the only and true God of Israel, by sending fire to consume Eliab's sacrifice. 1. King. 18. 36, 37, 38.

Naaman the Syrian confessed, that the God of Israel was the only true God. 2. King. 5. 15. So did Bethsa. Exo. 18. 11. And Rahab. Josh. 2. 11.

None other but God alone, that afflicteth and healeth, that killeth and quicketh life. Deut. 32. 39.

God was the only conductor of the Israelites. Deut. 32. 10, 12.

God is he that doeth all things in vs. 2. Sam. 22. 30.

David did all things that God might be glorified. 1. Sam. 17. 45, 46, 47.

God quicketh all things. Gen. 3. 11.

God careth for vs. 1. Pet. 5. 7.

Of the familiarity and bounty of God toward Abraham. Gene. 18. 10, 17, 18, 39. 24. and 19. 29.

God was with Jacob for his fathers sake, and therefore walked him not to fear. Gen. 26. 24.

God was with Jacob in his way, and on

him only he depended. Gene. 28. 13, 15, 20. and 46. 4.

God was with Joseph. Gen. 39. 2, 3. with Caleb Josh. 14. 12. and with Joshua in whatsoever he did. Josh. 1. 9. and with Jonathan. 1. Sam. 14. 10, 15, 45.

God promised Gideon that he would be with him. Judges 6. 12, 16.

God would be known to be our deliverer out of bondage. Exod. 16. 6. Deut. 5. 6.

God refused to conduct his people, for their iniquities sake. Exod. 33. 3.

God fought for Israel. Josh. 10. 42.

God delivered into the hands of the Israelites, their enemies Deut. 2. 21. and 3. 2.

God will have all victory to be ascribed unto him. Josh. 24. 1, 12. for he delivered the Philistines into the hands of David. 2. Sam. 6. 23, 25. and Og into the hands of the Israelites. Deut. 3. 3. Therefore hee sent but three hundred men with Sideon. Judges 7. 2, 4, 5, 7.

God was he that chaled the Amorites, and other. Exod. 34. 11.

God gave Hezekiah victory for his alone names sake, and for David his servants sake. 2. Kings 19. 34.

God will not bestow his grace always in vain. Job. 10. 10, 14.

Moses, Aaron, Nadab, Abihu, and the 70. Elders of Israel, &c. saw God. Exod. 24. 9, 10, 11.

God appeared to Joshua like a man with a drawn sword in his hand. Joshua 5. 13, 14, 15.

Samson and his wife thought they had seen God, when they saw but his Angel. Judges 13. 3, 22.

God ought to be followed. Eph. 5. 1. and blessed, and worsh. 2. Cor. 1. 3, 4.

The children of Israel not able to heare God speak. Exod. 20. 18, 19.

The people seeing the sick of the palsy healed, glorified God. Mat. 9. 8.

How to offer to God our selves, and all that we have. Rom. 6. 13.

We ought to feare, worship, and offer to God onely. 2. King. 17. 36.

All knees shall bow unto God. Isa. 45. 23.

We must love and serve God with all our heart and love. Deut. 6. 3, 5, 13. & 10. 12. and submit our selves unto him. Eccles. 12. 8. and by prayer seek unto him onely, and we shall finde him. Deut. 4. 29, 30, 31. Eccles. 32. 9.

Unto God onely belongeth all honour and glory. Isa. 42. 8.

God cannot serve God and riches. Mat. 6. 24. Luke 16. 13.

We ought not to tempt God. Deut. 6. 16.

We that is of God, heareth Gods voice. John 8. 47.

We that is of God, ought to walke as Christ walked. 1. John 2. 6.

All things are of God, by Jesus Christ. 2. Thess. 1. 11, 12.

God, the giver of all grace begetteth the good works in vs, and performeth it. 1. Cor. 4. 7. Phil. 1. 6. Heb. 12. 21.

God is to be acknowledged the author of all goodness. 1. Cor. 8. 6, 7.

God is he that quicketh vs for the love of

Christ. Rom. 8. 32, 33.

We are electors of God to be sanctified by his spirit. 1. Pet. 1. 2.

God hath raised vs up to life with Christ, and wyl. Eph. 2. 5, 6, 7.

God hath called vs unto glory and virtue. 1. Pet. 1. 3.

The Pharisee despised the counsell of God. Luke 7. 30.

We are in God, and dwell in him, if we love God and our neighbour. 1. John 2. 5, and 3. 24, and 4. 12.

Our God is the God of mercy, patience, and comfort. Rom. 15. 5. 2. Cor. 1. 3.

God cannot lie. Titus 1. 2.

God will give eternal life to those that he hath promised the same. Heb. 10. 23, 36.

Gods gifts, and calling are without repentance. Rom. 11. 29.

Those that cleave to God, shall live, whereas those that follow idols, shall perish. Deut. 4. 34.

God chastiseth him whom he loveth. Heb. 12. 6.

The firstfruits ought to be offered unto God. Exod. 23. 16, 19.

Jacob going into Egypt, offered sacrifice unto God. Gen. 46. 1.

Joseph attributed unto God both his rising into Egypt, and the honour that he received there. Gen. 45. 8.

God suffereth the spirit of error to possess the mouth of false prophets. 1. King. 22. 21, 22.

God sent an evil spirit between the inhabitants of Shechem and Abimelech, that they might destroy one another. Jud. 9. 23, 24.

Of the providence of God toward the Samaritans afflicted. 2. Kings 7. 16.

The mercie of God toward all men. Psal. 11. 20, 26. and 121. 1, 2, 8, 10.

None good but God onely. Mat. 19. 17.

Mark. 10. 18. Luke 18. 19.

God is love. 1. John 4. 16.

Preachers are Gods laborers. 1. Cor. 3. 9.

God onely converted the heart. 1. Kings 18. 37.

God touching our hearts, we shall follow. 1. Sam. 10. 26.

God ruleth the steps and ways of men. Psal. 10. 24. Jer. 10. 23.

Paul prayeth God to guide his journey. 1. Thess. 3. 11.

God begetteth the heart, not outward appearance. 1. Sam. 16. 7.

God seeketh things to come, and not idols. Isa. 42. 8, 9.

God is the author of peace, and not of confusion. 1. Cor. 14. 33.

God onely is holy. Rom. 15. 4.

The description of God. Exod. 34. 5, 6, 7. his power and benignitie. Psal. 40. 10.

The name of God is our protection. Psal. 18. 10.

How God is to be sought for, and who finde him. Psal. 11. 3.

God onely forgiveth sinners. Mark. 2. 7.

God saureth without sword. 1. Sam. 17. 45.

God is onely wise. Rom. 16. 27.

God seeketh and searcheth the heart, and reins. Acts 15. 8. 1. Thess. 2. 4. Revel. 2. 23.

2.3. *Psal.* 7.9. *Jer.* 11.20. *7.51. 8.17. 10.*  
 God only was the father of wisdom.  
*Baruch* 3.33.36.  
 In punishing the wicked, God is esteemed sanctified. *Isa.* 5.16.  
 It was the will of God, that Rehobah should be the wife of Ithak. *Gen.* 24.50, 51.  
 Moses the man of God. *Deut.* 33.1.  
 Of those that worship both God and Idols. *2. Kings* 17.33.  
 The Israelites did choose to serve God, and rejected idols. *Josh.* 24.16, 21, 22, 23, 24, 31.  
 Satan called the god of this world. *2. Cor.* 4.4.  
 God made Moses a god to Pharaoh. *Exod.* 7.1, 2.  
 To sanctify God, what. *Deut.* 32.31.  
 God speaks by his preachers. *Jerem.* 7.23, 26, and *12.7. 10.*  
 How God is pacified. *Dan.* 4.24.  
 God is able to abate the pride of princes. *Dan.* 4.24.  
 God never fasteth those that trust in him. *Dan.* 4.24, 38.2. *Isa.* 15.26.27.  
 What God requires of us. *Isaiah* 6.8.  
 God only governeth all things. *1. Cor.* 6.6.  
 God is the preserver and giver of kingdoms. *2. Chron.* 36.23. *Eccl.* 16.16.  
 How God is tempted. *Psal.* 78.8.  
 God is our father. *Deut.* 32.6. *Isaiah* 1.6.  
*2. Cor.* 1.19.  
 Godhead. The fullness of the godhead dwelleth in Christ. *Col.* 2.9.  
 Godly. How we are partakers of the godly nature. *1. Pet.* 1.3.  
 All that live godly shall suffer persecution. *2. Tim.* 3.12.  
 Godliness causeth a king to be blessed. *Psal.* 23.2, 4.  
 Godliness, or godliness is worth neither profit or hurt. *Job* 35.6, 7, 8.  
 Godliness is the way to eternal life. *Tit.* 1.2.  
 We ought to exercise faith, true Godliness, and holy conversation. *2. Tim.* 4.7, 8.  
*2. Pet.* 3.11.  
 Gods. If we honour strange gods, we shall perish. *Deut.* 5.7, 10, 10.  
 The gods that are made with hands, are no gods. *Acts* 19.26.  
 Rachel stole away the gods or idols of her father. *Gen.* 31.19, 30.  
 Jacob commanded his household to put away the strange gods. *Gen.* 35.2.  
 Samuel rebuked the people to put away the strange gods, to serve the true God. *1. Sam.* 7.3.  
 Gods used for Judges and Princes. *Exo.* 22.8. *Psal.* 82.1, 6. *for Angels* *Psal.* 95.3.  
 Gods the work of men's hands. *Deut.* 4.28.  
 Of the diversity of the gods of the Gentiles. *1. Kings* 17.29, 30, 31.  
 Many be called gods, yet unto us there is but one. *1. Cor.* 8.5, 6.  
 The gods of the Gentiles are not to be feared. *Baruch* 6.34, 35, 36.  
 The true God blasphemously compared to the gods of the Gentiles. *1. Kings* 18.23, 34, 35, and *19.10, 12, 31.*  
 He that will serve the Lord must put away

strange gods. *Josh.* 24.24.  
 No mention may be made of any other gods but the Lord. *Exod.* 23.13.  
 Who is offered to other gods, ought to be slain. *Exod.* 22.20. looks Idolatry, and Superstition.  
 Those to whom Gods worship is given, are called gods. *John* 10.34, 35.  
 Golde or silver that appertaineth to idols, may not be put to private use, and worship. *Deut.* 7.25, 26.  
 The weight of golde that came yearly to Solomon. *1. Kings* 10.14. The Queen of Shebas gift unto him, and of divers things made of gold. *1. Kings* 10.10, 16, 17, 18, 21.  
 Golde and silver as plenty as stones. *2. Chron.* 1.15.  
 Golde or silver cannot delivert any from Gods wrath. *Exod.* 7.19.  
 Joshua received the golde, silver, &c. at the sacking of Jericho, and put it into the treasure of the house of the Lord. *Josh.* 6.19, 24.  
 If any man build gold on the foundation of Christ, his building will endure. *1. Corin.* 3.12.  
 Christ sent his Apostles to preach with out golde, silver, &c. *Matth.* 20.9. *Mark* 6.8. *Luke* 9.3.  
 Good. Some good. *Isa.* 14.3. *53.1, 2, 3.* *Isa.* 30.20. *pure*. *Job* 35.4. but God only. *Mat.* 19.16, 17. *Mat.* 10.18. *Luke* 18.19.  
 God saw all that hee had made, and loe it was very good. *Gen.* 1.13.  
 God move all his good to goe before Moses. *Exod.* 33.19.  
 I came to that is good, and abhorre that is evil. *Rom.* 12.9. *Gal.* 4.18. *1. Thessalon.* 5.15.  
 We ought to be wise to good, and simple to evil. *Rom.* 16.19.  
 Do good to all, but especially to the faithful. *Gal.* 6.10.  
 We ought to do good even to our enemies. *Luke* 6.35.  
 It is lawful to doe good on the Sabbath day. *Luke* 6.9, 10.  
 God will consume idolaters, after he hath done them good. *Josh.* 24.20.  
 David did good for evil. *1. Sam.* 24.5, 7, 8, and 26.9.  
 We ought to do that is good in the sight of the Lord. *Deut.* 6.18.  
 Good and evil. *Deut.* 30.15.  
 Our corrupt nature cannot do that good we would. *Rom.* 7.18, 19.  
 Good intent contrary to Gods word, is sinne. *1. Sam.* 13.11, to 13. *1. Thess.* 13.19, 20.  
 Cyprian for his good intent, contrary to Gods commandment, was slain by God. *1. Sam.* 6.6, 7. looks Thoughts.  
 Goods of him that is taught, are to be imparted to the teacher. *Gal.* 6.6.  
 Some is the reward of well gotten goods. *1. Cor.* 15.18. looks Riches, and Blessings.  
 Greynesse. Overcome evil with goodnes. *Rom.* 12.21.  
 Mans heart is turned from God, is turned to goodnesse. *Psalm.* 1.14.  
 Goshauke. It was not lawful for the Levites to eat of a Goshauke. *Deut.* 14.11.  
 Gospel is the glad tidings of salvation.

*Luke* 1.10. *Rom.* 16.19.  
 The Gospel declared how Christ died for our finnes, was buried, &c. *1. Corin.* 15.1, 10, 5.  
 The Gospel giveth eternal life by Christ unto Gods chosen, according to his purpose and grace. *Ephes.* 1.7, 9. *2. Tim.* 1.9. *Tit.* 2.11.  
 The Gospel called the wisdom of God. *Mat.* 11.19. *1. Cor.* 2.7. the mystery hidden from the beginning of the world. *Ephes.* 3.9. *Col.* 2.26. the administration of the spirit and righteousness. *2. Cor.* 3.8, 9. a mystery, or secret. *1. Cor.* 4.1. *Col.* 4.3. and the revelation of the mystery. *Rom.* 16.25.  
 We are saved by the Gospel. *1. Corin.* 15.2.  
 The Gospel is the new covenant. *Jerem.* 31.31.  
 The Gospel preached by Christ first in Galilee. *Isa.* 9.2. *Mat.* 4.16.  
 It was foretold that the Gospel should be revealed to the Gentiles. *Isa.* 29.18. and preached. *Isa.* 27.12, 13. and how Amos should receive the same. *Isa.* 29.24.  
 Whither the Gospel traineth us. *Heb.* 2.22, 23, 24.  
 The Angel declared the Gospel unto the shepherds. *Luke* 1.10.  
 The promise of eternal life revealed by the Gospel. *Ephes.* 1.5. *Tit.* 2.11.  
 The Gospel which the Apostles heard in secret, should be preached openly. *Matth.* 10.27.  
 Christ sent his Disciples to preach the Gospel. *Mat.* 28.19, 20. *Mark* 16.15, 16.  
 The Gospel to be preached throughout all the world. *Matth.* 24.14. *Mark* 10.13, and to every creature. *Mat.* 16.15. and so it was. *Col.* 1.23.  
 Paul preached the Gospel from Jerusalem to Ilystrum. *Rom.* 15.19.  
 The mantle of Christ is declared by the Gospel. *2. Cor.* 4.4.  
 None ought to be forbidden to preach the Gospel, altho it be unwelcome, and ugly. *Luke* 9.49, 50.  
 Who is loath father or mother more then Christ, is not worthy to be a minister of the Gospel. *Mat.* 10.37, 39. and *16.25. Mark* 8.35.  
 The deceitfulness of riches, &c. maketh the Gospel to be unprofitable in many. *Matth.* 4.15, 17, 19.  
 The Gospel compared to seeds sown. *Matth.* 13.3, 10, 20, 18, 24.  
 All those to whom the Apostles preached the Gospel, believed not. *Rom.* 10.16. *Isa.* 53.1.  
 The Gospel is fit to some through their incredulity. *2. Cor.* 4.3, 4.  
 The Gospel from the time of Iohn Baptist, infinitely violence. *Matth.* 11.12. *Luke* 16.16.  
 Those that have not bene faithful in riches of magnificence, are not to be trusted with the Gospel. *Luke* 16.17.  
 The Gospel unknown to the wise Jews, and yet known to the silly Apostles. *Matth.* 11.25.  
 The Gospel compared to a treasure hid-

ven, and a precious home found. *Matth. 13. 44, 45.*

The Pharisees beleene not the Gospel, neither will suffer other to beleene. *Matth. 23. 13. Luke 11. 52.*

The Gospel bringeth diffention and death to the pharisees. *Matth. 10. 34, 35. Act. 14. 1, 2, 10, 7.*

What they shall receive, who for the Gospel sake have forsaken all things. *Matth. 19. 28, 29.*

None but such as are called and chosen, receive the Gospel, and bring forth fruites. *Mat. 20. 1, 8, to 17.*

Our conversation must be such, as becometh the Gospel. *Phil. 1. 27.*

The terrible judgement of God against such as contemne the Gospel. *2. Thess. 1. 10, 11, 12.*

The Gospel is the more advanced by good works. *Col. 1. 6.*

The Gospel preached of, to be preached in divers languages. *Act. 28. 11.*

The Church is gathered by preaching of the Gospel. *Act. 60. 3.*

The conscience is gladdened with the word of the Gospel. *1. Pet. 1. 22.*

The Gospel of John wher it is written. *John 20. 30, 31.*

Gouverneur. Joseph Gouverneur ouer the land of Egypt. *Gen. 42. 6.*

Against wicker gouernours of cities. *Jer. 23. 3. Iooke Princes and Magistrates.*

Grace. Noah found grace in the eyes of the Lord. *Gen. 6. 8, 9. So did Moses. Exod. 33. 17.*

Hannah desired to finde grace in Elies sight. *1. Sam. 1. 8.*

By the rich grace of God we are redeemed. *Ephel. 1. 7. Tit. 3. 7.*

The Prophets foretold of grace to come to vs by Christ. *1. Pet. 1. 10.*

God reuerend before the beginning of the world to bestow his grace on vs. *2. Tim. 1. 9. that hee might be glorified for his great grace bestowed. Ephel. 1. 4, 5, 6.*

The grace of God appeared that we should liue by hisp waiting for the blessed hope of eternal life. *Tit. 2. 11, 10, 15.*

We are saved not by works, but by grace in Iesus Christ. *Ephel. 2. 8, 9. John 1. 17. of els we receiue grace no more grace. Rom. 11. 6.*

The remnant of the Iewes shall be saved by grace. *Rom. 11. 4, 5.*

They make frustrate the grace of Christ, who seeke to be iustified by works. *Gal. 5. 4.*

We ought to trust in the grace offered by the Gospel. *1. Pet. 1. 13. and not to reclude the same in daime. 2. Cor. 6. 1.*

We be to receiue the grace of God offered, can looke for no mercede. *Deut. 10. 26, 27.*

The Apostles with grace a peace to these Churches the white vnto. *Rom. 1. 7. 1. Cor. 1. 3. 1. Pet. 1. 2.*

We ought to grow in grace and the knowledge of Christ. *2. Pet. 3. 18.*

As we profit in the knowledge of God and Christ, so shall the grace of God be multiplied vnto vs. *2. Pet. 1. 2.*

Grace put for the doctrine, of the Gospel

Titus 2. 11. Heb. 13. 9. 1. Pet. 5. 12. for faith and the fruits thereof. *1. Pet. 1. 5. For free gifts. 1. Cor. 1. 4. For spiritual gifts. 2. Pet. 3. 18. For the ministerie and preaching of grace. Galat. 2. 9. For free forgiveness of sinnes. 1. John 1. 17. For the whole calling of the faithfull. Heb. 12. 15. For the efficacy and power of the Spirit. Act. 14. 26.*

Of Grace, before and after meals, looke Thankesgiuing, and Prayes.

Of the grace of God, looke Favour, Gifts, and Mercie.

Gracious God is gracious and mercifull, *Eccl. 2. 26. 6. 7.*

Grafted. To what ende we are grafted with Christ into his death. *Rom. 6. 3, 4, 5.*

The Iewes were broken off, that the Gentiles might be grafted in. *Rom. 11. 17, 19.*

Grapes, looke Cluster.

It was permitted the Jewe to eate of his neighbours grapes, but not to eate any as was. *Deut. 23. 24.*

Grasse. God will sende grasse to feede the cattell of those which loue him. *Deuter. 11. 13, 15.*

All flesh is grasse, and all the grace thereof is as the flower of the field. *Isa. 40. 6, 1. Pet. 1. 24.*

Grashopper, looke Blasting.

Graves. The graves did open at the death of Christ. *Mat. 27. 52.*

Jaakob let a pillar vpon Labels graue. *Gen. 35. 10, 1. Sam. 10. 2.*

No man knoweth where Moses graue is. *Deut. 34. 6.*

God commanded, that none should touch the graue of a man of God. *2. Kin. 23. 17, 18.*

The graues of iust. *Rum. 11. 34.*

The graue described. *Job 10. 19, 21, 22.*

The Lord bringeth downe to the graue, and raiseh vp. *1. Sam. 2. 6.*

Graves. Michas grauen and moien to image. *Iudg. 17. 3, 4.*

Great. God is great. *Deut. 10. 17.*

What shall be greater in the kingdom of heauen. *Mat. 11. 4. Mar. 9. 34. Luke 9. 46, 48.*

God hath done great things for his people. *1. Sam. 12. 24.*

Saul foretold David that hee should doe great things. *1. Sam. 26. 25.*

Moses desired God that his power might be great. *Rum. 1. 4, 7.*

The Greekes seeke after worldly wisdom. *1. Cor. 1. 23.*

A prophete of the kingdom of the Greekes. *Dan. 11. 2, 3.*

Greting. Of the greting betweene Moses and Ietho. *Exod. 18. 7.*

Saul willed the faithfull to greene one another with an holy kiss. *Phil. 4. 21. 1. Thess. 5. 26.*

The Scribes and Pharisees heard gretings in the markets, *Eccl. 2. 3, 7. Iooke Salutation.*

Grace not the holy Spirit of God. *Ephel. 4. 30.*

It giveth Gods enemies that his children prosper. *Isa. 2. 10.*

Grace. Every creature groweth with vs, for the reuelling of the sonnes of God. *Rom. 8. 22.*

God heath the growng of the Iherusalem. *Exod. 6. 5, 6. and had compassion on their growngs, for their Iudges sakes. Iudg. 2. 18.*

Grew. Samuel grew and the Lord was with him. *1. Sam. 3. 19.*

Grudging, looke Murmuring.

Grudgingly. Wee must not giue almes grudgingly. *1. Cor. 9. 7.*

Guided. Wee must be guided by Gods word, and not by good intent. *Eccles. 4. 17.*

Guile. No guile found in the mouth of Iesus. *1. Pet. 2. 22.*

All guile ought to be layd aside of Christians. *1. Pet. 2. 1. Iooke Wrong.*

Gyants. Enims, Jamzumims, any Anak. *Deu. 2. 10, 20, to 24. Rum. 1. 3, 23, 24.*

Gyants were mightie men, and contemners of God. *Gen. 6. 4.*

Dauid discomfited foure Gyants, the sons of Haraphah. *2. Sam. 21. 2, 16, 2.*

Habitation. The land of Canaan Gods holy Habitation. *Exod. 15. 13.*

Wee grobe to be an Habitation of God, by the building of the spirit. *Ephel. 2. 21.*

Hailestones. God doeth his enemies with Hailestones. *Job. 10. 11.*

Hallowed bread, looke Bread.

Halte. Jaakob Halced on his thigh. *Gen. 32. 31.*

To halte betweene two opinions, what. *1. King. 18. 21.*

Ham taken for strength. *1. Kings 18. 46. Lu. 1. 66. Act. 1. 11. for ministerie of seruice. Leuit. 26. 46.*

Canar be flower of Ammon, layde her handes on her head. *1. Sam. 1. 19.*

The leprous hand of Moses became found. *Exod. 4. 6, 7. In the dyed hand of Aherodas. 1. King. 1. 34, 6.*

The Apostles rejoyced for eating with vnknown hands. *Act. 15. 2. Mar. 7. 2, 3, 4, 5.*

The Pharisees maruelled that Christ saue at dinner with vnknown hands. *Luke 11. 37, 38.*

Pilate washed his handes in token of Christs innocencie. *Mar. 17. 24.*

Saul willed vs to worke with our owne handes. *1. Thess. 4. 11. as himselfe did. Act. 18. 3. day and night. 1. Thess. 2. 9. 2. Thess. 3. 8. to reuerse himselfe and others. Act. 20. 34.*

Saul willed him that hath fallen, henceforth to labour with his handes. *Ephel. 4. 28.*

God will prosper our handie worke, if wee loue him. *Deut. 30. 9. for hee is the directour of the same. Psal. 10. 17.*

Christ lifting vp his handes, blessed his Apostles. *Luke 24. 50, 51.*

If our hand offend vs, we ought to cut it off. *Mar. 9. 29, 30.*

Christ heale the dyed hand on the Sabbath day. *Mar. 10. 12, 13.*

The Apostles heale the sicke by laying on their handes. *Mar. 16. 18. So did Christ. Luke 4. 40.*

Christ brought to Christ that he might lay his handes on them. *Mar. 19. 13. Mar. 16. 13, to 16.*

Joshua repleished with wisdom, by the laying on of Moses handes. *Deut. 34. 9.*

Paul reuerenced sight, by laying on of Ananias





Dauid enemies crying for ayde, were not heard. 1. Sam. 22. 42.

God heard Eliab. 1. King. 18. 27. 38.

God will heare the cry of the afflicted and appalled calling on him. Exo. 22. 23. 3. Samuel 22. 7.

Whom God doth heare, and whom not. John 9. 13.

God heard the voice of Thamar. Gen. 37. 27. of Leah and Rachel. Gen. 30. 6, 17. and of Jacob in his tribulation. Gen. 35. 3.

Moses was heard of the Lord. Exod. 32. 24. Num. 14. 30. Deut. 9. 16, 19. 3. Samuel, 1. Sam. 7. 9. and Hannah. Judges 21. 8. 9.

Heart comforted with bread. Judg. 19. 5.

The heart of man is deceitfull and wicked about all things. Jer. 17. 9. Gen. 6. 5. and 8. 21.

To blasse a mans selfe in his heart, is to flatter himselfe in his wickedness. Deuter. 29. 19.

God knoweth the secrets of all hearts; and trieth them. 1. Sam. 16. 7. 1. Kin. 18. 18. Acts 15. 8. 1. Thel. 2. 4. 1. John 3. 10. Ruc. 2. 23. 1. Eze. 28. 9. Plal. 7. 9. Jer. 11. 20. and 17. 10. and 20. 12.

God shall make manifest the counsaile of the heart. 1. Cor. 4. 5.

Of the abundance of the heart the mouth speaketh. Luke 6. 45. Mat. 12. 34. 35.

What desireth the heart, and what not. Mat. 15. 11. 19. Mat. 7. 15. 18. 19. 24.

The hearts are purified by faith. Act. 15. 9.

God turneth and reneweth the hearts of men, and whp. Ezech. 11. 19. and 36. 26. 37.

Jer. 32. 39. 40. 1. King. 18. 37.

Salomon prayeth God to convert the hearts of his people vnto him. 1. Kings 8. 58.

God gaue Saul another heart to bee a new man. 1. Sam. 10. 6. 9.

With the heart man belieueth vnto righteousness. Rom. 10. 9. 10.

God must open the heart, if any heart attentively. Acts 16. 14. and reforme it, before it be apt to goodnesse. Hag. 1. 14.

Where our treasure is, there will the heart be also. Mat. 6. 21.

Our heart will not condemne vs before God, if we 1. John 3. 18, 19, 20.

We ought to speake vnto our selues and make melody vnto the Lord in our hearts. Ephes. 5. 19. The word of God ought to bee laid vp in our hearts. Deut. 6. 6. and 11. 18.

Hannah prayeth in her heart to the Lord, to become fruitful. 1. Sam. 1. 10. to 14. and hauing obtained, her heart reioyced. 1. Sam. 2. 1.

To beleue in heart. 2. Co. 1. 27.

God measureth our sinnes according to the heart. Marke 12. 31. to 44. Luke 21. 1. to 5.

We ought to draw nether to Christ with a pure heart. Heb. 10. 22. and follow them that call vpon God with pure hearts. 2. Tim. 2. 22.

It is to God that stablisheth our hearts in holinesse. 1. Thel. 3. 13. 2. Thel. 3. 16. 17.

The Pharisees counted rather to haue their cuppes then their hearts cleane. Mat. 23. 25.

Christ mourned for the hardness of the Pharisees hearts. Marke 8. 12. 13. 16. 17.

We ought to forgive our brether from our hearts. Mat. 18. 35. 36. 37. 38. 39. 40. 41. 42.

We ought to looe and serue God with all our heart. Deut. 6. 5. 2. and 10. 1. and 11. 1.

Luke 10. 27. 1. King. 15. 4. And to much ones be. Chap. 8. 61.

Johns reborth to serue God with all the heart and soule. Iohas 4. 2. and 2. 3. 4.

We may not attribute to our owne righteousness of heart, eternall life which God giueth freely. Deut. 9. 4. 5.

We ought to turne to God in heart, if we looke to obtaine mercie. 1. Kings 8. 47. 48.

Dauid followeth Christ with all his heart. 1. Kings 1. 48. 2. and 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Derisiah walked before the Lord with a perfect heart. 1. Kings 10. 30. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Our heart is turned from God, when we serue strange gods or trust in any thing beside God. Deut. 32. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The wickednes of Salomon turned away his heart from God. 1. Kings 11. 3. 4.

Those that turne their heart from God, shall haue their liues shortened. Deuter. 30. 17. 18.

The cry of a contrite heart vnto God. Plal. 138. 1.

If we returne vnto God with all our heart, he will turne vnto vs. Deut. 30. 9. 10.

Samuel reborth to turne to God, with all the heart, and to serue him only. 1. Sam. 7. 3.

Ioshua turned to the Lord, with all his heart. 1. Kings 13. 25.

God promisseth mercie to those that conuert in heart. Deut. 30. 1. 2. 3.

Salomon craueth of God an vnderstanding heart. 1. Kings 3. 9.

The King is commaunded to reade the Law, lest his heart should be lifted up. Deut. 17. 14. 15.

Our hearts ought not to be lifted up to forget God, and whp. Deut. 8. 5. 14.

Pharaohs heart hardened. Exod. 9. 34.

God giueth to those that feare him, an vnderstanding heart. Deut. 29. 5. 6. and to those that disobey him, a foolish heart. Leuit. 26. 36.

The Sheremites moued the hearts of the Israelites to reuerse themselves. Judg. 9. 2. 3. 4.

The hearts of the Amosites and Tamarites fainted at the Israelites coming. Ioh. 5. 1.

The Silegites hearts melted, when they were dispersed at A. Ioh. 7. 5.

Boaz comforted the heart of Ruth, by speaking kindly. Ruth 2. 13.

Heart hardened against the people, Looker Harder.

God giueth the disobedient a trembling heart. Deut. 28. 65.

Sauls heart sore afflicted, when hee saw the Philistines assembled against him. 1. Sam. 28. 5.

Dauid touched in heart, after he had run

off the lap of Sauls garment. 1. Sam. 24. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84.

Heaven and earth are called to witness.  
Deut. 32.1.

God openeth the heavens, in giving raine  
in due season. Deut. 28.12.

Whoever worshippeth the idols of hea-  
ven, ought to be stoned to death. Deut. 17.2,  
35.

Heaven and earth shall passe. Mat. 24.35.

Mat. 23.2. Heb. 1.1. 12.2. 12.2. 12.2. 12.2.  
The heavenly kingdom prepared for the  
holy Angels and Gods elect. Mat. 25.34,  
and 5.10. 13.

Heavie. The hand of the Lord heavie a-  
gainst them of Achan. 1. Sam. 5.6.

The rich young man loath to sell all, went  
from Christ. Mat. 19.22.

The Prophetes hid, hidne heavie burnings  
for other. Mat. 23.35.

Christe heale heave, ruen by the death.  
Mat. 26.38. his disciples eyes heavie all,  
Mat. 23.43.

Of heaviness, and hartie coming there-  
of. Psalm. 38.10. Eccles. 25.17, and 30.21,  
and 38.18. 20. 20. 20. 20. 20. 20. 20. 20.

Heales. The Israelites being warrn far,  
spurned with their heeles against God. Den.  
32.15.

Heels lifted up his heels against Christ.  
John 13.18. Psal. 41.9.

Satan may buye the heele of the goodly,  
but not overcome them. Gen. 3.15.

Iniquity compasseth us even at the heels,  
when we are in miserie. Psal. 49.5.

Hell. In hell there is no meate. Eccles.  
14.16.

The description of hell. Isa. 30.33.

Hell heile is prepared from the beginning  
for the devill, and his Angels, and all wicked  
persons. Mat. 25.30. 41.46. Job 10.21, 22.

Isa. 66.15, 16. 24. Dan. 7.11. Mat. 5.1, 10  
15. Mat. 3.10, 11. and 5.20, 10. 27. and 6.16,  
and 8.12, 29. and 13.30, 42. and 18.9. and  
22.13. and 23.33. Mat. 9.42. 42. Luke 3.  
9. 10. 17. and 10. 15. and 16. 43. 1. Psal. 10.  
12. 20. 29. 2. Psal. 4. Jude 6. Rev. 6.8.

and 19. 20. and 20. 10. 14. 15.

The gates of hell, looke Gates.

Hell taken for the graine. Gen. 37.35.

Help. God did helpe Israel against the  
Philistines. 1. Sam. 7.10.

Our helpe in time of need, is Christ. Heb.  
4.14.

The helpe of Israel is the Lord God.  
Deut. 33.26.

The Israelites cry to the Lord for helpe.  
Judges 6.7, 8, 14.

God helpe the faithfull oft times mira-  
culously. Job. 5.13. 2. King. 6.17, and 19.  
35. 2. Psal. 10. 29. 30. and 11.8. looke Ap-  
pearing.

Henne. Christ would have gathered the  
Israelites, as a henne her chickens. Mat.  
23.37.

Herbes. The weake may eate herbes: so  
that hee lunge not those that eate them not.  
Rom. 14.2, 3.

Herbes with thir seedes, created by the  
word of God. Gen. 1.11, 12.

Herefe. There must be heretics, and wily.  
1. Cor. 11.19. 2. Pet. 2.1.

Heretics are the works of the flesh. Gal. 5.20.

Christ his religious countenance. Actes  
24.24.

Heretics, after twelve annuities, sought  
me to rectify. Act. 24.14, and 24.17.

Heritage, looke Inheritance.

Heire. Christ hath regenerated us by the  
holy Ghost, that we should be heirs of eter-  
nal life. Titus 3.5, 6, 7.

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nal life. Titus 3.5, 6, 7.

Heire that which is holy unto beggers.  
Mat. 7.6.

Time to know the holy Scriptures of  
a child. 1. Tim. 3.15.

Holy dayes, looke Feast.

Holy Ghost. No man can say that Jesus is  
the Lord, but by the Holy Ghost. 1. Cor. 12.3, 4.

The Holy Ghost promised to the Apostles.  
Luke 24.49. John 14.26. Actes 1.8. and  
sent to them. Act. 2.4.

God giveth the Holy Ghost to them that  
seriously desire him. Luke 11.13.

Our love proceedeth from the Holy Ghost,  
and by him is shedde abroad in our hearts.  
Rom. 5.5. 1. John 4.13.

Jesus Christ was conceived by the Holy  
Ghost. Luke 1.35.

Christ possessed devils by the Holy Ghost.  
Mat. 12.28. Luke 11.20.

The Holy Ghost is given the faithfull, to  
answer the adversaries in the church. Mat.  
10.19, 20.

The Holy Ghost declarer to the Pro-  
phets, the sufferings and glory of Christ. 1.  
Pet. 1.11.

The Prophets spoke as the Holy Ghost  
moved them. 1. Pet. 1.21.

We are elect that we might be sanctified  
by the Holy Ghost. 1. Pet. 1.2.

The sending of the Holy Ghost was pro-  
phesied of. Ier. 31.34.

Christ promised to send the Holy Ghost.  
Luke 24.49. who was not sent till Christ  
was glorified. John 7.39.

The Holy Ghost called the comforter and  
spirit of truth. Job. 24.16. 17.26. Actes 1.2.

Christ baptizeth with the Holy Ghost.  
Mat. 3.11.

The Holy Ghost is called the tower of  
life. John 4.10. and 7.38.

Christ gave his disciples the Holy Ghost.  
John 20.22, 23.

The Holy Ghost was given to the Apo-  
stles according to Christs promise. Actes  
2.4.

The Samaritans received the Holy  
Ghost. Actes 8.17.

To whom the Holy Ghost is given. Gal.  
3.2.

The faithfull are sealed with the Holy  
Ghost. Eph. 1.13. and 4.30. who is the ear-  
nest of the inheritance promised to confirme  
us in the assured hope thereof. 2. Cor. 1.22.  
Eph. 1.14.

The grace of the Holy Ghost poured by  
on the Gentiles. Actes 10.44, 45.

Our bodies are temples of the Holy Ghost.  
1. Cor. 6.19.

Zecharias was filled with the Holy Ghost,  
and prophesied. Luke 1.67. so did Simeon.  
Luke 2.25, 40. 36.

John Baptist filled with the Holy Ghost  
from his birth. Luke 1.15.

The Holy Ghost was not given unto Je-  
sus Christ by measure. John 1.16. and 3.34.  
Heb. 1.9.

The Holy Ghost reprehendeth the works of  
flesh, of righteousness, and of iudgement.  
John 16.8.

The Holy Ghost beareth witness in our  
conscience.





The Lord of Hosts only to be honoured and feared. Isa. 1. 24, 29. Jer. 1. 17, 20. Psal. 1. 6. *House* infected with the leprosy, how it is to be cleansed. Lev. 14. 34.

Of the sale & redeeming of lands, houses, &c. Lev. 25. 23, 29, 34.

The houses of Solomon, and his wife, builded. 1. Kings 7. 1, 2, 8.

What we ought to do, when we build faire houses. Deut. 8. 11, 12, 17, 18. *house* Dedicating.

As we sit in our houses we must meditate on Gods word. Deut. 11. 19 and 6. 7.

Of the government of the house of Solomon. 1. Kings 4. 7, 22. and 10. 4, 5, to 10.

The people wish that the house of Boaz might bee like the house of Pharez. Ruth 4. 12.

Beth-el the house of God. Gen. 28. 2, and 35. 6, 7, 15. Judges 18. 31.

David seeing that his sonne was dead, went into the house of the Lord. 2. Sam. 12. 20.

The house of him whose shoe is put off, bid for a poverbe. Deut. 25. 9, 10.

David might not build God an house. 2. Sam. 7. 5, and 1. Kings 5. 3.

God promised David to establish his house for ever. 2. Sam. 7. 16.

God promised to build Ieroboam a sure house. 1. Kings 11. 38, and promised to Zedekiah likewise. 1. Sam. 3. 35.

Rahel and Leah builded the house of Israel. Ruth 4. 11.

God called the people of Israel his house, Num. 1. 27. and the house of Israel Gods vineyard. Isa. 5. 7.

The house of God is, where his worpe is declared. Gen. 28. 13, to 18.

The house of God, is the Church. 2. Sam. 7. 13.

The faithfull are the spirituall house of God. Heb. 3. 6 and 1. Pet. 2. 5.

The Temple the house of prayer. Isa. 56. 7. Mat. 21. 3. *house* Temple.

House taken for mans body. 2. Cor. 1. 5, 12.

Paul preached publicly, and throughout every house. Acts 20. 20.

Better to goe into the house of mourning then feasting. Eccles. 7. 4.

What we must doe, returning from Gods house, to our owne. 1. Eps. 12. 43.

We ought to set our house in order before we die. 2. Kings 20. 1.

Houses maint: ined by babilerie shalbe destroyed. Job 15. 34.

Household. Abraham instructed his household. Gen. 18. 19.

Household of faith, looke Faith.

Humble. The humble refuse of the Reubenites, &c. for erecting an altar. Job. 22. 21, 22, to 32.

The prayer of the humble pearceeth the cloudes, &c. Eccles. 35. 17.

God giveth grace to the humble. Jam. 4. 6, 1. Pet. 5. 5.

Paul humbled himselfe, that hee might exalt the Corinthians. 2. Cor. 11. 7.

Who so will be great in the kingdom of God, must humble himselfe as a little child. Mat. 18. 2, 4. Mat. 9. 35. Luke 9. 48.

Paul was humbled, yet perished not. 2. Cor. 4. 8, 9.

He that humbleth himselfe shalbe exalted. Mat. 23. 12. Lu. 14. 11. James 4. 10. Examples of the Publicane. Luk. 18. 13, 14. And Christ himselfe. Phil. 2. 8, 9.

Abad humbled himselfe before the Lord. 1. Kings 21. 27, 29.

We ought to humble our selues vnder the mightie hand of God. 1. Pet. 5. 6, 7. 2. Cor. 8. 4, 49.

God punisheth man to humble him. 1. Am. 3. 20, 32, 33, 33, 33.

Whereby God humbleth man. Eccles. 3. 10 and 1. 13.

To bee humbled is to know a mans selfe. Deut. 8. 16.

God humbleth whom he please. Tobit. 4. 19.

To humble the soule, is to fast. Leuit. 23. 27.

Humbled taken for subdued. Iudg. 3. 30, and for desolved, or desired. Deu. 31. 14 and 22. 24, 29.

God humbleth the pride of them that trust in themselves. 2. Sam. 22. 28. Luke 1. 51, 52.

The Israelites often humbled by the Philistines. Iudg. 6. 2, 6.

The Philistines humbled before the Israelites. Iudg. 8. 2, 8.

To humble our selues to hell, is by woe, to meanes to seeke saluation. Isa. 57. 9, 22.

Hannah was humbled, & brought low by barrenesse. 2. Sam. 2. 7. looke Lowly.

Humbleesse of mind to be embayced. Eccles. 4. 2. Col. 3. 12. looke Meeknesse.

Humbletie taught by the parable of sheffes bidden to a feast. Luk. 14. 7, to 12. by the example of Christ. Matth. 11. 29. Phil. 2. 1, to 8.

The praise of humilitie. Psal. 10. 19. Eccles. 10. 8.

The preferrence of humilitie. Psal. 15. 3, 33 and reward thereof. Psal. 23. 4.

Humilitie purchaseth Gods fauour. Dan. 10. 12. 1. Kings 21. 27, 29.

God doeth alway reward true humilitie. Gen. 18. 27. & 29. 31. and 41. 40, 51. Eccles. 3. 5, 10, 11. and 4. 10. Iudg. 6. 11, 13, 21.

1. Sam. 7. 6. to 13. 2. Chron. 12. 6, 7, 12, 32. 26. 3. 13, 12, 13. 34. 27, 28. Psal. 34. 18. Psal. 12. 3. 9. 12. 13. 25. 7. 8. 29. 23. Psal. 37. 1, to 8. 14. 8. 37. 15. 8. 66. 2. 4. Jer. 1. 2, 6. 7. 10. 2. 1. 12. Iudg. 4. 9, 10. 16. Iudg. 9. 9, 11. Mat. 3. 4, 14, 15. 8. 3. 5. 11, 10. 13. and 8. 3, to 14. 8. 15. 22. to 29. 8. 26, 27. and 21. 5. Mat. 9. 35. 36. 37. 8. 10. 43. 44. Luke 9. 23. 4. 8. 10. 16. 8. 15. 17. 8. 22. 24. 25. 26. Job. 13. 4, 12. to 18. Act. 10. 30. 31. 35. Rom. 11. 18. 20. 1. Cor. 4. 6. and 5. 2. and 15. 8, to 12. Heb. 11. 25. 2. Reuel. 4. 10, 11. and 19. 4.

Hundred. An hundred fold more in this world, promised to those that forsake all for Christ. Matth. 19. 29. Mat. 10. 29, 30. Luke 18. 29.

Handreds, &c. Exod. 18. 21. Deu. 1. 13, 15, and 31. 28. looke Centurion.

Hunger. Christ was hungry. Matth. 4. 2, and 21. 18. Luke 4. 2.

God silent and giueth heare to the Hungrie. Luke 1. 53. Psal. 146. 7.

Paul had learned both to be full and hungry. Phil. 4. 11, 12.

Hunger and other afflictions, looke 1. Cor. 4. 11, 12, 13. 2. Cor. 1. 23, 27.

Those that hunger and thirst for righteousnesse, shalbe filled. Mat. 5. 6. if they come to Christ. John 6. 35.

For our enemy hunger, wee must feed him. Rom. 12. 20. Psal. 25. 21. much more our brother. Isa. 58. 7, 10. Eccles. 18. 7. Tob. 1. 16. and 4. 16. Eccles. 4. 2.

The faithfull shal neither hunger nor thirst after this life. Isa. 49. 10. Reu. 7. 16.

To make empty the hungry soule. Psal. 32. 6.

Christ hungry in his members. Mat. 23. 35. 40. 42, 45.

Hurt. If we hurt any, wee must recompense it, or be punished. Exod. 21. 5, to 10. and 21. 32. God would not suffer Adam to hurt Inanob. Gen. 3. 7.

Hee that hurteth any of Gods people, hurteth himselfe. Jer. 2. 8.

Husband. Sarah obeyed her husband Abraham, and called him Lord. 1. Pet. 3. 5, 6. Gen. 18. 12.

Ethanah a loving husband. 1. Sam. 1. 8. 2, 3. so was Izzah. Gen. 24. 67, and 30. 8.

The husband is the wines head. 1. Cor. 11. 3.

Of the vertue and authoritie of husband towards their wives. Gen. 2. 23, 24, and 3. 16. Num. 5. 12, 13. and 30. 7, 8. Deu. 22. 13, to 22. 24. 1. to 6. Eccles. 7. 19, 26. 8. 9. 1. Mat. 23. 23. Psal. 5. 15, 102. 1. Psal. 2. 14, 15, 16. Tob. 10. 13. Eccles. 9. 9. 1. Cor. 7. 3, 4, 5, 11, 12, 27, 29, 33. Eph. 5. 25. Col. 3. 19. Tit. 2. 4, 5, 1. Pet. 3. 7. looke Wife.

Husbandrie, looke Plough and Tillage.

Huswagger, looke Busbodies.

Hypocrisis is a deceit in the heart. Psal. 12. 20.

Hypocrisis of the Iewes reproued. Isa. 29. 13. and 58. 2, to 6.

Hypocrisis the leauen of the Pharisees. Luke 12. 1.

Against Hypocrisis. Psal. 139. 1. Hypocrites are a generation pure in their owne conceit. Psal. 30. 12.

Hypocrites murmure, for that God heareth them not. Isa. 58. 3.

The iudgement of hypocrites is confusion and despaire. Job 36. 14.

The blindness of hypocrites will neuer suffer them to knowe their sinnes. Mat. 23. 17, 18, 19.

Against the Iewes which were hypocrites. Isa. 48. 1, 2, to 12.

Against hypocrites that sometime shew themselves by outward works. Isa. 66. 3, 4.

The Lord sheweth evidently, that the Iewes were hypocrites. Jer. 2. 13.

Of the hypocrite and hypocritical repen- tance of Saul. 2. Sam. 15. 13, 20, 30. and 18. 17, 19.

Hypocrites pretend to set forth Gods glory, when they maintaine idolatrie. Eccles. 4. 3, to 17.

Hypocrite speake faire, but slander a man behind his backe, and seeke his destruction. Psal. 101.

Deut. 6. 19. Eccles. 19. 35, 36.

The hypocrites shall not come before God. Job 13. 16.

When hypocrites reigne, it is a signe of Gods displeasure. Job 34. 30.

Hypocrites in heart, what they are, & what is their end. Job 35. 13, 14.

The crye of hypocrites God will not heare. Psal. 18. 41.

Hypocrites seeme to seeke to God in trouble, but not from the heart. Psal. 7. 34, 36, 37. Yet God foggynerh such otherwises. ver. 38. and why. ver. 39.

Curp one is an hypocrite and wicked. Isa. 9. 9, 17.

Hypocrites seeme goodly, but their deedes betwixt them. Iere. 5. 2.

Of hypocrites, and their reward. Eze. 14. 1, 3, 4, 7, to 11.

Hypocrites will cloke their sinnes with the bards of leaning upon the Lord. Micah. 3. 11.

An hypocrite butteth his neighbour with his mouth. Pro. 11. 9.

Gaineptious hypocrites haue their reward. Mat. 6. 2.

What hypocrites discern, and what they doe not. Luke 12. 5, 6, 57.

Of hypocrisie, looke moze. 1. Sam. 15. 2, 3, to 7. Kings 1. 1. Gen. 3. 10, and 13. 21. and 20. 5. and 27. 8. Iere. 2. 20. and 9. 3.

Ezek. 33. 3. Mat. 1. 2, to 13. Eccles. 19. 34, 25, 26, 32. 16. 2. Mat. 6. 21. Mat. 2. 7, 8. and 7. 5, 21, 22. \* 15. 7, 8, 9. 16. 3. 22. 18. and 23. 13, 14, 15. \* and 24. 5. Mark. 7. 6. to 14. Lu. 11. 39. to 45. and 18. 9, to 15. Actes 5. 3, to 12. and 8. 18, 33, 24. 9. 13. 10. 1. Rom. 2. 13, 45, 17. \* Gal. 2. 11, 12, 13. 1. Tim. 4. 1, 2, 3. 1. Pet. 2. 1, 2, 16.

Hyrc. We may not keepe backe the labourers hyre, and why. Deut. 24. 14, 15. and 25. 4. Leuit. 19. 13.

Thyrt giueh all men hyre alike. Mat. 20. 8. Looke Wages and Whore.

The Hyrceling will flee when he seeth the wolfe. John 10. 12, 13.

All Hyrcelings for money, may bee called Michahs piteis Judges 18. 4.

Hyrcop. dipped in the blood of the Pascoer. Eze. 10. 23. 24. Iob. 19. 29. Heb. 9. 19.

I takes. Baals temple was made a takes. 2. Kings 10. 27.

Jawbone, looke Asles.

I dele talke & teking condemned. Eze. 34. 28. 12. 36.

Pharise callth the people when they desire to lerne God. Ide. Eze. 4. 8.

Against idle businnes. 1. Tim. 5. 13.

Against idle shepheardes. Eze. 34. 2, to 17.

Idleness one of the finnes of Sodome. Eze. 16. 49.

David through his idleness committed sinnes. 1. Sam. 11. 1.

Against idleness. Psal. 12. 11. 8. 18. 9. Eccles. 33. 4, 26. 2. Cor. 3. 10, 11, 12. 1. Tim. 5. 13.

Idole. What an Idole is. 1. John 5. 21.

Idolaters shall not inherite the kingdome of heauen. 1. Cor. 6. 9.

Let vs not be Idolaters, lest wee perishe as

did the Israelites. 1. Cor. 10. 7.

Wee ought to flee from Idolatrie. 1. Cor. 10. 14.

The destruction of the Israelites came for their Idolatrie. Iere. 16. 11. \* Eze. 6. 4, 2. Kings 17. 4.

Jeremiah repproueth the people for their Idolatrie. Iere. 44. 2. \*

Idolatrie bled especially of the priests and head gouernours themselves. Eze. 8. 3, 5. \*

Idolatrie of the Israelites repproued, and yet not forsaken. Hos. 12. 10, 11, 14.

The Idolatrie of Abolab and Abolabab. Eze. 23. 2, 3, 4.

The description of the Israelites Idolatrie, and how it was punished. 2. Kings 17. 7, 13, 18. \*

Of the Idolatrie of the line of Iudah. 1. Kings 14. 22. \*

Ieroboam pponoked Israel vnto Idolatrie. 1. Kings 14. 7, 16. \*

God left the Idolatrous Canaanites among the Israelites. Judges 2. 2, 3. Ios. 23. 12, 13.

God repputeth disobedience for Idolatrie. 1. Sam. 15. 23.

The Israelites became Idolaters committing whoredome with the daughters of Moab. Num. 25. 1, 2, 18.

Idolatrie committed with the golden calfe. Exod. 32. 4, 10, 7.

Of the punishment of Idolaters. Exod. 22. 10, and 23. 24, 33. Deut. 17. 2, 5, 10, 8. and 29. 23, 26. and 30. 17, 18. Reu. 21. 8.

We may not honour Idoles, nor company with Idolaters. Exo. 23. 24, 2. Tho. 20. 37. 1. Cor. 5. 11.

All places of Idolatrie ought to be destroyed. Deut. 12. 2, 3.

We may make no compact with Idolaters. Exo. 23. 24, 32, 33. and 34. 12. \* 17. Deut. 11. 16, 17. Iob. 23. 7.

What cruelties pceeded of Idolatrie. Mat. 14. 26, 27. \*

Against Idolaters, looke Psal. 97. 7.

Idolaters are cursed and miserable. Deut. 27. 15. Mat. 13. 10. \*

Of the vanitie of Idoles. 2. Samu. 12. 21. 1. Kin. 16. 26. Isa. 46. 1, 2, 5. \* Jer. 10. 8. and how they looke their beginning. Micah. 14. 1, 10, 13, to 27.

Idoles are vnsupportable, & can do nothing. Isa. 44. 9, 10, 21.

Idoles are mocked. Isa. 41. 23. \* Mat. 13. 10. \*

Against Idoles and Idolatrie. Ier. 10. 3, 4, 5, 8. Eze. 6. 6. Baruc. 6. 3. \* Psal. 115. 4, to 7. and 135. 15. to 19. Isa. 40. 18, 19, 20. 42. 8.

Wee ought to make no Idoles of grauen image. Ier. 26. 1. for cursed is the Idole and Idole maker. Mat. 14. 8.

An Idole is nothing in the world. 1. Cor. 8. 4. \*

No agreement betwene the Temple of God and Idoles. 2. Cor. 6. 16.

We ought not to turne to Idoles, or make molten gods. Ier. 19. 4.

Against worshippers of Idoles Hab. 2. 18, 19, 20. Amos 4. 2, 3, 4. \* Isa. 41. 8. Mat. 15. 6, and 16. 1, to 20.

We ought not to sacrifice our children vn-

to Idoles. Leuit. 20. 2, to 6.

As destroyed Idolatrie. 1. Kings 15. 12, 13. and so did Iosaph. 2. Kings 23. 4, 5, 20.

Of meate consecrated vnto Idoles. 1. Cor. 8. 4.

Who to eateth of meate sacrificed vnto Idoles, seemeth to fauour Idolatrie. 1. Cor. 10. 28.

The gods or siluer of images and Idoles, is not to be coueted, but abhorred, and why. Deut. 7. 25, 27.

No kinde of friendship is to bee regarded, which allureth to Idolatrie. Deut. 13. 6.

Idolatrie called fornication. 2. Cor. 21. 21.

It is a worke of the flesh. Gal. 5. 10.

Nothing is too deare for Idolaters. Iere. 10. 9.

Idolaters haue plentie. See Plentie.

Idoles called by the name of blinde and lame. 2. Sam. 5. 6.

Cousinship called Idolatrie. Col. 3. 5.

Idoles and all that belong to them call for blinnesse. 2. Tho. 29. 5. Actes 15. 20.

Idoles called new gods. Deut. 32. 17.

Idolaters heutes, looke Leuire.

Idolaters by prayer thinke to moue their gods. Iosaph. 1. 5. 6. looke Image and Gods.

I elous. God is ielous and will haue vs trust in him onely. Exod. 34. 14. Deut. 5. 9.

Exod. 20. 5. Iadum 1. 2.

Paul ielous with godly ielousie. 2. Cor. 11. 2. And not as others were. Gal. 4. 17.

Elial ielous for the losse of holtes, and why. 1. Kings 19. 14.

The law of ielousie. Num. 5. 21. \*

Gods ielousie for Ios. Ier. 8. 2.

A ielous and drunken woman is a great plague. Eccles. 10. 6. 8.

Against ielousie. Eccles. 9. 1.

God is ielous against them that feare not his threatenings. Deut. 32. 30.

God moued to ielousie with idolatrie. De. 32. 21.

Jesting, looke Idle.

Jewes baptizd vnto Idoles. 1. Cor. 10. 2.

The Jewes exercised in affliction, & why. Deut. 8. 2, 3, 5, 15, 16.

Of the Jewes obstinacie. Isa. 48. 4. Actes 28. 27.

The reprobation of the Jewes, & their calling againe. Gene. 49. 10. Deut. 4. 26, to 32. Psal. 59. 6, 11, to 16. Iere. 31. 1. \* Isa. 10. 20, 21, 22. Ezek. 33. 28, 29. 37. 22. \* Ios. 3. 4, 5. Luke 21. 24. Rom. 11. 25, 26. John 10. 16.

The union of the Jewes and Gentiles in Christ. Isa. 19. 24. Eze. 34. 15, 18. \*

Jewes of two sorts. Rom. 2. 28, 29.

Paul desireth to be deliuered from the disobedient Jewes. Rom. 15. 31. looke Infidelitie.

Ignorance no excuse. Iosh. 12. 58. Deut. 30. 11. Rom. 10. 6, 7, 8.

The heathen are strangers from the life of God through ignorance. Eze. 4. 18.

Sacrifices pretyl offered for the ignorances of the people. Heb. 9. 7.

The ignorance of the foolish, is put to silence by our well doing. 1. Pet. 2. 15.

All men by nature are ignorant of God. Mat. 13. 12. \* Eze. 5. 39.

None can please ignorance. Deut. 30. 11. Rom. 10. 6, 7, 8. \*

A prayer for the ignorances. **Habak. 3.2.**  
Ignorance of the Scriptures, is the occasion of Gods wrath, & therefore all sinners, are **Isaiah. 54.13.** **Psalm. 119.10, 11.** **Psalm. 119.30, 31.** **Isaiah. 1.34.** and **5.13.** **Malachi. 1.6, 7.** and **14.3.** **Ezekiel. 4.25.** **Matth. 15.14.** **Mark. 12.24.** **Job. 3.19, 20, 21.** and **12.35.** **Rom. 1.28.** **Rom. 10.2, 3.** **1. Cor. 14.38.** and **15.34.** **1. Cor. 2.8.** **1. Thess. 4.13.** **Acts. 17.**  
The Athenians worshipped ignorantly. **Acts. 17.23.**

Who is simple and ignorant, must have recourse to the holy Scriptures. **Psalm. 94.5.** **John. 6.55, 58.**

Image. When no image was seen, when God gave the Law. **Deut. 4.15, 16.**  
God forbade the making of images to serve, of his own image unto. **Exo. 20.4, 5.** **Lev. 19.4.**  
The danger that cometh by making images. **Deut. 25, 29.**

God abhorreth the images that are made to be honoured. **Deu. 9.12.** And curseth them that make them. **Chapter. 27.15.**

The Jews did trust in images, & sought to them for aid. **Deut. 31.37, 38.**

God commanded the Israelites to destroy all images and their worshippers. **Deut. 7.2, 10.** **Num. 33.52.**

Worship a graven and a molten image in his house. **Judg. 17.4.** Which certain of the tribe of Dan took away, and set up in the city of Dan. **Judg. 18.13.**

Those that love and worship images, what they are worthy of. **Malachi. 1.5, 6, 7.** **1. Cor. 10.14.**

The sight of images lieth by the desire of the ignorant into idolatry. **Malachi. 1.5.**

Images set up. **1. Kin. 12.28, 29.** **2. Chron. 25.3, 4.** **3. Kin. 10.22.** **1. Kin. 11.32.** **1. Kin. 11.32.** **1. Kin. 11.32.**

Images pulled down and defaced. **Exo. 32.20.** **Deu. 9.21.** **Judg. 6.25.** **2. Kin. 10.16.** **1. Sam. 7.34.** **2. Kin. 10.26, 27.** **9.11, 18.** **3. Kin. 18.4.** **2. Chr. 14.3.** **9.15, 8.** **27.3.** **2. Chr. 17.3.** **2. Chr. 29.16.** **2. Chr. 34.3.** **2. Chr. 34.3.** **2. Chr. 34.3.**

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to that end. Deut. 17. 25.

**Innocent.** Cleas & other Innocents name by Dauid commandment. 2. Sam. 11. 17. Samuel pleadeth his innocencie before the people. 1. Sam. 12. 1. to 6.

The innocencie of Tobias. Tob. 2. 13, 14. Job recited his innocencie. Job 31. 1.

Veron causeth the innocent children to be blame. Mat. 2. 16.

Blaise saye he was innocent of the blood of Christ. Mat. 27. 24.

Abimelech took Abrahams wife with innocent hands. Gen. 20. 5.

Innocent as Doves, looke Simple.

Every man ought to defend his innocencie. Job. 22. 21. to 32. 1. Samuel 1. 15, 16. 1. Kings 18. 18. Jer. 37. 13, 14. 18. John 8. 46. 49. Actes 2. 13. to 37. and 6. 11, 13. and 7. 2. and 18. 17.

Inordinate affection ought to be mortified in vs. Col. 3. 5.

Shame rather walking inordinately, is to be shunned. 1. Thess. 3. 6.

**Inquire.** Wee ought to inquire of sue to God for spee in sickness, and not to idoles. 2. Kings 1. 16.

Joshua made peace with the Gibeonites, and inquired, of counselled not with God. Josh. 9. 14, 15.

**Instructed.** God instructed the Israelites 40. yeeres. Deut. 8. 2, 3.

**Instruments** of musike played upon by David & his people before the Arke. 2. Sam. 6. 3, 5, 12. which he afterward appointed to continue. 1. Chr. 15. 16.

The Instruments of a foolish shepheards. Ezech. 11. 5.

**Insupercedion,** looke Rebell.

**Intemperance** breedeth diseases. Eccles. 31. 19, 20. and 37. 29.

**Intent.** Of good intent, looke Good.

**Intercessor.** Abraham an intercessor for the Sodomites. Gen. 18. 23.

Christ is our onely intercessor unto God his Father. Rom. 8. 34. 1. Job. 2. 1. looke Mediator.

**Interpretation** of dreames cometh of God. Gen. 41. 8, 15, 16.

He that speaketh a strange tongue, ought to pray that he may interpret it. 1. Cor. 14. 13.

The interpretation of tongues is a gift of the holy Ghost. 1. Cor. 12. 10, 11.

**Interest,** looke Vsurie.

**Intus.** We ought not to consent unto such as intus be vnto done. Psal. 1. 10. to 20.

**Invention.** Curtes against wicked works and inventions of men Deut. 32. 10. Wils. 15. 4.

Chaine inventions are not to bee regarded. Psal. 119. 113.

**Inuocation,** looke Call, and Prayer.

The inward man delighteth in the Law of God. Rom. 7. 22. and is renewed daily. 2. Cor. 4. 16.

**Journey.** Paul journeyed often. 2. Cor. 11. 26.

Of the 42. journeyes of the Israelites. Num. 33. 1, 2.

A Sabbath dayes journey. Acts 1. 12.

**Joy.** The faithfull suffer with ioy the spoiling of their goods, and why. Heb. 10. 34.

What ioy is in heauen for ons sinnet that connecteth. Luke 15. 7.

The loquies of the godly shall bee turned into ioy. John 16. 20, 21, 22.

All true ioy and peace proceereth from the holy Ghost. Rom. 14. 17. Galat. 5. 22. by the preaching of the Gospel. 1. John 1. 4.

Christ would that his ioy should be fulfilled in vs. John 17. 13, 17, 19.

The two Baries did ioy in Christs resurrection. Mat. 28. 8. and so did his disciples. Luke 24. 41, 52.

The birth of Christ was tidings of great ioy. Luke 2. 10.

Of ioy and peace of conscience, looke Act. 2. 46. and 8. 8. and 13. 52.

The feare of the Lord giueth ioy. Eccles. 1. 12. and pprolongeth the life of man. Eccles. 30. 23.

Ioy shall glitter, looke Giver.

Ioyes opened for the godly. Rom. 2. 7, 10. 1. Cor. 2. 9. Psal. 35. 10. and 51. 3, 11.

**J. Israelites** of two sorts. Rom. 9. 6. 1. Cor. 10. 18. Gal. 6. 16. looke Children.

**J. Italic.** Paul saileth into Italic. Act. 27. 1. 6. looke in the first Table.

Comelius captaine of the Italian band. Act. 10. 1.

**J. Judges & Iudgement.** Iudges are exhorted to iustice and wisdom. Wils. 6. 1, 3. Wilsos presumptuously disobeieth Iudge that iudgeth right, ought to die. Deut. 17. 12.

The Iudge ought not to haue any regard of persons. Leuit. 19. 15.

Iudges ought to be mercifull to the widows and the fatherlesse. Psal. 3. 3.

Iudges termed gods. Psal. 82. 1.

Wee ought not to raile upon Iudges, &c. Eccl. 2. 23. 3. Actes 23. 5.

An example of a true Iudge of Prince. 1. Sam. 12. 2, 3.

Of Hales Iudges, see Centurion, Othniel was Iudge ouer Israel. Iudg. 3. 9, 10. 10. was Deboas. Iudg. 4. 4.

God many times deliuered his people for their Iudges sake. Iudg. 2. 18.

The Israelites hauing no Iudge, became idolaters. Iudg. 17. 6.

Samuels children were byiding Iudges. 1. Sam. 8. 3.

Wicked Iudges condemned innocent Rahab. 1. Kings 21. 11, 13.

That God is Iudge of all the world, and how he iudgeth, reade Gen. 18. 25. Deut. 10. 17, 18. Job 34. 11, 12. Psal. 7. 8, 11. and 94. 2. Psal. 22. 12. Psal. 11. 3, 4. Eccles. 35. 12.

Mat. 16. 27. Rom. 2. 1. to 12. 1. Cor. 4. 3, 4. Heb. 12. 23. 2. Tim. 4. 1. Psal. 3. 5.

Christ shall iudge both quicke and dead. Actes 10. 42. Rom. 14. 9. to 13. Job. 5. 27.

We may not be rash Iudges of other. Mat. 7. 1, 2. to 6.

Iudges ruled in Israel 450. yeeres. Actes 13. 20.

Like Iudge, like officers. Eccles. 10. 3.

He meanes to iudge rightly, is to regard Gods glory, and not private commoditie. Job 5. 4.

Iudge none blessed before his death, and why. Eccles. 11. 28.

Iudges execute not mans iudgement, but

Gods. 2. Chr. 19. 6.

The faces of Iudges are covered by God. Job 9. 14.

Iudges and Princes shall abide the worst iudgement, if they abuse their authoritie. Wils. 6. 9. to 10.

God doth iudgement to the fatherlesse and widows. Deut. 10. 18.

God iudged Dauid cause against Basbal. 1. Sam. 25. 3, 39.

Goles iudged controuersies betwene the Israelites from morning till euen. Eccl. 1. 8, 13. so did the Elders. Eccl. 24. 14.

Why Aaron bare the names of the twelue tribes in the brestplate of iudgement. Eccl. 28. 29.

Samuel went his circuit to execute iudgement pere by pere, all his life. 1. Sa. 7. 15, 16.

In iudgement we may not follow the opinion of the multitude to overthrow the truth. Eccl. 23. 2.

What equite is required in iudgement. Eccl. 23. 1, 7, 10, 10.

Weighty matters in iudgement were decided by the high Priest. Deut. 17. 8, 9.

Wee ought not in iudgement to peruert the right of strangers, fatherlesse, &c. 2. Wyl. Deut. 27. 17, 18.

Abraham commanded his household to doe righteousness, and iudgement. Gen. 18. 19.

Jeremiah exhorted the king of Iudah to execute righteousness and Iudgement. Jer. 22. 3.

Dauid executed iudgement to all his people. 2. Sam. 8. 15.

All the wayes of God are iudgement. Deut. 33. 4.

Wee must haue Gods iudgement before our eyes. 2. Sam. 22. 23.

If Gods hand take hold on iudgement, he will reuenge those that hate him. Deut. 32. 41.

Gods iudgements are iust, & like a great deepe. 2. Chr. 3. 40. Rom. 11. 33. Psal. 36. 6.

Whatsoeuer we do, is subject to the iudgement of God, and not of men. Rom. 14. 6, 8, 10, 13, 14.

The iudgement and unsearchable wisdom of God is manifested by his workes. Job 37. 1, 2.

The iudgements of God are wonderfull. Wils. 16. 17.

The wicked haue no consideration of Gods iudgements. Psal. 28. 5.

God by his iudgement, sometime suffereth the obstinate to doe what they list. Psal. 81. 11, 13.

Of the great iudgement of God against the wicked. Wils. 17. 1.

Iudgement merciflesse to them that they be not mercie. James 2. 13.

Gods iudgements against such as beleene not his Gospel. 2. Thess. 2. 10, 11, 12. and such as without other do the truth. Gal. 5. 10.

God iudgeth the heart, not by outward appearance. 1. Sam. 16. 7. neither ought we to iudge by likelihoods. Eccles. 12. 2. John 7. 24.

If God should iudge according to right, no man should be innocent. Job 9. 28.

Gods iudgement beginneth at his owne house. 1. Pet. 4. 17. Psal. 11. 31. and why. 1. Cor.





*Kindnesse.* Christians ought to put on kindnesse, *gc.* Col. 3. 12, 13, 14.

*Kindred,* looke Tribe.

*King.* The King is ordained to do equity and iudgement. 1. Kings 10. 9.

A King by iudgement maintaineth his realm. 1. Kings 29. 4.

The King ought not to haue many wiues, and tobp. Deut. 17. 17.

Kings are forbidden to drinke wine exceedingly, and tobp. 1. Kings 16. 14, 15.

The Kings heart is in the hand of the Lord. 1. Kings 21. 1.

The wrath of a King is as messengers of death. 1. Kings 16. 14 and 20. 3.

Who to the land when the King is a child. Eccles. 10. 16.

Jeremiah exhorteth the King to execute iudgement. Jerem. 22. 3.

The Lord will set a wise King ouer his beloved. 2. Chron. 1. 11.

What is the honour of a King, and howe his throne may be established. 1. Kings 25. 45.

King changed, looke kingdom.

The King must reade Deuteronomie all his dayes. Deut. 17. 18, 19, 20.

The health and victorie of Kings cometh of God. Psal. 144. 10.

We must honour the King, and submit our selues to his ordinances. 1. Pet. 2. 13, 17 and pray for all that are in authority. 1. Tim. 2. 2.

An exhortation vnto Kings and Iudges. Psal. 120. 11, 12.

When the Israelites had no King or magistrate, euery man did what he liked. Iudg. 17. 6.

The Israelites desire a King to iudge them. 1. Sam. 8. 5, 19, 20. Wherefore Samuel repossesseth them. 1. Sam. 10. 19 and 12. 12.

King and people doing well, shalbe preferred: doing euill, shal perishe. 1. Sam. 12. 14, 15, 25.

What manner of men earthly Kings naturally are. 1. Sam. 8. 9, 11, 10, 19.

A lawe written for the Kings to obserue. 1. Sam. 10. 25.

Saul is constituted King against his will. 1. Sam. 10. 22, 23, 24.

Heboda the high Priest taught Heboah the King. 2. Kings 12. 2.

David, Ioshab, & Ozekiah were Kings that feared the Lord. Eccles. 49. 4. So was Aia and Jehoshaphat. 1. Kin. 15. 11, 2. Chr. 17. 3.

Prophets boldly repossessed King. 2. Kin. 5. 8, 2. Sam. 12. 7.

The people honoured King Salomon for his wisdom. 1. Kings 3. 28.

Five Kings hanged. Job. 10. 16, 22, to 38.

The King of Al hanged. Job. 8. 29.

Elah King of Israel, being drunken, was slaine by his seruant. 1. Kings 16. 9, 10.

The Kings of Edom. 1. Chron. 1. 43.

To the King euertlasting, immortall, &c. bre glorie for euer and euer. 1. Tim. 1. 17.

Christ affirmed that he was the King of the Iewes. Mat. 27. 11. Pilate confesseth it, the Iewes denie it. John 19. 15.

Christians are Kings and Priests, &c. 1. Pet. 2. 9. Heu. 5. 10.

Kings haue committed fornication with the great whore. Reu. 17. 2.

Of the King of Sore. Job 12. 14.

Kings haue dominion ouer their subjects bodies and estates. Hebe. 9. 27. looke Princes.

Kingdomes are persecuted by God. 1. Cor. 16. 16.

The kingdom of Saul was renewed in Gogai. 1. Sam. 11. 14.

Adoniah blaspheymeth the kingdom of his father. 1. Kings 1. 5.

The change of kingdomes is a worke of God for a time. Job 34. 24. Eccles. 10. 8. 1. Kings 28. 2.

The end of the kingdom of Israel is threatened. Amos 8. 2. for their sinnes. 2. Kin. 17. 7, 8 and of the kingdom of Iudah. 2. Kings 23. 27.

The state of a kingdom consisteth in the goodnesse of the king. Eccles. 10. 3, 3.

Of the foure monarchies or kingdomes of the world. Dan. 7. 17.

The succession of the foure kingdomes. Jerem. 6. 5.

The kingdom of Christ described. Gen. 49. 10. Isa. 32. 1, 2. \* Psal. 72. 1. \*

Christ's kingdom shall haue no end. Isa. 9. 7. Luke 1. 33.

God confirmeth his promises touching the kingdom of Christ. Isa. 54. 4. \*

Christ teacheth that it is his fathers pleasure to giue vs the kingdom of heauen. Lu. 12. 32.

Christ's kingdom is not of this worlde. John 18. 36. appointed to the faithful by him selfe, as his father appointed it to him. Luke 22. 29, 30.

The kingdom of God is prepared for the chosen. Mat. 25. 34.

Through many afflictions the goodly are vouchsafed to enter into the kingdom of God. Acts 14. 22. 2. Cor. 1. 5.

Who shall not inherit the kingdom of God Galat. 5. 19, 20, 21. 1. Cor. 6. 8, 10, and 15. 50.

The parable of the figtree shewing when the kingdom of God is nether. Mat. 24. 32, 33.

Kingdom of God, taken for the administration of the Gospel. 1. Cor. 4. 20. For the Gospel it selfe. Mat. 23. 43. for all that belongeth to the glory of God. Mat. 6. 33. for Gods spirituall government of the faithful in the person of Christ. Mat. 1. 15. for euertlasting life. John 3. 3. and for the peace of the Gospel. Mat. 4. 30, 31 and 9. 1.

Kingdom of heauen for the new state of the Church. Mat. 5. 19 and 11. 11, and 15. 43. for the doctrine and preaching of the Gospel. Mat. 11. 12. 5. 13. 24. For the kingdom of Helesin Mat. 3. 2. for eternall life Mat. 5. 20 and 7. 21. and 19. 21. and for the visible Church Mat. 5. 19 and 13. 24, 47.

Kingdom of the Sonne of man, for the glory of Christs ascension, or for the preaching of the Gospel. Mat. 16. 28.

The Apostles were commanded to preach that the kingdom of God was at hand. Mat. 10. 7.

To whom it is giuen to vnderstand the mysteries of the kingdom of heauen. Mat. 13. 11.

Wherein the kingdom of God consisteth. Rom. 14. 17.

Heb. Rom. 14. 17.

The kingdom of heauen suffereth violence. Mat. 11. 12.

The kingdom of God is not in word, but in power. 1. Cor. 4. 20.

To whom the kingdom of heauen appertained. Mat. 19. 14. Mat. 10. 4, 15.

None can enter into the kingdom of God except he be regenerate. John. 3. 3, 5, to 9.

Many are called vnto the kingdom of heauen, but few enter. Luke 14. 15, to 25. Mat. 22. 1, to 15.

Rich men hardly enter into the kingdom of heauen. Mat. 23. 24, 25, 26. Mat. 10. 23, to 28.

The kingdom of God is within vs. Lu. 17. 21. looke Leauen.

First seke the kingdom of God. Mat. 6. 33.

The Pharisees neither enter into the kingdom of heauen themselves, nor suffer other. Mat. 23. 13.

Christ's calling out of deuils by vertue of the holy Ghost, sheweth that the kingdom of heauen is come. Mat. 12. 28.

The Pharisees like Christ, when the kingdom of heauen should come. Luke 17. 20.

The Iewes dreamed of a restitution of the kingdom of David. Mat. 11. 7, to 12. and the Apostles asked Christ, when he would restore the kingdom to Israel. Acts 1. 6.

Of the spirituall kingdom of God. 1. Sam. 2. 9, 10. and 29. 9, 11, to 26. Psal. 2. 9, 10 and 9. \* and 21. 5. \* and 73. \* and 110. \* and 45. \* and 22. 35. \* and 144. 18. \* Isa. 11. 2. \* and 41. to 18. and 42. 3, 4, 7. Jerem. 23. 5. and 33. 20. \* Ezek. 34. 23. \* and 37. 16. Dan. 2. 44, 45, 46. and 4. 28. 31. \* and 7. 17. and 9. 24, 25. Hose. 3. 4, 5. Mich. 4. \* and 5. \* Jerem. 9. \* Luke 23. 69. \* and 23. 2. John 12. 32, 36. Heb. 1. 2, and 1. 3.

Riss. Iphak kissed his sonne Iacob. Gen. 27. 27.

Iacob kissed Rachel. Gen. 29. 11. and Joseph's children. Gen. 48. 13.

Aban kissed his sonnes and daughters. Gen. 31. 55.

Esau kissed Iacob. Gen. 33. 4.

Joseph kissed his brethren. Gene. 45. 15. and his father being dead. Gen. 50. 1.

Leon kissed Moses. Exo. 4. 27. and Moses father in law. Exo. 18. 7.

Rahab kissed her two daughters in law. Ruth 1. 9.

Samuel kissed Saul. 1. Sam. 10. 1.

Jonathan and David kissed each other. 1. Sam. 20. 41.

David kissed Absalom. 2. Sam. 14. 33. and Absalom the people. 2. Sam. 15. 5.

David kissed Barzilai. 2. Sam. 19. 39.

Eliss desired that he might goe kiss his father and mother. 1. Kings 19. 20, 21.

A chaffe and bold kiss, a token of perfit charitie. Rom. 16. 16. 1. Cor. 16. 20. 2. Cor. 13. 12. 2. Thes. 1. 26. 1. Pet. 5. 14.

The brethren kissed Paul at his departing. Actes 20. 37, 38.

The fruitful woman kissed Christs feete. Luke 7. 38, 45.

Judas betrayed Christ with a kisse. Luke 22. 48. Mat. 26. 48, 49. Mat. 14. 44, 45.

*Knees and kneeling.* Salomon prayed kneeling on both his knees. 1 Kings 8. 54. so did Daniel. Dan. 6. 10.

The 50. bullocks sent to Ephraim, fell on their knees before him. 1 Kings 18. 38.

God hath refused 7000. in Israel that had not bowed their knees to Baal. 1 Kings 19. 18.

God that kneels I bowme to drink water, but I bow down to thee with 40000. 1 Kings 19. 18.

God that kneels I bowme to drink water, but I bow down to thee with 40000. 1 Kings 19. 18.

God that kneels I bowme to drink water, but I bow down to thee with 40000. 1 Kings 19. 18.

God that kneels I bowme to drink water, but I bow down to thee with 40000. 1 Kings 19. 18.

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God that kneels I bowme to drink water, but I bow down to thee with 40000. 1 Kings 19. 18.

God that kneels I bowme to drink water, but I bow down to thee with 40000. 1 Kings 19. 18.

nerle. 120. 20. 4. and 21. 5. 17.

The labours of the disobedient shall be rewarded with grasshoppers. Deut. 28. 38.

God bestows the labour of Jacob's hands. Gen. 31. 42.

Pharaoh commanded to oppress the Israelites with labour. Exod. 1. 14. and 5. 9.

Paul boasts not of other mens labours. 2 Cor. 10. 15.

Paul appointeth himselfe the minister of God in labour. 2 Cor. 6. 5. and 11. 23.

But labour shall not be in vain, if it be wrought in the Lord. 1 Cor. 15. 58.

He that laboureth in the Lord, shall have his labour. 1 Cor. 15. 58.

He ought to reuerence those that labour in the Gospel. 1 Cor. 16. 16.

The Apostles reaped the Prophets labour. 1 Cor. 16. 16.

The labourer is worthy of his wages. Luke 10. 7. 1. Tim. 5. 18.

The labourers are few. Matt. 9. 37.

God beareth the cry of labourers and men in adversity. Deut. 26. 7.

Labour and transire for time is layed upon all men. Gen. 3. 19. and 3. 19. Exod. 20. 9. 10. 11. and 34. 21. Deut. 5. 13. 14. 15. Job. 3. 11. Psal. 104. 23. Psal. 10. 3. 4. 5. 16. and 14. 23. Eccles. 3. 10. and 1. 13. Job. 21. 3. 6. Actes. 8. 23. and 20. 34. Ephes. 4. 28. 1. Cor. 4. 12. 1. Thes. 3. 9. 2. Thes. 3. 10.

Labour maketh not rich, but the blessing of God. Gen. 3. 18. 26. 12. and 30. 27. 30. Deut. 8. 3. 4. 16. Job. 42. 10. Psal. 103. 36. Eccles. 11. 2. 3. 4. Eccles. 11. 11. to 18.

Lacke. He that giueth into the poore, shall not lacke. Psal. 28. 27.

Ladder. Iacob sawe a Ladder in his dream. Gen. 28. 12.

Laden. Christ casteth into him all that are laden with sin. Matt. 23. 23.

Lake burning with fire and byrstone. Reu. 21. 8.

Lambe. The oblation made with a Lambe. Levit. 3. 1.

The manner of eating the Paschal lambe. Exod. 12. 3. 10. 29.

Christ is the Lambe who hath taken away our sinnes. John 9. 29. Reu. 5. 8. 9.

How the Lambe Christ is honoured. Reu. 5. 6. 13. which stood upon mount Zion. Reu. 14. 1.

Christ twilled Peter to feede his lambs. John 21. 15.

Lame. Ephiboth accused. 2 Sam. 4. 4. and 16. 10. 15.

Lamentation of David ouer Saul and Jonathan. 2 Sam. 1. 17.

Israhel lamented for the Arke. 1 Sam. 7. 3.

Israhel daughter lamented her virginie two moneths upon the mountaine. Iudg. 11. 38.

The else Prophet lamented the death of the other Prophet whom he had deceiued. 1 Kings 13. 29.

Lampes for the Candlestickes of the Tabernacle. Exod. 25. 37. and 37. 29. 31. Levit. 24. 2. 3. 4.

The lampes of the 10. virgins. Matt. 25. 1. 10. 14.

Lords. Looke Famine in Egypt.

Language. One Language a goodly thing after the flood. Gen. 11. 1.

The Apostles spake all languages. Act. 2. 8. 10. 19. Tongues.

Large. God gave Salomon a large heart. 1 Kings 4. 29.

Left. Vases prophesied of. 1. Tim. 4. 1. 2. Tim. 3. 1. and 2. Pet. 3. 3.

The last shall be first, and the first last. Matt. 20. 16. and 19. 30.

Law. The terrible deliury of the Law, and the cause thereof. Exod. 19. 16. 18. Deut. 33. 3. and 5. 22. 28. Heb. 12. 18. to 22.

Moses commanded the Law for an inheritance of the congregation of Iacob. Deut. 33. 4.

Written bee he that confirmeth not all the wordes of the Law, to doe them. Deut. 27. 26.

Their reward that keepe the Law, and the punishment that despise it. Deut. 27. 10. Matt. 23. 33. 4. 1.

God commandeth to reade the Law day and night, and why. Job. 1. 8.

God oughte alwayes to haue the Law before our eyes, and in our hearts. Deut. 10. 1. 2. 19. 30.

Moses exhorted the people to keepe the Law. Deut. 4. 1. So did Joshua. Josh. 22. 5.

The Law of the burnt offerings. 1. 1. 6. 9.

The Law of him that toucheth day is in the rent of the dead. Num. 19. 1. 13. 14.

The high Priests and Iudges ought to iudge according to the Law. Deut. 7. 9. 12. 13.

The Iudges are compelled to follow the Law of God. 3. Mac. 6. 1.

What the Lawe of God is, and the fruit thereof. Psal. 119. 7. 10. 12.

The Lawe taken for the doctrine of the Law. Matt. 7. 12. for other bookes besides the bookes of Moses. Job 32. 34. and 12. 24. and 15. 25. Rom. 3. 19. For the whole doctrine of God. 1. 1. 25. and for outward profession. Phil. 3. 5. for the whole doctrine of Christianitie. 1. 1. 25.

The Law diuided into two Tables. Mat. 23. 37. 38.

The Lawe was opened by Angels in the hand of a mediator. Gal. 3. 19.

The Lawe was giuen by Moses. John 1. 17. and 7. 19.

The constitution of the Law appertaineth to the Iewes. Rom. 9. 4.

The knowledge of sinne cometh by the Law. Rom. 3. 20.

The Law was added because of transgressions, and was opened by Angels in the hand of a Mediator. Gal. 3. 19.

Why the Law entered. Rom. 5. 20.

The Law is a schoolmaster to leade us to Christ. Gal. 3. 24.

The Law is holy, just, & good. Rom. 7. 12.

The Law is good, if it be used lawfully. 1. Tim. 1. 8.

If a man doe that which he would not, hee consenteth to the Law, that it is good. Rom. 7. 16.

The Lawe of Moses an imperatible yoke. Actes 15. 10.

The Lawe called the strength of sinne. 1. Cor. 15. 56. because it is an occasion of sinne.

Rom. 7. 4. called also the Law of sinne and death. Rom. 8. 2. of iustice. Rom. 1. 15. of the ministracion of death and damnation. 2. Cor. 4. 7. 9. the elemente of the letter. Rom. 6. 14. None of the Jewes kept the Lawe. Iohn 7. 19.

The Law giueth not life. Gal. 3. 12.  
No man is iustified by the Lawe in the sight of God. Gal. 3. 12. and 3. 11.  
As many as are of the worship of the Law, are curied. Gal. 3. 10.

The ende of the Lawe is loue. Mat. 5. 43. 44. and 7. 12. and 23. 37. to 41. Iohn 13. 34. 35. Rom. 13. 8. Gal. 5. 14. 22. and 6. 2. 10. 1. Tim. 1. 5.

Christ hath abrogated the Law. Eph. 2. 15. 2. Cor. 3. 7. 11. Mat. 11. 13. Acts 13. 38. 39. 8. 15. 10. 11. Rom. 7. 6. Gal. 4. 24. 25. and 4. 3. to 8. Col. 2. 17. Heb. 8. 9.

The Lawe was a shadowe of good things to come. Heb. 10. 1. 10.

The Lawe was read in the Synagogue euery Sabbath. Acts 13. 27.

The Jewes alledge the Law to put Christ to death. Iohn 1. 9. 7.

Christ came to redeeme those that were vnder the Law. Gal. 4. 5.

Christ is the end of the Law. Rom. 10. 4.

One which the Law could not doe, Christ hath accomplished. Rom. 8. 3. 4.

The Law made nothing perfect. Heb. 7. 19

The similitude of the heire, and the allegorie of the children of Sarah, and Agar, proue that the Law is creald. Galat. 4. 1. 22.

Christ came to fulfill the Lawe and the Prophets. Mat. 5. 17.

The Lawe is not giuen to the righteous, but to the Lawles, disobedient, &c. 1. Tim. 1. 9. 10. Gal. 5. 18.

God hath writtten his Lawes in the heartes of the faithfull. Heb. 8. 10.

The Law of God deliuereth the spirits of the faithfull. Rom. 7. 12.

The wisdome of the flesh is not, nor can not be subiect to the Law of God. Rom. 8. 7.

The Law of our members rebelleth against the law of our mind. Rom. 7. 23.

The Lawe of Christ is a Lawe of libertie. James 2. 12.

The royall Law is the loue of our neighbours. James 2. 8.

If the Law were glorious, how much more the Gospell. 2. Cor. 3. 7. 8. 9.

Who so shall faile in one point of the Law, is guiltie in all. James 2. 10.

Against wicked Law makers, looke Iai. 10. 1.

Wicked Lawes ought to be broken. Dan. 6. 15.

Custom is a Lawe to the wicked. Mat. 14. 15.

There is one Law giuer which is able to iust and to bestow. James 4. 12.

The first Law. Gen. 1. 16. 17. transgressed, and punished. Gen. 3. 6. 9.

The Law of the ten commandments was giuen by Moses. Exod. 10. 1. 20. 18. writtten in Tables. Exod. 31. 18. Deut. 3. 12. which are broken. Exod. 32. 19. Deut. 9. 17. and reuend. Deut. 10. 1. 20. 6. Exod. 34. 1. 28.

The Law is read Iud. 3. 9. to 14. Ios. 8. 35.

Acts 15. 1. 2. 1. King. 23. 1. 2. 3. 1. Ch. 34. 8. Nehem. 8. 1. 20. 9. 1. Elij. 9. 40. 20. 48. 2. Mac. 8. 23.

Before the Lawe, sinne was not counted sinne. Rom. 5. 13.

Of transgressing the Law of God, of the king, looke Transgresse.

The Lawe of God cannot bee fulfilled without the Spirit of God. Deut. 5. 29. 33. and 13. 4. Psal. 119. 1. 2. 3. 4. Luke 18. 4. 16. 27. Acts 15. 9. 10. 11. Rom. 8. 1. 10. 28. Gal. 3. 12. 18. 22.

The Law was giuen to hyng forth sinne in vs. 2. Cor. 9. 21.

Prosperity soloweth them that loue Gods Law. Psal. 119. 16.

The Lawe of faith giuen vpon condition, and how. Rom. 3. 27. and 8. 1.

Wee may not goe to lawe vnder vnbeleuers. 1. Cor. 6. 1. to 9.

Laugh. Abraham and Sarah laughed, and Ioh. 7. 17. and 18. 12.

Coe unto them that laugh now, for they shall weep. Luke 6. 25.

Though some laugh Gods messengers to scoyne, yet some profit thereby. 2. Thim. 30. 10. 11.

Laughter, see Councenance.

We ought to laugh no man to scoyne. Eccles. 7. 11. looke Pastime.

Law, looke Whoredome.

Laying on of hands. Gen. 48. 13. 2. Cor. 12. 10. Leuit. 1. 4. and 3. 1. 13. Rumb. 27. 18. 2.

Mat. 10. 16. Acts 6. 6. 8. 17. to 25. 8. 13. 3. 8. 19. 16. 1. Tim. 4. 14. and 5. 22. 2. Tim. 1. 6.

Leadeth. Gods long suffering leadeth to repentance. Rom. 2. 4.

Leafe. The found of a leafe spoken, shall close the wicked. Leuit. 26. 36.

Learn. The Elders of Israel did learne Gods Law. Nehem. 8. 13.

Leaf. Simeon confesseth himselfe least of his fathers house. Iudges 6. 15.

Paul least among the Apostles. 1. Cor. 15. 9. and of all Saints. Eph. 3. 8.

Who so shall breake one of the least commandments, and teach men so, shall be called least in the kingdome of heauen. Mat. 5. 19.

The least in the kingdome of heauen, is greater then Iohn Baptist. Mat. 11. 11. Luke 7. 28.

Leaue, looke Forsake.

Leauen. The meate offerings were made without leauen. Leuit. 2. 11.

Leauened bread might not be eaten at the celebration of the Passouer. Exod. 13. 5.

The kingdome of God compared to Leauen. Mat. 13. 33.

Leauen taketh for pernicious doctrine. Mat. 16. 6. 12. Gal. 5. 9. 2. for hypocrite. Lu. 11. 11.

The leauen of malice ought to be purgen in vs. 1. Cor. 5. 7. 8.

Leefe. To seeke God, and to finde of leefe him. 2. Cor. 15. 3. 15.

Of seeing of finding Oze, Sheepe, Aile, or garment. Deut. 22. 1. 2. 3.

Legions of Angels and devils. Mat. 26. 53. Mat. 5. 9. Luke 8. 30.

Lending. The law of lending, hawthowing, and receiuing to custodie. Exod. 22. 7. 9. 14. 15. Leuit. 6. 4. Deut. 24. 10.

Of lending to the poore. Exod. 22. 25. 26. 27. Deut. 15. 2. 7. to 11. Eccles. 29. 1. 2. 10. Mat. 5. 42. Luke 9. 30. 35.

Leper, looke Hand.

Leprosie. What it was to be knowne. Lev. 13. 2. and how to be cleansed. Leuit. 14. 2. and how greatly to be taken heede of. Deut. 24. 1.

Naaman the Syrian heales of a Leprosie. 2. Kings 5. 15.

The Lepers declared to the Samaritanes the prouidence of God. 2. Kings 7. 10.

Christ became leprous for grudging against Moses. Rumb. 12. 10. and was seclued the foure daies. Rumb. 12. 15. according to the Law. Leuit. 13. 46. Rumb. 5. 2. 2. Kings 15. 5.

Christ heales one of the Leprie. Mat. 8. 23.

Of the 10. Lepers which were cleansed by Christ. Luke 17. 12. to 20.

King Assyria bricken with Leprie, for forsaking the Priestes office. 2. Kings 15. 5. 2. Thim. 26. 19. to 22.

Leffer, looke Men.

Letter taken for the Law. 2. Cor. 3. 6. Of for the signe of the sacrament, when the truth is not conioyned. Rom. 2. 19. 29.

Uriah carried a letter of his stons death. 2. Sam. 11. 14.

Of Iezabel counterfeit letters. 1. Ki. 2. 1. 1.

Paul calleth the Lawe the elemente of the Letter. Rom. 7. 6.

Leuites that setteth doles, no more admitted to the Priesthood, and why. Exod. 44. 10. to 15. looke in the first Table.

Lewde. God giueth the wicked ouer into a lewde minde. Ps. 57. 20. 21. Rom. 1. 28.

Libertie. We ought to be liberrall to the poore. Eccles. 1. 11.

Libertie. The creature shall be deliuered from corruption into the glorious Libertie of the sonnes of God. Rom. 8. 21.

Christis seruant is at libertie in the Roy. 1. Cor. 7. 22.

The libertie of the Gospel ought not to be an occasion of falling to the weak, nor cause of wickednesse to the flesh. 1. Cor. 8. 9. Gal. 5. 13. 1. Pet. 2. 16.

Of the libertie which were haue by Iesus Christ. Ite. 43. 15.

Paul bled not his libertie. 1. Cor. 9. 4. 15.

False preachers promise false libertie. 2. Pet. 2. 19.

Libertie proclaimed in the 30. preter. Len. 25. 10. Deut. 15. 23.

Lice sent vpon man and beast in Egypt. Exod. 8. 16. 17.

Lice breatheth into mans face. Gen. 3. 7.

The life of man is a vapour. Iam. 4. 14.

Is a tombe. Iob 7. 7. Is short. 1. Cor. 7. 29. Is vanitie. Psal. 39. 5. 6. through sinne. Psalm. 90. 3. 10. 11.

Job is wearie of his life. Iob 10. 1.

God prolongeth and shortneth the life. 2. King. 20. 5. 6. Deut. 30. 16. 18. Exod. 23. 26.

Long life promised to those that obey God. Exod. 23. 26. and that honour father and mother. Exod. 20. 12. Deut. 5. 16. Eph. 6. 2. 3.

The life of the wicked shall hang doubtfull before them. Deut. 32. 66.





Isaiah called his brother Lord. Gen. 33.  
33, 14.

Christ the Lord of glory. 1. Cor. 2. 8.  
Sung up the Lord day. Gen. 1. 10.  
Lordship how those that have Lordship, of  
will, ought to use the same. 1. Sam. 13. 3.  
Lull, loosee Locke, and Drut. 22. 11.

Loth. Of casting of Loties. Gen. 16. 8, 9.  
10, 11. Job. 7. 13. 20. 19. 2. 18. 8. 1. Sam.  
12. 20. 21. 8. 14. 10. 40. 41. 42. 1. Sam. 16. 33. 9.  
18. 18. 1. Mch. 11. 1. 1. Ezech. 20. 19. 1. Job. 1. 7.  
1. Mch. 1. 13.

The wicked call Loties to doe mischiefes.  
Ezech. 3. 7.

Loth commeth of God, and he that loveth,  
is borne of God. 1. John 4. 7.

We are called the sonnes of God, though  
the love which God hath shewed unto vs. 1.  
John 3. 1. 2.

Wherin the love of God appeared. Rom.  
5. 3. 1. John 4. 9. 20.

The love of God is shew in our hearts by  
the love of God. Rom. 5. 5.

God hath chosen vs, that we should be holy  
before him in love. Eph. 1. 4.

Love is the end and fulfilling of the law.  
Rom. 13. 9. 10. 1. Tim. 1. 5.

Love ought to be without dissimulation.  
Rom. 12. 9.

The love of God is not in him, who being  
able, doeth not helpe, seeing his brothers  
need. 1. John 3. 17. 18.

God loveth his with an everlasting love.  
Jer. 31. 3.

Whoever hath love, will use his neigh-  
bour in harme. Rom. 13. 10.

Love to reioice the multitude of sinners. 1.  
Pet. 4. 8. 10. 10. 12.

Love edifieth. 1. Cor. 8. 1.

Love is the bond of perfectness. Col. 3. 14.  
therefore we must love without faimng.  
Rom. 12. 9. 10. Eph. 5. 2. 1. Thess. 4. 9. 1.  
John 3. 11. 1. Pet. 1. 22.

All things ought to be done in love. 1.  
Cor. 16. 14.

Joseph exhorted his brethren to love one  
another. Gen. 45. 24.

Christian debt is love. Rom. 13. 8.

Who is perfect in love, shall have bold-  
ness in the day of iudgement. 1. Job. 4. 17. 18.

Paul wished to the faithful increase  
of love, and hope. Eph. 3. 17. Phil. 1. 9. 10.  
11. 1. Thess. 3. 12. 13.

Christ together with that love should waite  
upon, and hope. Eph. 4. 12.

The wounds of a lover are faithful. Ps.  
27. 6.

Commandements of love. Exod. 20. 12. 13.  
18. Ps. 37. 28.

Love of neighbours acceptable to God  
and man. Eccles. 25. 1.

The great love of Isaac toward Rachel.  
Gen. 29. 18. 20. 30.

Ammons wicked love. 1. Sam. 23. 1. 2.

Salomon offered in the love of his idols.  
1. Kings 11. 1. 2. 9.

The Prophet that goeth about to turne  
vs from the love of God, ought to be shewen  
to death. Drut. 3. 1. 10. 12.

God loveth vs, before we loved him. 1. Job.  
4. 19. and Eph. 2. 8. because he loved vs. Den.

7. 7. 8. ann. 10. 15.

God loveth the people. Drut. 33. 3.

The ineffable love of God toward his  
children. Job. 2. 1. Drut. 4. 36. 37. 38. ann  
10. 11. and 23. 5.

God loveth Salomon. 2. Sam. 12. 24. 25.

God so loveth the world, that he gave his  
only begotten Sonne, and hope. John 3. 16.

Eph. 2. 4. 1. John 4. 10. 11.

Christ so dearly loveth vs, that he gave his  
life for vs. John 15. 13. Gal. 2. 20. Eph. 5. 2.

The Father loveth the Sonne, and hope.  
John 10. 12. 17.

Christ hath taught us the Gospel, that we  
might be loved of God. John 17. 23. 26.

Who loveth God perfectly in deede. 1.  
John 3. 3. 5.

If we love the world, the love of God is  
not in us. 1. John 2. 15.

Wherby we know that we love God. 1.  
John 5. 1. 2.

All things worke for the best to them that  
love God. Rom. 8. 28. The croone of life is  
promised to them. Jam. 1. 12. and God will  
acknowledge them for his. 1. Cor. 8. 3.

Saul loveth David. 1. Sam. 16. 21. he did  
Jonathan as his own soule. 1. Sam. 18. 1. 3. 2.

10. 17. about the love of women. 1. Sam. 1. 26.

We ought to support one another, and fol-  
low the truth in love. Eph. 4. 2. 15.

He that loveth not his brother, abideth in  
death. 1. John 3. 14.

Gods ministers must be had in singular  
love for their workes sake. 1. Thess. 5. 13.

We ought to edifie our selues in the love  
of God. Jude 20. 21.

All goodnes proceedeth from love and  
brotherly kindnes. 1. Pet. 4. 8.

We must love Christ before we can keepe  
his word. 1. John 14. 15.

Those that be the children of God, love  
Christ. 1. John 4. 2.

Those that love Christ, reioice that he  
went to the Father. John 14. 28.

Who so loveth the Sonne, shall be loved of  
the Father, and the Sonne. John 14. 21.

Because many times are forgotten the  
fruit, they love much. Luke 7. 37. 47.

We are known to be Christs disciples,  
by mutual love. John 13. 35.

Christ loved Marie, Marthe, & Lazarus.  
John 11. 5. & the pong man, Marthe 10. 20,  
and John the Evangelist. John 11. 30.

Christ asked Peter three times if hee lo-  
ved him. John 21. 15. 16. 17.

We ought to love our enemies. Matth. 5.  
44. Ps. 35. 21. Rom. 12. 20. as David loved  
Soni. 1. Sam. 24. 7. and 26. 9.

Thou shalt love the Lord thy God, and  
thy neighbour as thy selfe. Mat. 22. 37. 40. 41.

To love God aright, is more then to burne  
offerings. Mat. 22. 29. 33. Drut. 6. 34.

We are exhorted to love God, and our  
neighbour. 1. John 4. 7. 2. 37. John 13. 31.

Joshua rebudgeth the Reubenites to love  
God. Josh. 22. 5.

God requirerh of vs to love him. De. 10. 13  
God circumciserh our hearts, that we  
should love him. Deut. 30. 6.

Salomon loved God. 1. King. 3. 3.

God is mercifull to those that love him.

Exod. 20. 6. Drut. 5. 10 and 7. 12. 17.

To love God, and obey his wordes, is life  
and felicitie. Drut. 30. 16. 30.

The commendation of love, and the pro-  
perties thereof. 1. Cor. 13.

God is the God of peace and love. 1. Cor.  
13. 11.

God chastiseth whom he loveth. Heb. 12. 6.  
Ps. 130. 2. 19.

The care of discipline is love; and love is  
the keeping of Gods Law. Mat. 6. 17. 18.

Of the great love of God toward those  
that beleive in him. Exod. 20. 3. Deu. 6. 10,  
11. & 7. 6. 8. 13. Job. 24. 17. 18. Ps. 8. 17.

Jer. 31. 3. Eccles. 10. 12. 14. John 10. 10,  
10. 19 and 11. 5. and 13. 1. & 15. 9. 10. 14. and  
16. 32. 26. Rom. 5. 8. Gal. 2. 20. Eph. 3. 3. and  
5. 2. 1. John 4. 9. 10. 11. Eccles. 17. 29.

True faith worketh by love. Gal. 5. 6.

We know that we are the sonnes of God  
by true love. 1. Job. 3. 17. which is the new  
and old commandment. 1. John 2. 8. and  
3. 21. 2. John 5.

What they are worthy of that love in-  
crease. Mat. 15. 6. and 16. 1. 20.

Prophets followeth them that love Gods  
Law. Ps. 119. 165.

Love. Let the brother of love degree,  
reioice when he is raised. James 1. 9. 12.

He that is love in his owne sight, to set  
forth Gods glory, is of great account with  
God and good men. 2. Samuel 6. 22. 2. Luke  
Mecke and Humble.

Loyner. Eliab grieved by his Loyner, and  
ranne. 1. King 18. 46. he did Sethi. 2. King  
4. 29.

We must give by the loynes of our minde,  
and body. 1. Pet. 1. 13.

Christ willerh vs to give our loynes about.

Luke 12. 35.

Loyner, looks Idleness.

Lucer, looks Gaine.

Lunaticke, looks Colds.

Lunaticke. Christ healed one that was lu-  
naticke. Mat. 9. 17. 18. Mat. 9. 17. 10. 30.

Luke 9. 38.

Lust. Craves of lust. Rom. 11. 34.

We must shunne the former lusts of igno-  
rance. 1. Pet. 1. 14. and fourth. 2. Tim. 2. 22,  
and of concupiscence. 1. Thess. 4. 4.

The people lusteth after flesh, and is pus-  
nished. Rom. 11. 33.

Lusts chose in vs the word of the Gospel.

Mat. 4. 19.

Looking on a woman to lust after her, is  
adulterie in the heart. Mat. 5. 28. Ps. 6. 25,  
29. 32. & Eccles. 25. 23.

The lust of the two wicked Iunges puni-  
shed. Dan. 13. 8. 11. 30. 62.

The lusts of the flesh, and lusts of the  
eyes, are not of the Father. 1. John 2. 16.

We shap not obey the lusts of Sinne. Rom.  
6. 12. looks Concupiscence.

Lying. A lying spirit in the mouth of all  
Abas prophets. 1. Kings 22. 23.

The old prophet made alive upon a good  
ment to the man of God. 1. King. 13. 18.

Lying ought to be avoided. Eph. 4. 25.  
Col. 3. 8. 9. Rom. 22. 27. and 32. 15.

Lying is of the devil, and hee is the father  
thereof. John 8. 44.

The

The tongue ought not to receive a lie  
false tale. *Eccl. 3. 1.*

All men are liars. *Eccl. 9. 17.*

An Amalekite to please David, forged a  
lie. *1 Sam. 1. 10.*

The Lord hateth a rich man that is a ly-  
ar. *Eccl. 10. 2.*

The Christians were liars. *Titus 1. 12.*

The Jews liars. *John 8. 55.*

Amazons and Scythians led to the holy

Ghost. *Acts 5. 23.*

God cannot lye. *Titus 1. 2.* *Heb. 6. 18.*

Isaiah by his mothers counsel, made a

lye to obtrude the blessing. *Gen. 27. 19.*

Of lying looke more. *Ex. 3. 1.* and *37. 32.*

*39. 14.* *15. 19.* *12. 16.* *2 Sam. 15. 37.* *2*

*2 Kin. 5. 23.* *25. 21.* *1. 5. 6.* *11. 11.* *Eccl. 7. 27*

*20. 31.* *24. 25.* *26. 16.* *17. 21.* *27. 18.*

*29. 26.* *4. 2.* *Rom. 3. 4.* *1. 2.* *3. 23.* *4. 20.*

Could be hee that lyeth to his fathers

wife, &c. *Deut. 27. 10.*

M

Mad. He that anointed Jehu King over

Israel, was termed a mad fellow. *2 Kings*

*9. 11.*

Festus told Paul, that much learning

made him mad. *Acts 26. 24.*

God will smite the wicked with madness.

*Deut. 28. 28.* *34.*

What madness is. *Eccl. 1. 17.*

Magistrates. How we ought to obey Magi-

strates. *Rom. 13. 1.* to *8.*

Christ payed tribute to the Magistrate.

*Mat. 22. 14.*

How the Magistrate thyme is to be used.

*Deut. 25. 1.*

Wicked Magistrates regard not the cau-

ses of the poore. *Isa. 29. 2.*

Magistrates ought to be no drunkards, and

lusty. *Isa. 31. 4.*

A good Magistrate is the gift of God. *Ec-*

*cl. 10. 4.*

Three things necessary for a Ma-

gistrate. *Eccl. 10. 3.* looke Princes, Judges, Ru-

lers, Elders, and Powers.

Magicians, looke Soothsayers, forcerers,

Witches, and Wilemen.

To Make. God did make. *Deuter. 32. 5.*

therefore we ought not to aske him why hee

do so. *Rom. 9. 10.*

Men praise them that make much of them-

selves. *Isa. 49. 18.*

Male. God created the male and female.

*Gen. 5. 2.*

Malice. God bestretheth the wicked in

their owne malice. *Isa. 9. 23.*

Malice of women. *Eccl. 25. 14.*

How to censure not from malice, shall pe-

rish. *1 Sam. 12. 35.*

Maliciously. Wherby to be banished from

Christians. *1 Cor. 5. 2.* *Eccl. 4. 31.* *Col. 3. 8.*

*1 Peter 2. 1.* *James 1. 21.*

He ought to be children concerning ma-

liciousness. *1 Cor. 14. 20.* looke Envie.

Mansions. looke Riches, of *Luke 16. 13.*

Man. An inhabitant man was created.

*Gen. 1. 6.* *17. 9.* *8. 23.* *Eccl. 7. 21.* to

what end. *Isa. 43. 7.* of what mould.

*Gen. 2. 7.* *3. 19.* *18. 27.* *Job 4. 19.* and *10.*

*7. to 13.* *Isa. 46. 4.* *Eccl. 10. 9.* Man is

a winds that passeth & returneth not. *Isa.*

*70. 30.* *Isa. 49. 6.* *1. 3.* *Isa. 51. 1.*

*1. 2.* *Isa. 52. 1.* *53. 1.* *54. 1.*

God gave man power to know things, and

made all things for his sake, and labored to

him. *Gen. 1. 26.* *2. 2.* *Eccl. 4. 5.*

God gave man the raising of the tree of

knowledge. *Gen. 2. 17.* and gave him looke.

*Gen. 2. 25.*

Man placed in Paradise to dwell it. *Gen.*

*2. 15.* looke how he came to all things.

*Gen. 2. 19.* *20.*

The name of man given to both sexes in-

different. *Gen. 5. 2.*

God gave man an helper like unto him-

self. *Gen. 2. 18.* *21.*

Mans dignity. *Isa. 8. 4.*

The heart of man is naturally wicked.

*Gen. 6. 5.*

Uncleane by birth is man. *Job 25. 4.*

Man is full of misery. *Job 4. 1.* borne to

travail. *Job 5. 7.* *8.* *Eccl. 1. 13.* *9. 10.*

All men are liars. *Isa. 1. 6.* *1. 1.* *Isa. 9. 17.*

by nature the children of wrath. *Eccl. 2. 3.*

and death by their owne knowledge. *Isa.*

*10. 14.* and *51. 17.* they are in Gods hands,

as clay in the potters. *Eccl. 3. 1.* their

vases are numbered. *Job 1. 1.* their helpe is

vaine, they are banished. *Psalm. 60. 11.* and

*63. 9.*

What mans righteousness is. *Isa. 64. 6.*

Man looketh on the outward appearance.

*1 Sam. 16. 7.*

Jesus Christ knoweth what man is, and

what is in him. *John 2. 25.*

By one man came death unto all man-

kind. *1 Cor. 15. 21.* *22.*

God reaseth mans heart, before it bee

apt to goodness. *Isa. 1. 14.*

The first man Adam was made a living

soule. *1 Cor. 15. 45.*

The first man was of the earth earthy; the

second, the Lord from heaven. *1 Cor. 15. 47.*

Jesus Christ is man. *John 8. 40.*

Paul divideth man into three parts. *1.*

*Thess. 5. 23.*

Paul went not about to please men, but

God. *Gal. 1. 10.*

It is lawfull for every man to hate his

wife. *1 Cor. 7. 1.*

The Pharisees teaching men precepts,

withstood God in vain. *Mat. 15. 3.* to *10.*

*Mat. 7. 2.* to *14.*

Fables of men that turne from the truth,

are to be refused. *Titus 1. 14.*

Isaiah called the man of God. *Den. 34. 1.*

so was *Isaiah. 1 Kings 17. 24.* and an An-

gel. *Isaiah 3. 6.*

The Prophet is called the man of God.

*1 Sam. 9. 6.* *1 Kings 22. 23.*

Five comely men from heauen appted Ju-

das Maccabees. *2 Mac. 10. 19.*

Seven women faine to take holbe on one

man. *Isa. 4. 1.*

The woman ought not to weare a mans

cloath as a womans raiment. *Deut. 22. 5.*

Man is the womans head: and Christ the

mans. *1 Cor. 11. 3.*

Of mans infirmities, and Gods grace and

power. *Isaiah. 40. 1.* *Job 40. 2.*

Of those that have recourse to mans helpe,

and forsake God. *Isa. 31. 1.* *Jerem. 17. 5.* *6.*

Of the regeneration of man. *Isaiah. 1. 3.*

*Isaiah. 1. 3.* and *4. 1.* *3. 1.* *3. 2.* *3. 3.* *3. 4.* *3. 5.* *3. 6.* *3. 7.* *3. 8.* *3. 9.* *3. 10.* *3. 11.* *3. 12.* *3. 13.* *3. 14.* *3. 15.* *3. 16.* *3. 17.* *3. 18.* *3. 19.* *3. 20.* *3. 21.* *3. 22.* *3. 23.* *3. 24.* *3. 25.* *3. 26.* *3. 27.* *3. 28.* *3. 29.* *3. 30.* *3. 31.* *3. 32.* *3. 33.* *3. 34.* *3. 35.* *3. 36.* *3. 37.* *3. 38.* *3. 39.* *3. 40.* *3. 41.* *3. 42.* *3. 43.* *3. 44.* *3. 45.* *3. 46.* *3. 47.* *3. 48.* *3. 49.* *3. 50.* *3. 51.* *3. 52.* *3. 53.* *3. 54.* *3. 55.* *3. 56.* *3. 57.* *3. 58.* *3. 59.* *3. 60.* *3. 61.* *3. 62.* *3. 63.* *3. 64.* *3. 65.* *3. 66.* *3. 67.* *3. 68.* *3. 69.* *3. 70.* *3. 71.* *3. 72.* *3. 73.* *3. 74.* *3. 75.* *3. 76.* *3. 77.* *3. 78.* *3. 79.* *3. 80.* *3. 81.* *3. 82.* *3. 83.* *3. 84.* *3. 85.* *3. 86.* *3. 87.* *3. 88.* *3. 89.* *3. 90.* *3. 91.* *3. 92.* *3. 93.* *3. 94.* *3. 95.* *3. 96.* *3. 97.* *3. 98.* *3. 99.* *3. 100.*

It is touching mannes man, is profitable in

all his dayes. *James 1. 8.*

He ought not to feare the reproch of men,

and why. *Isa. 51. 7.*

The spirit of breach of man after death.

*Eccl. 3. 21.* and *32. 7.*

Wherewith a man sinneth, by the same

shall he be punished. *Mich. 1. 1.*

God bestretheth dumme creatures for

mans sinne. *Job. 1. 3.*

Why God punisheth man by little & little,

and why. *Mich. 1. 1.* *1. 2.* *1. 3.* *1. 4.* *1. 5.* *1. 6.* *1. 7.* *1. 8.* *1. 9.* *1. 10.* *1. 11.* *1. 12.* *1. 13.* *1. 14.* *1. 15.* *1. 16.* *1. 17.* *1. 18.* *1. 19.* *1. 20.* *1. 21.* *1. 22.* *1. 23.* *1. 24.* *1. 25.* *1. 26.* *1. 27.* *1. 28.* *1. 29.* *1. 30.* *1. 31.* *1. 32.* *1. 33.* *1. 34.* *1. 35.* *1. 36.* *1. 37.* *1. 38.* *1. 39.* *1. 40.* *1. 41.* *1. 42.* *1. 43.* *1. 44.* *1. 45.* *1. 46.* *1. 47.* *1. 48.* *1. 49.* *1. 50.* *1. 51.* *1. 52.* *1. 53.* *1. 54.* *1. 55.* *1. 56.* *1. 57.* *1. 58.* *1. 59.* *1. 60.* *1. 61.* *1. 62.* *1. 63.* *1. 64.* *1. 65.* *1. 66.* *1. 67.* *1. 68.* *1. 69.* *1. 70.* *1. 71.* *1. 72.* *1. 73.* *1. 74.* *1. 75.* *1. 76.* *1. 77.* *1. 78.* *1. 79.* *1. 80.* *1. 81.* *1. 82.* *1. 83.* *1. 84.* *1. 85.* *1. 86.* *1. 87.* *1. 88.* *1. 89.* *1. 90.* *1. 91.* *1. 92.* *1. 93.* *1. 94.* *1. 95.* *1. 96.* *1. 97.* *1. 98.* *1. 99.* *1. 100.*

Mans anger is according to his power.

*Eccl. 8. 10.*

Man with man toucheth himselfe in the

beaten. *Rom. 1. 27.*

Mans merites, looke Merites.

Man and wife one flesh. *Gen. 2. 24.* *Isaiah.*

*19. 5.* *1. 1.* *1. 2.* *1. 3.* *1. 4.* *1. 5.* *1. 6.* *1. 7.* *1. 8.* *1. 9.* *1. 10.* *1. 11.* *1. 12.* *1. 13.* *1. 14.* *1. 15.* *1. 16.* *1. 17.* *1. 18.* *1. 19.* *1. 20.* *1. 21.* *1. 22.* *1. 23.* *1. 24.* *1. 25.* *1. 26.* *1. 27.* *1. 28.* *1. 29.* *1. 30.* *1. 31.* *1. 32.* *1. 33.* *1. 34.* *1. 35.* *1. 36.* *1. 37.* *1. 38.* *1. 39.* *1. 40.* *1. 41.* *1. 42.* *1. 43.* *1. 44.* *1. 45.* *1. 46.* *1. 47.* *1. 48.* *1. 49.* *1. 50.* *1. 51.* *1. 52.* *1. 53.* *1. 54.* *1. 55.* *1. 56.* *1. 57.* *1. 58.* *1. 59.* *1. 60.* *1. 61.* *1. 62.* *1. 63.* *1. 64.* *1. 65.* *1. 66.* *1. 67.* *1. 68.* *1. 69.* *1. 70.* *1. 71.* *1. 72.* *1. 73.* *1. 74.* *1. 75.* *1. 76.* *1. 77.* *1. 78.* *1. 79.* *1. 80.* *1. 81.* *1. 82.* *1. 83.* *1. 84.* *1. 85.* *1. 86.* *1. 87.* *1. 88.* *1. 89.* *1. 90.* *1. 91.* *1. 92.* *1. 93.* *1. 94.* *1. 95.* *1. 96.* *1. 97.* *1. 98.* *1. 99.* *1. 100.*

Paul was turned into another man, and

holy. *1 Sam. 10. 6.*

The man of sin. *2 Thess. 2. 3.* looke Men.

Manners. Civil speaking corrupt good man-

ners. *1 Cor. 15. 35.* looke Customs.









and 11. 5. Mat. 3. 10. Luke 5. 15. and 6. 17. 18. 19.

Murmuring to bee avoided in all things, Phil. 2. 14. 1. 1. Cor. 10. 10. 1. 1. 1. 1.

Murmurers were consumed with fire from the Lord. Num. 11. 1.

The murmuring Israelites are consumed by the hand of God. Num. 16. 41.

The Israelites murmured for flesh. Num. 11. 4. because the water was bitter. Exod. 15. 25. for want of water. Exod. 17. 1. 2. 3. Num. 20. 2. 3. for bellie chaire. Exo. 16. 2. 3. and for the way. Num. 21. 4. 5.

Moses murmured against God. Num. 11. 10. to 16. Aaron and Miriam against Moses. Num. 12. 1. and the people against Moses after they heard there were Canans in the land of Canaan. Num. 13. 34. and 14. 24.

Who so murmureth against Gods ministers, murmureth against God himselfe. Exo. 16. 8.

Moses putteth them in remembrance of their murmurings. Num. 32. 8.

God threateneth the Israelites murmuring. Num. 21. 4. 5.

Murmurers, looke more. Mat. 9. 11. Lu. 5. 30. and 15. 2. and 19. 7. Job. 6. 4. 1. 61. Rom. 1. 31. 39. Jude 16. looke Rebellion.

Murder abhorred of iudges. Acts 28. 4. Laws for murder. Num. 35. 16.

Punishment for murderers. Reuel. 21. 8. looke Kill and Murtherer.

Muske ought to be given eate unto. Eccles. 32. 5. 6. 7.

Mustard. The increase of the Church taught by the parable of the graine of Mustard seed. Luke 13. 19.

Myf went by from the earth, and waistered it from the beginning. Gen. 2. 6.

Myserie. The myserie of our saluation is the Gospel revealed in the scripture. Rom. 16. 25. 26.

The myserie of the Gentiles receiuing, revealed to Paul. Ephel. 3. 4. 6. Colossians 1. 26.

The great myserie, God manifested in the flesh, and iustified in the spirit. 1. Tim. 3. 16.

Cleanness required before and after the communicating of Gods myseries. 1. Sam. 21. 5. 6.

The myserie of the great whoye. Reuela. 17. 5.

The mystery of iniquity. 2. Thel. 2. 7. looke Secret.

Myre. Of Aarons myre, looke Exod. 39. 28. and 28. 39.

N

Naked. Man before the transgression, was naked, & yet not ashamed. Gen. 2. 25. but after, he knew he was naked. Gen. 3. 7. 11.

Saul being naked, prophesied with the Prophets. 1. Sam. 19. 24.

The Israelites naked among their enemies, when they forsooke God, to honour the golden calfe. Exod. 35. 25.

Nakednesse threatened to the disobedient. Drut. 11. 24. Hse. 2. 3.

Names given to all beastes and foules by Adam. Gen. 2. 20.

Mothers were wont to give names to their children. Gen. 29. 32. \* 30. 24. Iudg. 13. 24.

The neighbours gave name to Boaz child. Ruth 4. 17.

The high Priestis daughter that playeth the whoye, putteth the name of her father. Leuit. 21. 9.

Joshuaph name famous throughout all the world, and wop. Iosy. 6. 27.

A man ought to haue a regard of his good name. Eccles. 41. 12. 13.

God made Dauid to haue a great name upon earth. 2. Sam. 7. 9.

The builders of the Tower of Babel, sought to get them a name upon earth. Gen. 11. 4.

To flirre by the name of the dead. Ruth 4. 10. 11.

Names written in heauen. Luke 10. 20.

God will put out their name from under heauen, that flatter themselves in wickednesse. Deut. 29. 20.

The Jewes are commaunded to destroy the name of Amalek from under heauen. Deut. 25. 19.

To destroy idols, and abolish their names. Deut. 13. 3.

The Name of God. Exod. 3. 14.

God revealed not his great Name, Iehus to Abraham, Izhak, and Isakoh. Exod. 6. 3.

The name of God is a strong tower. Psa. 18. 10.

Dauid ouercame Goliath in the Name of the Lord of hosts. 1. Sam. 17. 45. 49.

Whose Name is holy. Lu. 1. 49. 51. 52.

God exalteth the name of such as keepe his lawes. Deut. 26. 19.

The place that God chuseth to put his Name there, is to be sought unto. Deuterion. 12. 5.

God will not forsake his people for his great Names sake. 1. Sam. 12. 22.

The great Name of God heard ouer all. 1. Kings 1. 41. 42.

Dauid blesteth the people in the Name of the Lord. 2. Sam. 6. 17. 18.

Eliah curst the childzen in the Name of the Lord. 2. Kings 2. 24.

When men began to call on the Name of the Lord. Gen. 4. 26.

Abraham called on the Name of the Lord. Gen. 12. 8. and 13. 4. so did Hagar. Gen. 16. 13. and Izhak. Gen. 26. 25. looke Calling.

Moses did publish the Name of the Lord. Deut. 32. 3.

The Leuites blessed Israel in the Name of God. Deut. 10. 8.

Eliah in the Name of the Lord reedified the Altar. 1. Kings 18. 30. 32.

Who so blasphemeth Gods Name, was stoned to death. Leuit. 24. 11. 14. 16.

To keepe the Name of God in vaine. Exo. 20. 7. Deut. 5. 11.

Swear by the Name of God, and not of idoles. Deut. 6. 13.

Gods Name was in the Angel that guided Israel. Exod. 23. 21.

To put the Name of God upon any, is to pray for him. Num. 6. 27.

Joshua feared Gods name should be blasphemed, if Israel were ouertome. Joshua 7. 9.

The false prophet speaking in the Name of the Lord, should die. Deut. 18. 20. 22. looke Pollute.

Name vied for power. Mat. 7. 22. John 1. 12. and 22. 23. Actes 3. 6. for dignitie. Phil. 2. 9.

Names put for men. Reue. 3. 4. Actes 1. 15.

A good name better then great riches. Psa. 23. 1. then a good ointment. Eccles. 7. 3. and makeih the bones fat. Psa. 15. 30. and endureth for euer. Eccles. 41. 13.

Narrow is the way that leadeth unto life. Mat. 7. 14.

Nations. God distibed to the nations their inheritance. Deut. 32. 8. Eccles. 17. 15.

The Jewes about all nations, created to Gods glory. Deut. 16. 19.

Upp God did roote out the nations by little and little. Deut. 7. 22. Iudges 3. 1.

Moses foretold that all nations that resisted Joshua, should be destroyed. Deuter. 32. 21.

The Nations are toly God as a vyppes of a bucket. Isa. 40. 15.

Christians are an holy nation. 1. Pet. 2. 9. Exod. 19. 6. looke Gentiles.

Naturie, looke Birth.

Naturall branches God spared not. Rom. 11. 31. 32.

The naturall man perceiueth not things of the Spirit of God, and wop. 1. Cor. 2. 14.

We must first beate the naturall body, before we can enioy the spiritual. 1. Cor. 9. 27. 28.

Timothee, Pauls naturall sonne, both. 1. Tim. 2. 2.

Nature taken both in ill and good part. Ephel. 3. 3. 1. Cor. 12. 14.

All men by nature are vaine and ignorant. Tit. 1. 2.

Two natures in Christ. Mat. 1. 23. John 1. 14. and 3. 13. and 6. 62. Actes 20. 28. Rom. 1. 3. 4. Phil. 2. 6. 7.

Nayle. Izel distibeth a nayle into Sifers temples as he slepe. Iudges 4. 31. 32.

As a nayle in the wall slicketh fast, so doeth thine betweene selling and buying. Eccles. 37. 2.

Thomas would not beleene till hee saw the print of the nayles of Christs woundes. John 20. 25. 27. 28.

Necessarie, looke Scripture.

Neede of all things threatned to the disobedient. Deut. 28. 48. looke Poore & Beggars.

Neghemly, looke Cursed.

Neefe, looke Seuen.

Neighbours. We ought to bring home our neighbours Axe or sheepe, &c. that goeth as sheep, if we know thereof. Deut. 22. 1.

Every man hath a commandement giuen him concerning his Neighbour. Eccles. 17. 13.

We ought to kinde to our Neighbours. Eccles. 29. 1. 2.

Neighbour vied for another man. Mat. 22. 39.

Whole that condemne their Neighbours, reposed.





32. 20. *Eult.* 17. 3. to 10.

Woe ought not to offer unto God any vile thing. *Mat.* 8. 13. 14. *look* Sacrificer.

Office of any man maketh not his prayer as sacrifice acceptable to God. *Mat.* 1. 9.

*Of crying Oyle.* *Exo.* 30. 33. to 34. *look* Anoint.

*Older Testament abolished with Christs Priesthood.* *Heb.* 6. 1. 3. *look* Testament

Of all his house should neuer bee olde man. 1. *Sam.* 2. 33.

Olde adulteress, *look* Adulterer.

The olde man his person is to bee honoured. *Leuit.* 19. 32.

The olde in understanding shall flourish in the Church. *Isa.* 65. 10.

The olde way the best way. *Jer.* 6. 16.

Olde commandment, see Loue.

Old man with his works we ought to put off. *Coloss.* 3. 9. and crucifie, and wip. *Rom.* 6. 6.

*Olives.* The Olive refused to reigne ouer other trees. *Judg.* 9. 9.

Wild Olives ingrafted, ought not to boast against the naturall branches. *Rom.* 11. 1. 4. 17. 18.

One heart, and one way expounded. *Iere.* 32. 39. *Ezek.* 11. 19. and 36. 26. 27.

We be Two; Grecian, man of woman, all are one in Christ. *Gal.* 3. 28.

Christ prayeth his Father, that all the faithful should be one. *John* 17. 21.

All that beleueed were of one heart and one soule. *Acts* 4. 32.

Onely God is our God onely. *Deut.* 32. 39.

The Lord only of alone led the Israelites. *Deut.* 32. 12.

God only deliuereth out of tribulation. 1. *Sam.* 10. 19. gouerneth all things. 2. *Chro.* 6. 6. is onely God. *Lu.* 1. 18. 19. onely wijs. *Rom.* 16. 27. is only to be feared and feared. *Deut.* 10. 20. and 6. 13. *Mat.* 4. 10.

Christ the onely begotten sonne of the father. *John.* 1. 14. and 3. 16. and 1. *Job.* 4. 9.

Onely beleue. *Luke* 8. 50.

The elect onely beleue. *Acts* 13. 48.

*Open.* Elsha prayed God to open the eyes of his enemies. 2. *King.* 6. 20.

We ought to open our hand to our poore brother. *Deut.* 15. 8.

God opened the wombe of Leah. *Gen.* 29. 11.

Pauls mouth was open to the Corinthi- ans. 2. *Cor.* 6. 11. *look* Mouth.

Operations of the holy Ghost are diuers, and diuersly bestowed. 1. *Cor.* 12. 6. to 12.

Opportunitee, *look* Time.

Oppresse. Thou shalt not oppresse thy brother. *Leuit.* 19. 13.

Samuel an upright Judge, and neuer oppressed any. 1. *Sam.* 12. 3. 4. 5.

None comfort the oppressed. *Eccles.* 4. 1.

Against oppression. *John* 5. 8. 9. and *Gal.* 3. 5. *look* Wrong, Deceit, and Virie.

Opprobriou. Hee that is accusellid to opprobrious speech, will neuer bee reformed. *Eccles.* 25. 15.

*Of Ordained* unto eternal life. *Acts* 13. 48.

Order. All things ought to be done honestly and by order. 1. *Cor.* 14. 40.

Rezechiah before he died was willing to put

his house in an order. 2. *Kings* 20. 1. which was denied to Aicimus. 1. *Mac.* 9. 55.

A highpriest put his house in order, & hangd himselfe. 2. *Sam.* 17. 23.

Of the land where in name order, *look* *Job.* 10. 32.

Other things will I set in order when I come. 1. *Cor.* 11. 34.

Ordinance, *look* Abolish.

Of publicke ordinances. *Pro.* 16. 11.

Against wicked decrees and ordinances. *Isa.* 10. 1. 10. 5.

Organes inuented. *Gen.* 4. 21.

Originall sinne, *look* sinne.

Orphanes, *look* Fatherlesse.

*Of Orsch.* of his nature. *Job.* 39. 17. to 23.

*Of Orbs.* God hath kept his othe with the posteritie of Abraham, Ishak, and Iaakob. *Deut.* 7. 1. 8. *Job.* 31. 43. *Lu.* 1. 72. to 76. as he promised. *Gen.* 15. 18. and 26. 3.

Ishak and Abimelech tooke an othe each of other. *Gen.* 26. 28. 29. 31. (abid Iaakob and Ahan. *Gen.* 31. 50.)

Howe Abraham tooke an othe of his seruant. *Gen.* 14. 2. to 9.

Paul bound the Israelites with an othe. 1. *Sam.* 14. 24.

Paul fastidied the othe made to the Gibronites. 2. *Sam.* 21. 2.

Others are to bee persecuted. *Numbers* 30. 3.

When the Judge shall take an othe. *Exo.* 22. 10. 11.

An othe is the ende of all strife. *Deut.* 6. 16.

God bound himselfe with an othe. *Deut.* 6. 17. 18. *Isa.* 54. 9. 10.

Othe abused. *Matth.* 23. 16. and 26. 63. 72. *Mat.* 6. 26. *Acts* 23. 12.

Peter with an othe and cursing, denyed he knew Christ. *Mat.* 26. 73. 74. *Mat.* 14. 66. to 71.

Petrons rash othe. *Mat.* 14. 7. 9.

Shimei put to death for breaking his othe. 1. *Kings* 2. 36. 37. 42.

The chiefe of Israel in the name of the rest, receiued an othe to walke in Gods law. *Isa.* 10. 29.

Diuers formes of othes, *Gen.* 22. 16. and 42. 25. and 47. 31. 1. *King.* 12. 2. *Judeth* 1. 12.

*look* in Perjurie and Swear.

*Of Owe,* *look* Loue.

Outward, *look* Appearance.

Outward man. 2. *Cor.* 4. 16.

*Of Oxe* that goeth, what shall be done therewith. *Exo.* 21. 28. 35. 36.

The offering of oxe of bullocks. *Leu.* 3. 1.

Paul beuoyd a foke of oxen in pieces, and wip. 1. *Sam.* 11. 7.

The oxe ought not to bee moolesed, that treadeth out the cayne. *Deut.* 25. 4. 1. *Cor.* 9. 2. to 15.

The Iewes might eate the flesh of oxen. *Deut.* 14. 5. 26.

Oxen in the Temple, under the molten sea, 1. *Kings* 7. 23. 24. 25. 2. *Chronicles* 4. 34.

*Of Oyle,* *look* Debts.

The holy oyle. *Exo.* 30. 23. to 26.

The mouth of a strange woman more soft then oyle. *Pro.* 15. 3.

P

*Of Pacified.* How God may bee pacified. *Dan.* 4. 14.

Painted. Regebel painted her face. 2. *King.* 9. 30.

Palles healed by Christ. *Matth.* 9. 1. 6. 7. and by Peter. *Acts* 9. 33. 34.

Aicimus being stricken with the palsey, hee could not speake, died miserably. 1. *Mac.* 9. 55. 56.

Parable of Nathan to David. 2. *Sam.* 12. 1. to 5. of the Chille and Cedar. 2. *Chro.* 25. 2. of Gods vineyard the Iewes. *Isa.* 5. 7. of the two Eagles. *Ezek.* 17. 3. 7. of the leaping pot, and Ezeleis wife being dead. *Ezek.* 24. 3. 16.

Jesus spake nothing to the multitude without Parables, and wip. *Matth.* 13. 12. which hee expounded to the Disciples. *Matth.* 13. 35.

The Parable of childe piping in the market place. *Mat.* 11. 16. to 20. Of the unclean spirit that retained people then driuent out. *Matth.* 12. 43. 44. 45.

Of the tower. *Matth.* 24. 25. Of the graine of mustard seed. *Matth.* 31. Of the leuen. *Matth.* 33. Of the treasure hid. *Matth.* 44. 45. Of the precious pearle. *Matth.* 45. 46. Of the net. *Matth.* 47. to 51. Of the Publicane and Pharisee. *Luke* 18. 9. to 15. Of the two soures. *Matth.* 21. 28. Of the figge tree. *Matth.* 24. 32. Of the three. *Matth.* 24. 43. Of the talents. *Matth.* 25. 1. Of the terme virgins. *Matth.* 25. 1. to 14. Of the Samaritane. *Luke* 10. 30. to 38. Of the rich man. *Lu.* 12. 16. to 22. Of the fruitlesse figgetree. *Lu.* 13. 6. to 10. Of the prodigall sonne. *Lu.* 15. 11. Of the Reward. *Lu.* 16. 1. to 9. Of the wicked iudge and the widow. *Luke* 18. 1. to 9. Of the candle light. *Matth.* 5. 15. *Luke* 11. 33. Of the house built upon the sand. *Matth.* 7. 26. Of the lost sheepe. *Matth.* 8. 2. Of the vnnmercifull seruant. *Matth.* 18. 23. Of the labourers in the vineyard. *Matth.* 20. 2. Of the vineyard hired south. *Matth.* 21. 33. Of the King that made the marriage. *Matth.* 22. 2. Of the faithfull and vnaughtie seruant. *Matth.* 24. 45. 48. Of the serbe theer groweth and increaseth. *Matth.* 4. 27. Of the importunate friend. *Luke* 11. 5. Of the strong man armed. *Luke* 11. 21. and of the piece of silver lost. *Lu.* 15. 8.

Of the Signification of a parable. *Lu.* 8. 2. 10.

Parables are darke speeches. *Psalm.* 49. 4. and 78. 2.

Parable for prophesie. *Matth.* 23. 7. for a leff. *Matth.* 2. 6. *look* Frowder.

Paradise vnnknown. 2. *Chro.* 4. 7. *look* Eden in the first Table.

Pardon, *look* Forgiue.

Many sometimes pardoned for a few to god. *Gen.* 18. 24. 32. and 19. 21. yea for our. *Iere.* 5. 1.

Against Pardons and Purgatorie. *Isa.* 1. 18. and 57. 1. 2. and 43. 25. *Ezek.* 18. 26. 27. 28. *Hose.* 13. 14. *Psalm.* 51. 7. and 103. 11. 12. *Eccles.* 9. 5. 6. and 11. 3. *Matth.* 3. 2. 3. *Eccl.* 14. 14. 16. *Eccl.* 3. 6. *Matth.* 7. 13. 14. and 25. 46. *Matth.* 3. 29. *Luke* 16. 23. 36. and 23. 42. 43. 46. *John* 3. 18. 36. and 5. 24. 29. and 17. 24. *Acts* 7. 59. *Rom.* 8. 1. *Gal.* 6. 10.

**Phil.** 1. 23. 2. **Thess.** 4. 13. 2. **Tim.** 4. 7. 8.  
**Heb.** 9. 14. 27. 1. **John** 1. 7. **Rev.** 14. 13. **looke**  
**Purgings.**

**Parentage.** Hold in old time was executed  
the right of Parentage. **Ruth** 4. 15. 7.

Parents must be honoured, obeyed and  
helped **Era.** 20. 12. **Deut.** 5. 16. **Exod.** 6. 1. 3.  
**Mat.** 15. 4.

We ought not to curse or smite our parents.  
**Exod.** 21. 15. 17.

Those that despised their parents, are led  
captives. **Exod.** 21. 17. 10. 15.

Parents are commanded to heto their chil-  
dren both by the word delivered from **Pharao**  
his tyrannie. **Exod.** 13. 8. 14. 15.

Parents and childrens duties wherein to  
consist. **Psal.** 78. 5. 6. 7. 8. **looke** Father and  
Children.

**Parishioners** must render double honour to  
their spiritual fathers. 1. **Timothie** 5. 17.  
2. 8. 1. **Colinth.** 4. 1. 15 and be carefullest the  
seeds of Gods word bee unfruitfull in them.  
**Mat.** 13. 3. 10. 18. 24. **looke** Children and  
Hearers.

**Partakers** of Christs sufferings. 1. **Pet.** 4.  
13.

We are made partakers of Christ, if wee  
perish in faith. **Heb.** 3. 14.

**Partridge.** Saul hunted David, as one  
hunted a Partridge. 1. **Sam.** 26. 30.

The courteous resembled to Partridges. **Je-  
rem.** 17. 11.

**Passion** of Christ. **Zeck.** 13. 7. **Matth.** 26.  
31.

**Passover** celebrated and kept under **Ex.**  
12. **Era.** 6. 19. 30.

When, with what order, and what oblati-  
ons the Passover was celebrated. **Exod.** 12.  
2. to 29 and 13. 3. to 11 and 23. 15. and 34.  
18 **Deut.** 16. 1. **Exod.** 15. 18 21. how Christ  
and must keepe the feast of Passover. 1. **Cor.**  
5. 8.

**Joseph** and **Mary** went secretly to **Jeru-**  
salem at the Passover. **Luke** 2. 41.

Christ kept his Passover with his disci-  
ples. **Mat.** 26. 17. 18. 19.

Our Passover Jesus Christ was sacrific-  
ed for vs. 1. **Cor.** 5. 7.

Wee must alwayes continue the memori-  
all of the Passover. **Exod.** 12. 14.

Wee ought to eate the Passover, how and  
where. **Exod.** 12. 43. 44. 45.

The solemnitie of the Passover is com-  
manded. **Leu.** 23. 2. 5.

The Passover commanded to be celebra-  
ted againe, and the punishment of the neg-  
lecters thereof. **Num.** 9. 2. 5. 13.

The Passover kept by **Joshua**. **Josh.** 5. 9.  
10 by **Jeremiah**. 2. **Chon.** 30. 1. \* by **Isaiah**.  
2. **Rin.** 21. 22. 23. and no Passover from  
**Samuels** dayes kept like his. 2. **Chon.** 35.  
18. 19.

**Passive** One that loveth his time, shall bee  
a poor man. **Pro.** 11. 17. **looke** Plai.

**Passor.** Christ the chiefe Passor promised.  
**Exe.** 36. 25. 26. **Jer.** 23. 5.

Against false pastors which seduce p<sup>o</sup>ple.  
**Jer.** 12. 10. and scatter and destroy the  
sheepe of Gods pasture. **Jer.** 23. 1. to 5 **looke**  
Watchmen, Bishops, and Shepherds.

**Patience.** God is the God of patience and

consolation. **Rom.** 15. 5.

God by his patience and long suffering,  
leadeth vs to repentance. **Rom.** 2. 4.

After Gods long patience cometh his  
wrath. **Rom.** 9. 22. 2. **Pet.** 3. 9. 15.

The prophete are let before vs for exam-  
ples of long patience. **Am.** 5. 10.

The patience of **Job**, and **Tobit**. **Job** 2.  
10. **Job.** 2. 10. and 3. 2.

The praise of patience. **Pro.** 13. 32.

We ought to bee patient, not seeking re-  
venge. 1. **Thess.** 5. 14. 15. **Col.** 3. 11.

Love is patient. 1. **Cor.** 13. 4. 7.

Christians haue neede of patience, and  
why. **Heb.** 10. 36.

Faith being exercised with afflictions, en-  
gureth patience. **Rom.** 5. 3. **Am.** 1. 3. and  
patience experience. **Rom.** 5. 4.

**Paul** reioyceth of the **Thessalians** pa-  
tience. 2. **Thess.** 1. 4. and suffered persecution  
himselfe patiently. 1. **Cor.** 4. 21. 12. 13.

Our patience must bee made perfect  
through good works. **James** 1. 3. 4.

We being forth good fruit with patience.  
**Luke** 8. 15.

Aduertise in youth traineth vs unto pa-  
tience. **Am.** 3. 27.

By your patience possesse your own soules.  
**Luke** 21. 19.

Our patient minds ought to bee knowne  
to all men. **Phil.** 4. 5.

**Patriarke** expounded. **Heb.** 7. 4.

The **Patriarke** came of the **Hebrews**. **Rom.**  
9. 5.

**Isaiah** begate the twelve **Patriarke**s. **Act.**  
7. 8. 9.

Of the **Patriarke** **David**. **Acts.** 2. 29.

If Peace be with you, as unto you, a kinde  
of salutation. 1. **Sam.** 25. 6. **Gen.** 43. 23.  
**Judg.** 19. 20. **Luke** 24. 36. **John** 20. 19.

Get in peace, a kinde of lease giuing. 1.  
**Sam.** 1. 17. **Luke** 7. 50. and 8. 48.

God is the author of peace. 1. **Thess.** 5. 23.  
2. **Colinth.** 14. 33. **Rom.** 15. 33. and Christ  
is our peace, and preacher thereof. **Eph.** 2.  
14. 17.

Peace, for reconciliation between God and  
man. **Act.** 10. 36. for quietnesse of conscience.  
**Luke** 2. 14. for safe and sound. 1. **Cor.** 16. 11.

for true joy and felicitie. **Mat.** 10. 13. **Luke** 1.  
79. and 9. 42. 24. 36. **Job.** 14. 27. **Rom.** 1.  
7 and 8. 6.

**Paul** exhorteth the **Corinthians** unto  
peace. 2. **Cor.** 13. 11.

We ought to haue peace with all men, as  
much as lieth in vs. **Rom.** 12. 18. **Eph.** 4. 2.

**Heb.** 12. 14. 1. **Pet.** 3. 11. 2. **Tim.** 2. 22.

Woe it would haue let peace betweene two  
**Hebrewes**. **Exod.** 2. 13.

**Paul** wisheth to all Christians peace.  
**Rom.** 15. 13. **Eph.** 1. 2. 2. **Thess.** 3. 16.

Wee ought to pray unto God for peace.  
**Am.** 6. 26.

**Jeremiah** reioyceth that hee should enioy  
peace in his dayes. 2. **Kings** 20. 19.

Peace betweene **Salomon** and **Diam.** 1.  
**Kings** 5. 12.

Peace in **Israel** all **Salomons** dayes. 1.  
**Chon.** 22. 9. 1. **Rin.** 4. 24.

The Lord gave peace to the **Israelites** in  
**Joshua** his dayes. **Josh.** 23. 4.

Peace in the Church. **Acts** 9. 31. **Gal.** 5.  
22.

When men shall say peace, sudden destruc-  
tion shall come. 1. **Thess.** 5. 3.

If peace be offered a stile, and accepted,  
it must be spared. **Deut.** 20. 10. 11.

**Israel** forbidden to make peace with **Wo-**  
ab and **Ammon**. **Deut.** 23. 6.

**Isaiah** called his **Ahar**, The peace of the  
Lord. **Judges** 6. 24.

The Lord promised peace to his people.  
**Isa.** 14. 4.

Peace of heart by Jesus Christ. **Psal.** 46.  
8. 9.

Peace in the Church. **Isa.** 66. 12.

Peace in heauen, and glory in the highest  
places. **Luke** 19. 38.

Glory to God, and peace in earth, be  
Glorie.

The faith of Christ bringeth peace of  
conscience. **Rom.** 5. 1. 2.

The peace of Christ possitt all under-  
standing. **Phil.** 4. 7.

**Jerusalem** knew not what belonged to her  
peace. **Luke** 19. 43.

The peace of God ought to rule in our  
hearts. **Col.** 3. 15.

Peace on the house of those that receiue  
Gods ministration. **Mat.** 10. 13.

The doctrine of Christ bringeth peace to  
those that suffer afflictions. **John** 16. 33.

Christ lesse peace among his disciples. **Job.**  
13. 27.

**Samuel** was asked if he came peaceably.  
1. **Sam.** 16. 4.

**Abraham** to buy peace, resigned his righte  
to his nephew. **Gen.** 13. 8.

**Isaiah** his brethren could not speake peace-  
ably to him, and why. **Gen.** 37. 4.

Be peaceable. 1. **Thess.** 4. 11.

Peacemakers the children of God. **Matth.**  
5. 9.

The inward peace betweene God and the  
believing by Christ. **Isa.** 2. 2. to 6. 9. 2. to 8.  
and 11. 1. \* **Hos.** 2. 18. and **Isaiah** 4. 1. \* **Zeck.**  
9. 9. \* **Luke** 24. 35. to 50. **Job.** 14. 27. and 16. 33  
and 22. 19 **Acts** 10. 36.

**Peculiar.** Christians a peculiar people,  
and help nation. 1. **Pet.** 2. 9. **Tit.** 2. 14. **looke**  
Precious.

**Politic** unlawful for the **Jewes** to eate  
of **Deut.** 14. 17.

**Penance.** **looke** Amendement.

**Peace.** One being forgiven 10000. ta-  
lents, would not forgive an hundred pence.  
**Mat.** 18. 24.

Two peace giuen to the hostie, to relieue  
the wounded man. **Luke** 10. 35.

**Penie.** A measure of wharfe for a penie,  
**Reut.** 6. 6.

The lost penie **Luke** 15. 8.

People. God hath not call away his people  
which he knoweth before. **Rom.** 11. 21.

Two manner of people in the wombe of  
**Rebekah**. **Gen.** 25. 23.

God took the children of **Israel**, to be his  
people. **Exod.** 6. 7. **Deut.** 4. 7. 1. **King.** 8. 51.

God appointed a place for his people **Is-**  
**rael**. 2. **Sam.** 7. 10.

**Israel** promised that they will bee Gods  
people. 2. **Kings** 11. 17.



Waters plants shall take no deeper roots, and why. *Wisd.* 4. 3. 4. 5.

**Place.** The place for the holy crowne was of pure gold. *Exod.* 39. 10. and set upon the forefront of the Miter. *Exod.* 38. 36. 37.

**Pleas.** Samuel pleased, and was in favour both with God and men. *1 Sam.* 3. 36.

Every man ought to please his neighbour in that that is good to edification. *Rom.* 15. 3

Those that goe about to please men, serve not Christ. *Gal.* 1. 10.

Without faith it is impossible to please God. *Heb.* 11. 6.

God is well pleased in his Sonne. *Mat.* 3. 17. and *17. 5.* *1 Pet.* 1. 17.

Three things please God. *Eccles.* 35. 1.

**Pleasure.** All things created for Gods pleasure. *Retiell.* 4. 1. 1. see *Refit.*

**Pledge.** Judah gave Tamar a Pledge. *Gen.* 38. 17. 18.

When Pledges shall be restored. *Exod.* 22. 26. 27.

What ought not to be taken to pledge. *Deut.* 24. 6. 17.

We may not take any pledge by violence, nor sleepe with it. *Deut.* 24. 10. to 14. looke Earnest.

**Plenie** is an argument of Idolaters, for their religion. *Ier.* 44. 17. 8. 19.

**Plenifullnesse.** Want of Plenifullnesse, is to be imputed to our finnes. *Wagge.* 2. 17. 18. 20.

Plow not with an Oxe and an Ass together. *Deut.* 22. 10.

**Plough.** Of him that putteth his hand to the Plough, and looketh backe. *Luke.* 9. 62. looke Tillage.

**Pollute.** Those that suffer their children to Pollute, pollute the name of God. *Lev.* 8. 21. and 20. 23. so doe the perjured. *Lev.* 19. 12.

**Pollution** coming by night, how it was purged. *Deut.* 23. 10. 11.

**The Poole** Bethesda. *Iohn.* 5. 1.

Poor among vs. and why. *Deut.* 15. 4. 5. 11. *Mat.* 26. 11. *Iohn.* 12. 8.

We ought not to turne our eye from the poore. *Eccles.* 4. 1. 5. to 9. but be careful of them. *Deut.* 15. 7. to 11. *1 Cor.* 8. 7. 9. and 9. 1.

**Lending to the poore.** see Lending.

He that stoppeth his eares at the crye of the poore, shall crye himselfe, & not be heard. *Isa.* 31. 13.

Paul laboured to relieve his owne necessities, and other poore brethren. *Acts.* 20. 34. The reward of relieving the poore. *Mat.* 25. 40. *Luke.* 16. 9.

We ought to bin the poore to our seals, and why. *Luke.* 14. 13. 14.

God hath chosen the poore of the world, which are rich in faith. *1 Sam.* 2. 5.

We ought to glorie in the poore cheerefull, and why. *Rom.* 12. 8. *1 Cor.* 9. 7.

Paul was wisd in his preaching to the Gentiles, to be mindful of the poore at Jerusalem. *Gal.* 2. 9. 10.

Pauls care for the poore Saints. *1 Cor.* 16. 1. 2. 3.

The liberality of those of Macedonia and Achaia toward the poore Saints. *Roman.* 15. 26.

Poor manys pledge, see Pledge.

Judges ought not to respect the rich, more then the poore. *Exod.* 23. 3. *Levit.* 19. 15. nor overthrow the right of the poore. *Ex.* 23. 6. 7.

The poore must be relieved, not oppressed. *Isa.* 23. 2. 7. 9. 16. 22.

Against oppressors of the poore. *Amos.* 5. 11. *Eccles.* 5. 7.

Wicked magistrates regard not poore mens suites: but be that doeth, his thyrone shall be established. *Isa.* 29. 3. 4. 7. 14.

The poore labourers hire must not be detained. *Deut.* 24. 14. 15.

God rapeth the poore out of the dust. *1 Sam.* 2. 8. and exalting the poore, punisheth the haughty. *1 Sam.* 2. 28. *Luke.* 1. 48. 51. 52.

The children of the Prophets were poore. *2 kin.* 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

As may not oppress or mocke, but haue mercie on the poore, and why. *Isa.* 14. 31. and 17. 5.

The godly poore, better then the wicked rich. *Isa.* 28. 6. *Isa.* 37. 1. 6. 7. 10. 23.

What a poore man that oppressed the poore, is like. *Isa.* 28. 3.

God hateth the poore man that is proud. *Eccles.* 35. 2.

Blessed are the poore in spirit. *Mat.* 5. 3. *Luke.* 6. 20.

The poore receive the Gospel of Christ. *Mat.* 11. 5.

Elisba helped the poore. *1 Kings.* 4. 1. to 8.

He that hath mercie on the poore, lendeth unto the Lord. *Prov.* 19. 17. & shall not lacke. *Prov.* 28. 27.

God regardeth the poore. *Judg.* 6. 15. 16. and is their strength. *Isa.* 25. 4.

Poore and rich, by name both alike. *Behemoth.* 5. *Eccles.* 9. 3.

Those are willed to bee liberall unto the poore, and why. *Eccles.* 11. 1.

We must be content with our state, be it poore or rich. *Phil.* 4. 11.

What poore men God regardeth. *Isa.* 66. 2. looke Widow.

The comfort of poore men. *Mark.* 10. 28. 29. 10. *Luke.* 9. 23. to 27.

Better is a poore wise childe, then an old foolish king. *Eccles.* 4. 13.

Pouertie and shame to him that refuseth instruction. *Isa.* 12. 18.

Pouertie with the feare of God, is commendable. *Isa.* 15. 16. 17.

He that is fallen into pouertie, ought to be relieved. *Levit.* 25. 35. 36. 37.

The Philippians relieued Pauls pouertie. *Phil.* 4. 10. 14. 16.

In prosperitie thinke upon pouertie. *Eccles.* 18. 24. looke Competent.

Pouertie and riches are of the Lord. *Isa.* 14. 31. *Eccles.* 11. 14.

Christ his pouertie. *Mat.* 8. 20. *Luke.* 2. 7. 12. 16. and 9. 58.

Porch of Solomon. *Acts.* 3. 11. called the great court. *2 Chr.* 4. 9. taken for the Temple where Christ preached. *Mat.* 21. 23.

Porters appointed. *1 Chr.* 26. 12.

Portion. The Lords portion is his people. *Deut.* 32. 9.

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Portion. The Lords portion is his people. *Deut.* 32. 9.

children. *1 Sam.* 1. 4. 5.

**Possible.** If it be possible, haue peace with all men. *Rom.* 12. 18.

Christ prays that if it were possible, that hoire might passe from him. *Mat.* 14. 35.

If it were possible, the very elect should be deceived. *Mat.* 24. 24. *Mark.* 13. 22.

If it had bene possible, he would haue giuen me more eyes. *Gal.* 4. 15.

All things are possible to God. *Gene.* 18. 14. *Mat.* 19. 26. and him that believeth. *Mark.* 9. 23.

**Posteritie.** looke Seede.

**Pot.** Ezechiel prepared a pot. *Ezek.* 24. 3. looke Phials.

**Potter.** We are in the Lords hand, as clay in the potters Jere. *Isa.* 64. *Rom.* 9. 21.

Power of God conquers the enemy, not wooldly helpes. *Isa.* 31. 8. 9.

God is of power and might. *Deut.* 10. 17.

His power is not diminished. *Isa.* 50. 2. We would haue it knowne to all. *Isa.* 53. 1. 2.

Whereof reasoneth that Gods power might be knowne. *Exod.* 9. 16.

All power shall bee taken from those that disobey God. *Deut.* 28. 32. 33.

Gods strength is onely in the power of God, as may appeare by Peninnah & Hannah. *1 Sam.* 2. 9. and *Samson.* *Judg.* 16. 20.

We may not attribute our riches to the power of our hands, but to the mercie of God. *Deut.* 8. 17. 18.

The Gospel is the power of God unto saluation. *Rom.* 1. 16.

The preaching of the crosse, is the power of God. *1 Cor.* 1. 18.

Paul appoynteth himselfe the minister of God, by the power of God. *2 Cor.* 6. 4. 7. which was augmented to his preaching. *1 Cor.* 3. 4. 5.

Paul had power to edification, not to destruction. *1 Cor.* 13. 10. which wrought in him mightily. *Col.* 1. 29.

We are preferred by the power of God, unto saluation. *1 Pet.* 1. 3.

Gods power is made perfect through weakness. *2 Cor.* 12. 9.

God ministereth to vs the power of his spirit by faith. *Gal.* 3. 5.

To be endued with power from on high. *Luke.* 24. 49.

Alcanor trusteth to his power, and Judas in God. *1 Mac.* 15. 25. 26.

Hans anger is according to his power. *Eccles.* 28. 10.

We ought not to burieth our selues abous our power, in keeping company, and why. *Eccles.* 13. 2. to 15.

**Powers.** All Powers are ordained of God. *Rom.* 13. With 6. 3.

We must obey them for conscience sake. *1 Cor.* 13. 5. *1 Pet.* 2. 13. 14. 17. *Titus.* 3. 1. looke Kings, Princes, Iudges and Magistrates.

**Prayer.** Christ prayed for vs, and obtineth whatsoeuer we aske in his name. *Iohn.* 16. 23. 24. 26.

Christ prayeth for the Apostles, & all that should be holie through their preaching. *Ioh.* 17. 9. 16. and for Peter, that his faith should not faile. *Luke.* 22. 32.

Before wee pray, wee must forgive, & see

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God will not forgive us. 1. 25, 26.  
By the example of the sonne and the im-  
pious friend, Christ exhorted us to pray  
in hope. Mat. 7. 7, to 13. Luke 11. 5, to 14.  
We ought to pray with the spirit and un-  
derstanding. 1. Cor. 14. 15.  
We know not what to pray as we ought,  
but the spirit maketh request for us. Rom. 8.  
26, 27.  
John Baptist taught his disciples to pray,  
and to bid Christ. Mat. 6. 55. to 16. Luke  
11. 4, 10, 15.  
The Canaanite woman prayed to Christ.  
Mat. 15. 22, to 29. Mar. 7. 25, to 31.  
Abraham prayed to the Lord to make his  
wife fruitful. Gen. 25. 21.  
Jacob prayed God to deliver him from  
Eau. Gen. 32. 9, 10, to 13.  
God heard the prayers of Leah and Ra-  
bel. Gen. 29. 31. and 30. 6, 22.  
David prayed God to pardon his sinne 2.  
Sam. 24. 20. and to bless his house. Chap.  
7. 35.  
Moses in prayer beseeched God to shew  
him his glory. Ex. 33. 18. that he might go  
over into the land of promise. Deu. 3. 23, 26.  
Elijah prayed for rain. 1. Kings 18. 42.  
David prayed that the counsel of Ahitho-  
phel might be turned into foolishnes. 1. Sa-  
muel 15. 31.  
We ought to pray in the holy Ghost. Jude  
20, 21.  
We must pray continually, & whp. Luke  
21. 36. Rom. 12. 12, 13. Eph. 6. 18, 19. Col.  
4. 2, 3.  
Paul prayeth for the increase of love. 1.  
Cor. 13. 12. Phil. 1. 9. and knowledge of  
Gods will. Col. 1. 9.  
Moses and Aaron pray God to punish on-  
ly the rebels. Num. 16. 22.  
Samson prayed God to restore his fore-  
mer strength. Judges 16. 28.  
Naomi prayed God that his favour and  
rest might be on her two daughters in lawe.  
Ruth 1. 8, 9.  
God commaunded the Iewes to pray for  
the life of Nabuchodonosor, and the pros-  
peritie of Babylon. Jer. 29. 7. Baruch 1. 11.  
Ezekiah prayed God to send him aide  
against the king of Assyria. 2. Kings 12. 15,  
to 20.  
Samuel prayed for the Israelites against  
the Philistines. 1. Sam. 7. 8, 9.  
Joshua prayed and mourned before the  
Lord, because the Israelites were discom-  
fited. Josh. 7. 6, to 10.  
Moses prayed God to be with him in go-  
verning and leading the people. Ex. 33. 13.  
Elisha prayed that his enemies, sent to ap-  
prehend him, might be smitten with blind-  
nesse. 2. Kin. 6. 18.  
Hannah prayed for a child. 1. Sam. 1. 10,  
to 19.  
Ishobabaz prayed, and was delivered from  
the king of Aram. 2. Kin. 1. 3, 4.  
Salomon prayed the Lord, that whoso-  
ever did pray in the Temple, might be heard.  
1. Kings 8. 30.  
Paul prayed for Timothy night and day.  
2. Tim. 1. 3.  
Pray one for another: the prayer of the

righteous availeth much. James 5. 16.  
We ought to pray for them that are not  
unto death. 1. John 5. 16.  
Abraham prayed for the Sodomites. Ge.  
18. 23. \* and for Abimelech. Gen. 20. 17, 18.  
Moses prayed for the Israelites 40 dayes  
and 40 nightes. Ex. 32. 11, 13. Deu. 9. 25,  
26. \* that God would pardon their incredul-  
tie. Num. 14. 13, to 20. \* that him out of  
the booke of life. Ex. 32. 31, 32.  
Ishobabaz prayed Moses to pray unto God  
for him. Ex. 8. 8, 28. and 9. 28. and 10. 17.  
The Israelites pray Samuel to pray for  
them. 1. Sam. 1. 8, 9.  
Moses prayed God to forgive Aarons i-  
dolatrie. Deu. 9. 26, 27.  
Aaron prayed Moses, that he would pray  
unto God to heale their bitter bitum of the  
leproy. Num. 12. 10. \*  
Aaron prayed for the people, & the plague  
ceased. Num. 16. 47, 48.  
Hannah prayed, and whp. Judges 13. 8.  
Ezekiah prayed Isaiah to pray to God  
for the Israelites against Sennacherib. 1. Kin.  
19. 2, 3, 4.  
If any be afflicted, let him pray. James  
5. 13.  
At the Prophets prayer, Jeroboams hand  
was restored. 1. Kings 13. 6.  
Samuel being displeased with the people  
for craving a king, gave himselfe to pray.  
1. Sam. 8. 6.  
Moses prayed for idolatrous Israelites,  
albeit God forbade him. Ex. 32. 10, 11.  
The prayer of two or three gathered to-  
gether in Christs name, shall obtaine. Mat. 18.  
19, 20.  
Prayer is a lifting up of the heart to God,  
with affixt trust to be heard. Psal. 25. 1, 2,  
and 86. 4 and 143. 8.  
The house of prayer ought not to bee pro-  
faned. Mat. 21. 12, 13.  
God is nerre to all that call on him by  
faithfull prayer. Deut. 4. 7.  
We may not use vaine repetitions in our  
prayers. Mat. 6. 7.  
The prayer which Christ taught his Apo-  
stles. Mat. 6. 9, to 14. Luke 11. 2, to 5.  
Jesus Christ spent all the night in prayer  
unto God. Luke 6. 12.  
The Apostles, with other faithfull, con-  
tinued with one accord in prayer. Acts 1. 13,  
14 and 2. 42.  
Widowes in deed, doe trust in God, and  
continue in prayers day and night. 1. Tim.  
5. 5.  
The Church made earnest prayer unto  
God for Peter. Acts 12. 5.  
God being overcome by dayly prayer, de-  
livered the Israelites from their enemies.  
Judges 10. 1, 13, to 17.  
Of the place where the faithfull were  
wont to pray. Acts 16. 13.  
Paul and his company were going to  
pray. Acts 16. 16.  
The prayer of the Apostles. Act. 4. 29, 30.  
The prayer of the faithfull seruants of A-  
batham. Gen. 24. 12, 13, 14.  
Elisha by prayer raised his hostles soune

to life. 1. King. 5. 7, 20, 22. \* The like did E-  
lisha. 2. King. 4. 33, to 37.  
The prayer of the people for mercie at  
Gods hand. Jer. 14. 7, to 10.  
The prayer of faithfull people God re-  
gardeth not. Jer. 14. 10, 11.  
The prayer of the Apostles at the election  
of Matthias. Acts 1. 24, 25.  
We ought to shew our requests unto God  
by prayer. Phil. 4. 6.  
Watch and pray, lest ye enter into tenta-  
tion. Mat. 26. 41.  
Those that hee humbled with afflictions,  
are constrained to have recourse to God by  
prayer. Leuit. 26. 40, 41.  
Ishobabaz fearing his enemies, had re-  
course to God by prayer. 2. Cor. 2. 3, 6, to 13.  
Elijahs prayer unto God to send fire from  
heaven to destroy Abazahs messengers. 2.  
Kings 1. 10, 12.  
To pray, for giuing of thanks. 1. Sa. 2. 4.  
God heareth the prayer of the poore and  
oppressed. Gen. 16. 11. & 21. 17. Ex. 2. 23. \*  
3. 7. 6, 5. \* 22. 23, 27. Deu. 4. 39. 30. 15, 9.  
1. Sam. 9. 16 & 12. 8, to 12. 22. 7. 1. Kin. 17.  
1. 2. King. 10. 2, to 8. 2. 2. 2. 32, 20, 22. 3. 33.  
12. 13. 2. 2. 15. 8. 9. Iudith 4. 9, to 14. Er-  
clu. 4. 6. 21. 5. and 35. 17, 18. and 48. 20, 21.  
Psal. 34. 4. 3. 9. 9, 10, 18. 6. 17. 6. 18. 6.  
8. 20. 7. 4. 21. 24. 30. 15. 55. 16. 19. 8. 26.  
5. 7. \* 2. 16. 1. 2. 9. 145. 8. 18, 19. Psal. 30. 18.  
and 55. 13, 3. 6. Ex. 29. 12.  
God will not heare the prayer of some. 1.  
Sam. 8. 18. Psal. 8. 4. 1. 2. 1. 28. 29. 9. 15.  
29. and 21. 13. and 18. 9. 1. 15. 7. 1. 6.  
and 12. 11, 14. and 14. 11, 12. 7. 13. 8. 18. and  
14. 14. 16. 18, 20. Psal. 3. 4. 7. 13. Eccle. 3.  
34. 20, 27. Job. 12. 16, 17.  
Of the manner of the saints prayers. 1. Kin.  
8. 22, to 23. 2. 2. 6. 12. \* 2. 14. 1. 2. 9. 9.  
Hebe 1. 4. \* and 2. 4. 1. 33. 2. 3. 37. 16. 10. 2.  
6. 4. 1. \* Jer. 33. 17. 10. 26. Lam. 5. 1. \* Dan.  
9. 3, to 10. 4. 1. \* Job. 3. 1. \* 7. 11, to 16.  
Iudith 9. 1. \* 10. 1. 3. 10. 18. Eccle. 4. 2. \* Eccl.  
9. 1. \* and to the end of the booke. Eccle. 5. 1.  
1. 10. 13. and 23. 1. 7. and 36. 1, to 18. 1. 1. 1.  
4. 10. to 34. 2. Mat. 1. 24, to 33.  
Of perseverance in prayer. Mat. 15. 23, 27  
and 20. 31. and 26. 44. Luk. 18. 1. and 21. 36.  
1. Thess. 5. 17. Col. 4. 2. Acts 1. 14 and 2. 42.  
and 16. 2. Rom. 12. 12. Eph. 6. 18. 1. Tim. 5.  
5. 2. Tim. 1. 3. 1. Pet. 4. 7.  
Praise. God is our praise, and ought to be  
praised of vs. Ex. 15. 2.  
The praise of the Creator, how farre it ex-  
ceedeth Eccle. 43. 23, 30.  
God chose the Israelites to excel all others  
in praise, name and glory. Deut. 26. 18, 19.  
God is worthy to be praised, and whp.  
Deut. 32. 41.  
The Israelites praised God, and whp.  
Josh. 22. 33.  
Hannah praised God, for making her  
fruitfull. 1. Sam. 2. 1, to 11.  
Salomon praised the Lord because he had  
finished a Temple unto his name. 1. Kin. 8.  
15. 18, 19, 20.  
David praised God, for promising that the  
Messias should descend of him. 2. Sam. 18. 2.  
and for the victories which he had sent him.  
2. Sam. 22. 13. \* I 3. The

The Apostles continued in the Temple  
praising and lauding God. Luke 24. 52, 53.

The people seeing Christ his miracles,  
praised God. Luke 18. 43.

God hath predestinate us to the praise of  
his glory. Eph. 1. 4, 5, 6.

They which beleue, praised God. Act. 2.  
46, 47.

They must offer to God the sacrifice of  
praise. Heb. 13. 15.

Every man shall have praise of God, when  
the counsels of the heathen shall be made man-  
ifest. 1. Cor. 4. 5.

Another man ought to praise us, and not  
our selves. Ps. 27. 2.

Praises unto God ought to be sung with  
instrument, and with. Psalm. 47. 7. looke  
Bless, Give thanks, and Song.

Prattler, looke Babler.  
Pray, looke Spoile.

Preaching, Christ preached in a ship. Mat.  
13. 2. Mat. 4. 1.

God promised that he would send Preach-  
ers of his word. Isa. 30. 21.

Of Preachers sent to the glad tid-  
ings of the Gospel. Isa. 2. 5.

Before Isaiah began to preach, he was  
purified by the Lord. Isa. 6. 5, 10. 1.

Jesus commanded the Gospel to be pre-  
ached to every creature. Mar. 16. 15.

None ought to preach except he be sent.  
Rom. 10. 15.

Preachers ought to speake nothing, but as  
the word of God doth teach them. 1. Peter  
4. 11.

The Apostles preached in the Temple,  
and from house to house. Acts 5. 20, 21, 42.

Christ wished him that was healed by him,  
to preach what God had done unto him.  
Mar. 5. 19, 20.

Preachers ought to put their brethren in  
remembrance of their doctrine. 2. Pet. 1. 12.

What is preached any thing beside the  
Gospel of Christ, is not to be entertained. 2.  
John 10.

We ought to receive and relieue Preach-  
ers. 3. John 8.

The Apostles preached what they had  
heard and scene. 1. John 1. 3.

False Preachers and their punishment. 2.  
Pet. 2. 1, 2, 3.

Paul hoped that the Gospel of Christ was  
preached, holowser. Phil. 1. 28.

Christ preached alwayes openly. John 18.  
20.

Preachers ought to beware of blasphe-  
my. 1. Pet. 5. 3.

What a Preacher and his office is. Eccle.  
1. 1.

God speaketh by his Preachers. Jerem. 7.  
26.

The wicked seek to slaunder the godly  
Preacher. Jer. 18. 18.

Whether the people will heare or no, the  
Preachers must speake. Jer. 7. 27. Ezek. 2. 5,  
to 11. and 3. 9, 11, 17, and 32. 18, 19.

Contempt of Gods word and Preachers  
plagued. Jerem. 29. 18, 19. The contrary re-  
compensed. Jer. 39. 18.

Preachers must rebuke, not flatter sinne.  
Rom. 1. 24.

What a Preacher ought to pray for. Col.  
4. 3, 4.

They that heare not Gods Preachers, are  
not of God. 1. John 4. 6.

True Preachers teach out of the Scrip-  
tures. Acts 18. 23.

Preachers are called officers. Ezek. 47. 10.  
and watchmen, and wyl. Ezek. 3. 17. and  
33. 2.

Preaching is a gift of the holy Ghost. 1.  
Cor. 12. 10.

At Peters first preaching, there added to  
the Church 3000. soules. Act. 2. 41. at his se-  
cond preaching the Church was numbred  
5000. Act. 4. 3.

Of the preaching of Paul. Act. 13. 14. \* &  
what was the effect thereof. 1. Cor. 1. 12.

The preaching of St. Paul was true, he  
no inuening doctrine. 2. Cor. 1. 18, 19, 20.

God by the foolishness of preaching, sa-  
ueth beleuers. 1. Cor. 1. 21.

Against vpreaching of Vskours. Psal. 50.  
16, 17. Ps. 27. 23. and 29. 18. Ps. 42. 19. and  
56 10, 11. and 58. 1. Jer. 1. 7, 8. 23. 1, 2. 3. 48.

10. Ezek. 18. 20. 13. 3, 4, 5, 31. 7, 8. 34.  
2, 3, 10, 18. \* Psal. 4. 6, 8, 9, 10. Amos 8. 11.

Ps. 3. 7. Jer. 11. 19. Mat. 5. 13 to 17. and  
10. 27. 28. 19. 20. 25. 14. to 31. Luke 10. 2.  
and 12. 43, 44. to 49. 1. 4. 28. and 16. 3. Act.

20. 28. John 10. 1. 3. 21. 15, 18. Rom. 10.  
14. 15. 1. Cor. 9. 14, 16. Phil. 3. 21. 2. Cor. 12.  
14. 1. Tim. 4. 16. Tit. 1. 9. Hebr. 13. 7. looke

Prophets, Bishops, Ministers, Pastors, Inter-  
preting, and Prophecyng.

Predestination aduertyeth no pleading  
with God. Rom. 9. 20.

Whom God hath predestinate, he calleth,  
iustifieth, and glorifieth. Rom. 8. 30.

God hath predestinated vs according to  
his will and purpose. Eph. 1. 5, 11. and  
therefore into vs all things worke for the  
best. Rom. 8. 28.

The predestinate cannot be damned. Job.  
10. 28, 29. Rom. 8. 31. \*

Of predestination and reprobation, looke  
more. Exod. 7. 3. and 33. 19. Psal. 33. 12. and  
65. 4. 8. 147. 19, 20. Ps. 16. 4. Isa. 41. 9. Jer.

1. 5. 2. Eze. 5. 23, 28. and 6. 1, 10. 11. Psal. 7.  
3, 14, 23. and 20. 16. and 24. 22. 35. 34.  
41. Luke 10. 20. Job 10. 26, 27. and 12. 39, 40.

and 13. 18. and 15. 16. 17. 10. 12. Act. 13. 48  
and 2. 14. Rom. 8. 29, 30. and 9. 11. 1. 14, 20.  
to 24, 27. and 11. 5, 7, 10. 1. Cor. 2. 7. Eph.

1. 4. 5, 11. 8. 2. 10. 1. The. 1. 4. 2. The. 2. 13.  
2. Tim. 1. 9. and 2. 19, 20. 1. Pet. 1. 2. and 2. 8.  
2. Pet. 1. 10. 1. John 2. 19. Reu. 13. 8. looke

Elect, Chosen, and Reprobate.

Prepare thy selfe before thou pray. Eccle.  
1. 12. 2.

John Baptist was sent to make ready  
a people prepared for the Lord. Luke 1.  
17.

Present, looke Gift.

Presumption. He that presumptuously re-  
sisteth iudgement giuen according to Gods  
law, ought to die. Deut. 17. 11, 12.

The presumption of the Coyntinians. 1.  
Cor. 4. 6.

Presumption, how it hath bene forbidden,  
transgressed and punished. Gen. 3. 6, 16. and  
14. 4, 10. Exod. 5. 2. and 14. 8. \* Num. 15.

30. Deut. 1. 43, 44. 1. Sam. 9. 18. and 17. 8,  
9. \* 2. Sam. 18. 19. \* 19. 10, 14, 33. 36, 37.  
Job 22. 13, 14. Psal. 4. 16. to 20. and 13. 10,  
and 15. 25. and 16. 5, 18. and 18. 12. and 19.  
23. Isa. 3. 16. \* and 9. 13. \* and 10. 13. \* and  
14. 11, 12. to 17. Jer. 48. 26. \* and 49. 4, 16. Ezek.  
28. 2, 3. 10. Dan. 4. 22. \* Hab. 3. 3. Psal.  
2. 17. Tob. 4. 13. Iud. 2. 3, 4, 5, 10. 14. and 6.  
1, 10. 12. and 3. 8. \* Eccle. 10. 7. and 2. 2. 3. 2.  
9. 4. 10. 19. Luke 18. 19, 20. 20. 15. and 14.  
1, 16, 10. 25. and 18. 10, 15. and 22. 3. 7. to  
Acts 12. 1. \* Rom. 11. 20, 21. 2. Tim. 3. 2,  
to 10. 1. Pet. 5. 5. Looke Pride.

Precious was the word of God in the lat-  
ter dayes of Eli. 1. Sam. 3. 1.

The soule of Saul was precious in the  
eyes of David. 1. Sam. 26. 31.

Precious in the sight of the Lord is the  
death of his Saints. Psal. 116. 15.

Present. Solomon would haue prevented  
Gods determination, but could not. 1. Kings  
11. 40. and 12. 3.

Price. Christians are bought with a price,  
and therefore ought to be Gods seruants on-  
ly. 1. Cor. 6. 20. and 7. 23.

Israhel would not take the field without  
paying the price thereof. Gen. 32. 9, 12.

Pricke. Saint Paul was disquieted with  
a pricke in the flesh. 2. Cor. 12. 7.

Pride. Paul reprehended the pride of the Co-  
rintians. 1. Cor. 4. 19.

God breaketh the pride of men, which dis-  
order him. Leuit. 26. 19. and scattereth them in  
the imaginations of their hearts. Luke 1.  
51.

Daulus yeale counted of his brother Elia-  
sh price. 1. Sam. 17. 28.

God deferred to punish the Israelites, lest  
their enemies should waite proude thereby.  
Deut. 32. 26.

Christ reprehended the pride of the Scribes  
and Pharisees. Mat. 23. 2, 4, 5. and of those  
that couet to sit in chieft places at feasts.  
Luke 14. 8.

A paper against pride. Eccle. 23. 4, 7, 10.  
Ps. 30. 7, 8.

Pride is the originall of sinne. Eccle. 10.  
13, 20.

The proud man shall be confamed. Isa.  
29. 20. Hab. 2. 5.

Pride engendreth strife. Ps. 13. 10.

It is perillous to bee familiar with the  
proude. Eccle. 13. 1.

God despoyleth the house of the proude,  
Ps. 135. 5.

Dee is proude, that doeth about stiffe of  
wordes not being content with the doctrine  
of the Gospel. 1. Tim. 6. 3, 4.

God resisteth the proude, and giueth grace  
to the lowly. James. 4. 6.

Wise ought not by pride to esteeme better  
of our selves then of other, but contrariwise.  
Phil. 2. 3.

The druff is the king ouer the chylmen of  
pride. Job. 41. 25.

Pride goeth before destruction. Psal. 10.  
18. and 18. 12.

The prosperitie of the wicked maketh them  
proude. Job. 21. 7, 17.

The pride of the heart of the tongue will  
deriue them. Hab. 3.



Isaiah calling to minde Gods promises, committed himselfe to his tuition. Gen. 22. 9. to 13.

Isaiah prayed that the promises made to Abraham might bee accomplished in Isaiahs. Gen. 22. 3. 4.

David desireth the accomplishment of Gods promises. 2 Sam. 7. 25.

The promise of eternall saluation. 1. Joh. 2. 25. made before all wordes, was revealed by the Gospel. Ephel. 1. 4. 9. 2. Tim. 1. 9. 10. Titus 1. 2. 3. 1. Pet. 1. 26. Gal. 3. 23.

The promises of God are firme & stable. 2. Cor. 1. 18. 20.

The inheritance of the kingdome of God, is by promise, not by works. Gal. 3. 23.

Those are the children of promise, that beleeve in Christ promised. Rom. 9. 7. to 11.

The fathers received not the promise, and why Heb. 11. 39. 40.

Whose great and precious promises are given unto us, and why. 1. Pet. 1. 3. 4.

God sent our Saviour according to his promise. Luke 1. 54. 55. Acts 3. 12.

Those receive the promise, who with patience use the will of God. Heb. 10. 36.

The promise of the Father, was the holy Ghost. Acts 1. 4.

The Church is confirmed by the promises made unto our fathers. Micah 7. 10.

God promised he would be our God and father. 2. Cor. 6. 16. 18.

Wee ought to render unto God that wee promise, being godly. Deut. 32. 1. 22. 23.

The people promised to keepe Gods law. Exod. 24. 3. 7. and 8.

God promised Gehon to bee with him. Iudg. 6. 14. 16. and the Israelites to call out their enemies. Exod. 34. 10. 11. Iooke Covenant and Vowes.

The lande of Promise a very good lande. Exod. 3. 8. Deut. 8. 7. 8. 9.

Prophecie is no vaine motion of words, but the gift of God through the holy Ghost. 1. Peter 1. 20. 21. Rom. 12. 6. and 1. Cor. 12. 10.

The gift of prophecie. 1. Cor. 14. 1.

We ought to court to prophecie. 1. Cor. 14. 1. 2. and not to despise prophecie. 1. Cor. 14. 10.

The spirit of prophecie. 1. Cor. 14. 1.

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1. Sam. 18. 10.

Women ought not to prophecie publicly, as bare headed. 1. Cor. 14. 24. 25. and 11. 5.

A Prophet in the olde time was called a Seer. 1. Sam. 9. 9. And also a man of God. 1. Kings 13. 1.

The Lord would not answer Saul by his Prophets. 1. Sam. 28. 6.

The Lord rebuked the Israelites by his Prophets to turne from Idolatrie. 2. Kings 17. 12.

God spake unto the Prophets by dreams and visions. Num. 12. 6.

There arose not a Prophet like Moses thence his death. Deut. 34. 10.

God called Elisha from the plough to bee a Prophet. 1. Kings 19. 16. 19.

Elisha willed Naaman to be sent him, to the ende he might know that there was a Prophet in Israel. 2. Kings 5. 8. 15.

The Prophet of God cannot speake but that which God doeth put in his mouth. 1. Kings 22. 14. 17.

The authoritie of the Prophets of God. Micah 3. 8. and 2. King. 5. 8.

Their praise. Eccles. 49. 10. and 48. 1.

A certaine Prophet reproving Jeroboams Idolatrie, is after slaine for disobeying God, by the persuasion of the old Prophet. 1. Kin. 13. 1. 3.

A Prophet was sent by God to Ahab, to promise him victorie. 1. Kin. 20. 13. 14.

Obadiah hid an hundred Prophets in caves, and fed them. 1. Kings 18. 3. 4.

Elisha complaineth that all the Prophets were slaine besides himselfe. 1. Kin. 19. 10.

Not a false prophet may be knownen, and of his punishment. Deut. 18. 20. 21. 22. and 13. 1. 7. 12.

Whithin the false prophet consisteth the opinion of the 400. other false prophets against Michajah the onely true Prophet. 1. Kings 22. 6. 11. 17.

Jeremie complaineth of the lying doctrine and countenance of false prophets a priests, and threatneth their destruction. Jer. 14. 10. 15. 17. and 8. 8.

How Elisha causeth all Baals prophets to be slaine. 1. King. 18. 22. to 41. and Jehu destroyed them. 2. Kings 10. 19. 25.

When Gods Prophets are not heard, there followeth Gods wrath. 2. Ch. 24. 19. 21. 24.

When Gods Prophets are refused, he will surely punish to desolation. 2. Ch. 36. 15. to 22.

The Prophets enjoyed Gods spirit. Micah. 9. 30.

The word of the Prophets is as a light that shineth in a darke place. 2. Pet. 1. 19.

The Prophets prophesied of the grace that should come unto us by Christ. 1. Pet. 1. 10.

The spirits of Prophets are in their power. 1. Cor. 14. 32.

The Prophets an example to us of patience. James 5. 10.

The Prophets did desire to see Christ. Mat. 23. 17. Luke 10. 24.

The fannes of the Prophets were poore. 2. King. 6. 2. and were refreshed by Elisha. 2. King. 4. 38. 43.

The reward of him that receiveth a Prophet of a righteous man in his name of a Pro-

phet of a righteous man. Mat. 10. 41. 43.

False prophets like foxes, and wyves. 2. Pet. 2. 13. 14.

Dissembling prophets meete for the wicked. Micah. 1. 11. Isa. 30. 10.

Against wicked prophets. Zeph. 3. 4.

A dumb beast reprooveth the Prophet. 2. Pet. 2. 16.

God will do nothing, but he revealeth the same by his Prophets to the people. Amos 3. 7. 8.

Abraham and Aaron Prophets. Gen. 12. 7. Exod. 7. 1.

The great Prophet is promised. Deut. 18. 15. given and testified. Mat. 23. 16. 17. and 17. 57. Luke 7. 16. John 5. 25. 16. and 6. 14. 62. Iooke Preachers.

Pharaoh the sister of Aaron, a Prophetesse. Exod. 15. 20.

Deborah the Prophetesse iudged Israel. Iudg. 4. 4.

Isaiah asked counsell of the Lord by Michajah the Prophetesse. 1. Kin. 22. 13. 14. 15.

Lying Prophetesses. 2. Pet. 2. 17.

Anna the daughter of Phannuel, a Prophetesse. Luke 2. 36.

Prophecie. Acts 2. 10. Mat. 23. 15.

Prophecie, and of Prophecie. What that seerth God with all his heart, shall prosper. 2. Ch. 13. 21.

It grieveth Gods enemies that his children prosper. Psal. 2. 10.

Wee ought to desire God to prosper our happy works. Psal. 90. 17.

God prospereth our labours, and increaseth our substance. Deut. 8. 18.

Prosperitie and wisdom onely cometh of the Lord. 1. Ch. 32. 11. 12.

Prosperitie maketh men to forget God. Micah. 9. 28.

Prosperity followeth them that love Gods Law. Psal. 119. 165.

He that is in prosperitie ought to remember adversity. Job 3. 25. 26. Eccles. 11. 25.

Prosperitie maketh not the godly powde. Job 31. 26.

Prosperity and adversity come of the Lord. Eccles. 11. 24.

Of the prosperitie of the wicked, and of their destruction. Job 21. 7. Psal. 37. 1. and 10. 1. and 35. 1. and 73. 3. Jer. 12. 1. 2. 3. 2. Ch. 3. 33.

Protecur, God is the Protectour, defender, and saluation of the faithfull. Psal. 18. 1. 2. and 37. 1. and 31. 1. and 33. 18. 19. 20. and 71. 2. and 115. 9. and 144. 13. Iooke Buckler and Shield.

Prove God proved the Israelites. Ex. 15. 25. and 16. 4. and Abraham Gen. 22. 1. to 19.

Heb. 11. 17. and led the Iewes by the desert, to prove what was in their heart. Deut. 8. 2. and proved the Israelites, to cause them to feare him. Exod. 20. 20. and proved whether the Iewes would love him or no. Deut. 13. 3.

Iudg. 2. 1. 22. 23. and 3. 1. 4.

We ought to prove what the good will of God is. Rom. 12. 2. Ephel. 5. 10. 17. expresse. 1. Ch. 4. 3. 4. 5.

Christ proved Phillip. John 6. 5. 6.

God proueth his elect, & hee may preferue them. 2. Ch. 32. 31. Job 1. 11. 12. 13. Iooke

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Looke Tre, Temp, and Examine.

*Proverbs*, of common sayings among the Jewes. Gen. 10. 9. 1 Sam. 12. 10. and 19. 24. and 14. 14.

God forgetteth that Israel should be a prouber among all people. 1 King. 9. 7. 8 Deut. 32. 37. Jer. 24. 9. and 15. 9. and wip. Deut. 32. 4. Jer. 22. 8. 9.

Christ became a prouber unto the Jewes. Mat. 9. 11.

Salomon spake three thousand proubers. 1 Kings 4. 32.

*Proude* honest things before God & man. 1 Cor. 8. 21. Rom. 12. 17.

*Providence* of God toward his servants. Mat. 14. 5. 7. to 19. and 104. 35. and 132. 1. to 18. proued by his providence ouer small creatures. Mat. 10. 29.

The Prophet reprooueth those that denie the providence of God. Isa. 40. 27.

The providence of God enen into the b. worth. 1 Kings 18. 1.

The Samaritans beleueed not the providence of God in their extreame famine. 2 Kings 7. 3. 10. 12. 19.

It happened by Gods providence that Abimelech abused not the wife of Abraham. Gen. 20. 6.

By the providence of God the woman Sarammitte was nourished seuen yeeres. 2 Kings 4. 1. 2.

Nothing cometh to passe without Gods providence. Gen. 45. 7. 8. 50. 19. 20. Exod. 21. 13. Deut. 32. 39. 2 Sam. 24. 1. and 16. 9. 10. 9. 12. 11. 12. 6. 1. kin. 22. 33. Job. 1. 12. and 14. 5. Isa. 47. 8. 6. 3. 17. Dan. 1. 6. 3. Lam. 3. 37. 38. Ezek. 4. 9. Amos 3. 6. 3. Ecd. 4. 37. Mat. 14. 3. 4. Eccles. 11. 14. Mat. 4. 1. and 6. 26. 8. 31. 32. and 10. 29. 30. 31. Luke 21. 16. 17. 18. John 19. 10. 11. Actes 2. 23. and 4. 27. 28. 9. 17. 28. and 1. Pet. 2. 8. 5. 7.

*Prouke*. The Israelites prouoked God to anger. Deut. 32. 21.

Preaching of the Gospel to the Gentiles prouoked the Jewes to follow them. Rom. 11. 14.

*Proude*, looke Pride and Earth.

*Of Prudence*, looke Wisedome.

*Palmer*, looke Sing.

*Publicanes*. John Baptist instructed Publicanes Luke 3. 12. 13.

Publicanes & barbars beleueed in Christ. Mat. 21. 32. and iustified God Luke 7. 29.

The parable of the Pharisee and Publican. Luke 18. 9. 10.

In Publishing Gods name he is to be glorified. Deut. 12. 3.

*Puget* of wood. 1. Ecdas 9. 42. 46. and Arheim 8. 3. 4.

*Punishment* of murder. Gen. 9. 6. Exod. 21. 12. 30. 21. Of theft, hurt, and idolatry. Exod. 22. 3. 4. 5. 20.

*Punishment* of offenders. Deut. 25. 1. 2. 3. of suspect wife. Am. 5. 24. of Eli. see Eze.

Sharpe punishment purgeth away the evil. Mat. 20. 30.

Contemners of good orders and religion, God will punish. Dele 5. 10.

Trengressors of the lawes of God or the King ought to be punished as the fault deserueth. 1. Ecd. 8. 23. and Ezra 7. 6.

Wherewith a man sinneth, by the same shall he be punished. Mat. 11. 13.

As Gods merite is, so is his punishment. Eccles. 16. 13.

Why God punisheth gentils. Joel 3. 3. 2. Mat. 12. 3. 10. 20. Lam. 3. 30. 22. 31. 32. 33.

Amos 1. 6. looke Chastite, Correction, and Disobedienc.

*Purchase*. God purchased the Israelites out of Egypt. Exod. 13. 16.

*Pure*. Christians ought to bee blamelesse and pure. Phil. 2. 15.

Saint Paul willett Timothee to keepe himselfe pure. 1 Tim. 5. 22.

Gods merite maketh sinners pure. Jer. 50. 20.

Blessed are the pure in heart. Mat. 5. 8.

There is a generation that is pure in their own conceite. Psa. 30. 12.

*Pureness*. God recompensed Dauid according to the pureness of his hands. 2 Samuel 22. 31. Mat. 18. 20. 24.

*Purgatorie*, looke Pardon.

*Purging* of sinnes through the abundant merite of God, onely by Christ. Mat. 1. 21. and by the shedding of his blood for vs, may be gotten by these places following. Mat. 26. 28. Mar. 14. 24. Luke 22. 20. Actes 13. 38.

Eph. 1. 7. Heb. 9. 12. 13. 14. 1. Pet. 3. 11. and 2. 24. 1. John 1. 7. 2. 12. and 3. 3. 5. 8. Rom. 4. 25. Gal. 1. 4. 8. 1. Tim. 1. 15. looke Sacrifice.

He then that will purge his sinnes by any other means, shall be grievously punished, because he hath despised so great a grace. Heb. 10. 29.

If any man purge himselfe from all iniquitie, he shall be a vessel sanctified unto every good worke. 2 Tim. 2. 18. 21.

The purging of an oth, of sinne committed at dinawies & by ignorance. Leuit. 5. 2. 3. 6. 7.

The day of purging. Leuit. 13. 37.

The purging of sinne. Num. 5. 4. 7. to 11. Leuit. 10. 17. and 6. 2. 10. 8. 15.

Of the purging of the Sanctuary, the Tabernacle and Altar. Leuit. 16. 1. 5. to 11.

*Purifying* of Leuites. Num. 8. 6. 7. of women. Leuit. 12. 8. 2.

Faith purifieth the heart. Acts 15. 9.

Our soules are purified in obeying the truth. 1. Pet. 2. 22.

*Purpose*, looke Predestination.

*Putting away* a wife, see Diuorce.

*Go Put farre* the evil day. Amos 6. 3.

*Go Put on* how we that are baptized into Christ, put on Christ. Gal. 3. 26. 27. Rom. 13. 14.

Put not off from day to day, to turne into the Lord, and wip. Eccles. 5. 7. and 18. 21. Looke Reformed and Repentance.

*Quarrelling*. He is wicked for the occasion of quarrelling with the gods. Dan. 6. 4. 5.

Christians ought not to be quarrellers. Col. 3. 13. Phil. 2. 14. 15. and 1. Thess. 3. 10.

Let 3. 2. looke Conuention and Strife.

*Quails* and *Wanna* from heauen. Exod. 16. 13. 16. Num. 11. 7. 31. Phil. 71. 24.

Phil. 105. 40.

*Quench* not the spirit. 1. Thess. 5. 19.

*Queene*. The Queene of Sheba comung to heare Salomons wisdom. 1 King. 10. 1.

1. Chp. 9. 1. shall condemn the unbelieuing Jewes. Mat. 22. 42. Luke 11. 21.

The Israelites offered to the Queen. Jer. 7. 18. and 44. 17. 18. 19.

*Questions* vnlearned, curious, and vnprofitable. Eccles. 3. 2. 23. 18. 27. Mat. 23. 2. 3. John 2. 1. Rom. 12. 3. 8. 14. 1. looke Curious disputations, Fables, Scurie, and Quarrelling.

A Synode gathered for the resolution of a Question. Actes 15. 2.

Of what Questions the ciuill Magistrate would giue no iudgement. Act. 11. 14. 15. 16.

*Quick* and dead Christ that indge. 2. Timothee 4. 1. Actes 10. 42. 1. Pet. 4. 5.

*Quickly*. Agree with thine aduersarie quickly, and wip. Mat. 5. 25.

Sit downe quickly, and write. Luke 16. 6.

Christ willett Iudas to doe that he would doe quickly. John 13. 27.

*Quickened*. Our mortal bodies shall be quickened by God. Rom. 8. 11. which quickeneth all things. 1. Timothee 6. 13. in Christ through the holy Ghost. John 6. 63. and 4. 21.

Our body cannot be quickened, except it die. 1. Cor. 15. 36.

The last Adam Christ was made a quickning spirit. 1. Cor. 15. 45. and quickeneth vs from sinnes, to good works. Eph. 2. 1. 5. 6. 8. 10. Col. 2. 13.

Who God quickeneth. Psalmes 85. 6. and 119. 37. 40. 50. 93. 149.

*Quiet*. Christians ought to stude to bee quiet. 1. Thess. 4. 11.

*Quitting* of debts. Deut. 15. 2. to 12.

*R*

*Ransome*, looke Redemption.

*Rashly*. Do not argue rashly to put his life in danger. Eccles. 8. 8.

*Rasure*. No Rasure came vpon the head of the Nazarites. Num. 6. 5. Judges 13. 5. 1. Sam. 1. 11.

*Rauen* sent out of the Ark. Gen. 8. 7.

The Jewes were forbidden the eating of Rauens. Deut. 14. 14.

Ellah fed by Rauens. 1 Kings 17. 4. 6.

God feedeth Rauens, much more man. Mat. 14. 7. 9. Luke 12. 24.

*Raush*. The wiues of the disobedient shall be rauished. Deut. 28. 30.

Dinah rauished Gen. 34. 1. 2.

The Lawe of rauishing maketh of wife. Deut. 22. 22. to 28. See Scale.

*Raiment*. The Israelites Raiment and shoes were not albe while they were in the desert. Deut. 8. 4. and 29. 5.

We ought not to take a widowes raiment to pledge. Deut. 24. 17.

God giueth food and raiment to them that want. Deut. 10. 18.

Paul shooke his raiment against the Jewes, and wip. Actes 18. 6.

We ought to be content with food and raiment. 1. Tim. 6. 8. 6. 8. Food.

Of spiritual raiment. Ioh. Mat. 12. 19. Luke 24. 42. Rom. 13. 12. 2. Cor. 5. 2. Gal. 3. 27. Eph. 4. 24. Col. 3. 10. Looke Loue, Coate, Clothes, Apparell, and Disguising.

*Raine*. Because God causeth it to raine vpon the earth, it was watered with a mist. Gen. 2. 5. 6.

It rained fawte dayes and fawte night  
vpon the earth, when God deftroyed it by  
water. Gen. 7.12, 17.

God raied floures, and coales. Iofhua 10.  
11. Pfal. 81. 13, 14. and Hanna, fee Quales.  
The land of promife drank the raine of  
heauen. Deut. 11. 11.

God will fende raine in due feafon vnto  
them that keepe his commandments, and to  
other carnal raine into duft. Leuit. 26. 4. Deut.  
28. 12, 24. and 11. 14. of fenderth no raine. 1.  
Kings 8. 35 and 17. 1. and by fending raine,  
declareth that hee was pacified. 2. Sam. 11.  
7, 10, 14.

Water without raine, fee Water.  
Wofes defired that his doctrine might  
drop as raine. Deut. 32. 2.

Eliaß prayeth for raine promifed, and ob-  
taineth it. 1. Kin. 18. 1, 41, 42. James 5. 18.  
Raine-bowe, looke Concanat.

Raine of righteousnelle. Joel 2. 33.  
To Raife up, and of Rizing againe.

The law of Raifing up feede to brother of  
kinteman. Deut. 25. 5, 10.

God hath raifed up his Sonne, and he will  
be by his power. 1. Cor. 6. 14.

Many dead bodies did Rife againe at  
Chrift his death. Mat. 27. 52.

Chrift is raifed to life. Pfal. 16. 10. and  
49. 15. Mat. 28. 6. The firft frutes of them  
that await the refurreccion. 1. Cor. 15. 20.  
for our iuftification. Rom. 4. 25.

Wee are baptized vnto Chrifts death,  
tha. we might be raifed up by him. Rom. 6.  
4. John 6. 39.

All the faithfull fhall be raifed up by God,  
as well as Chrift. 1. Cor. 4. 17.

Chrift raifed from death, deliuereth vs  
from the wrath to come. 1. Theff. 1. 10. looke  
Refurreccion.

The fouldiers being corrupted, teftified  
that Chrift was not rifen, but follen away.  
Matth. 28. 12, 13.

The Apoftles beleueed not the toomens  
report from the Angel, and from Chrift him-  
felfe, whom they had leene and worfhipped,  
that he was rifen. Matth. 28. 6, to 11. Luke  
24. 6, to 12. wherefore Chrift appearing mi-  
raculoufly, repproueth them, fhewing his  
hands and feet. John 20. 19, 20. Luke 24.  
36, to 40. Luke 16. 14.

Hee manifested vnto the Difciples that  
went to Emmaus, that he was rifen, and  
shew to others. Luke 24. 25, 26, 33. & againe  
vnto his Apoftles as they were a fleeping.  
John 21. 1, to 14. and they declared the fame  
by miracles. Actes 4. 33. Saint Paul proo-  
ueth it. 1. Cor. 15. 4, 10.

Chrift the fall and rizing againe of many  
in Ifrael. Luke 3. 34.

If wee be rifen with Chrift, wee ought to  
feeke things aboue. Col. 3. 1.

To Rede. God commanded princes to  
reade and meditate in his Lawe day and  
night, and why. Deut. 17. 19, 20. Iofh. 1. 8.  
Pfal. 1. 2. and the law to be read vnto men,  
women & children. 2. Cor. 3. 1, 11, 12, 13.

Gods word ought to be read, and expoun-  
ded plainely. 1. Theff. 5. 8.

Chryas read, fee Pulpit.  
Reading, fee Commodities.

Reahne, looke Kingdome.

Reaping. Leuit. 19. 9, 10. and 25. 5, 6, 7.  
Ruth 2. 3, to 18. Job 4. 8. Pfal. 126. 5. Pro.  
22. 8. Eccle. 11. 4. Iere. 12. 13. Iof. 8. 7, 9, 10.  
12, 13. Mic. 6. 15. Mat. 6. 26. 27. 24, to 31.  
Job. 4. 36, 37, 38. & 1. Cor. 9. 11. & 2. Cor. 9. 6.  
Galat. 6. 7, 8. James 5. 4. Reuelat. 14. 15.  
Eccles. 7. 2. fee Gleanings.

Reason. Mans reason, in fpirituall mat-  
ters is blinde & not to be followed. Mat. 13.  
56. & 15. 33. and 16. 14, 22. and 23. 29. Luk.  
24. 45. John 4. 3, 9, 12. and 8. 57 and 9. 2, 16.

Rebell. The Ifraelites were alwayes Re-  
bellious. Deut. 9. 23, 24. and 17. 22. and 31.  
27. Ifa. 1. 23.

Against rebels. Ifa. 1. 20. and 30. 1, to 18.  
Mathe. 24. 21.

Wofes called the Ifraelites Rebels, and  
why. Rumb. 20. 10. Deut. 9. 7.

Rebellion is as the finnes of witchcraft. 1.  
Sam. 15. 23.

Rebellion added to finne. Job 34. 27.

To Rebel againft God, what. Iofh. 22. 19.  
Looke Prayer, Treafon, Sedition, Murmuring,  
and Grudging.

Rebuke. Open rebuke is better then fecret  
loue. Pro. 27. 5.

We ought to rebuke in loue. Leuit. 19. 17.  
and 2. Tim. 4. 2.

Wee ought to liue without rebuke, in a  
crooked nation. Phil. 2. 15.

God rebuked Laban for purfuing Iaa-  
cob. Gen. 31. 42.

Receiue. We may not reioyce in gifts re-  
ceiued. 1. Cor. 4. 7.

To receiue Iefus Chrift, is to beleue in  
him. John 1. 12.

Receiue, but for to comprehend of allowe.  
Mat. 13. 11.

One fhall be receiued, another left. Mat.  
24. 40, 41. Luke 17. 36.

Recompence not euill for euill. Pro. 24. 29.  
Recompence promifed them that worke.  
Mat. 6. 4, 6, 18. & 16. 27. Actes 10. 4. & 2. Cor.  
5. 10. & 1. Tim. 6. 19. Heb. 6. 10. and 10. 35.  
and 11. 26. not of deile: but of Gods free  
goodnelle. Mat. 20. 9, 10. Luk. 14. 14. Col.  
3. 24. Looke Merite, Reward, and Vengeance.

Reconciliation. Now wee are reconciled  
vnto God. 2. Cor. 5. 18, 19. Rdm 5. 10.

Chrift preferred Reconciliation before fa-  
crifice. Mat. 5. 24, 25.

The feaft of reconciliation. Leuit. 23. 27.

Record, looke Witneffe.

Redeeme the time, and why. Ephel. 5. 16.  
Colof. 4. 5.

Chrift is made vnto vs Redemption, &c.  
1. Cor. 1. 30. Ephel. 1. 7. for he gave his life  
for all men, but chiefly for the elect. Mat. 20.  
28. Luke 10. 45. & 1. Tim. 2. 6. Heb. 9. 12,  
15. as was ordained before the foundation of  
the world, and is declared in the laft times,  
1. Pet. 1. 18, 19, 20.

Signes to know that our Redemption is  
nigh. Luke 21. 28, 30, to 37.

The Redemption of Ifrael out of Egypt,  
and the manner thereof fogetolde. Gen. 50.  
24. 25. Exod. 3. 17, 20, 21, 22.

Redeeming of lands. Leuit. 25. 23, to 35.

Red fea. Exod. 10. 19.

Reede. Iefus Chrift came not to breake a

hyndled Reede. Mat. 12. 10.

Reformation begunne and repented. Iere.  
39. 15, 16.

Reformed. He that hateth to be reformed,  
his life fhall bee fpoyned. Eccles. 19. 5. fee  
Put off, and Opprobrious.

Refuge. Of the cities of refuge. Exod. 21.  
13. Rumb. 35. 11, to 16. Deut. 4. 41, 42. & 19.  
23, to 31. Iofh. 20. 2. 21. 13, 21.

God is our refuge. 2. Sam. 22. 3. Pfal. 18.  
2. Iere. 16. 19.

God is the refuge of the poore. Pfal. 9. 9.

Regeneration. Now Chriftians are rege-  
nerate. Ifa. 6. 7. John 3. 3, to 9.

Regeneration taken for that day and time,  
wherein the chofen begin to leade a new life.  
Mat. 19. 28. Of the which reue. 1. Cor. 6. 11.  
and 2. 5, 17. James 1. 18. and 1. Peter 1. 3.

Looke Newnelle.

Reigne. The Lord fhall reigne for euer  
and euer. Exod. 15. 18.

The Lord reigned ouer the Ifraelites be-  
foze they had any King. 1. Sam. 12. 12.

Salomon reigned in head of Dauid, ac-  
cording to Gods promife. 1. Kings 3. 7. and  
2. Sam. 7. 12.

Paul wished y the Corinthians did reigne,  
that he might reigne with them. 1. Cor. 4. 8.

Reioicing. The Lord will reioyce ouer his  
people that obey him. Deut. 30. 9.

The Apoftles reioiced, that they were  
counted worthy to fuffre for the Name of  
Chrift. Actes 5. 41.

S. Paul reioiced, and exhorted other to  
reioice that he was ready to fuffre for Go-  
fel. Col. 1. 24. Phil. 2. 17, 18. 1. Cor. 15. 31.

We ought to reioice alwaies in the Lord,  
through hope, with them that reioice. Rom.  
12. 12, 15. Phil. 3. 1, 2. and 4. 1. & 1. Theff.  
5. 16. and 1. Pet. 6. 8. and 2. Cor. 6. 10.

S. Paul reioiced for the loue and faith of  
others. Phil. 7. 2. 1. Tim. 1. 4, 5. & 1. Theff. 1.  
2, 3, 4. and 2. 19. Phil. 1. 4, 5. 2. Cor. 7. 4.

The world reioiceth, when Chrift his di-  
fciples weepe. 1. John 16. 20.

S. Paul was willing to liue, that the  
Philippians might reioice. Phil. 1. 25, 26.

Iefus reioiced in fpirit, and wifhed his  
difciples to reioice, and why. Luk. 10. 20, 21.

God wifhed the Ifraelites to reioice onely  
in the place whiche he would chufe. Deut. 12.  
11, 15.

Iefhus reioiced, and why. Exod. 18. 9.

Saul and all the men of Ifrael reioiced,  
and why. 1. Sam. 11. 14, 15.

The people reioiced when Salomon was  
anointed king ouer Ifrael. 1. Kings 1. 39,  
40. and at the crowning of Iefhuah king o-  
uer Iudah. 2. King. 11. 20.

Wee ought not to reioice at our enemies  
fall, and why. Pro. 24. 17, 18.

S. Paul reioiced not in baime, and why.  
1. Cor. 9. 15, 16, 18.

Those that are iuftified, reioice in tribula-  
tions, and why. Rom. 5. 1, to 6.

Some reioiced in the face, and not in the  
heart. 2. Cor. 5. 12.

De that reioiceth, let him reioice in y Lord,  
1. Cor. 1. 31. not in any gift. See Receiue,  
Partaker, Solemnne feaft, Tribulation, & Song.

Religion. What is the pure and vnderfied  
Religion.



looke John 20. 23. and Keyes.

Returne. The Lord will returne vnto vs, if we returne vnto him. Deu. 30. 8. 9. 10. with all our heart, and bee obedient to his voice. Deut. 4. 29, 30.

Reuile. Blessed are they that are reuiled for Christs sake. Mat. 5. 11.

Reuilest thou Gods high Iudges? Actes 23. 4.

Reward of them that are persecuted for Christs sake. Mat. 5. 11, 12.

Of righteousness, see Righteousnesse.

Reward for receiuing good men, see Prophan.

God taketh no reward. Deu. 10. 17.

God was the exceeding great reward of Abraham. Gen. 15. 1.

Israh received a temporal reward, for that which hee did against the house of Abim. 2. King. 4. 30.

Boaz wisheth Ruth a reward of God for her well doings. Ruth 2. 12.

Saul promisseth reward to him that would kill Goliath. 1. Sam. 17. 25.

Daniel forbids reward and taketh rewards. Dan. 5. 17, 18.

Reward of humilitie. Psal. 112. 4. looke Remouance and Gift.

Rob. Woman was made of mans rib. Gen. 2. 21, 22.

Rich and Riches. God is rich to all that call on him. Rom. 10. 12.

A rich man compared to the flower of the graffe. James 1. 10, 11.

Against respecting persons for riches or poouerties sake. James 2. 1, 2, 3, 5, 6.

The dissimilitude of coueting to bee rich, and the duetie of rich men. 1. Tim. 6. 9, 10, 17, 18.

The poore rich man whom Christ would sell all. Luke 8. 22, 23. Matth. 19. 20, 21, 22. Mar. 10. 21, 22.

Rich Zacharie. Luke 19. 2, 10, 11.

God fillethe the hungry, and sendeth the rich empty away. Luke 1. 55.

Parables of the rich man & the steward, and the rich glutton and Lazarus, and the conuictous rich man. Luke 16. 1, 19, 20. \* and 22. 15, 16, 20, 22.

Christ commendeth the poore widow as better all the rich men, and whp. Luke 21. 1, 2, 3, 4. Matth. 23. 4, 10, 45.

Rich men are not blamelesse. Ecclesi. 1. 10.

How some men become rich. Ecclesi. 1. 18. Job 24. 2.

What rich man is blessed, and what hated of God. Ecclesi. 3. 18. and 25. 1.

Of the agreement and qualities of poore and rich men. Ecclesi. 23. 2.

Abraham and Lot, Iacob and Esau were very rich. Gen. 13. 2, 5, 6. and 36. 7.

Israh was rich, so was Boaz, and Job. Gen. 26. 3, 12. Ruth 2. 1.

A rich woman reliqued Esau as he passed by. 2. King. 4. 8.

Mathias parable of a rich and of a poore man. 2. Sam. 12. 1, 10, 15.

Riches will gotten Psal. 28. 8.

Riches gather friends. Psal. 19. 4.

Riches are as a strong title to the owner

of them. Psal. 20. 15. and 38. 12.

God giueth power to get riches. Deuter. 8. 18.

Abraham would not take riches of a king, and whp. Gen. 14. 23.

God is the author of riches and poouerty. Psal. 22. 2. and 1. Sam. 2. 7. Ecclesi. 11. 14.

When God hath blessed vs with riches, wee ought to take heed wee forget him not. Deut. 8. 10, 15.

The deceitfulness of riches doeth choke Gods word in vs. Marke 4. 19.

Take friends with the riches of iniquitie. Luke 16. 9.

God gaue Salomon riches and honoz. 1. Kings 3. 12, 13.

Wee cannot serue God and riches. Luke 16. 13. Matth. 6. 24.

Of the miserable estate of the conuictous rich man. Ecclesi. 6. 2.

Of riches referred to the owners harme. Ecclesi. 5. 12.

None ought to trust in riches, and whp. Job 31. 24, 25. Ecclesi. 5. 1. Matth. 19. 23, 24.

27. Matth. 10. 23, 24, 25, 26. Luke 18. 24, 25.

If riches increase, we ought not to let our hearts thereon. Psal. 62. 10.

Neither riches nor any other thing comparable to the feare of God. Psal. 15. 1. 6. Ecclesi. 40. 26, 27.

We ought not to grudge at our state, be it poore or rich. 1. Cor. 7. 20. Phil. 4. 11.

How the rich ought to behaue themselves towards the poore. Leuiticus 25. 14, 35, 36.

Deut. 5. 7, 10, 12. Psal. 14. 31. and 27. 5. and 21. 13. Ecclesi. 11. 1, 2. Isa. 23. 4, 18. Matth. 6. 1, 2, 3, 4, 19, 20, 21. Luke 14. 12, 13, 14. Actes 2. 45. and 4. 34. \*

Of the vanity, deceitfulness and contempt of riches. Psal. 39. 6. and 49. 6. \* and 57. 1, 10.

8. Psal. 11. 4. and 23. 4, 3. and 38. 22. and 30. 8, 9. Ecclesi. 5. 9, 10, 11. and 6. 1. \* Isa. 2. 7. \*

Jer. 2. 13, 10. and 18. Ezek. 7. 19. Zeph. 1. 8, 9, 11, 18. Matth. 13. 22. Luke 8. 14.

Against wicked rich men. 1. Samu. 25. 2. to 39. Job 25. \* and 21. 7. and 27. 8. \* and Isa. 5. 8, 9, 10. \* and 32. 5, 6, 7. Jer. 15. 13. Amos 6. 1. \* and 8. 4, 10. 9. Habak. 2. 6. \* Luke 6. 24. Zech. 5. 1, 3, 4. looke Couetousnes and Poore.

Riddle of Samson, see Wife.

Right hand of God. Luke 23. 69. and Act. 7. 55. Matth. 26. 64. looke Vpright.

Righteous. The righteous shall iudge the wicked, and are bold. Psal. 14. 19. and 28. 1.

The end of the righteous is ioy and peace. Isa. 57. 2.

The song of the righteous. Psal. 35. 1. \* Psal. 31. 1. \*

The Lord heareth the prayer of the righteous, and blessings are promised them. Psal. 15. 29. and 10. 6, 7.

The constantnesse and happinesse of the righteous. Psal. 5. 1, 15, 16.

Of the righteous, if hee turne from doing vprightly. Zech. 18. 24.

If the righteous scarcely be saved, what shall the sinners. 1. Pet. 4. 18.

What the feruent prayer of a righteous man availeth. James 5. 16.

The Lawe is not giuen to the righteous man. 1. Tim. 1. 9.

Who are righteous and blessed. Psal. 33. 12, 15, 11. Gen. 15. 6.

Israh confesses God righteous, and himselfe wicked. Exod. 9. 27.

The righteous that flourish when the wicked shall want. Psal. 37. 2. and 14. 1.

A complaint for the want of the righteous. Psal. 7. 1.

How man righteous before God. Gen. 6. 5. and 8. 21. and 1. King. 1. 40. and 2. Chron. 6. 36. Job 4. 17, 18, 19. and 2. 15, 30, 31. and 25. 4, 5, 6. Psal. 14. 1, 3. and 51. 3. and 53. 1, 3. and 143. 2. Psal. 20. 9. Ecclesi. 7. 22. Psal. 64. 5, 6, 7. Jerem. 2. 29, 35. and 30. 14, 15. Psal. 7. 2. and 2. Cor. 4. 30. 8. 35. Psal. 12. 10. Ecclesi. 7. 5. Matth. 6. 12. Luke 17. 10. Gal. 3. 11, 22. Ephes. 2. 1, 3, 8. and 1. Job. 1. 8. Rom. 3. 10, 20. looke Iust, Saints, and Vpright.

He that doth righteously, is borne of God. 1. John 2. 29.

Righteousnesse of God preued. John 5. 8. \*

God rewardeth every man according to his righteousness. 1. Sam. 26. 23. as he did David. 2. Sam. 22. 21. and per not for his righteousness. Deut. 9. 24, 25, 26.

Christ is our righteousness. Psal. 42. 6. Jer. 33. 16. and 1. Cor. 1. 30. which we must hope and wait for through faith. Gal. 3. 5.

Being freed from sinne, we are made the servants of righteousness. Rom. 6. 18.

Righteousnesse that dwell in the new heauens and earth. 2. Pet. 2. 13.

Christians righteousness ought to exceede the righteousness of Scribes and Pharisees. Matth. 5. 20.

Blessed are they that suffer for righteousness. 1. Pet. 3. 14. Matth. 5. 10.

The fruit of righteousness is sowen in peace. James 3. 18.

Man may accomplisheth not Gods righteousness. James 4. 20.

Of true righteousness, and the fruit thereof. Psal. 1. 11. and 3. 9.

Righteousnesse put for keeping the Lawe. Matth. 23. 5. for that which is vpright and doth. Act. 13. 10. for vprightnesse of conscience. 2. Cor. 6. 7.

Raine of righteousness. Joel 2. 33.

The bzellplate of righteousness. Ephes. 6. 14.

Christ our righteousness before God, through grace and faith. Gen. 15. 6. Psal. 45. 24. and 53. 11, 12. Jerem. 23. 6. and 33. 15, 16. Dan. 9. 24. Habak. 2. 4. Zech. 9. 9. Actes 10. 15, 35, 43. and 13. 38, 39. Rom. 1. 17. and 3. 21, 22. \* and 5. 1, 9, 17. \* and 1. Cor. 1. 30. Gal. 2. 16. \* and 3. 6, 8. \* and 5. 4, 5. Tit. 3. 5, 7.

Against the righteousness of the Lawe. Rom. 2. 13. \* and 2. 3, 4, 10, 13. Tit. 3. 5. Heb. 9. 8. Reue. 3. 15, 16. \*

Righteousnesse of the wicked, what. Psal. 57. 12. see Innocents,

Rise, looke Sleepe.

Woe desireth the Lord to rise up against his enemies. Num. 10. 35.

Rising againe. Looke Rise and Resurrection.

River. The bison of the pure River of wa-







*Scarcitie*, looke *Pleucie*,  
*Schisme*, looke *Heresies* and *Sects*.  
*Schoolmaster*, looke *Lawe*.  
*Scholler*. A good master maketh a good  
 Scholler *Example*. 2. *Kings* 12. 2.  
*Scourged* Christ was scourged. *Mat.* 27. 36  
 Iohn should haue bene scourged, but was  
 not. *Acts* 22. 24. to 30.  
 Christ forsooke his Apostles howe they  
 should be scourged. *Mat.* 3. 34 looke *Seacene*.  
*Scourge*, looke *Plagues*.  
*Scribe*, what it signifyeth. *Ezek.* 7. 6. looke  
*Pharisee*.  
*Scriptures*, why they were written. *Iohn*  
 20. 39.  
 The *Scripture* hath concluded all vnder  
 sinne, and why. *Gal.* 3. 22, 23, 24.  
 The *Scriptures* testifie of Christ. *Luke.* 24.  
 27. 46. *Iohn* 5. 39. and 20. 9. *Acts* 18. 28.  
 Christ confuted the deuil by the *Scripture*.  
*Mat.* 4. 4, 8, 10. *Luke* 4. 4, 8, 12.  
 Christ proved by the *Scriptures*, that hee  
 was sent of the Father. *Iohn* 5. 36. 39.  
 Christ came to fulfill the *Scriptures*, and  
 therefore interpreteth them to his Apostles.  
*Luke* 24. 27. 44. 45. 49.  
 Searching of *Scriptures* daily, and why.  
*Acts* 17. 11.  
 What profit wee reape of the *Scriptures*.  
*Rom.* 15. 4. 2. *Tim.* 3. 16. 17.  
*Scriptures* put for the old Testament. *Iob.*  
 5. 39. *Rom.* 15. 4. 1. *Cor.* 15. 3.  
 Wee that beleue not the *Scriptures*, will  
 not giue credit vnto any person. *Luke* 16. 31.  
 Timothy instructed in the *Scriptures* from  
 a child. 2. *Tim.* 3. 15.  
 Peter exhorted vs to take heede vnto the  
*Scriptures*, and why. 2. *Pet.* 1. 19. \* and 3. 1, 2.  
 To beware of ioylers of the *Scriptures*,  
 & why. 2. *Pet.* 3. 16, 17. All things that Christ  
 did are not in *Scriptures*. *Iohn* 20. 30, 31, and  
 21. 25.  
 The vnderstanding of the *Scriptures* is  
 the gift of God. *Luke* 24. 45.  
 The *Scriptures* are iudiciale waters. *Ez.*  
*Ezek.* 47. 9.  
 All sorts of people ought to knowe the *Scriptures*.  
*Deut.* 6. 7, 8. 9. *Rum.* 11. 29. *Iosh.* 1. 8.  
*Psalm.* 1. 2. 4. 10. 19. 7. 8. 11. 9. 11. 9. 16.  
 105. *Psalm.* 20. 5. *Luke* 11. 51. *Iob.* 5. 39. *Act.* 17.  
 11. 8. 18. 24. *Rom.* 15. 4. *Col.* 3. 1. 2. 1. *Tim.*  
 4. 13. and 2. *Tim.* 3. 15, 16. *Heb.* 2. 10.  
 The *Scriptures* are easie to the simple, if the  
 spirit of God be not absent. *Exo.* 4. 15. *Deut.*  
 30. 11, 12, 13, 14. *Psalm.* 19. 7. 8. 11. 9. 130. *Psalm.*  
 24. 6. *Isa.* 54. 13. *Iere.* 31. 34. *Isa.* 2. 3, 14.  
*Mat.* 11. 21. 22. 13. 1. *Iob.* 16. 13. 3. *Acts* 2. 17.  
 18. 6. 1. *Cor.* 2. 9, 10. *Tit.* 1. 3. 2. *Pet.* 1. 20.  
 Ignorance of the *Scriptures*, very danger-  
 ous for Christians. *1. Kin.* 17. 26, 27, 28, 29.  
*Psalm.* 95. 10. 11. *Psalm.* 128. 29. *Isa.* 3. 4. and  
 31. 14. *Isa.* 5. 6, 7. and 14. 21. *Ezek.* 4. 23.  
*Mat.* 15. 14. *Mat.* 23. 24. *Iob.* 3. 19. 2. 8. 12.  
 35. *Rom.* 1. 18. \* and 10. 23. and 1. *Cor.* 2. 8.  
 and 14. 38. and 15. 34. and 1. *Col.* 4. 13.  
 The *Cononical* *Scripture* comprehendeth  
 all things needfull to saluation. *Iob.* 4. 25. and  
 5. 39. and 15. 15. and 16. 33. and 20. 30, 31.  
*Acts* 1. 1. 3. 27. 28. 26. 22. *Rom.* 1. 16. and  
 15. 4. and 2. *Tim.* 3. 15, 16, 17. and 1. *Cor.* 1. 8.  
 & 1. *Pet.* 4. 23, 25. & 2. *Pet.* 1. 21. *Heb.* 4. 12.

and to victorie vnto controversies needfull for  
 Christians to be resolu'd in. *Psalm.* 119. 150.  
 and 147. 19, 20. *Psalm.* 119. 150. *Psalm.*  
 4. 3. 4. 7. 10. 8. 9. 13. 13. 4, 5, 40. and 15. 7.  
 8. and 16. 4. and 22. 31. 32. to 39. *Mat.* 10. 2.  
 35. to 13. *Luke* 16. 29. and 19. 46. and 24. 26.  
 27. *Iob.* 10. 34. *Act.* 2. 16. to 22. and 3. 22. and  
 10. 43. and 18. 28. *Rom.* 3. 10. to 20. and 4. 3.  
 and 19. 12. \* and 2. *Cor.* 10. 4, 5. & 1. *Cor.* 11.  
 23. \* and 2. *Tim.* 3. 16. *Heb.* 4. 12.  
 A *Seale*. To seale, is taken for to appoyne,  
 as *Iosh.* 3. 33. and 6. 27.  
 Sea, made and named of the waters ga-  
 thered together. *Gen.* 1. 9, 10.  
 Israel, passed through the middell of the  
 Sea, being diuided with *Moyses* rodde. *Exod.*  
 14. 21, 22.  
 The Sea of the wilderness is called also  
 the salt Sea. *Iosh.* 3. 16.  
 The bittermost Sea. *Deut.* 32. 24.  
 The glassie Sea. *Reue.* 15. 2.  
 The foyne of the molten Sea, which *So-*  
*lomon* placed in the Temple. 1. *Kings* 7. 23,  
 to 27.  
 The Sea for a lake. *Mat.* 4. 13. *Mat.* 1. 16.  
*Luke* 5. 2.  
 Search. There is no searching of Gods vn-  
 derstanding. *Isa.* 40. 28.  
 God searcheth all hearts. 1. *Chron.* 28. 9.  
 looke Heart, and Curious.  
*Seasons*, looke *Signes*.  
 Seate. What we should attribute to those  
 which sit in *Moyses* seate. *Mat.* 23. 2, 3.  
 Second death. *Reue.* 20. 1. and 21. 8.  
 Secret. St. Paul becometh the Corinthians  
 a secret. 1. *Cor.* 15. 51. \*  
 Some thinke God seeth not their secret  
 abominations. *Ezek.* 8. 12.  
 God shall iudge the secrets of men by Ie-  
 sus Christ. *Rom.* 2. 16.  
 Sect. St. Paul was of the sect of the *Pha-*  
*rises*. *Acts* 26. 5.  
 How the *Sects* of *Sadduces* and *Phari-*  
*ses* differ. *Acts* 23. 8.  
 Secrecie of *Belshazzar*. *Dan.* 5. 1. to 6. \*  
 looke *Carcelle*.  
 Sedition, and the punishment thereof. *Psalm.*  
 16. 12. \* & 20. 3, 10. 7. *Iudg.* 9. 2. \* & 12. 1. 10. 7.  
 2. *Sam.* 20. 11, 31, 22. 9. 1. *Rim.* 1. 5. \* & 2. 15.  
 to 16. *Psalm.* 2. 21, 22. *Acts* 5. 36, 37. and 23. 7,  
 9, 10. \* looke *Rebell*, and *Enuie*.  
 Seditious persons are to be humbled. *Psal.*  
 24. 21.  
 Seduce, looke *Deceiue*.  
 See. How *Moyses* and *blaues* others sawe  
 God, whom no man can see and live. *Exod.*  
 9. 10, 11. and 33. 20, 24. *Rum.* 12. 8.  
 Ioshob sawe God face to face. *Gen.* 32. 30.  
 St. Paul desired to see the *Thessalonians*  
 bodily. 1. *Thess.* 2. 17.  
 God will giue his children eyes to see  
 withall. *Deut.* 29. 4.  
 See, put for to knowe. *Matth.* 9. 4. *Iob.* 6.  
 40. for enter into. *Iohn* 3. 3. and for kille.  
*Iohn* 8. 51.  
 Seede is sowen, and God giueth it a bodie  
 at his pleasure. 1. *Cor.* 15. 38.  
 Seede shall be multiplied to them that giue  
 liberall almes. 2. *Cor.* 9. 10.  
 Of Seede that is made vncleane. *Leuit.*  
 11. 38.

Of raising Seede. see *Raise*.  
 Seede of *Abraham* from *Israhel* by promise,  
 not from *Israhel*. *Gene.* 21. 12. *Rom.* 9. 8.  
*Heb.* 11. 18.  
 Seede for posteritie. *Mat.* 13. 19.  
 Jesus Christ was of the Seede of *Dauid*.  
 2. *Sam.* 7. 12, 13.  
 God hath left the Seede of the *Iewes*.  
*Rom.* 9. 29.  
 The woyle of God is compared to Seede.  
*Matth.* 13. 31. to 44. *Mat.* 4. 3. 14, 16, 31. *Lu.*  
 8. 5. to 16.  
 The honourable Seede are they that feare  
 the Lord. *Ezek.* 10. 20.  
 Seeke. He that doeth Secke the Lord with  
 all his heart, shall find him. *Deut.* 4. 29, 30,  
 31. *Iere.* 29. 13.  
 To seeke God, looke *Leuee*.  
 The godly labour for all that seeke know-  
 ledge. *Ezek.* 33. 16. and 24. 39.  
 Seeme, looke *Hypocrites* and *Eyer*.  
 Ser, put for a Prophet. 1. *Sam.* 9. 11.  
 Seer. The ceremoniall Law forbiddeth  
 to seche meate vpon the Sabbath day. *Exa.*  
 16. 23.  
 The Seething pot. *Ezek.* 24. 3, to 15.  
 Seething children, see *Women*.  
 Set that yee haue, and giue to the poore.  
*Matth.* 19. 21. *Luke* 12. 33, 34. and 18. 22.  
 Joseph was sold by Gods prouidence.  
*Gen.* 45. 5.  
 The faithfull sold their possessions, and  
 buy. *Acts* 2. 45. looke *Buy*.  
 Send. God declared that hee did sende  
*Moyses* to gouerne his people. *Rum.* 16. 28.  
 Christ sent by God. *Iohn* 8. 18.  
 God sent *Israhel*, and *Israhel* against *A-*  
*haz* 2. *Kings* 15. 37. and 16. 15.  
 Christ sent his Apostles as hee was sent.  
*Iohn* 20. 21.  
 Some can preach except they be sent. *Ro-*  
*man.* 10. becke 15.  
 Separate. God separated the *Israelites* fro  
 other people, that they might separate them-  
 selues from filthiness. *Leuit.* 20. 24, 25, 26.  
 Of the separating of the goates from the  
 sheepe. *Matth.* 25. 31, 32, 33.  
 Sepulchre. *Christ* Sepulchre watched with  
 soldiers. *Matth.* 27. 60, 61. \*  
 The *Pharises* are termed whited tombes,  
 or Sepulchres. *Mat.* 23. 27, 28. looke *Graves*.  
 Serpent. The Serpent through subtilty be-  
 guiled the woman, and was cursed. *Gene.* 3.  
 1, 13, 14, 15. and 2. *Cor.* 11. 3.  
 The Serpent of brass set vp to heale  
 them that were bitten of the fierie Serpents.  
*Rum.* 21. 6. to 10. which after being houn-  
 dered, *Israhel* caused to be broken in pie-  
 ces. 2. *Kings* 18. 4. which it did signifye. *Iob.*  
 3. 14, 15.  
 Jesus Christ called the *Pharisee* *Ser-*  
*pents*. *Matth.* 23. 33. and with his Apostles  
 to be wise as Serpents. *Matth.* 10. 16.  
 The deuile called the olde Serpent. *Reuel.*  
 12. 9. and 20. 1. for *Red*.  
 Seruants, and their estate. *Leuit.* 25. 44, 45.  
 Of him that say with a mayde Seruant af-  
 flianced, and not redeemed. *Leuit.* 19. 20.  
 Of a *Iewes* sonne sold to be a Seruant.  
*Deut.* 15. 12, to 19. *Exod.* 21. 2, 10. 7.

Of a mans daughter sold to be a servant. **Exod.** 21. 7, 8, 12.

Ruth (saves) was Boaz servant, and maide. **Ruth.** 3. 13.

A servant that ran away from his master being an heathen. **Deut.** 23. 15, 16.

Of freeing of servants. **Jer.** 34. 9.

Of the discipline of servants. **Eccles.** 33. 23.

How to entreate a servant from his child-hood. **Psa.** 19. 19, 20, 21.

The dutie of servants towards their master. **Ephel.** 6. 5, to 9. **Col.** 3. 22. 1. **Tim.** 6. 1.

Of servants called to the knowledge of the Gospel. 1. **Cor.** 7. 21, 22.

Whose will the Jewes to remember that they were servants themselves. **Deut.** 16. 12.

Examples of good servants and faithfull. **Gen.** 24. 1. 31, 38, 39, 40 and 39. 1.

God called the Israelites his servants. **Deut.** 32. 55.

God hath compassion of his servants. **Deut.** 32. 36.

Christ calleth his not servants, but friends, and whp. **John** 15. 14, 15.

These are the servants of God deliuered from sinne. **John** 8. 32, 33, 37. **Rom.** 6. 18, 17, 18. 1. **1. Pet.** 2. 16.

Blessed is that servant, whome his master when he cometh shall finde watching. **Luke** 12. 36, 10, 49.

We are all unprofitable servants. **Luk.** 17. 10.

The servant is not greater then his master. **John** 15. 20.

God will auenge the blood of his servants. **Deut.** 32. 43.

Who so will be greatest, ought to bee servant to all. **Mat.** 23. 36, 37, 38.

A Bishop is the Lords servant. 1. **Timot.** 3. 14.

The servants of Christ ought not to be men pleasers. **Gal.** 1. 10.

Paul being free from all men, became servant to all, to winne the more. 1. **Corinth.** 9. 19.

We are servants of sinne, if wee be overcome by it. **John** 8. 34. 2. **1. Pet.** 2. 19. and being servants of sinne, we are freed from righteousness. **Rom.** 6. 20.

We ought to instruct our children, that of bond of the deuil. **Deu.** 6. 21. we are made sonnes of God. **Gal.** 3. 26.

The servant that knoweth his masters will, and doeth it not. **Luke** 12. 47, 48.

David suffered not his servants to do Saul harme, and whp. 1. **Sam.** 24. 5, to 11.

God punished for his servants contrary to their expectations. 2. **Sam.** 17. 28, 29.

The wicked are Gods servants, and how. **Job.** 35. 9, and 27. 6.

Servant of the Church. **Rom.** 16. 1.

Serve how we must serve God. **Job.** 23. 5, 27, 28, 29 and 34. 14, 15. **Exod.** 23. 25.

Deuter. 6. 13 and 10. 13, 17, 20 and 8. 47. 1. **Sam.** 12. 20. **Wheth.** 4. 10. **Luke** 4. 8. **Deut.** 12. 18.

The Jewes served Baalim, and Astartim, and saye the Lord. **Isa.** 2. 11, 13, and 3. 7.

Of those that served both God and Idols. 2. **Kings** 17. 28, 33.

The end of our vocation and redemption, is to leaue the living God. 1. **Ther.** 1. 9. **Deu.** 32. 15. **Luk.** 1. 74, 75.

Service displeasing, or pleasing God. **Isai.** 1. 11, to 18. and 43. 22, 23, 24.

Servile worke, what. **Luk.** 23. 7.

Servitude. God forsooke Abraham the seruitude of the children of Israel, and their deliuerance out of Egypt. **Genel.** 1. 5. 13, 14.

lookie Bondage.

Seven. Jethro had seven daughters. **Exod.** 2. 16. and Job seven sonnes. **Job** 1. 2. and 42. 13. lookie Martyrdom.

Seuenie, put for an infinite number. **Mat.** 18. 22.

Seuentie and two disciples sent to preach, and how. **Luk.** 10. 1, to 13. 16. **Mat.** 10. 1, to 16.

Shame upon those that disobey God. **Deut.** 28. 30. lookie Ahamed.

Sheepe were wont to bee watered toward night. **Gen.** 29. 2, 3, 7, 8. **Exod.** 2. 17, 18.

Sheepe were permitted the Jewes to eat. **Deut.** 14. 4.

Michaias parable of the sheepe without a sheppard. 1. **Kings** 22. 17, 35, 36, 37.

Those flockes of sheepe are cutten, and whose blessed. **Deut.** 28. 43. 1. as appeareth. **Iudges** 6. 4.

An oblation of a Sheepe of Lambe. **Luk.** 3. 6, 7.

We were as stray sheepe before our conversion. 1. **1. Pet.** 2. 25.

Christ calleth the Jewes lost sheepe. **Mat.** 10. 6. to whom he was sent. **Matth.** 15. 24.

The qualities and safetie of Christs sheepe. **John** 3. 15, 16. and 10. 27, 28.

Those that were not of his sheepe, beleueed not. **John** 10. 26.

Christ calleth his sheepe, the blessed of his Father. **Matth.** 25. 33, 34.

Christ willett Peter to feede his lambs and sheepe. **John** 21. 15, 16, 17.

Jewes and Gentiles are one Sheeplefold acknowledging Christ their onely Sheppard. **John** 10. 16. 1. **1. Pet.** 2. 25.

Sheepards. Aakobs children were Shepherds, which were an abomination to the Egyptians. **Gen.** 46. 32.

Christ the Sheppard and expectation of the Gentiles. 2. **Cor.** 3. 34. The good Sheppard. **Job.** 10. 12, 14. The chiefe Sheppard. 1. **1. Pet.** 5. 4. and 2. 25. of the faithfull. **Ezek.** 34. 23, 24. **Jer.** 31. 7. whose birth was declared unto Shepherds. **Luke** 2. 8, 10, 11.

Against covetous Shepherds. **Ezek.** 34. 2, 3, 10, 23.

Of the foolish and idle Sheppard, and his instruments. **Ezek.** 34. 11. 15, 16, 17.

Of Shepherds, looke moie in Pastours, and Heardmen.

A Shekel of the Sanctuary, what. **Exod.** 30. 13. **Ezek.** 45. 12. **Num.** 3. 47.

A common Shekel, what. **Gen.** 23. 15. **Exodus** 21. 23.

Twenty Shekels make one pound. **Ezek.** 4. 10.

Shewbread, looke Bread.

Shields of gold. 1. **Kings** 10. 17. put in the house called the forest of Lebanon. **Chap.** 2. 3

carried away by Sishak king of Egypt, and taken Shields put in their stead by Rehoboam. **Chap.** 14. 26, 27.

God is a Shield to the faithfull. **Deutero.** 33. 29. 2. **Sam.** 22. 3. **Psal.** 119. 14. Lookie Proceedour.

Shoes of the Israelites were not old for forty yeeres space. **Deut.** 29. 5.

Those that did eate the Paschal Lambe had their shoes on their feet. 2. **Cor.** 12. 11.

God commanded Moses to put his shoes off his feet. **Exod.** 3. 5. The like commandment had Joshua. **Joshua** 5. 15. The ceremony of putting off the shoe, in reseeming and changing. **Ruth** 4. 7.

Shoes prophesied unto the tribe of Issachar, that their shoes should be upon and dyast. **Deut.** 33. 35.

Shut. God will shut up the heavens to infidel. **Deut.** 1. 17.

Sickness sent of God, to those that will not heare his worde. **Exod.** 15. 26. or doe disobey his commandments. **Deut.** 28. 33, 59.

How Jeroboam benahed himselfe, when his sonne was sicke. 1. **King.** 14. 1, to 21.

David's behauiour while his sonne by Bathsheba was sicke. 2. **Sam.** 12. 15, 16, to 24.

Amnon fasted himselfe sicke, and whp. 2. **Sam.** 13. 5, 6.

The sicke should call for the Elders of the Church. **James** 5. 14, 15.

In our sicknesses wee ought to haue recourse to God. **Eccles.** 3. 8. **Isai.** 3. 2, 3. (and set our house in order. 2. **Isai.** 20. 1.) and not to Idols or witches. 2. **Isai.** 1. 16.

If we serue God, he will remove all sickness from among vs. **Exod.** 23. 5. and send them on all that have vs. **Deut.** 7. 12, 15.

God leneth sickness, sometime for our sinnes. **Mat.** 9. 2. sometime for his owne glorie. **Job.** 5. 14, and 9. 3. and 11. 4.

Many weak and sicke for communicating unthoroughly. 1. **Cor.** 11. 30.

Christ bealeth the sickness both of body and soule. **Mat.** 8. 16.

We ought to humble our selues before we be sicke. **Eccles.** 18. 20.

Sickness the punishment of sinne. **Leuit.** 26. 16, 18. **Rumb** 12. 10. 2. **Sam.** 24. 10, 18. 2. **King.** 5. 1, 27. 2. **Chap.** 31. 12, 10, 16.

How the sicke haue behaured themselves in their sickness, and death. **Gene.** 48. 3. and 49. 18. and 50. 24, 25, 26. **Deut.** 31. 19, to 14. **Joshua** 23. 3. and 24. 1, 10, 30. 1. **King.** 2. 4, 10, 11. 2. **Chap.** 31. 24. 2. **King.** 20. 1, 2, 3. **Job.** 4. 2. 1. **Psalm.** 49. 2.

The sicke must be visited and comforted. **Gen.** 48. 1. 2. **King.** 8. 29. **Job.** 2. 11. **Psal.** 41. 3. **Eccles.** 7. 34, 35. and 38. 9, 12. 2. **Chap.** 2. 21.

**Mat.** 25. 36, 39, 40. 2. **Cap.** 14. Lookie Diseases and Infirmities.

Side of Christ pierced with a spear. **Job.** 19. 34.

Sigh. The Israelites sighed for their bondage. **Exod.** 1. 34. and 2. 23, 24.

Paul sighed, and whp. 2. **Cor.** 5. 2, 3.

Sights, looke Appearings.

Signes oft time take for miracles, whereby God doth make his power known. **Exod.** 4. 8, 9. and 34. 10, and 7. 3, 11. and 16. 4.

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Josh. 3. 5. 1. King. 1. 3. 4. and 18. 24. and 20. 13. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Signes sometimes also are tokens of assurance. Gen. 9. 12. 13. Exod. 31. 13. Josh. 2. 18. to 22. Judg. 6. 14. 1. Sam. 2. 34. 2. 10. 7. 10. 10. 2. Sam. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Signes, Whome, and Seares, ordained for Signes, seasons, dayes, and yeeres. Genes. 1. 14. to 19.

Signes shall follow them that deserve, for a confirmation of their doctrine. Mat. 16. 17.

Signes preceding the day of judgement. Mat. 24. 29. to 31. Mat. 13. 34. 1. Lu. 1. 35. 1. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

One ought not to feare the Signes of heaven. Jer. 10. 2.

Science must be kept, as time and place requirerh. Psa. 10. 19. and 25. 11. Eccles. 3. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Siluer, looks Golde.

Similitude, God sending his stone sonne in the similitude of sinfull flesh, condemned sinne in the flesh. Rom. 8. 3. and 6. 5.

Simple concerning will. Mat. 10. 16. Romanes 16. 19.

See that distributed, let him doe it with simplicitie. Rom. 12. 8.

Paul reioiceth that his conversation was in simplicitie. 2. Cor. 1. 12.

Singing, Deborah and Barak sing praise to God. Judg. 5. 1. and Moses and the Israelites with Miriam. Exo. 15. 1. and David also. 2. Sam. 22. 1.

We ought to sing Praises and spiritual songs to the Lord in our hearts. Ephes. 5. 19. Coloss. 3. 16. 17.

A song for the Israelites to learne by heart, and sing. Deut. 31. 19. and 32. 1. to 44.

Singers ordained, and their office and course. 1. Chro. 25. 1.

David the sweete finger of Israel. 2. Samuel 23. 1. looks Song.

Sinne and Sinner, Sinne taken for the root of perueritie. Rom. 6. and 7. Chapters, and for a sacrifice for the satisfaction for sinne, Rom. 8. 3. 2. Cor. 5. 21. and sinners, for those that are altogether addicted to wickednesse. Mat. 9. 11. John 9. 31.

Adam laide his sinne to his wife, and shee to the Serpent. Gen. 3. 12. 13.

Through whom sinne entered into the world, and death by sinne. Rom. 5. 12.

The deuil prouoked the woman to sinne, Gen. 3. 1. to 6.

He that committeth sinne is of the deuil. 1. John 3. 8.

Sinne is the king of death. 1. Cor. 15. 56.

He is a sinner that beleueith not the Gospel. 1. Pet. 4. 17. 18.

Isaacbom sinned, & made Israel to sinne. 1. Kings 18. 28. 29. 30. which sinne pulled destruction vpon the cite. 1. Kings 14. 10.

The like is to be sene in Baasha. 1. Kings 16. 23.

Samuel counted it a sinne against the Lord to cease praying for the Israelites. 1. Sam. 12. 23.

The children of Eli sinned, and made the people to trespass. 1. Sam. 2. 12. 17. 24. 25.

Isolaters company must be shunned, lest wee sinne against the Lord. Exod. 23. 24. 25. 26.

It is so to ourtome of sinne, is the remnant of sinne. John 8. 34. Rom. 6. 12.

Servants of sinne, are freed from righteousnesse, and contrary Rom. 6. 18. 20.

Adam hauing sinned, fled from Gods presence. Gen. 3. 8.

None exempt from sinne, and therefore all haue neede of the saluour. Psa. 10. 9. Isa. 41. 29. and 53. 12. 1. John 1. 7.

Sinne was not knowne to bee sinne, but lay as dead, before the Lawe declared and reuealed it. Rom. 5. 13 and 7. 7. 8. 9.

A punishment for sinne, death is come vpon all men. Rom. 5. 12.

Sinne abounding coulde not surmount Gods grace. Rom. 5. 15. 20. 21.

The fruit of sinne is shame, and the ende death. Rom. 6. 21.

Every man shall die for his owne sinne, Iere. 31. 30.

The blood of Bulles and Goates coulde not take away sinne. Heb 10. 1. to 5.

God forgiveth sinnes. Num. 14. 18. Exod. 34. 7.

We ought not to continue in sinne. Eccles. 21. 1.

To be converted from sinne, is the gift of God. Jer. 31. 18. 19.

God called Adam to shew him his sinne, Gen. 3. 9.

God shewed Raim his sinne, before hee caried him. Gen. 4. 10.

God punished the people, because their sinne increased. Jer. 30. 15.

Saluation promised to them that confesse their sinnes. Leui. 26. 40. 42. 45. Job 23. 16. Ezek. 33. 11.

God imputeth not sinne vnto his faithfull. Psa. 32. 2.

David acknowledging his sinne, was pardoned. 2. Sam. 12. 13.

The Israelites confessed the grieuousnesse of their sinnes. Judg. 10. 10. 1. Sam. 12. 10.

Pharaoh confessed his sinnes. Exod. 9. 27. and 10. 16.

Of the sinnes of the Gentiles before their calling. Tit. 3. 1. 2. Cor. 6. 9. 10. 11. Rom. 1. 20. 2. Ephes. 2. 12. 1. Pet. 4. 3.

Raine is denied, & famine sent for sinne. 1. Kings 8. 35. 37.

The Iewes attributed their affliction to their sinnes. Baruch 2. 5. 6. 7.

The sinnes for the which Ierusalem was afflicted. Jer. 6. 6. 7.

God will not pardon their sinnes, who turne from him to others. Job. 24. 19. 20.

For the sinne of Achan, all the people were punished. Josh. 7. 1. and 22. 20.

The men of Gibeon, for their sinne, Judg. 9. 24. 25. were slaine, not onely committers, but winkers in the same. Judg. 20. 3. 4.

44. 46. according to Pauls doctrine. Rom. 1. 31. the like happened to the Sodomites. Gen. 19. 35.

God is mercifull to the sinnes of his Saints albeit hee punisheth them. Psa. 89. 31. 32. 33. and 106. 44. 45.

Gods prayer God to pardon the peoples sinne, as to raise him out of the booke of life. Exod. 32. 31. 32.

Gods blessing God for the peoples sinne. Num. 14. 19. and David for his sinne. 2. Sam. 24. 10.

God promised to blotte the sinne of Iosabab. Exod. 32. 34.

Abundance of spiritual blessings are promised after forgiveness of sinnes. Epa. 44. 33. 34.

Christ sinned not. 1. Pet. 2. 22. 1. John 3. 5. Isa. 53. 9.

If we say we haue no sinne, we make him a liar, who calleth all men wicked. 1. John 1. 10. Isa. 9. 17.

Remission of sinnes is through the mercy of God. Luke 1. 78. Mat. 23. 10. Rom. 6. 15. 17. 20. by his sinne. Mat. 1. 16. 21. 2. by the shedding of his blood. Mat. 26. 28. Mat. 14. 24. Luke 22. 20.

Christ is the reconciliation for all our sinns. 1. Job 2. 2. who appeared to deare them vpon his holie to the same ende. 1. John 3. 5. Rom. 4. 25. 1. 1. Pet. 2. 24. Gal. 1. 4. 1. Tim. 1. 15. by beleueing in him. Acts 20. 43. who is the innocent lambe offered by the Father. John 1. 29. the onely sacrifice once offered onely for all. Heb. 9. 26. 28. and 10. 12. 14. 18. that we should be zealous of good works. Tit. 2. 14.

Christ came to call sinners onely to repentance. Mat. 9. 13.

Christ had authoritie to forgive sinnes. Mat. 9. 6. and remission of sinnes must be preached in his name to all nations. Luke 24. 47.

Christ did eate with Publicanes and sinners. Mat. 9. 10. 11.

Sinne against the holy Ghost, is irremissible. Mat. 12. 31. 32. Mat. 3. 29. Luke 12. 10. Heb. 6. 4. 5. 6. and 10. 26. 27. not to be prayed for. 1. John 5. 16.

When we were dead by sinne, God quickened vs in Christ. Ephes. 2. 5. 6.

Actiope once sinne, is given by Christ. 1. Cor. 15. 54. 57.

Christ died for vs being sinners. Romanes 5. 8.

Christ Iesus came into this world to save sinners. 1. Tim. 1. 15.

Christ hath satisfaction for our sinnes, that weeping to sinne, might bee quickened by the spirit of righteousness. 1. Pet. 2. 24. and 3. 18. Rom. 6. 6. 11.

Gods new Testament is, that he will wipe his lawes in our hearts, and remember our sinnes no more. Heb. 8. 10. and 10. 16. 17. 26.

We being vnder grace may not therefore sinne: but rather bee so much more ready to doe good. Rom. 6. 13. 15.

If our faith were not appoynd by good works, we haue forgotten how we were purged from sinne. 2. Pet. 1. 9. 10. 11.

Every man sinne, we haue an advocate, even Iesus Christ the iust. 1. John 2. 1. 2. 12.

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God is able to keepe vs from sinne, and to prevent vs faultlesse with loy. Iude 24, 25.  
Whosoever is borne of God sinneth not. 1. John 5. 18.

Our dutie toward our brother that sinneth against vs. Mat. 18. 15. \* Luke 17. 34.

See that converteth a sinner, shall live a multitude of finnes. James 5. 20.

See that sinneth, being warned, ameneth not. Mat. 18. 17. looke Hearben.

Publike sinne, publikely to be rebuked. 1. Tim. 5. 20.

Whose put the Israelites in mind of their finnes, and why. Deu. 9. 4.

Whose beweech the Israelites their sinne, and prayeth God to pardon them. Exod. 32. 30, 31.

We ought to pray for our brethren which sinne not unto death, and life shall be given them. 1. John 5. 16.

How great Gods mercie is to the sinner that truly repented. Luke 15. 11, 12.

Sinner that converted, see loy.

Greater punishment argueth not alwayes greater finnes. Luke 12. 4, 5. Mat. 7. 12.

Who to be euer not in Christ, shall die in their finnes. John 8. 24.

The wicked heape sinne upon sinne. Ecclesi. 3. 29. to fulfill the measure of their fathers finnes. Mat. 23. 32. and 1. Thess. 5. 16.

Some mens finnes are open, going before into iudgement, some follow after. 1. Tim. 5. 24.

Indas confessed that he had sinned, and how. Mat. 27. 4.

Wasp is not seemely in the mouth of a sinner. Ecclesi. 15. 9.

We may not consent to the inticement of finnes. Psal. 1. 10. to 20. Gen. 39.

Whose called the molten calfe the Israelites sinne. Deut. 9. 21.

The wicked thought of a foole is sinne. Psal. 24. 9.

Samuel comforteth the Israelites confessing their sinne. 1. Sam. 12. 19, 20.

Sinne cometh of our felices. Ecclesi. 15. 21, 22.

God seeketh not the death of a sinner, but his conversion. 2. Thim. 12. 22. Ezek. 18. 32, and 33. 11.

How sinne should be refferenced of vs. Rom. 6. 12.

Dead to sinne, how. Rom. 6. 2.

Gods mercie maketh sinners pure. Iere. 50. 20.

God searcheth out our finnes. Job 10. 6.

What were the finnes of Sodom and her sisters. Ezek. 16. 49.

The foole that sinneth, shall die, except he repent. Ezek. 18. 4, 5.

Our finnes cause barrennesse and scarcitie. Wg. 2. 17, 18, 20.

Of the offspring and originall of sinne, the punishment thereof, and how all men are sinners. Gen. 2. 17. and 3. 1. and 6. 5, 6, 7. and 8. 12. 2. Thim. 6. 36. Job 4. 4. and 15. 24. Psal. 14. 3. and 51. 5. and 115. 1. Psal. 20. 9. and 34. 16. Ecclesi. 7. 22. Ila. 6. 6. and 17. 9. and 45. 16, 27. and 53. 6. and 64. 6.

Ierem. 17. 9. 2. Wg. 48. and 8. 35. Wg. 17. 9. 2.

3. 24. Ecclesi. 17. 14. and 21. 10, 15, 19, 20. Job. 3. 6. Rom. 3. 10. to 24. and 5. 12, 14. and 7. 14, 15, 19, 20. and 6. 23. and 14. 23. Ephel. 2. 3. Phil. 3. 12. Iam. 1. 15. 1. Cor. 15. 22. 23. 1. John 1. 10. looke Forgiuenesse and Confesse.

Singlenesse of heart among Christians in the primitive Church Acts. 2. 46.

Sister, for a chie. Ezek. 16. 46. and sisters for kindwomen. Mat. 13. 56. Mat. 6. 3.

Six things God hateth, and his soule abhorreth the seventh. Psal. 6. 16. to 20.

Scorne. Some laugh Gods messengers to scorne, some piosse by them. 2. Thim. 30. 10, 11.

See reb, morning or evening, what it signifies. Mat. 16. 2, 3. Luke 12. 54, 55, 56.

Slandereis must not be heard. Psal. 20. 19. and 25. 23.

The wicked seeks to slander the godly Preacher. Ier. 18. 18.

The wicked causeth slander and shame. Psal. 13. 5. Looke Double, Backbiting, and Speaking.

Sleepe. Whose God would slay the children of Eli. 1. Sam. 2. 35.

Amaziah slew them that slew his father. 2. Kings 14. 5.

Sanaberb slaine by his owne children. 2. Kings 19. 37. Josiah by Pharaoh Necho. 2. Kings 23. 29.

The Leuites slew their idolatrous brethren. Exo. 32. 27. Looke Kill, and Refuse.

Sleepe. As Samson slept his haire was shaven off. Judges 16. 19.

David finding his enemy Saul sleeping, did him no harme. 1. Sam. 26. 7, 12. looke Abiding.

Elisha slept when the Angel came to giue him sustenance. 1. Kings 19. 5, 6.

Lying downe to sleepe, we must meditate in Gods word. Den. 11. 19.

Death a sleepe, in respect of the resurrection. Gen. 47. 30. Mat. 9. 24. Mat. 5. 39. Luke 8. 52. 1. Cor. 7. 39.

Sleepe, put for ignorance and wicked life. Rom. 13. 11.

Let vs not sleepe as others doe, but watch and be sober. 1. Thess. 5. 6, 7, 10.

Sleepe. Whose to heare, and slow to speake, see James 1. 19.

The slouthfull will not plough because of winter, and therefore shall begge in summer. Psal. 20. 4.

Whereto a slouthfull man is like. Psal. 15. 19. and 18. 19. Ecclesi. 22. 3, 23.

The desire of the slouthfull slappeth him, and why. Psal. 21. 25.

The slouthfull serpant had his talent taken from him. Mat. 25. 26. to 31.

We ought not to be slouthfull to doe service. Rom. 12. 11.

Of the slouthfull, and slouthfulness. Psal. 6. 6. to 12. and 10. 26. and 13. 4. and 18. 9. and 29. 15. and 20. 13. and 22. 13. and 34. 30. and 36. 13. to 17. Ecclesi. 10. 18. Ecclesi. 37. 12. looke Idle.

Small, looke Founte.

Small, looke Sauour.

Smite. God smiteth the disobedient with all manner of plagues. Deu. 28. 22.

God smote the Beniaminites before the Israelites. Judges 20. 35.

God smote Absalon to death. 1. Sam. 15. 38.

Who so smiteth any man, must die for it. Exod. 21. 12. Levit. 24. 17, 21. Rom. 35. 16, to 22.

Curse is hee that smiteth his neighbour secretly. Deu. 27. 24.

Of the punishment of him that smiteth his servant or maide. Exodus 21. 20, 21, 26, 27.

Jehoiak smote Jehiel, and why. 1. Kin. 22. 24.

Paul smitten on the mouth. Act. 23. 2. and Christ. Mat. 26. 67. Mat. 24. 65. Iohn 18. 22, 23.

Smith. Tubal-hain the first Smith of brasse. Gen. 4. 22.

So Smith in Israel in the time of Saul. 1. Sam. 13. 19.

Swarres of death overtook Dauid. 2. Sam. 22. 6. Psal. 18. 5.

Swope in Summer, and raine in harvest not meete. Psal. 126. 1.

The blood of Christ washeth us whiter then snow. Psal. 51. 7. if he say we turne to him. Ila. 1. 18.

Soberitie commendeth unto vs. 1. Thess. 5. 8. 1. Tim. 3. 2. 11. Tit. 2. 2. 1. Pet. 4. 7. Ecclesi. 3. 12.

We must understand according to sobriety. Rom. 12. 3.

Saul spake the wordes of sobriety and truth. Acts 26. 25.

Societie, see Fellowship.

Solde, looke Sell.

Souldiers dutie. Luke 3. 14.

Solenne. The Jewes at their Solenne feastes were wont to reioyce. Ila. 30. 29.

With all their householde, with poore and strangers, offering sacrifices of thankfulness. Deut. 6. 11, 12. Which feastes being prophaned, God abhorred. Ila. 1. 11. to 16. Wg. 9. 4, 5.

A Solenne feast, at the erecting of the molten calfe. Exo. 32. 5, 6. and at the setting up of Ieroboams two golden calves. 1. Kin. 12. 32, 33.

At every Solenne feast, was a prisoner let loose to the Jewes. Iohn 8. 39. looke Feast.

Solitarie. Christ prayed in a solitarie place. Mat. 1. 35.

Songs. The Song of Hannah. 1. Sam. 2. 1, to 11. of Elizabeth. Luke 1. 42. to 46. of the virgin Marie. Mat. 23. 46. to 56. of Zacharias. Mat. 68. to 80. of the Angels. Luk. 2. 14. and of Simon. Mat. 29. to 33.

Solomons Songs were a thousand and five. 1. Kings 4. 32.

The Song of Solomon of the love between Christ and his Church, of the soule of man. Cant. all the 8. chapters, looke Sing, Psalmes, and Prayers.

Sonne. An enill nurtured Sonne is the dishonour of his father. Ecclesi. 22. 5. and maketh his mother ashamed. Psal. 29. 15.

Dauid at the first, though humilitie, refused to be Sauls Sonne in law. 1. Sam. 18. 18, 21.

Elisha by prayer obtained that his hostesse should

Heute have a soune. 2. King. 4. 14, 16, 17. see Children.

Soules offered, looke Sacrifice.  
God spare not his anle Sonne, but gave him for vs all. Rom. 8. 3.

Soules, blest for inhabitants. Gen. 2. 1, 2, 3, and for posteritie. Gen. 2. 25. Matth. 23. 42. Christ called the Soune of man. Matth. 23. 23. and 12. 8. and 34. 30. and vs. 13, 31. and 26. 5. 24. Matth. 2. 10. and 9. 9. 31. 13. 26. and 14. 31. Luke 5. 24. and 7. 5. and 9. 31. 26. 44. 56. 58. and 12. 8. see Job. 3. 13. 14. and 13. 31. The faithfull are the Soules of God. 1. 20. 26. John 1. 12. Rom. 8. 14. 3. Cor. 6. 11. Galat. 3. 26. 1. John 3. 1. Looke Correction.

Sorcerers punishment. Reuel. 21. 8. looke Soothsayers.

Sorrow. Paul reioyced not that the Corinthians were made forie by his Epistle: but that they sorrowed to repentance. 2. Cor. 7. 8, 9.

So man is forie for the affliction of Joseph. Amos 6. 6.

God chastise the disobedient a sorrowfull minde. Deut. 28. 65.

A sorrowfull mind piereth by the bones. Pro. 17. 22.

The Apostles sorrowfull, hearing that Christ should die. Matth. 17. 22, 23. and that they should forgoe his lordship presence. John 16. 6, 23.

The brethren were forie that they should see Pauls face no more. Acts 20. 37, 38.

The people sorrowed that God would not goe with them to Canaan. Exod. 33. 4.

Paul was sorrowfull for Epaphroditus sickness. Phil. 2. 27, 28.

Souls sorrow causeth repentance: but loquity forwauleth death. 2. Cor. 7. 10, 11. Eccles. 30. 23, 24.

The godly are as sorrowing, and yet also weepes reioycing. 2. Cor. 6. 4, 10.

Wee may not sorrowe above measure for the dead, and weep. 1. Thess. 4. 13. \* Looke Mourning.

The sorrowe of the heart is a lelous too man. Eccles. 16. 6. looke Heautie.

Soothsayers not to be regarded, nor listened. Levit. 19. 31. Deut. 18. 10, 11, 12.

Who hath a spirit of divination or soothsaying, haue stoned to death. Levit. 20. 27.

Isaiah banished all soothsayers, and such as had familiar spirits. 2. King. 23. 24. 2. Id. 2. 1. Sam. 28. 3.

Soothsaying, witchcraft, &c. is but damitie. Eccles. 34. 5.

God will iudge soothsayers. Mat. 3. 5. and send a twofold upon them. Jerem. 50. 36. looke Divination, and Witch.

Sower. The parable of the Sower. Matth. 13. 3. 10, 18. \* Matth. 4. 3. to 21. Luke 8. 5, 10, 15.

Soweth. As every man soweth, so shall he reape. Gal. 6. 7, 8. see Salt.

Soule, taken for the naturall affection. Matth. 26. 38. Matth. 14. 34. John 12. 27. Lu. 2. 46. and 2. 35. for the spirit, whereby man liueth. Matth. 20. 28. 2. Cor. 1. 23. for the will ioyned to the vnder standing. 1. Thess. 5. 23. 1. Pet. 1. 9, 22. for the whole man. Gene. 46.

26, 27. Exod. 2. 5. Deut. 10. 22. Rom. 13. 1. Act. 2. 43. for the life. Matth. 2. 10. 6. 25. Lu. 12. 22. Job. 10. 1. 1. 13. 37. 15. 13. Acts 20. 24. and for the breath. Acts 20. 10.

When became a liuing Soule. Gen. 2. 7.

Christ healed the dileases of Soule and body. Luke 9. 56. John 7. 23.

We ought to feare, feare and loue God with all our heart and Soule. Deut. 4. 29. and 10. 12. and 11. 13.

Paul cometh to giue his Soule for the confirmation of the Gospel. 1. Thess. 5. 8.

The Soules of them that were killed for the word of God. Reuel. 6. 9.

The Pallours shall giue accounts for their peoples Soules. Heb. 13. 17.

How our Soules are purified. 1. Pet. 1. 22.

Those that suffer for Iesus Christ, receiue the saluation of their Soules. 1. Pet. 1. 4. 9.

A man to put his Soule in his hands, what it signifies. 1. Sam. 19. 5. and 28. 11.

To polce out our Soules before the Lord. 1. Sam. 1. 15. Psal. 42. 1, 2.

The Soule that sinneeth shall die. Eccl. 7. 8. 4.

The Soule, after death goeth either to ioy or paine. Eccles. 12. 7. Luke 16. 22, 23.

The faithfull in the Primitive Church were of one heart and one Soule. Act. 4. 32.

Soules appeare no more after they be once departed from the body. 2. Sam. 12. 23. Job 7. 9, 10. and 10. 20, 21. and 14. 12. and 17. 16.

Psal. 103. 15, 16. Mai. 8. 19, 20. and 65. 3, 4.

Mat. 3. 1. and 3. 1. Eccles. 38. 20, 21, 23. Mar. 5. 23. Luke 12. 20. and 16. 30, 31. Actes 7. 59. 2. Cor. 11. 14. 1. Thess. 4. 13.

Of the immortalitye of the Soule. Matth. 10. 28. and 16. 26.

A Span. Continually birthe of a Span long euen. Lam. 2. 20. and 4. 10.

Spare. If God spare not the citie to whose his Name was called upon, shall other goe faster. Ierem. 23. 29.

Spore. One spore a man is alwayes to spare himselfe. 2. Sam. 12. 5, 6. Gen. 38. 24, 25, 26.

Sparkle. The subtile woman of Tekoah, termed Abalom her sparkle. 2. Sam. 14. 7.

Sparrow. looke Providence.

Speake. What God speaketh, shall come to passe. Jerem. 12. 25.

Who is moued by Gods Spirit to speake, is directed in truth, boldnesse and eloquence. Job. 32. 18. \* Exod. 4. 12, 15.

To speake, put for to promise. Luke. 1. 70.

If any man speake, let him talke as the wordes of God. 1. Pet. 4. 11.

We ought not to speake euill of another. Iam. 4. 11. 1. Pet. 2. 1. Mat. 11. 1. 1. 2. 2.

regard every mans speech, & why Eccle. 7. 23.

Raiders of euill speakers, shall not inherite the kingdom of heauen. 1. Cor. 6. 10. Looke Slander, Backbiting, and Tongue.

Of soblesie in speaking. Pro. 17. 27, 28. Eccles. 5. 1.

Speculations. Against vaine Speculations Col. 3. 8, 18.

Speedily. Presume not of Gods mercie, but conuert speedily by true repentance. Eccles. 5. 6, 7.

Spies sent to biete At. Josh. 7. 2. and Jericho. Josh. 2. 1. and the land of Canaan. Num. 23. 37. \* Who, for their euill report, are all

Kaine saue Caled and Joshua. Num. 14. 37, 38.

Spirit taken for the minde of man. Luke 10. 21. 2. Cor. 7. 1. 1. Thess. 5. 23. for the life of man. Job 34. 14. for a spiritual estate. 1. John 4. 24. For the Holy Spirit of God. 1. Cor. 5. 18. for the grooves of the same Spirit. Actes 8. 15. and 19. 2. Galat. 3. 2. for the man regenerated. 1. Cor. 26. 41. Roman. 7. 6. and 8. 4. Galat. 5. 16. For a fantasie, or vaine imagination of mans minde. 1. Thess. 14. 26. For will and minde. 1. Cor. 5. 3. Phil. 1. 27. For teachers, or Prophets. 1. John 4. 1. and for earnest zeale toward God. 1. Tim. 4. 12.

The Spirit of God moued upon the writers. Genes. 1. 2.

The Spirit of grace to bee poured upon the Iewes. Jerem. 32. 10.

The Holy Ghost called the Spirit of truth, and wip. John 14. 17.

One Spirit distributeth sundry gifts. 1. Cor. 12. 7, 10, 13.

The Spirit of God dwelleth in Christians. 1. Cor. 3. 16.

Whosoever hath not the Spirit of God, is not his Rom. 8. 9.

Without the Spirit of God, wee are easily trained to idolatrie. 1. Cor. 12. 4, 5.

The great repugnancie betweene the Spirit and the flesh. Gal. 5. 16.

See knowe not of what Spirit ye are. Luke 9. 55.

The Spirit of God descending upon Christ. John 1. 32. Matth. 3. 16. Luke 3. 22.

That that is beque of the Spirit, is Spirit. John 3. 5, 6.

Saint Paul reioyced that he had the Spirit of God. 1. Cor. 2. 12. and 7. 40. 2. Cor. 4. 13.

So man that hath the Spirit of God, calleth Iesus exorable. 1. Cor. 12. 3. 1. Cor. 9. 39.

Joshua was replenished with the Spirit of wisdome, by the laying on of Moyses hands. Deut. 34. 9.

The Spirit wherewith Moses was renewed, God put upon the 70. Elders. Num. 11. 16, 17.

The Spirit of the Lord came vpon Othniel. Iudg. 3. 10. vpon Iphthah. Iudg. 11. 29, 30. vpon Samson. Iudg. 13. 25. 14. 19. and 15. 14, 15. vpon Saul. 1. Sam. 11. 6. and vpon Dauid. 1. Sam. 16. 13. looke Clothed.

The Spirit of God departed from Saul, and an euill Spirit sent of the Lord, vexed him. 1. Sam. 16. 14.

God reuealed to Samuel by his Spirit, Sauls coming a day before. 1. Sam. 9. 15, 16.

Abdial feareth the Spirit of God would haue carried away Eliab. 1. King. 18. 9, 12.

God will not haue his spirit alway to strite with man, because he is but flesh. 1. Cor. 6. 3.

Only Gods Spirit searcheth and knoweth all things. 1. Cor. 2. 10, 12. looke knowledge.

Gods Spirit heareth witness in vs, that Christ is the true Sauour. 1. John 5. 1, 8, 9.

Which Spirit is the ornament that teacheth vs. 1. John 2. 20, 27.

Those that haue Gods Spirit, shall by God be raised to life as Christ was. Rom. 8. 11.

Those that are led by the Spirit, are not vnder the law. Gal. 5. 14. 28. The Spirit of God

reneweth mans heart. 1. Sam. 10. 6.

The Spirit of God spake by David. 1.

Sam. 23. 2.

By the Spirit the beebes of the body are

moistened. Rom. 8. 13.

It was thus in the Spirit, let us also walke

in the Spirit. Gal. 5. 25.

The Spirit maketh request for us, with

sighs unexpressible. Rom. 8. 26.

By the Spirit we are made an habitation

of God. Ephes. 2. 22.

Where the Spirit of Christ is, there is li-

berie. 2. Cor. 3. 17.

The Spirit led Christ into the wilderness

to be tempted of the devil. Mat. 4. 1. Marke

1. 13. Luke 4. 1.

Christ offered himself by the eternal Spi-

rit to God. Heb. 4. 14.

Stevens adventures could not tell the

Spirit by the which he spake. Acts 6. 10.

What the Law of the Spirit of life, which

was in Christ Jesus, hath done for us. Rom.

8. 2. 3. 4.

The Gospel called the administration of

the Spirit. 2. Cor. 3. 8.

Wholes crouched that the Lord would put

his Spirit upon all the people. Num. 11. 29.

God must be worshipped in Spirit and

truth. John 4. 23. 24. Ephes. 4. 3. 4.

We ought to be fervent in Spirit. Rom.

12. 11.

The Angels are called Spirits. Heb. 1. 7.

We ought to reie the Spirits, and how.

1. John. 4. 1. 2. 3.

Who knoweth if the Spirit of man ascen-

derth, and the Spirit of beastes descendeth?

Eccles. 3. 21. and 12. 7.

Living Spirits, looke Deceiue.

God sent an euill Spirit betwene Ahi-

lech and the men of Shechem. Iudg. 9. 23.

Spirits of error sent of God to deceiue the

Egyptians. Isa. 19. 14. looke 1. Tim. 4. 1. 2.

Of euill and good Spirits. Rom. 8. 38. 39.

looke Angels, and Soules.

Our naturall bodies haue raised Spiritu-

all bodies. 1. Cor. 15. 44. 46.

It is a small thing that they should reape

corporall things, which sow Spirituall things.

1. Cor. 9. 11.

Spirituall doctrine ought to be compared

with Spirituall doctrine. 1. Cor. 2. 13. 14.

The Spirituall man discerneth all things,

and yet bee himselfe is iudged of no man.

1. Cor. 2. 15.

We ought to be filled with the Spirit spea-

king unto our selues in Spirituall songs, &c.

Ephes. 5. 18. 19. 20. 21. Col. 3. 16. 17.

Both Spirituall and temporall things com-

mitted to the Deuotiones. 1. Cor. 26. 32.

Spa. The Iewes did spit in Christs face.

Mat. 27. 67. Mat. 14. 65. Luke. 22. 64. 65.

Spiles of the wicked are not to be counted

of those that reuerge Gods quarrell. Eccl. 9.

10. 15. 16.

Spoiles diuided equally by the ordinance

of David. 1. Samuel 30. 24. 5. according to

the old custome. Job. 22. 8. Num. 31. 27.

David sendeth presents of his spoiles. 1.

Sam. 30. 26.

Sponse of Christ to the Church. Psal. 45.

2. Reu. 21. 2. 9. 10.

Spur, looke Colde.

Spurne, looke Heele.

Staffe. Iacob had but a staffe when he

came to Laban. Gen. 32. 10.

Elissa sent Gehazi with a staffe to reuiue

his hostiles child, but he could not. 2. Kings

4. 39. 51.

The Paschal Lambe eaten with flaves

in their hands. Exod. 12. 11. looke Bread.

Standing Resfast in the faith. Rom. 5. 2.

and 11. 20. and 14. 4. 1. Cor. 10. 12. and 16.

13. 2. Col. 1. 24. Gal. 5. 1. Ephes. 6. 11. 14.

Col. 4. 12. 1. 1. Thel. 3. 8.

Starrs created by Gods word. Gen. 1. 16.

The Starrs are not pure in Gods sight.

Job 35. 5.

Starrs fell from heauen. Reu. 8. 10. 9. 11.

The Scarre of Iacob, for Christ. Num.

34. 17.

The Starre that guideth the wise men.

Mat. 2. 9. 10.

Statutes of princes are no excuse to trans-

gress Gods Law. Mich. 6. 16.

Steele. Hee that stealeth one of his bre-

thers, ought to die. Deut. 24. 7.

The Beniamites stole away the malues

of Shiloh. Iudg. 21. 21.

Let him that stole, steale no more. Ephes.

4. 28. looke Theefe.

Steadfastnesse of the faithfull. 1. Sam. 17.

26. 2. Sam. 12. 26. 1. Kin. 18. 18. 2. Kin.

3. 14. 24. 25. Dan. 3. 12. Jude 13. 3. 2. Wils.

5. 1. Dan. 13. 45. 2. 14. 2. 1. Mac. 1. 65. 66.

and 2. 27. 28. 2. 3. Mac. 6. 18. 2. 7. 1. 2. 1. 2.

14. 4. Acts 4. 8. 2. 1. Thel. 3. 2.

Sticker, looke Sabbath.

Sticked people the Israelites. Exod.

32. 9. Deut. 9. 6. looke Obstinate.

Stirre up, looke Iudge, and Faithfull.

Stoake, looke Tribe.

Stoakes, looke Epicures.

Stumble, see Christ, and Rom. 9. 32.

No man ought to put a stumbling block

before his brother. Rom. 14. 13. 1. 1. 1. 1. 1. 1.

Stones cleane asunder at Christs death.

Matth. 27. 51.

God cast great stones from heauen upon

the Amorites. Job. 10. 11.

The two Ony stones of the Ephod. Ex.

28. 9. to 13.

Iacob set by a pillar of stone, and toby.

Gen. 28. 18. 22. and made a heape of stones

for a witness of the couenant betwene

them. Gen. 31. 44. to 55.

Ioshua pitched a stone vnder an Oke, and

toby. Josh. 24. 21. 24. 26. 37.

Samuel pitched a stone for a memori-

all of Gods ayd. 1. Sam. 7. 12.

Shimei threwe stones against David. 2.

Sam. 16. 13.

God commanded that after the Israelites

had conquered the Habbites, they should

marre euery good field with stones. 2. kings

3. 19. 25.

Sooner should the stones cry, then Christs

glory should be hid. Mat. 21. 9. 16. Mat. 11.

9. 10. Luke 16. 37. 38. 40.

Christ the refused bean corner stone, contain-

ing Iewes & Gentiles. Mat. 21. 40. 1. 1. 1. 1.

2. 7. Ephes. 2. 20. 1. 1. 1. 1. 1. 1. 1. 1.

Stoned. Wholes feared to bee stoned to

death by the people. Exod. 17. 4.

The people would haue stoned Caleb and

Ioshua. Num. 14. 10.

Iacob stoned, see Witness.

Paul was once stoned. Act. 14. 19. 1. Cor.

11. 25.

The Iewes would haue stoned Christ,

and toby. John. 10. 30. 31. 33.

The inhabitants of Sicking would haue

stoned David. 1. Sam. 30. 6.

Abagam was stoned by the people of Is-

rael. 1. Kings 12. 18.

Achan stoned for taking the excommuni-

cate thing. Job. 7. 1. 25. 26.

Witches and Sorcerers, &c. ought to

be stoned. Leuit. 24. 10. 17. Deut. 18. 10,

to 15. Exod. 22. 8.

No inticer to Isolatry to beare unto us,

but must be stoned to death. Deu. 13. 6. to 10

We so offereth his child to Whorey, must

be stoned. Leuit. 20. 2.

Steuens stoned. Act. 7. 58. and 22. 20.

God will giue unto the faithfull a heart of

stirrh, for a stony heart. Jer. 32. 39. 47. 36. 27.

Storke forbidden of the Iewes to eate of.

Deut. 14. 8.

Store and Storehouses of those that keepe

Gods Lawes, haue blessing. Deut. 28. 8. and

of other, cursed. Jer. 15. 17.

Straying store, wee must not forget God.

looke Fill.

Strangled forbidden. Genes. 9. 4. Leu. 17.

14. Acts 15. 20. 26.

Straw. Iacob caused his household to

put away strange gods. Gen. 35. 2.

The Israelites shooke God with

strange gods. Deut. 32. 16.

Strange flesh, for horrible pollution. Iudg. 7.

Strange children miserable. Psal. 18. 44. 45.

A strange woman, for an harlot. Iudg. 11. 1.

The strange waikes, & strange act of God.

Isa. 28. 31.

Against prayet in a strange tongue. 1. Co-

rinth. 14. 14. 2.

Strangers separated from the people of Is-

rael. Debe. 1. 3. 1. 2. 3.

The stranger that prayeth in Gods Tem-

ple, shall be heard. 1. Kings 8. 41. 42. 43.

God loueth strangers. Deu. 10. 18.

The Israelites were strangers in Egypt.

Deut. 10. 19.

Wee ought not to peruert the right of the

stranger and fatherlesse, and toby. Deut. 24.

17. 18.

Wee ought to lone strangers. Leuit. 19. 33,

34. and not to iniurie or oppresse them, and

toby Exod. 22. 21. and 23. 9. Deut. 24. 14.

Strangers are commanded to heare and

reade the Law. Deut. 31. 12.

Wee were sometime strangers from the

promise. Ephes. 2. 12.

Strangers pay tribute. Matth. 17. 25. 26.

Thou wee ought to doe good to strangers.

Gen. 18. 1. to 9. and 19. 1. to 4. Leuit. 23. 32.

Num. 15. 14. 15. 16. 1. 2. 3. 4. 5. 6. 7. and 47. 32.

Zechar. 7. 10. Psal. 147. 9. looke Widows.

Wee are strangers, and sojourners in this

world. Gene. 15. 13. 14. 8. 47. 49. 1. 1. 2. 3. 4. 5.

15. Psal. 39. 12. 105. 12. 13. 13. 8. 19. 19. 2.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.

17. and 13. 14. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.



*Stride, looke Gate.*  
*Strength* God is our strength. *Exod.* 15. 2.  
*2 Sam.* 22. 3. *Job.* 9. 19.  
 The strength which Samson had by Gods spirit, went from him. *Judges.* 16. 19. 30.  
*Strengthened.* The Lord strengthened Eglon against Israel, and whp. *Judges.* 3. 12.  
 God strengthened Paul against Nero. *2 Tim.* 4. 17. looke Encourage.  
*Strife and enuying* are wothes of darkness. *Rom.* 13. 12. 13.  
 The waters of strife. *Rumb.* 20. 13. looke Sense.  
*Strings.* Of Strings of the Tabernacle. *Exod.* 26. 4. 5.  
*Stripes* for any trespass might not be adjudged above 40. at once. *Deut.* 25. 2. 3. and of them, on a supposition there was one above afterwards. *2 Cor.* 11. 24.  
 Who shall bee beaten with many stripes, and who with few. *Luke.* 12. 47. 48.  
*Strip.* God threatened to strip the Synagogue of the Jewes, if they repented not. *Mat.* 23. 23.  
*Strive* not about words, nor keepe companies with them that doe, and whp. *1 Tim.* 6. 4. 5. *2 Tim.* 2. 14. 23. 24.  
 Who dare strive and stand against God, or accuse him. *2 Tim.* 12. 12. *Job.* 9. 32. and 16. 21. and 39. 35.  
 How stripes may be ended. *Gen.* 14. 8. 9. *Mat.* 5. 25.  
 The law of them that strive, and hurt one another. *Exod.* 21. 18. 19. 20.  
 Against striving, looke more *Eccles.* 8. 1. 2. 3. and Contention.  
*Strong.* looke Encourage.  
*Stubborne* heares that are stiff at the last. *Eccles.* 3. 27. see Children.  
 Woies payeth for the stubbornesse of the people, and whp. *Deu.* 9. 26.  
 The Jewes walked after the stubbornesse of their owne heart. *Jer.* 18. 12.  
 The Lorde addressed his speech to the stubborne hearted. *Isa.* 46. 12.  
 He which wil bifle himself in the stubbornesse of his owne heart. *Deu.* 19. 19.  
*Subble.* The which are as subble before the wince. *Job.* 21. 18.  
 The Israelites forced to gather subble for strait. *Exod.* 5. 12.  
*Subtle.* The Prophet to be used to prepare flatter to goe into captivity. *Ezek.* 12. 3.  
*Subtilty.* *Mat.* *Exod.* 10. 17. and 22. 28. *Psalm.* 16. 3. 9. *Job.* 1. 16. 17. 18. *Math.* 5. 1.  
*Subtly.* *1 Pet.* 3. 1. *2 Cor.* 12. 20. *1 Cor.* 12. 20. *Eccles.* 1. 2. 3. 4. 10. 11. *2 Pet.* 2. 7. *Baruc.* 1. 11. *Mat.* 17. 24. 35. *1 Cor.* 12. 26. 10. 33. *Luke.* 20. 20. to 27. *Rom.* 13. 1. 10. 8. *1 Thel.* 5. 12. 13. *1 Tim.* 3. 1. 2. 3. *Tit.* 3. 1. 2. *Hebr.* 13. 17. 18. *1 Pet.* 2. 24. 10. 18. *Jude.* 8.  
 Erg Subtles cannot bee counterpoised with reasure. *Mat.* 7. 4.  
*Subornation.* *1 Kings.* 21. 10. *Acts.* 6. 1.  
 Submit your selves one to another in the feare of God. *Eph.* 5. 28. and to all manner of man for the Lorde. *Luke.* 1. 1. *1 Pet.* 2. 13.  
*Subtle.* The serpent more subtile then any beast of the fielde. *Gen.* 3. 1.  
 Jonathan a subtile man. *2 Sam.* 13. 3.

*Abolam* reconciled to Dauid's favour by a subtile woman. *2 Sam.* 14. 1. to 25.  
*Reddub.* by her subtile, procured the blessing to Jacob. *Gen.* 27. 9. to 30. 35.  
 Subtile fine, but unrighteous. *Eccles.* 19. 24. 25. 26.  
*Succour.* looke Helpe.  
*Sucke.* Hanna gave her sonne sucke. *1 Sam.* 2. 23. to Dio Sarah. *Gen.* 21. 7. 8. *Wos* see mother. *Exo.* 2. 8. 9. and Samson. *Judg.* 13. 4. 24. and so did Elizabeth. *Luke.* 1. 30. and the virgine Mary. *Luke.* 2. 7. and Salomons mother. *1 Cant.* 8. 1. and Dauid's. *Psalm.* 22. 9. looke Nourish.  
*Suffring.* Christ ought to have suffred, and so to enter into glory. *Luke.* 24. 26. 46. *Hebr.* 2. 9. *1 Pet.* 1. 11.  
 We ought to suffer with Christ, after his example, and whp. *1 Pet.* 2. 21. *1 Cor.* 4. 1. 3. 2. *Tim.* 2. 12. 8. the example of the Prophets. *James.* 5. 10.  
 Let us not suffer as enill doers, but as Christians. *1 Pet.* 4. 1. 5. 16.  
 Blessed are they that suffer for righteousnes sake, and whp. *1 Pet.* 3. 14. 17. 18. *Mat.* 3. 10.  
 The long suffering of God. *Rom.* 2. 4. 3. *1 Pet.* 3. 15. *Psalm.* 86. 15. *1 Cor.* 13. 8. 9. *1 Cor.* 13. 8. 9. *1 Cor.* 13. 8. 9. *1 Cor.* 13. 8. 9.  
 The long suffering of Christians. *2 Cor.* 6. 6. *Col.* 1. 11. it is a fruit of the spirit. *Gal.* 5. 22.  
 We ought to reioice in suffering for Christs sake, and whp. *1 Pet.* 3. 10. 9.  
 To suffer for the name of God, is his only gift. *Psalm.* 1. 9. looke Tribulation.  
*Sufficiency.* looke Contented.  
 We are not sufficient of our selves to think anything, but our sufficiency is of God. *2 Cor.* 3. 5.  
 The Scripture sufficient to leade us to perfection. *2 Tim.* 3. 16. 17.  
*Sunday.* looke Day.  
*Sunne.* Of the bodies of the Sunne. *1 Kin.* 25. 5. 20.  
 The Sunne stayed at the desire of Josue. *Josh.* 10. 12.  
 The shadow of the Sunne went backe ten degrees in *Hezekias* dayes. *2 Kings.* 20. 9. 11. *Isa.* 38. 8.  
 The Sunne was darkned at Christs death. *Luke.* 23. 45. *Mat.* 27. 45. looke Signes.  
 Superfluity of malicioussnesse must be laid away. *James.* 1. 3.  
 Superfluous of the Athenians reproven by Paul. *Acts.* 17. 21. to 32.  
 It is unseemly the Jewes objections against Paul, questions of their owne superstitions. *Acts.* 15. 19. looke Ceremonies and Traditions.  
 Supper of the Lorde instituted. *Mat.* 26. 26. 31. *1 Cor.* 14. 18. to 27. *Luke.* 22. 14. to 24. which ought to be renewed in remembrance of Christs death. *1 Cor.* 11. 23. 24. *Luke.* 22. 19.  
 The great Supper. *Luke.* 14. 16. to 25.  
 Blessed are they that are called to the Lardes Supper. *Rev.* 19. 9. 17.  
 Lazarus and Mary made Christ a Supper. *John.* 12. 1. 2.  
 Paul taught the manner of celebrating the

Supper, as he had received of the Lorde. *1 Cor.* 11. 23. to 27. and rebuked the unseemly comming therunto. *1 Cor.* 11. 17. 20. 23. and shewed the danger of the unworthy receiving, and how to receive it to our comfort. *1 Cor.* 11. 27.  
 The bodye eat and drinke Christs bodie, and blood in the Supper, only by faith. *John.* 6. 50. to 59. *1 Cor.* 11. 26. *1 Cor.* 10. 1. 3. 4. *Eph.* 3. 17.  
 The which eat not the body and blood of Christ in the Supper, may have any profit by his passion. *Matth.* 7. 6. *John.* 19. 12. 6. *Rom.* 8. 9. 1. *Coloss.* 11. 27. 29. *1 Cor.* 6. 14. 15. 16. *Heb.* 6. 7. *Tit.* 1. 15. 16.  
 Against the reservation of any part of the bread of wine, when in the Lardes Supper. *Exod.* 12. 9. 10. and 16. 19.  
 The waisters (this is my body) used in the Lardes Supper, are spoken figuratively. *Gen.* 17. 10. 12. and 33. 20. *Exod.* 12. 11. *Deut.* 31. 11. *John.* 14. 6. and 15. 1. and 5. 7. *Acts.* 2. 42. *Rom.* 4. 11. 17. 1. *1 Cor.* 10. 4. 16. *Tit.* 3. 5.  
 Christs natural body can bee but in one place at once, and therefore is not in the bread and wine at the Lardes Supper. *Matth.* 24. 23. 24. and 26. 11. *1 Cor.* 10. 19. *Luke.* 24. 23. 6. 5. *John.* 14. 18. *Acts.* 1. 9. 10. 11. and 3. 10. 21. and 7. 56. *2 Cor.* 13. 5. 16. and *Coloss.* 3. 1. *Philippi.* 3. 20. *Hebr.* 8. 1. and 10. 12. 8. looke Transubstantiation and Sacraments.  
 Support. We ought to support one another through love. *Eph.* 4. 2.  
*Surfet.* The discomforts of surfeiting. *Eccles.* 31. 19. 20. 25. and 27. 29. 30. looke Drunkenness and Gluttony.  
*Survivorship.* Judah became surety to his father to bring Benjamin againe. *Gen.* 43. 9. and 44. 32. looke more *Eccles.* 29. 13. to 23. *Isa.* 6. 1. to 6. and 17. 18. and 20. 16.  
*Synagogue.* *Matth.* 23. 14. 17.  
*Synarmes* of flies, a plague of Egypt. *Exo.* 8. 24. *Psalm.* 105. 31.  
 Jerusalem swarmed full of foolishness, which was the cause of her punishment. *Ezekiel.* 8. 3.  
 Sware. We may not sweare by any thing beside God, may by him, but upon good occasions. *Jerem.* 5. 7. and 4. *Rom.* 1. 9. and 9. 1. *2 Cor.* 1. 23. *Hebr.* 6. 16. 17. *Exod.* 2. 24. and 23. 13. *Leuit.* 19. 12. *Deut.* 5. 11. 3. 6. 13. and 10. 30. *1 Thel.* 5. 7. 8. *Hebr.* 3. 4. *Mat.* 5. 34. to 38. *James.* 5. 12.  
 A man ought not to accuse himself to swearing, and whp. *Eccles.* 23. 9. to 24. and 27. 14.  
 God swore that the unbelieving Jewes should not enter into the land of Canaan. *Deut.* 1. 34. 35. *Num.* 24. 33. which he fulfilled. *Deut.* 2. 13. 14.  
 Josephs wives. *Gen.* 47. 30. 31. to Dio Joseph and the princes of Israel. *John.* 9. 11. and 18. 20. and the Israelites. *John.* 4. 1. 1. and Saul. *1 Sam.* 19. 6. and David. *1 Sam.* 24. 22. 23. *1 Sam.* 19. 23. *1 Kings.* 1. 27. 29. 30. and Jonathan. *1 Sam.* 20. 16. 17. and Solomon. *1 Kings.* 2. 23.  
 I will sweare to the praise of others. *2 Cor.* 1. 23.  
 God doe so to mee and mine also: a manner

of Swearing, 1. Sam. 3. 35. looke Othen and Hand.

Sweate, looke Bread.

Sweetbread, looke Pascoer.

Swimming lande divers that were in the ship with Paul Acts 27. 43. 44.

Swine. The legion of devils permitted to goe into the herd of Swine, Matt. 8. 31, 32. \* Mar. 5. 9, 10. Luke 8. 30, 31.

Deales ought not to be cast before Swine and whyp, Mat. 7. 6.

Sword. All that take the sword, shall perish with the sword, Mat. 26. 52. Reu. 13. 10.

The disciples asked if they shoulde smite with the sword, Luke 22. 49.

All Israel without sword of speare, saue Saul and Jonathan. 1. Sam. 13. 19, 21.

The Magistrate beareth not the sword for naught, Rom. 13. 4. but private persons are prohibited to use it Mar. 5. 29.

The sword is threathed to those that break Gods covenant, Leu. 26. 25, and followe Idolaters, Deut. 32. 35.

The Lord caused the Philistines to kill one another with their swords, Judges 7. 22. God withereth his sword when hee taketh vengeance, Deut. 32. 41.

God was the sword of the Israelites glorie, Deut. 33. 29.

It is not the sword whereby Gods children overcome, but his power, Job. 24. 8, 11, 12, 13. as he promised, Deuter. 7. 21, 23, 24.

The word of God is a sharpe two edged sword, Eze. 19. 15.

The sword of the spirit to discomfite our mortall enemy Eph. 6. 13, 17.

Christ came not to sende peace, but the sword, Mat. 10. 34, 35. Luke 12. 51.

Christ willes his disciples to buy them swords, Luke 22. 36.

The sword shall not goe thowise a godly land, Eze. 26. 6.

Simeon foretold the virgine Mary, that the sword shoulde pierce her soule, Luke 2. 35.

A generation whose teeth are swords, Psa. 30. 14.

A Synagogue of the wicked called to repentance, Mat. 23. 2. \*

Synagogue, wherein were trained up his betrayers, Ec. Acts 6. 9.

T

Tabernacle of the Congregation pitched farre from the holie, Exod. 33. 7.

Abraham dwelled in tents of Tabernacles Gen. 12. 8.

Of the forme of the Tabernacle, and the apperintances prescribed, Exod. 26. 1. \* and 36. 1. \* Philo. Chap. 39. 32. \* and reared up, Chap. 40. 2. to 24. 40.

Some were suffered to be in the Tabernacle, when the hie Priest went into the Sanctuary, Leu. 16. 17.

The last and great day of the feast of Tabernacles, John 7. 37.

Our houses called Tabernacles, 1. Cor. 3. 1, 4. 1. Pet. 1. 13, 14.

What the two Tabernacles signifie Heb. 9. 6, 7, 8. \*

Abel inuented Tabernacles of tents,

Gen. 4. 20. which occupation Paul exercised to get his living, Acts 18. 3.

Tables of boards for the Tabernacle to stand upon, Exod. 26. 15.

Moyses received the two Tables at Gods hand, Exod. 31. 18, 9. 32. 15, 16. and breaketh them to pieces, 19. and is commanded to beate other like the first, and so he did, Exod. 34. 1, 4. Deut. 10. 1, 16.

The forme and situation of the Table for the hie bread, Exod. 25. 23, to 31. 8. 26. 35. Tobias directeth the gospie to his Table, Tob. 3. 2.

Salomon placed two Tables in the Temple, 2. Chron. 4. 8.

Table put for that wherein men chiefly delight, Rom. 11. 9.

Tables used for offices belonging to the poore, Acts 6. 2.

Take, him that taketh the cloake, shall not take the coat also, Luke 6. 26.

Christ taken up to heauen, Mar. 16. 19. Lu. 24. 51. Acts 1. 9. looke Ascend.

Tablebearers and Tale tellers, Psa. 16. 28. and 18. 8. and 26. 20, 22. Eccles. 5. 15. looke Buff. olices, and Backbiting.

Talents, Salomon had 450. talents of gold brought from Ophir, 1. King 9. 28. 2. Chr. 8. 18. and 1. 20 from Hiram, 1. Kings 9. 14.

The talent of the Temple, Exod. 35. 39. was two of the common talents, Mat. 18. 24. 2. Sam. 12. 30. 1. Chr. 20. 2.

Talke, looke Telling, idle, and Speech.

Target, Salomon made 200. Targets of beaten golde, 1. Kings 10. 16.

Taxe looke Tribute.

Tale, The Prophet that teacheth lies, is the tale, Isa. 9. 14, 15.

Teaching, We ought to teach the Scriptures, as occasion is ministered, 1. Cor. 2. 13. and 3. 1, 2.

Christians are taught of God, and toise, John 6. 29, 45. Heb. 8. 11. 1. John 5. 20. Isa. 54. 13.

Christ's ministers must teach whatsoever he hath commanded, Mat. 28. 20. and to beate of the holy Ghost should put them in minde, John 14. 16, 26. Acts 1. 4. Lu. 24. 49. Job. 15. 26, and 16. 7.

He that teacheth ought to be directed by Gods word, 1. Pet. 4. 11.

We ought so to teach, as two may edifie one another, 1. Cor. 5. 11.

The wise scribe that is taught unto the kingdom of heauen, Mat. 13. 52.

God taught his people by his word, Deu. 4. 36, and 32. 10.

God hath taught us the godly way to walke in, 1. Kings 8. 35, 36.

God nurtured the Israelites forty yeres, to teach them to know him, and themselves, Deu. 8. 2, 3, 4, 5.

God taught the handes of David to fight, 2. Sam. 22. 35.

God commanded Moyses to teach the Israelites to feare and obey him, for their profit, Deu. 5. 29, 31. \* and 6. 1, 2, 3, 17, 8, 24. \*

Moyses warneth the Iewes to doe whatsoever the Levites should teach them, Deu. 34. 8, 9.

We ought to teach our children the waye

of God, Deu. 11. 18, to 23. and 31. 1, 12, 13. and what great things God hath done for us, Exo. 13. 12, 17. Deu. 4. 9, 10, 6. 7, 21. \* Job. 4. 6, 21. \* Lu. 1. 74, 75. as Abraham did, Gen. 18. 19.

Jeroboam the chiefe Priest taught Aholah, 2. Kings 12. 2.

Samuel taught the Israelites the good way, 1. Sam. 12. 23.

Apollos eloquent and mighty in the scriptures disdained not to be taught of a craftsman, Acts 18. 24, 26.

Moses is the teacher of the faithfull, John 1. 4. 26. Psal. 51. 10, 11, 12, 13.

Paul the teacher of the Gentiles, 1. Tim. 2. 7.

Christ ordained teachers, &c. in the Church, and whyp, Acts 13. 1. 1. Cor. 12. 28. Eph. 4. 11, 12, to 17.

Those that by teaching turne many to righteousness should shine as the larnes for ever, Dan. 12. 3.

Teachers should teach the word of God purely, 1. Pet. 4. 10.

Teachers ought not to teach for lucre, nor dote about strife of words, but be constant in the Gospel, and whyp, 1. Tim. 6. 3, 4, 5, 21. 2. Tim. 3. 1, to 10. and 4. 3, 4. Tit. 1. 10, 11, to 17. and 3. 9, 10. Col. 2. 8.

Such as teach lies, and their punishment, 1. Pet. 2. 1, 2, 3. \* and 3. 17. and 2. Job. 10.

Teaching is a gift of God, Rom. 12. 6, 7. looke Doctours and Doctrine.

Tears, looke Feete, Weeping, Widowes, and Vnbelieve.

Tearing of clothes, Genes. 37. 34. 3. 4. 13. Job. 7. 6. Judg. 11. 35. 1. Sam. 4. 12, 22. Sa. 13. 19. Eze. 4. 1. Isa. 37. 22. Joel 2. 17. 1. Mar. cab. 1. 14. and 3. 47. and 4. 39. Eze. 13. 45.

Tearing with a spirit, Mar. 9. 8, 20.

Temperance, St. Paul disputed of Temperance before Felix, Acts 24. 26.

Temple, The covering of the Temple of pure gold, 1. Kin. 6. 20, 21.

The building, forme, purification, and dedication of the Temple, 1. King. 6. 1, to 13. and 8. 63. 64. 1. Mar. 4. 41, 43, 43.

Who should be received to the ministering in the Temple, and who rejected, Eze. 44. 9, 15.

Jeroboam king of Iudah repaired the Temple, 1. King. 12. 4. to 18. he did Josiah, 2. Kin. 22. 4. to 8.

Jeroboam king of Israel spoiled the Temple, 2. Kin. 14. 13, 14. and he did Shishak king of Egypt, 2. Kin. 14. 26.

The Temple befaced, 2. Kin. 25. 9, to 18. Iere. 52. 12, to 24.

Baggair reprooveth the Iewes slacknesse in rededifying the Temple, Hag. 1. 2, to 15.

Wherupon Zerubbabel and Jeroboam beginning the worke are hymned, Ezra 4. 4, 5, 23.

The disposition and order of the rededifying of the Temple with his apperintances, Eze. 44. 1, 2.

Gods promise to those that should restore the Temple, Hag. 2. 16, 20.

The Temple rededified, Ezra 5. 1, 2, and 6. 15. in 46. yeeres, John 2. 20.

The glorie of the second Temple, exceeding







As the tree falleth, so shall it lie. Eccles. 11.3.

High trees for proude people. Mat. 1.13.

*Trembling.* Paul willing to make an end of our saluation with trembling. Phil. 2.12.

God will giue a trembling heart to them that disobey him. Deuter. 28.6. Leuit. 26.36.

The wicked tremble at Gods iudgements. Act. 24.26. Rooke Feare.

*Trepass* offering. Leuit. 7.3, to 11.

Abigail taketh on her, her husbands trepass. 1 Sam. 25.24, 28. see Purgings.

*True* all things, and keepe that which is good. 1. Thess. 5.21.

Whom God trieth his elect, and why. 2. Chron. 32.31. Job 1.11, 12. Eccles. 3.10.

Isa. 30.10. Jer. 3.9. Mich. 3.5. Eccles. 3.5. and 27.5. Tob. 2.10. Rom. 5.1. 1. Pet. 1.7.

2. Pet. 2.9. James 1.2, 3. see Tempt.

*Tribe.* The children of Israel ought to marie every one in their alone tribes. Num. 36.6, 7, 8, 9.

The tribe of Dan sought to dwell among the other tribes. Iudg. 18.1, 2.

The halfe tribe of Manasse, dwelt from Beshan to Baal Hermon. 1. Chron. 5.23.

The portion of the twelue tribes. Gen. 48.1, 2, 10, 8, 21.

The tenne tribes carried captiue. 2. Chron. 28.40, to 48.

*Tribulation* sent to the faithfull, why. 1. Pet. 4.12. 2. Thess. 1.4, to 8. Rom. 5.3.

God intendeth to ensure tribulation with patience. Heb. 12.11. 1. Pet. 2.21.

Wee ought not to feare tribulation, and why. Phil. 1.28, 29.

When by tribulations are vsuall to God. Isa. 26.16, 17, 18.

God onely deliuereth out of tribulations. 1. Sam. 10.18, 19.

God respected the children of Israel in tribulation. Exod. 2.25.

In our tribulation were ought to seeke the Lord. Deut. 4.29, 30, 31.

God heard Iacob in the time of his tribulation. Gen. 35.3.

The faithfull in tribulation, ought to put full trust in Gods mercie. Psal. 44.9.

How to suffer tribulation, according to the will of God. 1. Pet. 4.19.

Neither tribulation nor bondes could feare Paul from preaching the Gospel. Act. 20.24.

Tribulation to bee receiued thankfully without distrust. Psal. 42.8. 2. Cor. 12.10. 1. Cor. 13.1.

and of David. 2. Sam. 22.1.

Paul & Silas prayed, sung & reioyced in tribulation, for Christ his sake. Act. 16.25.

Gal. 6.14. 2. Cor. 6.4, to 11. so did Peter and other Apostles Act. 5.41. and so should we. Rom. 12.12. and 5.13.

The tribulations of Paul, were the Ephesians glory. Eph. 3.13.

God comforted S. Paul in all his tribulations, and why. 2. Cor. 1.4.

Paul commended the Macedonians for that they loved in tribulations. 2. Cor. 8.2.

The top of tribulation, see. 2. Kings 19.3. look Affliction, Aduersitie, Persecutions, Sufferings, and scourges.

*Tribute* must be payed for conscience sake. Matt. 22.21. Rom. 13.5, 6, 7.

Why Christ payed tribute and needed not. Matt. 17.25, 26, 27.

They that receiued peace offered by the Israelites, became tributaries vnto them. Deut. 20.10, 11.

All that belong to the house of God, freed from tribute, by the Edict of an Heathen Emperour. Ezech. 7.24.

*Trinitie.* Testimonies of the trinitie. Gen. 1.1, 26. 9. 11. 7. 9. 18. 2. Matt. 3.16, 17. and 28. 19. L. 13. 31, 32. 1. Job 5.7. 2. Cor. 13.13.

Of Triumph, looke Victorie.

*Trumpets* of silver, looke Num. 10.3, to 11. and Feast.

The trumpet sounded at the giuing of the Law. Exod. 19.16, 19.

Gods blew a trumpet, & souldiers came to him. Iudges 6.34.

*Truble.* Harried folkes haue trouble in the flesh. 1. Cor. 7.28.

Elisah affirmed vnto Ahab, that he troubled Israel, in psonishing God to Raye him three yeeres and six monethes. 1. Kin. 18.17, 18. James 5.17. looke Tribulation.

*True.* He that delereth, hath sealed that God is true. Job 3.33.

Balaam was enforced to confesse God to be true. Num. 23.19.

*Truth* of God, see Promise.

Abrahams seruants payed God for his truth and mercie shewed vnto his maister. Gen. 24.37.

The spies promised Rahab to beake truely with her. Josh. 2.14.

Deziah desired that truth might be in his dayes. 2. Kings 20.19.

David wisheth mercie and truth to Israel, and why. 2. Sam. 15.19, 20.

To walke in truth. 1. Kings 2.4.

Wee ought to serue God in truth. Josh. 24.14. 1. Sam. 12.10, 21, 24.

Wee ought not to holde against the truth. Mich. 7.5. Exod. 23.2.

Truth in Iudges. Exod. 18.27, 28.

Wee ought to giue our loyues about with truth. Eph. 6.14.

Wee ought to speake the truth one to another, and why. Eph. 4.25.

Christ is the truth. John 14.6. and his Gospel the truth. 2. Pet. 1.22.

Do nothing against the truth, but for the truth. 2. Cor. 13.8.

Truth put for vsight dealing. Eph. 4.25. 9. 6. 14. Phil. 4.8. for vncere knowledge of God. Tit. 1.1. and for all light left in man after his fall. Rom. 1.18. and 2.8.

Wee ought to instruct with meeknes, those that resist & erre from the truth. 2. Tim. 4.2, 26. & to craue at Gods hand the mercie of truth, which the same Signifieth. Jer. 10.1.

Wee ought to be steadfast in the truth well learned. 2. Tim. 3.14.

How truth from error is discerned. 1. John 4.6.

No truth in any, and therefore none to be trusted. Iere. 9.4, 5.

Truth is strongest, and outcometh all things. 1. Cor. 13.1, 2. and 4.3, 40, 42. Mat. 16.18. Luke 21.15. Act. 6.10.

Grace and truth came by Iesus Christ. John 1.17.

The spirit of God is the leader of us into all truth. John 16.13.

Against such as wishd and the truth, or withhold themselves & others from it. Rom. 1.18. 2.8. Gal. 3.1. 9. 5, 7. 2. Tim. 3.18. 3.9. 2.4. 4. Tit. 1.4. Heb. 13.26. 2. Pet. 2.3.

Paul spake the truth. Acts 26.25.

Pilate asked Christ what truth was. John 18.38.

Trust. Moses putteth the children of Israel in minde of Gods benefits, that they might trust in him onely. Deut. 8.1.

No man ought to trust to his own strength. 1. Cor. 10.12, 13.

Those that trust in the Lord, blessed, and those that trust in men, cursed. Jerem. 17.5, 7.

The children of Israel trusting in their owne strength, were discomforted. Iudg. 20.20, 31. Num. 24.40, 44, 45. Deut. 1.41, 43, 44. 1. Sam. 4.3, 5, 5, 10, 11.

Wee ought to lettie our whole trust in God, and in Christ, and why. 2. Sam. 22.32, 33. Matt. 12.21.

Deziah trusted in the Lord God of Israel. 2. Kings 18.5.

Abisai trusting vpon the Lord, obtained victorie. 2. Chron. 23.18.

Eternall life promised to those that trust in God. Isa. 57.1.

God is their helpe and shield that trust in him. Psal. 115.8, 9, 10, 11.

Wee ought to trust in the grace offered by the Gospel. 1. Pet. 1.13.

They that trust in God, shall vnderstand the Truth. Tit. 2.9.

In the midst of tribulations wee must trust in God. John 16.33.

The faithfull trust to bee saued through the blood of Christ, and therefore got doubly to the throne of grace. Heb. 10.19, 20, 22, 23. and 4.14, 16.

The Jewes upbraided to haue put their trust in false gods. Deut. 32.37, 38.

God will beare the wicked of all things wherein they put their trust. Deut. 32.34, 35.

Of the assured trust which Asa had in the Lord. 2. Chron. 14.11. and Iudas Maccabeus. 1. Mac. 3.18, 23. and 2. Mac. 7.20, 24.

Wee ought to put our trust in the iudges of God, and why. Psal. 146.2.

Those that trust in God, shall neuer be remoued. Psal. 125.1. 2. Tim. 2.19. 2.3. 2.3. 2.3. 2.3.

An exhortation and encouraging to trust in God, after aduersitie and in danger. Isa. 40.31. 17. Amos 9.12.

The young raucens doe teach vs to put our trust in God. Job 39.1.

A man of God commended Amosiah for to put his trust in his strength. 2. Chron. 23.7, 8, 9.

God will cut off occasions which hinder his people from putting their trust in him. Ierem. 5.10, 11, 12.

Wee may not trust in outward ceremonies,

nies Iero. 7. 24.

God neuer fallett them that put their trust in him. *Mat. 14. 28.*

*T*urne. We ought not to turne aside to serue other gods, as the Idoliters did. *Exo. 32. 8. Deut. 10. 16. 1 Sam. 12. 10, 20, 21.*

The Chelodians turned from their holes into God. *1. Thel. 1. 9.*

To turne judgement to wisdome. *Amos 6. 12, and 5. 7.*

God is mercifull vnto those that turne vnto him. *Deut. 30. 1, 2, 10.*

None can turne to God truly, till God turne to him. *Jer. 8. 15, 16. Looke Returne, Conversion, and Man.*

*T*welue Apostles. *Mat. 10. 2, to 5. Mat. 3. 14. 16, to 10. Luke 9. 1.*

The names of the twelue Patriarches. *Gen. 32. 26, 27.*

*T*urning. Those that be found allee at the last day, haue changed in the twinkling of an eye. *1. Cor. 15. 51, 52. 1. Thel. 4. 1.*

Two makers no man can serue, and whp. *Mat. 6. 24. Luke 16. 13.*

Two, that is, man and wife shall be one flesh. *Gene. 2. 24. Mathe 10. 8. 1. Cor. 6. 16. Eph. 5. 31. Mat. 19. 5.*

Two quires, looke Treasure.

Two pence, looke Pence.

Two eares for hidden. *Luke 9. 3.*

Of the two betters. *Luke 7. 4.*

Two manner of people diuided out of Rehabs bowels. *Gen. 25. 23.*

Of two things that Agur required of God. *Psa 30. 7, 8, 9.*

Two things grieuous. *Eccles. 26. 39.*

Christ his two natures. *Col. 2. 9.*

*T*ime hath his cou. *Gen. 8. 22.*

To all things there is an appointed time. *Eccles. 3. 1, to 12.*

We ought to aske of God wothes, our sinners of alse time. *Deut. 31. 7. It is not for vs to know the times and seasons, and whp. Acts 1. 7.*

The time of Christ, the accepted time. *2. Cor. 6. 2. Gal. 4. 3. Rom. 5. 6.*

The time of this present life, is but short. *1. Cor. 7. 29.*

We ought to reuerence the time, and whp. *Col. 4. 5. Eph. 5. 15, 16.*

Time certaine put for vncertaine. *Lu. 13. 33, and time present for time to come. Mat. 3. 10. Luke 19. 8. and 24. 44. John 4. 21. and 20. 17. Col. 3. 6. 1. Thel. 4. 15.*

Of the last times. *1. Cor. 10. 11. 2. Tim. 3. 1. Heb. 1. 1. 1. Pet. 1. 20, and 4. 7. 1. John 2. 18. Jude 18.*

We ought not to shew wisdome out of time. *Eccles. 32. 4.*

God is angry with the godly for a time. *Isaiah 1. 2.*

Tyranny of princes and false prophets. *Mich. 3. 1. Jer. 3. 1, 3.*

Otyrannie. *Mat. 23. 6. Mathe 14. 10.*

*T*ies 7. 59. *9. 12, 23. 1. Looke Crucitie.*

A Tyants nature. *Psa 28. 15.*

*V*ails of the Tabernacle. *Exo. 26. 31. and 36. 35. 2. Chp. 3. 4.*

The vaine rent. *Mat. 27. 51.*

The vaine over the face of Moles, and

ouer the knees, and whp. *Exo. 34. 33, 34. 2. Cor. 3. 13, 10, 17.*

The vaine over the hearts. *2. Cor. 3. 15, 16.*

What the vaine prefigured. *Heb. 10. 30.*

Vaine are all men. *Mat. 23. 1, 9. all things vaine. Eccles. 1. 2.*

Idols are vaine vanities. *1. Sam. 12. 21.*

and puaue Gods wrath. *1. Kings 16. 26. Deut. 32. 21.*

The creature subiect to vannie. *Rom. 8. 20.*

Vain glory, lee Glory.

Vaiant. The Angel called Gideon a vaiant man. *Judges 6. 12.*

Variance, looke Contention.

Vant, looke Boast.

Vengeance. God taketh vengeance of all that oppresse, as defraude their brethren. *1. Thel. 4. 6.*

God will take vengeance of those that despoile his grace. *Heb. 10. 29, 30.*

Vengeance belongeth to rebels and persecutors of Gods elect. *Luke 18. 7. 2. Thel. 1. 8. Reue. 6. 10, and 19. 2.*

We ought not to auenge our selues. *Rom. 12. 17, 19. Psa 30. 21. Leuit. 19. 18.*

Vengeance is the Loves, and he will auenge the blood of his seruants upon his enemies. *Deuter. 32. 35, 41, 42, 43. Rom. 12. 19.*

Dauid committeth vengeance to God. *1. Sam. 24. 6, 13, 16.*

Saul would not bee auenged of his enemies, and whp. *1. Sam. 11. 13.*

Gods ministers haue ready vengeance of God against all high things being disobedient, and whp. *1. Cor. 10. 5, 6.*

James and John asking vengeance, are rebuked. *Luke. 9. 53, 54, 55.*

Vengeance the name of a heathen goddesse. *Acts 28. 4.*

Vengeance reserved onely to the Lord and his ministers the higher powers. *Gene. 15. 16. Eccles. 28. 1. Iudeth 8. 35. Psal. 7. 11. 9. 7, 8, 16, 23, 35, and 94. 1. Psa. 17. 21. and 24. 12, and 48. 9, and 54. 8, and 29. 26. Eze. 25. 12. Mich. 1. 2. Mathe. 5. 38, 39. Luke 9. 54, 55, 56, and 18. 7, 8. Galat. 5. 15. Ephel. 4. 26, 32. 1. Thel. 5. 15. 2. Tim. 4. 14. 1. Pet. 2. 14, and 3. 9, 12.*

Venus, looke Truth.

Virtue of God, looke Power.

Virtue from Christ healed diseased folkes touching his garments. *Mathe 6. 56. Mathe 9. 20, 21, 22, 35, 36. Luke 8. 44, 46, 47, 48.*

Virtue put for good and godly manners. *2. Pet. 1. 5.*

Virtuous. Ruth was a virtuous woman. *Ruth 3. 11.*

Vessels ordained for the use of the Tabernacle. *Exo. 25. 29.*

The parable of vessels, prepared for captiuitie. *Ezek. 12. 1, to 17.*

Vessels in the house of Salomon of pure golde. *1. Kings 10. 21.*

Of vessels of honour and dishonour. *Rom. 9. 21, and 2. Tim. 2. 20, 21.*

Vessell, for mans body. *1. Sam. 31. 5. and 2. Cor. 4. 7, and 1. Thel. 4. 3, 4.*

Vessels. The Jewes commanded to

make fringes vpon the quarters of their vestures. *Deut. 22. 12, and whp. Rumb. 15. 38, 39. and the Scriber and Pharisees vied it. Mathe 23. 5. Looke Clothes, Garments, and Apparell.*

Vex. How Peninnah vexed Hannah. *1. Sam. 1. 6, 7.*

*V*ictorie commeth of God, and not by the multitude of men. *2. Sam. 3. 10, 12. Gene. 14. 7. Exo. 17. 8. Deut. 7. 18, 19. Josh. 11. 1, 6. 2. Iudg. 7. 2. 1. Sam. 14. 6, to 23. and 17. 45. 2. Chp. 13. 13, 10, 19, 8. 14. 11. 2. 16. 7, 8, 9, and 24, 24, and 25. 7. Psal. 117. 3. 2. 120. 21, 22, 30, 31. Iudeth 9. 7, 11. 2. Chp. 1. 26, 27, 28, 29, 30. 1. 2. 3. 18.*

Joab committeth the successe of victorie vnto God. *2. Sam. 10. 12.*

The victorie of Dauid against Absalom. *2. Sam. 18. 7.*

Dauid obtained victorie though he might of God. *2. Sam. 5. 28.*

God gaue victorie vnto Debojah. *Judges 4. 14, 9, 5, 23.*

The victorie attributed to God, and Gideon by whom he wrought. *Judges 7. 20.*

Samuel attributed not the victorie to his strength. *Judg. 6. 15, 18.*

Victorie promised. *Jeremiah against Sennacherib. 2. Kings 19. 6.*

Triumph after victorie obtained. *Rumb. 21. 18, 27. Judges 11. 34. 1. Sam. 18. 6, 7, 2. 2. 3. 30.*

Victorie is of God. *1. Chp. 4. 5, 8, 59, 60.*

Jehus trusting in God, wonne the victorie. *2. Kgs. 15. 26, to 36.*

Victorie loke Trust.

Viduals. Iotham commanded to make provision for Viduals, and whp. *Isa. 1. 11. looke Meate, and Food.*

Villains, looke Rascals.

God hath chosen the vile things of this world, to bring to nought things of estimation. *1. Cor. 1. 28.*

We ought not to offer vnto God any thing vile. *Isa. 1. 8, 12, 14.*

Villages, looke Cities.

Vine, for the Church. *Psal. 80. 8.*

The complaint which the Lord maketh for his vine. *Isa. 5. 4.*

The vine of the Jewes is of the vine of Sodom, and of the vines of Gomorrah, &c. *Deut. 32. 32.*

Christ is the vine, and his father is the husbandman. *John 15. 1.*

Vinegar. Boaz filled Ruth to dippe her bread in the vinegar. *Ruth 2. 14.*

A sponge filled with vinegar was offered Christ. *Mathe 27. 28.*

Vineyard of Iosh and his drunkenness. *Gen. 9. 20, 21.*

The Jewes were commanded not to sow their vineyards with diuers seedes, and whp. *Deut. 22. 9.*

A tale for him that hurteth his neighbors vineyard. *Exo. 22. 5.*

It was lawfull for a man to eat, but not to reap fruit out of his neighbors vineyard. *Deut. 23. 24.*

He that had planted a new vineyard, freed from warre, till he had eaten of the fruit. *1. Cor. 9. 7.*

Those







The *Jesus* blest to wash their dead. Acts 10. 37.

The *Pharisees* being filthy white, blest to wash the interlude. Matt. 23. 25.

We are washed. 1. Cor. 6. 11. in baptisime. Acts 22. 16.

*Washing*, looke *Prodigality*.

*Watch*, because the house is inverteinate. Matth. 24. 42. Luke 12. 36, 40. 47. Matth. 13. 33, 35, 36, 37.

*Watch* and pray. Matth. 26. 38, 41. Mark 14. 34, 38. Luke 21. 36 and 32. 40, 46.

We ought to watch. 1. Cor. 15. 34. 1. Thess. 5. 6. 1. Pet. 4. 7.

*Watch*, taken for lining this copposal life. 1. Thess. 5. 10.

How we ought always to Watch for the coming of the Lord. Rom. 13. 11. Ephel. 6. 18. Col. 1. 2. 4. 2. 1. Pet. 5. 8. Reus. 3. 23.

We ought to watch. 1. Cor. 16. 13. 2. Cor. 6. 6. Watch, for Watchmen. Matth. 27. 65.

*Watchmen*, for false teachers. Cant. 5. 7. They Gods preachers are called Watchmen. 1. Cor. 14. 31. 1. Cor. 16. 13. 2. Cor. 6. 6.

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The *Scriptures* are called *wholesome* waters. Ezek. 47. 8, 9.

*Cleanse* water for Gods Spirit. Ezek. 36. 25. Isa. 44. 3.

*Pure* water blest for the grace of Gods Spirit. Heb. 10. 23.

How Christ cleanseth his Church by the washing of water. Ephel. 5. 26.

*Living* water for springing water. Gene. 2. 10, 19.

*Apollo* watered, but God gave it increase. 1. Cor. 3. 6.

*Uncleanse* water. Levit. 11. 38. looke Sea, Drinke, Wine, Tooth, Tongue, Bitter, Strife, and Fasting.

*Water*. He that watereth, shall not obtaine his desire of God. James 1. 6, 7.

*Ways*. All the ways of God are iudgement. Deut. 32. 4.

The ways of the Lord are incorrupt path finding out, and must be kept. Rom. 11. 33. 2. Sam. 22. 33, 31.

To turne from the way which God commended. Deut. 31. 27, 29, and 11. 28.

David going the way of all the earth, exhorteth Salomon to walke in the ways of the Lord. 1. Kings. 2. 3, 3.

God doeth teach the good way. 1. King. 8. 35, 36. and Samuel taught the right way. 1. Sam. 12. 3, 24.

The *Jesus* forsaking the right way were grievously punished. Judges 2. 12, 14, 19, 20, 23.

The *Kings* his way. Am. 21. 22.

Christ is the way. John 14. 6.

Better neuer to know the way, then reuolt. 2. Pet. 2. 21.

Wholes preachers God to shew him his way, and to help. Ephel. 3. 13.

God was the guide of *Isaiah* in his way. Gen. 28. 15.

Paul desired God to guide his way. 1. Thess. 2. 11.

God maketh our way bright. 2. Sam. 22. 33.

God guideth every man according to all his ways. 1. Kings 8. 39.

By whom the way of truth shall be enill spoken of. 2. Pet. 2. 1, 2.

*I Weake* in faith are to be borne withall, and not to be offended, 2. Thess. 14. 1. 1. Cor. 8. 9, 10, 11, 12. 1. Thess. 5. 14.

Paul became weake to the weake, to win the weake. 1. Cor. 9. 22.

God hath chosen weake things to confound mighty, and to help. 1. Cor. 1. 25, 27. 2. Cor. 12. 9.

*Weakenesse*, see *Vmrighteousnesse*.

*Weapons* wherewith David did encounter with Goliath. 1. Sam. 17. 40.

The weapons of the faithful. 2. Cor. 10. 4. see *Armour*.

*Wearie* *Ziba* brought victuals to Dauids wearie loubiers. 2. Sam. 16. 1, 2.

We ought not to be wearie of well doing. 2. Thess. 3. 13. Gal. 6. 9.

How the wicked wearie themselves in wickednesse. Math. 5. 7 to 15.

Rest giuen him that is wearie. Isa. 38. 12. looke *Laden*, and *Food*.

*Wedding*, looke *Marriage*.

*Woe*. The people weep and acknowledged their sinne. Deut. 1. 41, 45.

*Whaniel* wept for his wife. 2. Sam. 3. 15, 16.

Why we must weep. James 4. 9.

*Whagat* wept and was comforted. Gen. 22. 16, 17, 18.

*Isaiah* wept for his sonne *Ioseph*. Gene. 37. 34, 35. and *Ioseph* diuers times meeting and talking with his brethren. Gene. 42. 24. and 43. 30. and 45. 1, 2. and 50. 17.

The *Israelites* wept before the Lord, and why. Judges 20. 21, 22, 26. and 21. 2.

David wept for *Abner*, and when he fled from *Abialom*, and for his death, and for the death of *Ammun*. 2. Sam. 3. 31, 32, 33, 34, 36. and 15. 30. and 18. 33. and 19. 1, 2, 3, 4.

*Deziah* wept when he heard he should die. 2. Kings 20. 1, 2, 3.

*Elisha* wept, and why. 2. Kings 8. 11, 12.

*Christ* wept. John 11. 35. Luke 19. 41.

Belieued are they that weep, for they shall laugh. Luke 6. 21. Matth. 5. 4.

Peter wept bitterly for that he had denied Christ. Matth. 26. 75.

Saint *Paul* weeping, exhorted to beware of false prophets. Philipp. 3. 18. Actes 20. 30, 31.

Weepe with them that weep. Romanes 12. 15.

Let them that weep, be as though they wept not. 1. Cor. 7. 30.

*Isaiah* wept, and why. 2. Kin. 22. 11. 19.

*Samson* overcome with his wines weeping. Judges 14. 16, 17.

Weeping may abide at euening, but joy cometh in the morning. Psal. 30. 5. Lookes *Heale*, *Teares*, *Lamentation*, *Mourning*, and *Heauinesse*.

*Weights* & *Measures* must be true. Levit. 19. 35, 36. Deut. 25. 13, 14, 15. Ezek. 45. 10. Hou. 1. 11. and 16. 11. and 20. 10.

False balances and weights condemned. Psal. 12. 7. 8. Micah 6. 10. 11.

*Weined*, looke *Sucke*.

*Well*. *Abraham* digged a well in *Beerseba*. Gen. 21. 30, 31.

*Israhel* caused his fathers welles, *Soppen* by the *Philistines*, to be digged againe with others. Gen. 26. 14, 20, 23.

Of digging a well, see *Digge*.

Wells without water. 2. Pet. 2. 17.

Of *Isaahs* well. John 4. 6, 20, 27.

*Weldoing*. He that doeth well, is of God. 3. John 11.

It is Gods will by doing well, we should put to silence the ignorance of foolish men. 1. Pet. 2. 15.

*Weldoing* will fall out to the profit of the neighbour. Ruth 2. 11.

*Weldoing* commendeth of the Lord. Phil. 1. 6. Psal. 16. 1. and 30. 24.

How to doe well. Isa. 1. 17. see *Wearie*.

*Welplesed*. God has welplesed with his sonne *Jesus* Christ. Matth. 3. 17. and 17. 5. 2. Pet. 1. 17.

*Wealth* is sudden destruction to the wicked. Job 1. 7, 16.

*Israel* in *Wealth*, see *Far*.

In wealth and tooe trust ought to remembre God. Eccles. 11. 35.

*Wealthie*

Wealthie mens children enclined to banqueting. Job 1. 4. 18. 19. and 8. 4.

Wheate threshed by the winepress, and wip. Judges 6. 11.

Whar wither Iacob plenty of wheate and wine. Gen. 27. 28.

God wil send them plenty of wheate and al things, that Ioue his commandments, &c. Deut. 11. 23. 14. 28. 3. 13. Le. 16. 3. 10. 11.

The similitude of the wheate cogne. John 13. 24. 1. Cor. 15. 37.

Wheate taken for the faithful. Mat. 3. 12. Luke 3. 17. and 13. 30.

Satan desireth to winnowe the godly as wheate. Luke 22. 31.

What is chaffe to wheate? Iere. 23. 28. Care among wheate. Mat. 13. 25. 38.

Wheles. Iooke Vision.

Whelpes. Iooke Dogges.

Whilp. Ice Conuersion.

Whisperers condemned. Rom. 1. 29.

White. The cleet shalbe clothed in white. Reu. 3. 4. and 4. 4. and 6. 11. and 7. 9.

Whitewash. Iooke in Feasts.

Whoredome a more grieuous sinne then theft. Ioh. 6. 30.

God detesteth both a whore and a whores hire. 1. Cor. 23. 17. 18.

A whore described, and called by diuers names. Iho. 7. 6. 24. and 6. 24. to 30. and 7. 5. and 2. 16. to 20.

Wee must not giue our strength vnto whores. Eccles. 16. 20.

A whore enuier an honest woman. 1. Cor. 16. 42.

Samson loued the whore of harlot Delilah. Judges 16. 1. 4.

The wisdom of the great whore vpon many waters. Reu. 17. 1. 3.

Whoredome is forbidden. Deut. 5. 18. 21. Exod. 30. 14. 17.

The Israelites committed whoredome with the daughters of Hoth. Num. 15. 1.

Who is committed whoredome, was burned. Gen. 38. 24.

The mayoe that played the whore in her fathers house, was stoned to death. Deut. 23. 20. 21.

The whoredome of a woman how it may be knowne. Eccles. 26. 9.

Whoremongers God wil iudge. Heb. 13. 4. and punish. Reu. 21. 8.

Whoredome and other uncleannesse forbidden, committed and punished. Gene. 6. 2. 5. 12. and 19. 5. 24. 25. 31. Exod. 22. 16. 17. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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tris. Iooke more. Exod. 32. 8. Deu. 4. 3. 37. 16. 17. 18. Iudg. 2. 11. 17. 19. and 1. 27. Ila. 1. 21. and 57. 3. Ier. 3. 1. Ezek. 16. 15. Vol. 1. 2. and 2. 2. and 14. 12. Reu. 18. 3. 9.

God calleth the murmuring of the Israelites their whoredomes. Num. 14. 27. 33.

Wholesome doctrine, what. Tit. 2. 1. to 11.

Wicked. Dauides complaint for the wickedness of the faithlesse. Psal. 36. 1.

A prayer against the wicked enemies of Gods Church. Psal. 35. 1.

Of the reprobation of the wicked. Psal. 16. 4.

The wordes of the wicked touching the knowledge of God. Job 22. 13.

Wee might not to enuie the prosperitie of the wicked. Psal. 37. 1. 7. \*

The wicked are the seede of the Deuill. Mat. 13. 38. 39.

Wee ought to auoyde the company of the wicked. 1. Cor. 5. 13.

Wicked hypocrites alwayes in Church militant. Mat. 13. 40. 41. 48. 49.

Who are wicked, 1. Pet. 4. 17. 18. 2. Pet. 2. 10. \*

The description of wicked men, and of their punishment. Psal. 1. 1. 4. 5. 6. 8. 52. 10. 8. and 53. 1. 10. 6. and 94. 23.

God abhorreth the wicked. Exod. 23. 7.

The wicked consider not the iugements of God. Iho. 28. 5. and therefore their house shalbe destroyed. Iho. 11. 10. 11. and 14. 11.

Of the treasures of wickednesse, and of the dyspayle and punishment of the wicked. Iho. 10. 2. \*

The wicked are resembled to oblatinate soles. Iho. 27. 22.

The wicked slander Gods word, and regard it not. Iho. 29. 7. 16.

The wicked shalbe cast away for his malice. Iho. 14. 32.

The wicked thinke themselves more happy in seruing the deuill, then God. Iere. 44. 17. 18. 19.

The wicked giue heere vnto false spyes. Iho. 17. 4. and consule against the godly. Psal. 16. 4. and 83. 5.

The power and enterprises of the wicked shall turne to the glory of God. Psal. 75. 10. and 76. 10.

Which complainteth of the multitude of the wicked, and small number of the faithful. Ihesu. 7. 3.

We ought to shun the way of the wicked. Iho. 4. 14.

The sacrifices of the wicked are abominable vnto God. Iho. 15. 8. and 21. 27. Eccles. 14. 31.

Of the curse and destruction of the wicked. Job 24. 18.

The condemnation of the wicked, & death of the iust. Tit. 4. 16.

The sighing of the wicked at the day of iudgement. Mat. 5. 3. to 14.

The wicked shall waxe woyle and woyle. 2. Cor. 2. 9. to 13. 2. Tim. 3. 13.

The nature & end of the wicked. Psal. 73. 18. 19. 20. and 10. 2. \* Their returne. Mat. 3. 10. \* Their blindness. Ila. 27. 11. \* Ila. 36. 1. \*

The righteous cannot deliuer the wicked. Ezek. 14. 17. 18.

The wicked to whom Sodome and Gomorah are an example, are referred to the day of iudgement to be punished. 2. Pet. 2. 9.

Iude 4. 6. 15.

God iudgeth the wicked to keepe company with the wicked oft times to their destruction. 2. Thio. 2. 7.

The wicked haue their felicitie in worldly things. Ier. 5. 10. 11.

God preuenteth the attempts of the wicked. Ezek. 6. 4.

The wicked enjoy the earth. Job 9. 24.

The poorer sort and wicked alway turne the crosse of the godly to flamber. Job 20. 16. to 15.

The wicked procede from euill to worse. Iere. 9. 3.

The wicked thinke that God seeth not their sinne. Ezek. 8. 12.

The wicked loue the praise of men, more then of God. Iohn 12. 43.

What the wicked are like vnto. Ila. 57. 20.

The wicked seeke after signes. Luke 23. 8. Iohn 2. 18. and 6. 30. and seate men more then God. Mat. 21. 26. 46. 26. 5. 27. 64.

Marke 11. 32. Luke 19. 46. Acts 5. 26.

The wicked agree in persecuting huereth, and the pious sort thereof. Mat. 16. 1. and 23. 3. Marke 3. 6. Luke 23. 12. Actes 4. 26. and 23. 6.

Wicked mens practises often frustrate. Mat. 2. 13. and 21. 46. and 22. 32. 9. 27. 66.

Iohn 6. 41. 45. 46. and 10. 39. Actes 5. 19. 23. and 9. 32. 34. \* and 11. 11. \*

The wicked pronounce sentence against themselves. Mat. 21. 31. 41. Luke 7. 43. Actes 4. 16. and 26. 35.

The wickednesse of man was great at the time of the flood. Gen. 6. 5.

Whosoever perseuereth in his wickednesse, shall perish. 1. Sam. 12. 25. Iooke Vngodly, and Vniust.

Widow. We ought not to oppresse, or bere the widow, and wip. Exod. 22. 22. 23. 24. 25. 26. 27. 10. but relieue them, and help. Deut. 14. 29. 2. 16. 11. 2. 26. 2. 12. 13. Job 24. 3. and 31. 16. Ila. 1. 17. Iere. 22. 3. Eccles. 4. 3.

Steainings left for the widow, fatherlesse, &c. Leuit. 9. 9. 10. and 23. 22. Deut. 24. 19. \*

God doeth right vnto the fatherlesse and widow. Deut. 10. 18. and iudgeth the oppressed. Mat. 3. 5.

Curlew be he that hangeth the right of the widow. Deut. 27. 19. or rubeth her raiment to pledge. Deut. 24. 17. see Debt and Famine.

Who were widowes in neede, and worthy honour and reliefe, and who not. 1. Tim. 5. 3. to 7.

An order concerning widowes, both olde and yong. 1. Tim. 5. 9. to 17.

Of the continencie of widowes. 1. Cor. 7. 8. 1. Tim. 5. 1. 16. \*

The teares of the widowes cheekes ascend vnto heauen. Eccles. 3. 5. 15.

Of widow deuourers. Mat. 23. 14. Mat. 23. 16. Luke 10. 47.

Wife. The desire of the wife ought to bee subiect to her husband. Gen. 3. 16.

The people prayed that Boaz his wife might be fruitful. Ruth 4. 12.

Co.



The wine of the Netes is the poison of  
Dragons. Deut. 32.33.  
That is meant by dropping downe netes  
wine. Joel 3. 18.

Wine mixt with water. Isa. 1.22.

Wings. Ruth put her trust under the  
wings of God. Ruth 2.12.

The godly reioyce under the shadowe of  
Gods wings. Psal. 36.7.

The Arke placed under the wings of the  
Cherubims. 1. Kin. 8.6,7. as was comman-  
ded. Exo. 25.10, 21. lookes Caried.

Winne. One that winneth soules is  
wise. Psal. 11.30.

Wismen came from the East to worship  
Christ. Mat. 2.1, to 13.

The wismen coulde not interpret Pha-  
raohs dreames. Gen. 41.8.

Skilfull men in diuers sciences are cal-  
led wise hearted. Exo. 35.10, 30. and 28.3.

Who so seemeth wise in this world, let him  
be a foole, that he may be wise. For the wis-  
dome of it is foolishnesse with God.

Job 37.24. 1. Cor. 1.20. and 3.18, 20, 25.

A citie preferred through the wisdom of  
a woman. 1. Sam. 10.15, 16. to 23.

A wise king is the Ray of the people. Wis.  
6.24.

Agillistrates exhorted to searcho wisdom  
Wis. 6.9.

Wisdom ought to be preferred aboue all  
things. Wis. 7.1.

The effects of wisdom. Wis. 8.1.

A wise man will bee ruled by the lawe of  
God. Eccles. 1.11. and shew it by his con-  
uersation. James 3.13.

The difference betwene the wise and  
foole. Eccles. 1.12. foolishnesse and wis-  
dome. Eccles. 10.1, to 11.

A wise man taketh pleasure in being ius-  
tly reioyced. Psal. 25.12. & will worke there-  
after. Psal. 9.9. and 13.16. and 19.25. and  
21.11.

He that walketh with the wise, shall be wise.  
Psal. 13.20.

The mouth of the wise is in their heart.  
Eccles. 2.11, 26.

How to know a wise man. Eccles. 8.1.

The behaviour and exercise of a wise man  
and of his commendation. Eccles. 39.1, to  
22.

There ought not to bee too humble in our  
wisdom. Eccles. 13.9.

God catcheth the wise in their owne crafti-  
nesse. 1. Cor. 3.19.

God discovereth the wisdom of the flesh.  
Ddan. 8. Isa. 40.1, to 6.

Agillat loas of singular wisdom. 1. Sam-  
uel 25.3. so was Iudith. Iudith 8.29, 31.

Dauid behaned himselfe wisely in all  
things. 1. Sam. 8.5.

The beginning of wisdom is the feare  
of God. Psal. 111.16. Psal. 9.10. and that is  
true wisdom. Job 28.28.

Wisdom cometh onely of the Lord. 1.  
Cor. 2.1, 12. Job 28.38. Eccles. 1.1.

All wisdom is of God, and to him to be  
ascribed. 1. Cl. 4.35, 59, 60.

God giueth wisdom to such as feare him.  
Eccles. 43.33.

God was the inuener of wisdom. Ba-  
ruch 3.36. and his wisdom is infinite. Psal.  
145.5.

Christ is our wisdom. 1. Cor. 1.24. and  
the true wisdom of God. Bar. 3.37. Mat.  
23.34. Luke 11.49. and in him are hidden all  
the treasures of wisdom and knowledge.  
Col. 2.3.

The Gospel is the hidden wisdom of  
God. 1. Cor. 2.7.

Our wisdom consisteth in obeying  
Gods lawes. Deut. 4.2, 6.

True wisdom is wholly to depend upon  
God. Psal. 14.9.

What is the wisdom from aboue. Iam.  
3.17. and what is deuillish wisdom. Iames  
3.15.

The word of wisdom is giuen by Gods  
Spirit. 1. Cor. 12.8.

Christ promised to giue the faithful such  
wisdom, as all their aduersaries should  
not be able to resist. Luke 21.15. as he gaue  
Steuens. Acts 6.10.

Wisdom declarerth her excellencie, and  
how the is to be found. Psal. 8.1, 2. Eccles.  
1.31.

Wisdom calleth all to her traff. Psal. 9.  
1, to 7.

Scopuers seeke wisdom, and finde it  
not: but knowledge is easie to him that will  
inuerstand. Psal. 14.6. For wisdom pre-  
ferreth herselfe to those that seeke for her.  
Wis. 6.18.

Wisdom complaineth that shee is con-  
tempted. Psal. 120.

Of the power and profitable vse of wis-  
dome. Psal. 2.1, 10. and 4.5, to 14. Eccles.  
4.11, to 20.

God commendeth wisdom vnto his peo-  
ple. Baruch 3.14.

Wisdom is hidden from the eyes of all  
men lining. Job 28.21.

All wisdom and spiritual vnderstanding  
commendeth vnto vs. Col. 1.9.

Who so lacketh wisdom, let him aske it  
of God. Iames 1.5.

Salomon craued wisdom of God, and  
obtaine it. 1. Kings 3.9, 12.

A prayer to obtaine wisdom. Wis. 9.1.

How famous and excellent Salomons  
wisdom was. 1. Kin. 4.29.

One that is wise, ought to shewe by good  
conuersation his wisesse, in mekenesse of  
wisdom. Iam. 3.13.

The wisdom of the flesh cannot be sub-  
iect to the Lawe of God. Rom. 8.7.

Shewes not forth wisdom out of time.  
Eccles. 32.4.

Wisdom is iustified of her children. Bar.  
11.19.

Paul willetth vs to walke wisely. Ephe. 5.  
15. Col. 4.5.

Wise to doe euill. Iere. 4.22. looke Know-  
ledge, and Spirite.

Wichcraft forbidden. Deut. 18.10, 11, 12.

A witch may not be suffered to liue. Job.  
22.18.

God commendeth his people not to seke  
vnto witches or soothsayers. Leuit. 19.31. which  
commandment Saul transgressed. 1. Sam.  
28.7. and was therefore dektoped. 1. Chro.  
10.13.

Of Wiches and Wichcraft, looke more  
Exo. 7.22, 27, 28. Leu. 20.6. Num. 23.23.  
2. Kin. 17.17. 2. 28. 23. 24. 1. Ki. 4.15. 2. 47  
9. Jer. 10.2. Ezech. 13.18. Dan. 2.2. Psal. 5.  
12. Mat. 3.5. Eccles. 24.5. Actes 8.9. 13.  
6. and 16.16. and 19.13. Gal. 5.10. Ren. 18.  
23. and 21.8. and Soothsayers.

Winesse. Wines called beuena and earth  
to winesse. Deut. 30.19.

Falle winesse against Christ. Mat. 26.  
59, 60. against Steuen. Actes 6.11, 13. and  
against Naboth. 1. King. 21.10, 13.

The punishment of the false winesse. Deut.  
19.16.

For one winesse none ought to die. Num.  
35.30. Deut. 19.16. and 19.15.

The winesse which God testified of his  
Sonne. 1. John 5.6, 11.

The doo' e of Deuteronomium was layd  
by for a winesse against the Pharaohes. Deut.  
31.26.

We ought not to beare false winesse. Exo.  
20.16. and 23.1. Deut. 5.20.

Of true and false winesse. Psal. 27.12. and  
35.11. Psal. 19.8. 14.5. 19.5, 9. 21.28.  
and 24.28. 25.18. Dan. 13.21. Rom. 13.9  
Mat. 15.19. and 18.16. and 19.18. and 28.  
12. to 16. Mat. 10.19. 1. Cor. 13.1. 1. Tim. 5.  
19. Heb. 10.15, 28. looke Testimonie.

How diuinely pronounced. Job 10.15.  
Psal. 33.29. Eccles. 4.10. 10.16. Psal. 9.  
21. 25. 8. 10. 1. 28. 1. 2. 45. 9. 10. 3. 22.  
13. and 23.1. Ezech. 13.3. 8. Amos 5.18. 8. 6.1.  
Mat. 2.1. Mat. 2.12, 15, 19. Eccles. 2.13, 14.  
15. 8. 41. 8. Mat. 18.7. 23.13. 24.19. and  
26.14. Mat. 13.17. Luke 6.24, 25, 26. and 10.  
13. 11. 42. Jude 11. Ren. 8.1, 2. 9.12.  
and 11.14. and 12.12. looke Curse.

Woman created, how, and to what ends.  
Gen. 2.18.

The woman was seduced by the serpent,  
and punished. Gen. 3.6, 16.

Of the woman came the beginning of sin,  
and through her we all die. Eccles. 25.26.

The wickednesse of man is better then  
the good intreate of a woman that is in  
shame and reproch. Eccles. 42.14.

Women ought to keepe silence in the con-  
gregation, and be subiect to their husbands,  
and learne of them at home, and wher. 1. Cor.  
11.3. and 14.34, 35. 1. Tim. 2.11, 12. Titus  
2.5. Ephe. 5.22, 23. 1. Tim. 2.13, 14. Col. 3.  
18. 1. Pet. 3.1.

The woman is the glory of the man, she  
was created of man and for man, and not  
contrariwise. 1. Cor. 11.7, 8, 9.

Wiches women ought not to haue any so-  
narsigne giuen them, and wher. Eccles.  
25.27, 28.

Woman saved by bearing children, 1. Ge.  
1. Tim. 2.15.

Women in olde time were married in their  
owne house. Num. 36.6.

Of a woman hauing her monethly copie.  
Leuit. 15.19.

How a captive woman ought to be marri-  
ed. Deut. 21.11, to 15.

The conditions and praise of a good wo-  
man. Eccles. 36.23, 24. and 26.13, to 20.  
Psal. 14.1. and 31.10.

The malice of a wicked woman. Eccles.  
25.14.

Of a woman that is a witch. 1. Sam.  
28.7. and was therefore dektoped. 1. Chro.  
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Zealously suffered his Zealous of good  
things. **John 14.** and he said together  
amens. **Rom. 12. 19.**  
Zealous people think nothing when they  
teach of; hate Gods works. **1 Peter. 2. 1, 2.**  
570.  
It is good to be Zealous in a good thing.  
**Gal. 4. 18.**  
Gods spirit quicken Zeale in us. **2 Cor.**  
7. 11.

Thomas Cooper is 23 years old  
the 10 of June 1632



